

Theology on the *Web.org.uk*

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_general-baptist-magazine_01.php

THE
General Baptist Magazine
FOR
1882.

EDITED BY
JOHN CLIFFORD, M.A., LL.B., B.Sc.,

Fellow of the Geological Society;

AUTHOR OF "IS LIFE WORTH LIVING? AN EIGHTFOLD REPLY";
"GEORGE MOSTYN"; "NEED I BE BAPTIZED?"; ETC., ETC.

"GOD IS LOVE. YE
AND IN S

AND IN ALL JUDEA
E EARTH."

THE EIGHTY-FOURTH VOLUME.

LONDON:
E. MARLBOROUGH & Co., 51, OLD BAILEY.
LEICESTER: WINKS & SON.

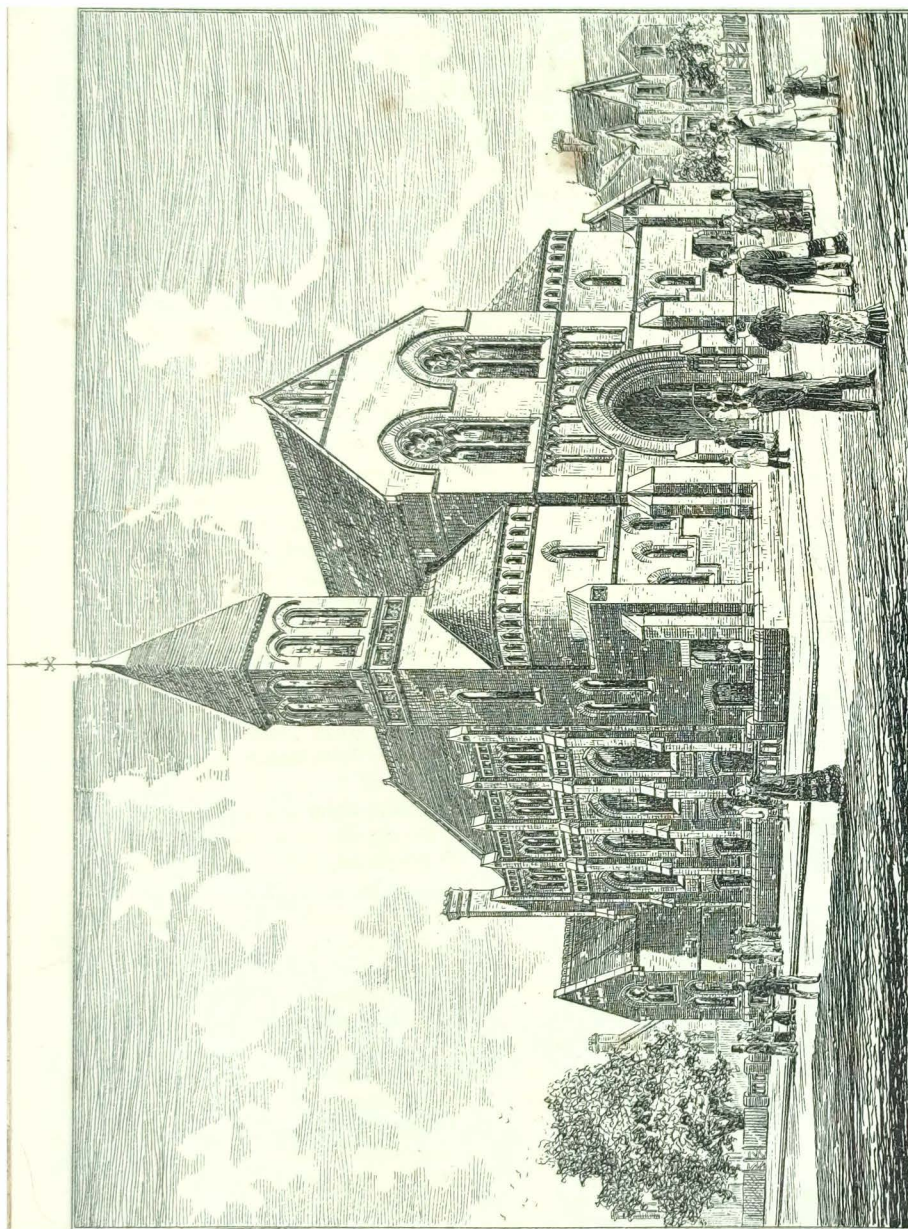
INDEX.

	PAGE.
GENERAL BAPTIST ASSOCIATION—189, 810, 849	
Home Mission Work in 1882.	27, 66, 225
God's Many Workers. Rev. C. Clark . . .	291
The Association at Derby. Rev. W. J. Avery	295
Teachers' Hindrances. John Starkey . . .	251
Evangelical Etiquette. Rev. C. Payne. . .	248
The Association Bazaar. Editor 27, 62, 143	
185, 225, 293, 393	
Village Churches, Local Preachers, and the Denomination. G. Payne	255, 110
Chilwell College	27, 186, 423
Our Magazine	66, 110, 468
Our Hymnals	110, 428
Conference on the Conditions of Church Membership—	
I.—The Letter. Rev. J. C. Jones	245
II.—Consistent Communion, not Mixed Membership. Rev. C. Payne	298
III.—Baptism and Church Fellowship. Rev. E. W. Cantrell	325
IV.—Our Lord's Will. Rev. W. Lees. . . .	381
V.—Our Attitude towards Baptism: What ought it to be? Rev. W. Chapman	407
VI.—Cautions and Consequences. Rev. W. Orton	447
VII.—The Church of the Future. Rev. W. Sharman	449
BY THE EDITOR—	
The Education of the National Conscience 41	
Inside the Churches	107, 148
Did John Smyth Baptize himself?	149
An Easter Holiday with the Geologists 180	
Darwin and the "Survival of the Fittest" 189, 214	
Young Men coming to London	223
The Salvation Army	28, 304, 349
The General Baptist Church in 1882 . . .	865
The Churches in Public Session	405
Books for Christmas Presents	466
SCRAPS FROM THE EDITOR'S WASTE BASKET—	
The Press on the Pulpit	27
Christian Spirit	28
Manliness at Worship	28
Christmas Difficulties	66
The Persecution of the Jews	67
Poetry, Dr. Mackay on	67
The World may not end after all	152
George Eliot	152
"Theatrical Mouting"	152
Infant Baptism	99, 152, 465
A Sound Doctrine of Election	153
The Pentateuch	153
Politics—110, 151, 190, 231, 394, 422, 429, 404	
Church and State	112, 893
The Theatre	190, 254
Temperance	151, 312, 349, 351, 394
Tracts	190
Mr. Spurgeon's Heterodoxy	111, 190
Methods of Work	112
Caste in the Church	113
Open Fellowship	231, 311, 392, 428
Fault Finders with other Peoples' Religion 232	
Automatism and Eternal Punishment . .	232
What is a Sound General Baptist? . . .	311
Professor Stanley Jevons	350
Was Bunyan a Gipsy?	350

	PAGE.
The Wesleyan advance on Baptism	350
Vaccination and Liberty of Conscience . .	351
Sunday School Teachers' Holidays	351
Sir Garnet Wolsley	392
The Usual Verse	393
Who Leads: does it make any Difference? 350, 393	
Boys' Reading Rooms	393
G. B. Almanack, 1883	428
Moody and Sankey	428
Our Deacons	429
Thrift	429
Christmas Danger Signal	465
AXTON, E. JOSEPH—	
The Story of Oliver Raymond—23, 63, 105	
146, 187, 226, 267, 307, 344, 387, 423, 461	
BARRASS, Rev. T.—	
Christian Fortitude	97
BISHOP, Rev. W.—	
The Building Fund once more	109
Opening of Memorial Hall, Leicester . .	223
Leicester—Historic, Modern, Religious, General Baptist	338, 377, 419, 455
BURNHAM, Rev. J.—	
The Hop Pickers' Mission	308, 393
BURNS, Mrs. DAWSON—	
The Position of Women in the Church . .	165
C. K.—	
Spiritual Preparation of Teachers. . . .	60
CAMERON, Rev. THOS. D.—	
Ralph Waldo Emerson	341
CANTRELL, Rev. E. W.—	
Letter or No	346
CARRINGTON, KATHERINE—	
The Eleventh Hour	45
CHAWNER, R. C.—	
Why was I Baptized?	100
CLARK, Rev. CHARLES—	
From Christchurch to Hokitika	259
CLARKE, Dr. ANDREW—	
Science and Religion	427
COMPSTON, Rev. J.—	
School Hymnal Tune Book	269
DRUMMOND, Prof., B.A.—	
The Education of the National Conscience 85	
FREMANTLE, Rev. W. H.—	
The Education of the National Conscience 1	
GOADBY, B.A., Rev. Prof.—	
The Principles of our Denominational Cohesion	4
Göttingen	306
Our Ministers: their Selection, Training, and Settlement	413
GLADSTONE, RIGHT HON. W.E.—	
The War in Egypt.	347
HUBBARD, Rev. J.—	
England versus Ireland	451
JACKSON, Rev. E. H.—	
Pen Pictures of Nonconformity 139, 219, 375	

LANG, Rev. W. L., F.R.G.S.—	PAGE.
The Catacombs of Rome, and their	
Teachings	138
Baptist Total Abstinence Association ..	94
LAWTON, Rev. J.—	
The Culture of Conscience	129
LEE, A. HAMPDEN—	
Friendship	179
M'CREE, Rev. G. W.—	
A Reminiscence of Night Work in St.	
Giles	22
MOORE, ALFRED H.—	
Christmas Evens	88
The Preachers of Wild Wales	171
A Year's Work at Haven Green, Ealing..	272
PARRY, Rev. A. J.—	
Take Warning.. .. .	230
PIKE, G. HOLDEN—	
A Novel City Prayer Meeting	11
The Classic Preachers of England.. ..	125
RICKARDS, S. D.—	
The "Grace" of Christian Giving	16
ROBERTS, Rev. J. T.—	
Practical Aids to the Prayers of the	
Christian Church	369
ROE, E. P.—	
Why Christmas still is kept	445
RUSEIN, JOHN—	
A Judicious Wife	138
SHAW, Rev. N. H.—	
The Pope and the Italian Government..	51
SILBT, Rev. R.—	
Nottingham—Size, Industries, and Spirit	20
" The Castle	54
" Schools & University College	102
" Religious Census	136
Modern Methods of Evangelization ..	333
STEVENSON, Rev. T. R.—	
In Lincoln Cathedral	210
Grace before Meat	329
TETLEY, Rev. W. H.—	
Derby	205
WHITMORE, Rev. C. J.—	
What becomes of Infidel Leaders?.. ..	265
WOLFSON, Rev. H. O.—	
The Jews of Russia	141, 183, 216
WYLLIE, Rev. H.—	
Carlyle, T. Mathews, and Dr. Johnson ..	145
NEW CHAPELS—	
Crewe	108
Bethnal Green Road	109
Spalding—Re-opening.. .. .	271
Carrington	389
Grantham	890, 428
Loughborough, Wood Gate	890
Shottle	186, 391
Burton-on-Trent	428
Wirksworth	427
IN MEMORIAM—	
Mrs. Burns. By Rev. Dawson Burns ..	25
Daniel Wilson. By Rev. W. Dyson	57
Mrs. Lees	65
Rev. H. Marsden	231
Rev. George Maddeys	343
Mrs. Lawton	348
Rev. William Jarrom. By F. Ewen	380
Rev. R. Hardy. By J. Firth	45

POETRY.—	PAGE.
New Year Thoughts. H. E. P.	4
All Precious. Rev. Dawson Burns, D.D. . .	87
Work. Elizabeth Barrett Browning . . .	93
Jerusalem the Golden. J. Batley . . .	98
London. Alex. Smith	103
The Children's Battle. W. H. Parker . .	209
My Refuge. Rev. Ray Palmer, D.D. . .	217
An Autumn Psalm	337
The Christian Rest. Rev. D. Burns, D.D. .	368
A Child's Peep down the Kaleidoscope of Life. W. H. Parker	406
The Birth of Christ. Rev. G. W. Fisher .	446
Little Christmas Ministries. C. F. Richardson	460
MISCELLANEA.—	
Wanted—an Easy Place. H. W. Beecher .	19
Mr. Gold wanted	50
Smoke or No	96
Sleep of Infants	112
A Little Real Christianity	118
Husbands and Wives. John Ploughman .	218
Making Gold Lace.	222
Books for Children	230
Garibaldi	272
England's Life. <i>Natural Religion</i> . . .	312
Lord Ripon and our Rule in India . . .	438
General Baptist Preachers' Institute . .	457
REVIEWS.—Pages 29, 68, 113, 158, 232, 312, 327, 352, 387, 407, 420, 467	
CHURCH REGISTER.—Pages 31, 70, 115, 155, 191, 235, 273, 314, 355, 395, 434, 468	
MISSIONARY OBSERVER.—	
Contributions for the Foreign Mission. .	89
New Sunday School Rooms at Cuttack. .	94
80, 121, 159, 200, 239, 392	
Notes from my Diary. Rev. P. E. Heberlet .	95
Help from New Zealand	96
Tokens of Cheer	97
Objections to Indian Missions Answered .	88
Notes and Gleanings—39, 84, 123, 169, 203, 244, 284, 323, 364, 403, 443, 479	
The Death of Mr. William Brooks . . .	73
Our Orissa Conference	75
Memorial for a Mission High School . .	81
A New Branch of the Roman Mission . .	82
Four more Saints to Pray to	88
Notes from Rome	120, 163, 240, 281
Letter from Rev. J. C. Pike	122, 160
"The Imperial Gazetteer of India" . .	157
The Men for Mission Work in India . .	161
The Late Mrs. Hill	197
Commission on Education in India . . .	203
Nominations for the Committee . . .	204
A New Missionary for Orissa	237
Is there any Water of Life for us? . .	238
Death of Miss Crawford	289
A Missionary's Experience	241
Goomsur and the Kondh Country . . .	242, 282
An Estimate of Mission Work	243
Abstract of Sixty-fifth Annual Report .	277, 319
The Annual Meetings	317
Women's Work for Women	321
Educational—Orissa	357
The Roman Catholics in India	327
An Interesting Convert	358
Labours at Sambalpur.	359
Italian Women's Meetings	363
Committee Meeting at Derby	397
Is it Utopian?	398
The First Baptism in Sambalpur . . .	401
Letter from Miss Barrass	400
European Protestant School for Boys .	403
Valedictory Services	437
Departure of Missionaries	442
Arrival of Mr. and Mrs. Shaw in Rome .	443
Acknowledgment by Mrs. Shaw . . .	443
The Voyage to India	474



Baptist Chapel : Myson Green : Nottingham

J. Akerman Photo-lith London

J. Wallis Chapman Architect 11 Sutherland Row

THE
GENERAL BAPTIST
MAGAZINE.

The Education of the National Conscience.

BY THE HON. AND REV. W. H. FREEMANTLE, M.A., VICAR OF ST.
MARY'S, BRYANSTON SQUARE, W.

MR. GLADSTONE, in his work on Church and State, which contains many fruitful thoughts as to the moral functions of the National Government, speaks of the State, or nation organized for public action, as endued with personality, and therefore with conscience and moral responsibility. Whether or not these words can with strictness be applied, they may be taken as expressing an important fact, namely, that the nation is not merely an aggregate of individuals, nor does it merely express the united sentiment of those individuals acting simultaneously, but that it is an organized structure, of which the leaders of opinion and action form the head, which has institutions which cannot be changed in a moment, traditions which can with difficulty be contravened, which is formed by many forces other than the individual wills of its present members, above all which has a type of its own, a character which stamps all its actions. We all help to form the nation; but still more we are formed by it. Marcus Aurelius swayed for twenty years the sceptre of the world; but his own life was swayed by the fact that he said to himself every morning, "Remember that thou art a Roman." We want every one who says to himself I am an Englishman to mean by it that he is swayed by Christian righteousness, coloured only by the special circumstances of the English race.

The whole of mankind is, in a very true sense, one, though we are more sensible of the unity of our own country. The same customs, the same stories, appear in different nations far removed from each other. It would be an interesting study to trace out the means whereby ideas pass from mind to mind. Each striking expression becomes part of the language, and is translated everywhere: each action produces its impression: each argument leaves its trace. We say that an opinion is in the air. Mr. Lecky adopts an expression from Glanvill that there are climates of opinion through which the world passes. It is said that in India, before the telegraph existed, *émeutes* were known with such rapidity as to suggest that some strange unearthly agency was at work. But deeper ideas travel also. A thought injected into the mind by an expression used, it may be, in the most casual intercourse, becomes part of the mind's furniture, and is reproduced on some other occasion, perhaps in complete forgetfulness of its source or its original connections.

GENERAL BAPTIST MAGAZINE, JANUARY, 1882.—VOL. LXXXIV.—N. S. NO. 145.

It is thus that we may account for the influence of Buddhism and other oriental religions over the sects of the Jews and the early Christian church. It is thus, also, that we may account for many phenomena in the early history of Christianity, such as the similarity of some ideas in the writings of Seneca with those in the Epistles of St. Paul.

In our own age and country this passage of words and of thoughts is infinitely more rapid. Words spoken in one part of England are flashed in a few hours to every extremity of the country. The phrases which were a short time ago the recondite language of a few leaders become now the common property of newspapers and vestrymen. Such expressions as "the bag and baggage policy," or "every interest is being harassed," or "England can stand two campaigns," with all that is associated with them, and all the feelings they suggest, course like some intoxicating substance through the veins of the people, and do their work almost as quickly. Indeed the danger is not now that the nation should fall short in unity and in quick response to the touch, but that, with the rapid succession of universally shared sensations, the powers of receptivity may be impaired for their higher uses, and no impression be deep and permanent.

Yet it cannot be said that the nation has been, during the last century, at all insensible to ideas of right and truth or of religion, which is their great sanction. Readers of the early life of Charles James Fox cannot but feel an admiring thankfulness at the change which a century has produced in the principles on which public affairs are conducted. That was a time when an incompetent debauchee, like the Duke of Grafton, could be Prime Minister; when the grand affairs, like those which led to the American War, were conducted by reckless gamblers like Lord Sandwich; when money and court intrigue were capable of subverting ministries. For the change which has come about it is difficult to say how large a share is due to direct Christian preaching, how much to Christian principle insinuating itself at times into minds like that of Fox himself, who hardly seems to have cared whether the Christian church existed or not. Moreover, it is clear that the heart of the nation was deeply influenced by the great religious movements which are associated with the names of Wesley, of Newman, and of Arnold. The Evangelical movement inscribed upon the conscience of the nation the immense importance of individual faith. But, vast as have been its effects on the nation through individuals, to the nation itself it had no mission; it has handled all class-questions and national questions with a shrinking, empirical hand, working out solutions of single problems like the slave trade, or the employment of women and children in factories, or the reformatory scheme, but, on the whole, looking at the larger social questions, and at politics generally, as beyond its province. The High Church movement inscribed on the conscience of the nation the reality of a spiritual community, and took in a larger view of life than its predecessor. But its restriction of the church to Episcopalians, and the undue powers which it gives to the clergy, must prevent its having any large and salutary influence on the training of the national conscience. The more liberal movement inaugurated by Arnold has been submerged in the more demonstrative action of the older movements, and divergent views as to the connection of the general

government with the system of religious worship, have separated its supporters from those who would have been their natural allies. But what it has endeavoured to write, though hitherto in blurred characters, on the conscience of the nation, is that the whole common life of man is a sacred thing, that the spirit of Christ is applicable to the whole circle of human interests, and, if so applied, can turn the world into a kingdom of God.

It is not necessary, however, that we should identify ourselves with any particular movement in order to take part in the training of the national conscience. The most that any movement can do is to direct the central and recognized forces of Christianity towards the point which is at the time the most important. We all desire that the national life should be conducted on Christian principles. It may be added that, whatever may be said as to the increase or decay of formed belief, there probably never was a time when the nation was more prepared to respond to practical appeals grounded on the Christian principle of self-sacrificing love. This conviction is our encouragement in drawing out the outlines on which the education of the national conscience must proceed.

1. The first thing we have to do is to withdraw from the national conscience the present overweening estimate of the importance of public worship and dogmatic belief, and to stamp upon it the transcendent importance of a Christian life. The primary characteristic of a Christian is not correct belief or worship, but a heart purified by faith in an Eternal Power of Love. The true sacrifice is not that of external worship, but the presenting our bodies, our lives, to God. The Church is not the community gathered for prayer and preaching; but the community living its whole life on Christian principles. And in a vast community like the nation we must give a very wide sense to these terms. It is not essential that any confession of belief should be exacted of its officers or legislators; but that they should, in the main, be pursuing, in all their public acts, justice and truth and the highest interests of the community.

2. We must lead men to look on the nation as a great brotherhood, and on its laws as the structure of this brotherhood, as establishing true relations between the various classes and individuals which compose it. The criminal and civil laws should be regarded not as mere guarantees of life and property, but as affecting the moral life of the people. The government and the judiciary system should be so administered as to help men to believe in the Eternal Justice. Public offices should be regarded not as a prize, but a charge. The extension of the franchise should be looked upon as the admission of class after class within the pale of a great Christian brotherhood.

3. It must be maintained by us, as guides of the national conscience, that the object of the whole national life is the education of its members, and the establishment of right relations between them. But especially, to the conscience of a Christian country, this must mean the raising of the weaker classes. This care for the weak was the distinctive glory of the Jewish laws, that which made them so dear to the people and to the Prophets and Psalmists, though so often trodden under foot by the princes. Constitutional Government, in like manner, should be valued as establishing brotherly relations, and as enabling all classes

to express their needs, so that none should exact on the others, that none should suffer injustice.

4. In regard to the external relations of our country, we should teach that they should steadily be directed, not to the supremacy of our own nation, but to the general good of mankind. We should teach men to look on war as a hideous thing, and to make efforts for the substitution for it of arbitration. And, since our own country is in so many ways in contact with the weaker races of mankind, in India, China, Polynesia, Africa, and Turkey, we should see that its power is exercised for the training of those races in a Christian civilization. The opium traffic, with the wars it has occasioned, may stand as an example of that which (however difficult to suppress) would certainly never have been allowed to grow up if the national conscience were properly trained. We should incite men to demand that English influence throughout the globe should be a synonym for righteousness and Christian beneficence.

It may be asked how this education of the national conscience is to be conducted; whether by the pulpit or the press, or the fostering of Christian brotherhood by the right use and explanation of Christian symbolism; or by private advice, or by the platform, or by political action? The answer to this question must be that each man has his gift, his preference, his opportunities; that all methods are good if they will lead to the spiritual result at which we aim. But that, beyond all these special methods, is the interaction of the members of the community amongst each other. Each parent who sends forth his children well trained for their calling as members of a great Christian brotherhood, each schoolmaster who keeps Christian citizenship and public life before the view of his pupils, each man of business who conducts affairs with justice and high-mindedness, each man who in society makes a stand against a selfish policy, is exercising a ministry which is often more fruitful than that of Christian pastors, and is equally with theirs a ministry of the Church, an edifying of the brotherhood of the children of God.

New Year Thoughts.

BEHOLD the traveller on the mountain steep!

The way is rough, and narrow, up the Pass:

A precipice at one side, dark and deep;

A towering hill above—nor tree, nor grass.

The rugged rocks bend over, here and there;

The mountain torrents flow with dismal
roar;

The Alpine glaciers glisten—bright and bare:

The path he cannot see, behind, before;

It winds abruptly, in and out the same:

From dizzy heights he dare not look be-
low:

Beyond, he sees ambition's settled aim—

The mountain summit of perpetual snow.

But does he tread alone this perilous way?

Stands he unaided on the adventurous
height?

Ah! no, he makes a trusty guide his stay,

Who ever strives to lead his footsteps right.

His thoughts are centred on the prize ahead,

The glories of the scenes he hopes to view;

And courage bears him on, as he is led

Through dangers, which are neither small
nor few.

We, too, are climbing—up life's rugged hill;

And enemies surround on every hand:

But Christ will lead us safely on, until

On Zion's mountain-top our feet shall stand.

O, Christian Pilgrims! From this New Year's
Day—

With all-inspiring zeal, and glowing love—

Cling to the Perfect Guide,—His words obey:

Press towards the glories of those realms
above.

H. E. P.

The Principles of our Denominational Cohesion.*

AS SOON as a man becomes a Christian two principles of action confront him and claim his allegiance; one is individualism, the other is religious fellowship. Both are involved in Christian discipleship, neither can be altogether ignored, and yet one may be adopted to the temporary forgetfulness and exclusion of the other. Following individualism alone the new convert is deeply impressed with his personal responsibility in the presence of the most solemn questions of life; he sees himself necessitated to bear his own burden, to take his own separate way, to discharge his own special duty, and meet the demands of his own conscientious conviction. His path lies as into a vast solitude, in which he confronts the great problems of existence, and stands alone with conscience, with eternity, and God. The "I, I only," of a lonely and solitary soul like Elijah; the "as for me, I," of great spirits like David; the avowal of an Athanasius against the world; are conspicuous as types of individualism whose significance and importance advancing centuries cannot diminish. Here is, at present, no question of denominationalism, or organisation, or association with his fellows; the chief concern lies within the limits of his own individuality, and his life, so far, is solitary and alone.

Following, on the other hand, the impulse of religious fellowship, the new convert is led to recognise, as one with him, all who, like him, hear the same divine call, acknowledge the same leadership and guidance, seek to serve the same Lord and Master, and, so to speak, travel in the same path. The thought now turns no longer to solitude, but to the vast aggregate of kindred souls moving on in obedience to the same lofty divine impulses, and aspiring after the same transcendent ideals. The eye looks not within simply to the supremacy of conscience, nor upward simply to the solemnities of duty and obligation in view of eternity and God, but around and below to fellowmen and fellow-disciples on this broad earth, and under this overhanging canopy of heaven, and the voice divine speaks not of solitary obligation and personal conviction, but of brotherhood, and companionship, and sympathy, and association; and above all other commands are heard the words, "Seek not each his own, but every man his neighbour's good;" "Bear ye one another's burden, and so fulfil the law of Christ. But neither is there here, at present, any question of denominationalism or organisation; the society is too vast, too multitudinous, and manifold. Within such an area, unlimited in extent and range, world-wide in sympathy and universal in thought and aim, denominationalism has no place, save in that large comprehensive form in which Christians are a denomination as contrasted with Buddhists and Mahomedans, or more generally the disciples of one master are marked off from the disciples of every other who is alien and hostile in teaching and life.

But these two principles of action, individualism and religious fellowship, may be followed not only thus theoretically and speculatively, in which, as we see, they are as parallel lines, which produced ever so far never meet; they may be followed also in their essential contrariety and difference, and then they are like divergent lines which

strike off away from each other into infinite space; but still again, and more reasonably, they may be followed practically, that is with a predominant practical purpose, and then they are not parallel or divergent, but convergent lines, and have, at last, their point of contact and coincidence. Now it is as they enter the sphere of practical life that individualism and religious fellowship are, in our inquiry, specially to be considered; it is as they affect men living and moving amongst men, in society, and amid the pressure of social duties and social needs. For man, as we meet with him, is not a hermit dwelling alone in the presence of the universe and God; nor is he part of a great aggregate of beings roaming at will gregariously, like a spontaneously formed flock or herd, over the fields of boundless space. He is a neighbour, a friend, a member of a family, of a state; and his sphere of duty is in the actual living world of men, with all their complicated wants and necessities. Carrying, then, our individualism and religious fellowship into this practical sphere of human life, the lines are seen to be not divergent, certainly, and not parallel either, but convergent, and to have their point of contact and coincidence. *At that point of contact and coincidence denominationalism is born.* It is just where individualism and religious fellowship meet and touch and intersect, cross or combine; it is just where the contrariety of individualism and religious fellowship are reconciled and blended in a higher unity that we are to seek, and that we shall find, the genesis of denominationalism.

If this be so, denominationalism is not an accident or a blunder, but an essential, if transitional, phase of Christianity as it enters into human history. If this be so, we shall note, too, that denominationalism, in principle at least, is not a late but an early incident in the life of the church. For example, the contention about the necessity of observing the Jewish law, and the binding force of Mosaism, is spoken of by Paul in one of the earliest portions of Christian literature, the Epistle to the Galatians. It is remarkable that the account he gives shows that in the early church individual conviction and Christian fellowship became coincident with different men at different points, and that there were, therefore, two gospels preached, two sets of principles admitted, two courses of action resolved upon, and so, virtually, even at that early stage, two denominations born. Gal. ii. 1—10. The traces of this divergence marked the history of the early church till a solution of the difficulty was found which practically admitted that Jews might continue, to some extent, to blend their Mosaism in ritual with Christianity, but Gentiles were not to be burdened with it. At all events there was a gospel of circumcision which moved along one line of conviction; and a gospel of uncircumcision which moved along another; and when the latter ultimately took up into itself the former, and showed how all were one in Christ, there arose still, as the era of persecution closed and opportunity was given to the peaceful development of Christian thought and life, other controversies and other divergencies in gentile churches; and the history of Christendom from that period onward is the history of denominationalisms more or less pronounced, and remains so to this day.

However all this may be regarded now—and we call attention to this New Testament historical aspect of our subject only in passing—denominationalism is really the blending and harmonious adjustment, in

the sphere of practical life and experience, of these two impulses, individualism and religious fellowship. They are as the centripetal and centrifugal forces of religious experience, in the harmony and balance of which the existence of the church, and the progress of Christianity, become historically possible.

Recognizing, thus, in the coincidence of two impulses, in the adjustment and harmony of two forces, the genesis of denominationalism, we see at once what are the principles of denominational cohesion. Denominationalism combines both elements for practical purposes, and gives them back to us in the form of principles which bind disciple to disciple in separate church fellowship, and bind also church to church in a body and family of churches. For it cannot be too strongly insisted upon that there is nothing essentially different, except extent, in a larger organization than in a smaller, or in a smaller than in the smallest, the combination of two or three persons for common Christian aims. What unites together individuals at all, unites together churches, unites together denominations in the faith of Christ.

The principles of denominational cohesion are, thus, first of all, individual conviction of truth and anxiety for the preservation of that truth. This is of the essence of any organisation of men for high moral aims. Burke says of what is held to be political truth and conviction: "No men can act with effect who do not act in concert; no men can act in concert who do not act with confidence; and no men can act with confidence who are not bound together by common opinions, common affections, and common interests." This is of the essence of a religious community. Ewald says: "Truth is the firmest bond by which men can be united." "The very essence of a community is this—that many persons recognise and permit to rule over them the same principles and aims as mutually binding them to action, and as entitling them to a participation in the fruits of their common efforts; so that a truth then remains no longer isolated, a prey to chance, but as the mutual bond of many may become infinitely firmer and stronger." So far as men have common convictions of truth, common sympathies, common interests and aims, they can cohere in organization; without these they are a rope of sand. So far as men have *firm* convictions of truth, and a *vigorous* and *earnest* purpose, they can unite *firmly*, and form an *efficient* and *powerful* organization; but so far as they lack moral earnestness, definite convictions, and are in thought and aim vague and uncertain, so far they are loose, disjointed, molluscous, without backbone and strength and nerve and sinew of purpose and will. The growing disposition of our time to depreciate and disregard the obligations of denominationalism is, it is to be feared, far less due to growing charity and brotherly-kindness than to an increasing indifference to truths our fathers fought and suffered to establish and perpetuate, and a general lowering of the tone of moral and religious conviction.

As I sometime since discussed the principles of our denomination in the pages of the Magazine,* and as you yourselves all of you know well enough what those principles are, I may be excused recapitulating here what are the doctrines upon which we unite, the common convictions of truth that are the main pillars of our organisation. But I may,

* January, 1880.

perhaps, be allowed to remind you that our *principles of cohesion are indicated by the first, not the second part of our name, by the "GENERAL,"* and not the "BAPTIST." It is not likely—apart from the fact that other Baptists exist beside ourselves, and more numerous than ourselves, "Particular," "Hyper-Calvinistic," and others at home, as well as a still greater variety abroad—it is not likely, apart from this fact, that we should seek any principle of cohesion at all in water. If the negro said, "God made man of mud, massa, not dust, because dust no stick together," it is, nevertheless, true that water is not a cohesive element; and, judging from the number of those who have been solemnly and totally submerged in this element who find their way to Presbyterian, Wesleyan, Congregational, and other communities, one should imagine rather that when they went down into and came up out of the water, as our fathers so emphatically used to urge, all their cohesiveness was for ever washed away.

A second principle of cohesion follows directly from the first, viz., the desire that others may share the truth, enjoy the privileges, and participate in the life thus found and realized in individual conviction and experience. A church, a denomination, is a body of men or churches, whose *raison d'être* is that they are a propaganda of truth, a means of aggression as well as defence; an association that, impelled by the spirit of love to mankind and desire for their well being and salvation, seeks to embrace in its own fellowship of conviction and life all who come within the range of its influence, or can be reached by its agencies. The desire that others may share our convictions and privileges may, it is true, sometimes be obtruded upon notice where it were better suppressed; it may be cultivated so as to become mere party spirit and narrow exclusive sectarianism; it may be expressed in such a way as to convey the impression that it rejoices rather in the spread of denominationalism than in the spread of our common Christianity; yet, nevertheless, the desire itself is, like the ancient law, eminently holy, just and good; and it is pre-eminently Christian beside. Instead of repressing it, or failing to cultivate it, or being ashamed of it, it should be held as one of the most beneficent and philanthropic impulses that the human heart can cherish. Anyway, where this desire exists and grows, denominationalism can exist and flourish; where it is wanting denominationalism is inefficient or impossible. And the measure of the strength or weakness of a denomination may be found in the measure of the strength or weakness of this desire to share with others what are such vital convictions and strong inspiring truths to ourselves.

Moreover, as a special propaganda of truth and life, a special duty rests upon churches of the same faith and order with respect to each other. Just as a church guards the purity and reputation of its fellowship, the character of its ministry and the efficiency of its institutions, so should a family of churches. United together for the purposes of a denomination, there is not between church and church absolute independency, but rather inter-dependency. They have duties and obligations to each other, just as the separate members of an individual church have; and there is nothing of force and value as a matter of organisation that affects the individual church that does not affect also the family of churches of which it is a part. What is true and binding in the

case of the one, is true and binding in principle in the case of the larger organisation. Independence of State control and State support our churches claim and rejoice in; but not independence of each other. In all the common work of the denomination by its institutions, and in all that affects the efficiency, vigour, and integrity of the denomination itself, independency is incompatible with denominationalism, and cannot be cherished but at the cost of the denominational health and power. Nor need this be matter either of regret or surprise. Our common Christianity does not admit of independency in the strict sense of the term. Christians are among the most dependent of religionists. From the beginning they have been dependent upon each other for privilege and service; and they remain still dependent in a variety of ways;—for Biblical History and doctrine, dependent upon Apostle, Evangelist, and others; for Christian expositions of truth and hymns of praise and devotion, upon divines, poets, musicians; for the continuance of church privileges and organization, upon godly men whom Providence raises up to be leaders and guides of His people; for the part we may most of us be able to take in the evangelisation of the heathen, upon missionaries and heralds of the truth. Nay, each church acknowledges its dependence often; in its formation, seeking recognition of other churches; in the institution of its minister, soliciting the presence and aid of brethren from its own and sister denominations; in the opening of its sanctuary, in its chapel anniversaries, its school anniversaries, and its whole public life, inviting the sanction and co-operation and accepting the gifts and benefactions of sister churches and the Christian public. There is no such thing as independency one of another in Christian discipleship, how much less in an organized body of churches? Independent we cannot be and remain a denomination; nor should we wish to be. All Christians are inter-dependent more or less for the enjoyment of their privileges, and the discharge of their duties as Christians; nay, we are all members one of another, and but one body in Christ.

But a third principle of cohesion is discoverable in the historical element in which denominationalism arises. In addition to common convictions and common aims, there are also common sympathies and historic associations binding us together in our life and work. It is historically that denominations in Christianity originate. They are not part of its system; in theory we can dispense with them; in imaginary worlds of human beings that a lively fancy can create we can get along very well without them; but we are too impressively warned by a great Christian philosopher against building imaginary worlds upon hypothesis, reconstructing the cosmos in fancy and reshaping human nature and history at our will, forgetful of the veritable historic world in which we live, to allow ourselves to be diverted from practical and useful aims in life by any such fantastic amusement and idle dreaming. Denominations arise historically; and they have transitionally their use and value, and indeed there is no objection that can be urged against an organised body of churches that cannot equally be urged against an organized church itself; as a denomination has its history, it has its notable men, its significant institutions, its spirit, its genius, its sacred memories and inspiring traditions. Here is a fine principle of cohesion, and a great source of power in all human affairs. Here are awakened and stored some of the noblest sympathies and sentiments of our nature. A com-

munity of interest and conviction with the living and the dead, the inheritance of great historic memories and noble traditions will often lift up a generation to heroism and moral grandeur. George Eliot says: "The historian guides us rightly in urging us to dwell on the virtues of our ancestors with emulation, and to cherish our sense of a common descent as a *bond of obligation*. The eminence, the nobleness of a people, depends on its capability of being stirred by memories, and of striving for what we call spiritual ends—ends which consist not in immediate material possession, but in the satisfaction of a great feeling that animates the collective body as one soul. A people having the seed of worthiness in it must feel an answering thrill when it is adjured by the deaths of its heroes who died to preserve its national existence; when it is reminded of small beginnings and gradual growth through past labours and struggles, such as are still demanded of it in order that the freedom and well-being thus inherited may be transmitted unimpaired to children's children." All this is true in the history and working of denominationalism. All this is true with respect to our own history and our own body of churches. But why need I dwell upon this? Here, on this sacred spot, where one of our later fathers laboured so zealously and well; and in this town of inspiring denominational memories, visited in dark days by the heralds of the gospel, whose feet were beautiful upon the Charnwood hills, bringing glad tidings of peace; favoured afterwards with the ministry of a Joseph Donisthorpe, of simple evangelical faith, who died in the pulpit as he announced the lines,

"The land of promise lies on high;
There are no fields of battle there;—

with the ministry also of a John Grimley, who in his last discourse expounded the noble lyrical outburst of the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth is there laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day; and not to me only, but to all them also who love His appearing." Here, too, where the brave pioneer Bampton, and that prince of missionaries Lacey, were designated and sent forth, amid prayers and tears, to mission-work in Orissa, and where good and true men have been trained and sent forth for work in the churches at home, and where the very dust at our feet is hallowed and sacred. To speak of such historic remembrances is to awaken an answering thrill of tender and inspiring emotion in every heart. He who is incapable of being moved by such memories, and by such inspirations, is incapable of that which gives its mightiest power to patriotism and philanthropy, and raises a man from a miserable isolated unit to a member of a great and noble brotherhood, a citizen of a splendid historic commonwealth, or a true participator in the loftiest heroisms and divinest enthusiasms that have ever touched and swayed the heart of man.

THOMAS GOADBY.

Put your heart into Christ's hands; then a thousand speculations and doubts and guesses, born of self-love and conceit, will vanish into thin air.
—*John Hall.*

A Nobel City Prayer-Meeting.

EVER since the London City Mission began to undertake the Christian visitation of public-houses the taverns of the City of London have, naturally, attracted a large share of attention. Some years ago the missionary on this interesting area was Mr. J. C. Parker, a good churchman as well as a zealous evangelist, and having perseveringly perambulated the ground in company with so intelligent a guide, I became pretty fully acquainted with the characteristics of life both before and behind the bars. The contrasts seen in the course of an hour or two were truly wonderful. From brilliantly fitted luncheon counters and first class dining establishments, we came down to the noisy bars frequented by the common people, to say nothing of the frowsy drinking shops in and about Rag Fair. In those days a monthly prayer-meeting was established at a dining-house near London Bridge, and this is still continued. On one occasion Mr. Parker invited the whole band of tavern missionaries to meet him and myself at tea in this house at 5.30, thus allowing more than two hours for conversation and the comparing of notes before the meeting at eight.

We mustered between one and two dozen round the table—and the conversation of so many competent witnesses was very enlightening because it was perfectly unrestrained. About a fourth part of the men are teetotallers; but, taking the higher ground of the Gospel, not one of them must be understood to go about as an advocate of total abstinence merely. Their united testimony, likewise, tends to prove that the landlords, as a class, are not so disreputable as many suppose, who look only on the darkest side of a difficult, and, of course, an undesirable trade. The majority are at least shrewd business men; some are even classical scholars, one having been mentioned who could garnish his conversation with original quotations from Homer and Cicero. They are also kindly hospitable; and one of the most common temptations which the men have to resist comes in the constant offers of refreshment.

The question was put to the company, Which is the most difficult public-house district to work? and though the answer came at once to the effect that all were alike difficult, *the City* was afterwards admitted to be, in some respects, the hardest ground. The clerks and young men encountered at the bars are apt to be supercilious, and to ask silly questions, supposed to be critical and full of wit. One of the most common of these startling posers is, "Where did Cain get his wife?" and the instance is given of a young man who was most effectively "shut up" by being told to look after his own wife, who was none of the best, like himself. The teetotal question is always a source of difficulty, for it is constantly being brought up by the customers; but the answer is, "I appeal to you on higher grounds; I simply bring you the Gospel." "I was a listening to you," said one landlord to a certain visitor at our table, "And if you had not answered that man like you did, I would have kicked you out of my house."

As we have still some time to spare we adjourn, after tea, to a comfortable and spacious parlour placed at our disposal by the accommodating landlord. The conversation becomes very animated, and any

littérateur in search of the material called romance in real life would certainly have been in his element. The company now includes a converted Jew, lately a Rabbi of Jerusalem. Then there sat another man who had been a policeman and a detective, and being well acquainted with the darkest side of life in St. Giles's, he was now the missionary appointed to visit the taverns in that notorious locality. He could tell of strange characters, or fallen stars, met with in the pestiferous lodging-house kitchens—men in holy orders, or who had received a university education, grovelling in the mire of vice and drunkenness. Another told of a wretched creature encountered in the street at Lambeth on that very morning. "How can I be saved?" she asked with awful emphasis, "I was born a lady; I know the Scriptures from end to end; my husband is a doctor of divinity in Scotland." Such are the characters who are continually appearing on the scenes; and even in regard to the meeting held once a month at our place of rendezvous, those enter the room who attend nowhere else. Poor women sometimes come to return thanks for mercies received with infants in their arms, and never know any other churching!

Shortly after eight o'clock the meeting takes place in a large upper room, and the congregation appears to muster about a hundred. A veteran who visits public-houses in East London presides, and his opening words are as well chosen as they are telling. Then, after a hymn, a couple of prayers, and the reading of Luke xv., a waiter from one of the large city establishments is called upon to say a few words.

Like many other speakers he came unprepared to say anything; but still he should be sorry to allow such an opportunity to pass unimproved, because it was the duty of all believers to speak aloud of what the Lord had done for them. He could never forget the time when Mr. Parker first came to them; and now that he had tasted of the blessing himself, he was doing what he could to prevail upon other waiters to come to the meeting. Some came, others could not come; and there were a number who staid away because they feared the after laugh of worldly companions. After all the meeting had grown most encouragingly. The speaker then proved that religion is a great blessing even in a worldly sense. Thus, since he knew the Gospel he had been able to resist temptation, and none, save themselves, knew the temptations of a waiter's life. By way of giving one illustration he pictured the scene at a special grand dinner, when there were exceptional opportunities for self-indulgence, especially in regard to the drink; but he had himself been a teetotaler for four years. Very remarkable were some of this speaker's personal allusions. He had never in his life received a day's schooling; and when he came to London, twenty-two years before, he could neither read nor write. Now he could do both, although there might be some need to apologize for limping grammar.

The next speaker was the manager of a leading luncheon bar; and as he regularly conducts a Sabbath meeting of his own on the south side of London, he was called a waiter-pastor. He showed that sin was like leprosy—it spoiled everything, and it was an evil for which there was no human cure.

The third speaker was of a different class; for although he had once been a waiter, his work was of a lower kind. He had lived at a tavern

in Clerkenwell, and until the time of his conversion, of which he gave a strikingly graphic account, he was a gamester, a hard swearer, and generally vicious. "But what am I to do?" he asked of a Christian friend, when the Gospel first reached his heart; "*I can't come; I'm a waiter—I'm too bad—I've got my concert-room to look after,*" and so on. "The Lord will provide," said the other; and the matter ended by the concert-room and the low public-house being thrown up for the sake of something better. The Lord did provide, as He always does.

A fourth speaker, also a waiter, confessed to having been a sinner of a more respectable kind. He had served in high places, including St. James's Hall. He showed how he had been led on from one thing to another, until he became converted. He spoke particularly of boldness, and pointedly asked his comrades who were Christians if they ever shrank from the duty of showing their colours.

A meeting like the above, held in the midst of the City—confessedly very difficult ground—shows that the mission to the taverns of London is not so totally unpromising as might at first sight appear. Many remarkable things have come to light during the progress of the movement, more than are likely ever to be made public. Some landlords have been converted through the instrumentality of the visitors, and have at once felt the difficulties of their position. The houses, under such circumstances, have been immediately closed on the Sabbath; and when the opportunity has come, the landlord has quietly undertaken some other business. As a rule the managers of taverns favour the missionaries visits; and the customers, with some exceptions, appreciate the attention which is shown them. This appreciation was once honestly expressed by a poor working-man I once encountered in a Billingsgate-bar—"If it were not for such as you we should be wuss than blacks." Though addressed to me, the observation rightly belonged to Mr. Parker, who stood at my elbow speaking to another cluster.

Mr. Parker is an enthusiast in his work; and we realized that he was right when, on taking our leave, he said, "The Christian church ought not to ignore a work like this."

The above description of a very pleasant re-union, something aside from the beaten track of church doings, might have been greatly extended; but the account, though brief, will suffice to show the character of the work in progress. Having been interested in their operations for some years, I was not only glad of an opportunity of seeing nearly all the public-house missionaries sitting around one table, I was more than gratified at the creditable appearance presented by the united band. Their knowledge of their work and its requirements was surprising, while their faith in the Mission bordered on enthusiasm. They were well aware, at the same time, that they are frequently misunderstood by the kind-hearted public, and they are accordingly always ready to attempt a settlement of the controversy. There are two sides to the enterprise—the dark and the bright—and the public look too much on the one, while the visitors, conscious of the good they have done, are naturally more disposed to fix their eyes on the other. The evils associated with the trade are neither few nor small; but with these the visitors have nothing to do. If, under exceptionally difficult circumstances, it is impossible

for them to labour as teetotal advocates, they are Christian agents who know how and when to correct sin. Why, then, should objections be raised, and difficulties be put in the way of an enterprise fruitful in good results? It is at least scriptural to carry the Gospel among the people; and while, unfortunately, too many of our fellows are found in the tavern when they ought to be at home, we would not, for our part, withhold the Gospel from them even there. A Sunday night's exploration of Marylebone, a Saturday evening's tour over Paddington, and a day spent among the taverns of the City, did more to clear my mind of lurking prejudice, than any number of books and speeches could have done. The readiness of the crowd to hear and speak about religion is really wonderful; and with the exception of a few conceited objectors—like a man who once asked us, "wot we should think of 'm if he follered us into a church with a pint of ale and bitters"—they are not a little grateful for the attention they receive. Thus much we can personally testify on behalf of the bar-frequenters; and Mr. Parker is able to say quite as good a word in the interests of the landlords. "The publicans, as a body," he says, "are not unconscious of the evils of their trade. They groan under the present state of things. Their desire to have the Sunday as a day of rest is general; and to secure this great boon and right for themselves, their families, and their assistants, they would gladly submit to some pecuniary loss. Many public-houses, however, are in the hands of capitalists, who employ active barmen and showy barmaids to serve and do the laborious part of the work. The unseen but powerful capitalists are the persons most opposed to any movement to secure a relaxation in the hours of business on the Lord's-day.

We are no apologists for public-houses, believing that great evils are associated with them in the majority of instances; but we can prove that vast good has certainly resulted from their visitation. In front of the bars the Gospel has won its trophies; and already many landlords and landladies, on accepting the truth, have first put sterner restrictions on their trade, then they have closed their houses on the Sabbath, and, finally, they have abandoned a calling which they judged to be inconsistent with a Christian profession. The visitors are all men of tact and sympathy, well acquainted with the Scriptures, and gifted, in an enviable degree, in the heart of repartee. Often tempted to confess themselves advocates of teetotalism, they invariably rise with dignity to something higher. Assailed sometimes with low cockney wit, they set an example by repaying with something better. In other quarters illiterate Romanists make fruitless endeavours to catch them in their words. "Now, Guvnor, what do yer think of the Pope?" may be asked, for instance. "What do you think of the Lord Jesus Christ?" is the reply embodied in another question. "Well now, I wasn't thinking of *Him*." "And I," remarks the other, "was not thinking of the Pope." By all means let us encourage these good servants of the Master, and remember what Mr. Parker says, "The Church ought not to ignore a work like this."

The experience of Mr. Parker in the City was, in general interest, far above the average of ordinary missionary work; for in the course of some years he invaded all kinds of refreshment houses, from the high class restaurant to the frowsy coffee-shops where carters and labourers

take their meals. How many phases of life does such a visitor see in the course of one brief day. Now it is a woman giving an infant spirits to "save a fit;" and at the next stage it is the sight of twenty-seven smart young men in one house drinking rum and milk and wine soon after nine a.m. Then our friends diary has some sad revelations concerning that wonderful hive of busy life, Cheapside, and its tributaries—a scene we have often looked upon with a pensive kind of wonder: "From nine a.m. till eight p.m. the drinking-bars, often in quiet secluded nooks, are thronged with clerks, cashiers, foremen, managers, travellers, etc. My own personal knowledge enables me to say that some of these men, after retaining their situations for twenty years, have been compelled to lose their employment, and salary of £500 a year, owing to their habits of intemperance. The men lead each other astray, until 'the firm' can endure the evil and risk no longer."

His testimony regarding the hundreds of young prepossessing girls found engaged in the better class of refreshment-bars, is that they are exposed to peculiar temptations; but to many such he has proved a timely counsellor, whose words of advice and warning have not been ignored. Occasionally a landlord will have an eventful life history to tell; and many such, in their last days, have had the Gospel presented to them as they never had before. One of this class who benefited in life's last days by the attention paid him, said, "By trade I was a maker of stained glass windows. Some of the small particles of glass and white-lead are lodged in my lungs, and that is the secret of the mischief which you now see." He was a man who well knew the value of mere ornaments in a church, and he could have given Ritualists some useful hints; for when in a lighter mood he once remarked, "After I've put a beautiful stained-glass window into a church I've been obliged to say to the admiring clergyman, 'Your text, next Sunday, sir, ought to be, *Now we see through a glass darkly*.'"

There are some Christians, very strong on the side of teetotalism, who denounce this mission to public-houses as mistaken zeal, or an innovation likely to lead to more mischief than good; but notwithstanding, the work is now carried on, with more or less success, all over London. The mission was, singularly enough, inaugurated at *The Bell*, in Warwick Lane, a genuine old hostelry, and in a sense classic ground, because it was there that Archbishop Leighton halted for the last time on earth. "If I had the power to choose a place to die in it should be an inn," remarked that Christian veteran, "it looks like a pilgrim going home, to whom the whole world is but a large and noisy inn, and he a wayfarer tarrying in it as short a time as possible, and then hastening away to his Father's house." This eccentric wish was gratified; for on one of the longest summer days of 1684 the Archbishop died at the *The Bell*, supported by the loving arms of Gilbert Burnet, who seems to have travelled from his house at Clerkenwell to see the last of a devoted friend.

The Gospel has reached many in the bars.

G. HOLDEN PIKE.

The "Grace" of Christian Giving.

WHOEVER LOVES, GIVES. This is a truth universal in its application. Between the lover and his dear one, the husband and his wife, the mother and her child, loving means also giving. God so *loved* the world that He *gave* His only begotten Son. Jesus Christ so *loved* me, said Paul, that He *gave* Himself for me. You can as well imagine a sun ray that emits no light, or a burning coal that radiates no heat, as a loving heart that gives nothing to cheer and help the object of its love. Whoever loves the Lord Jesus Christ, *GIVES, must give*, to further His great work of lifting up men out of their degradation and sin. And this includes the gift of money, or money's worth, because it includes everything by which man can reach the heart or mind of his brother man, either by his own effort, or that of a messenger he may select to work for him.

Christ's command to love our neighbour if we love Him stands unrepealed; and as we look at the picture He drew to show how that love was to be manifested, we hear His royal voice speaking as of old, "Go and do thou likewise." The Good Samaritan still stands as our pattern—the kindly man who gave his sympathy, his time, his effort, his oil and wine, the use of his beast, the money out of his purse, and the promise of more in the future if wanted—that is, he gave part of everything he had to give which was needed to save his poor wounded brother from death.

Christian giving simply means carrying out this principle. We cannot give to God or to the Lord Jesus Himself, but we can give to the poor hungry starved bodies and souls of our brethren; we can give our money as well as our time and our effort to spread the kingdom of Jesus amongst men.

This, probably, would be admitted by most, if not all, Christians; and yet, notwithstanding there has been a wonderful increase in the wealth of the country, in which Christians have shared, the amount given for promoting the special work of evangelizing this and other countries is singularly small, while the needs of men here, and all over the world, were never so great and pressing as they are to-day. Does not this point to some mistake somewhere in the principles on which our offerings are based.

The New Testament does not supply a table of logarithms in which are expressed the gold or silver quantities by which we are to show our love to the Lord Jesus, or the souls He came to save; but it is possible to discover in its teachings certain lines on which all may travel who desire to follow the Master's will.

We are there told that there is a blessedness in giving greater than in receiving. We are required to give according to our several ability, and that ability is to be reckoned not on what faith may believe is coming in the future, but what industry has stored in the present, *i.e.*, as the Lord *hath* prospered. This reckoning is to be made at stated times (which amongst Christians in the early ages meant, and with many now may mean, the first day of the week); and it is to be done readily, not grudgingly, for the Lord loveth a cheerful giver.

Of the above directions, the only one which perhaps it is desirable to treat is that which refers to our offering "according to our ability," or

"as the Lord hath prospered," inasmuch as the others, although perhaps occasionally inconspicuous in practise, will assuredly be conceded by us all in theory.

It is evident that ability and prosperity must refer to accumulations even if they be ever so small. If a man can realize only just enough to support himself and his family, while he has every reason for thankfulness, there is no room for charity to others. His first duty must be to those of his own house. If the poor widow whose generous gift was noticed by our Lord had had two hungry children at home, the best Lord's treasury into which she could have dropped her two mites would have been their two little mouths. It is, however, well known to those who have the management of church finance that it is not the poor widow or the poor Christian generally whose gifts are few or small compared with the means possessed, but that, *with some bright exceptions, the men of substance give proportionately the least to the service of the Lord.* Some years ago the writer heard the late Rev. Samuel Martin say, "The great reason why there is so little church extension at home, why the cries of the heathen abroad for the gospel are so neglected, and why the Master's command to preach His salvation to every creature still remains unfulfilled, is that we have not got the property of the church for the church. If a man has £50,000 a year he thinks he has done a great deal for God if he gives away two or three thousand of it, and spends some, and lays up more for his sons to make fools of themselves with, and enable them to violate the apostolic injunction, that if a man will not work neither shall he eat. We want a condition of things where men would spend and lay by the two or three thousand, and give the £47,000 for the Lord's work in the world."

No doubt the rev. gentleman put such an amount as the above in order that he might not be accused of making personal allusions, as probably none of his hearers could count upon much over a tithe of the sum named; but his remarks contained a true and sound principle. When our Father gives us wealth, it is for *us* to use for Him. We have no right to heap it up and leave it to a future generation to spend. The responsibility of its use rests on him to whom it is given. With what horror will some Christian fathers find in the great day of account that this talent which God gave them, and they turned over unused to others, has, in some cases, been laid up in a napkin by an avaricious son, or squandered in riotous living by a dissolute one, all because they did not properly realize that they themselves, and not their children, were the stewards of the good things with which their Lord had entrusted them. The Christian church will never accomplish all that is possible of good to others until it realizes that its *wealth* is to be *used* in helping and blessing the nations which Jesus bids them go forth to disciple in His name.

But short of this highest manifestation of the Christian principle of giving to the Lord, are there not other ways in which church members who are not wealthy can give much more than they do. Dr. James Hamilton once said in his church, with reference to the support of missions, "If the Christian people of Regent Square only acted on *this* principle when contemplating the purchase of articles of ornament, 'I can do without it,' how much additional help might they render to the

enlightenment of the world." Is it not painful to know that many of the dark places of the earth are still filled with the habitations of cruelty because kind gentle Christians thoughtlessly spend their substance on things of simple self-indulgence, rather than on Bibles and missionaries for the heathen? How many foreign stations could be occupied in twelve months time, in all parts of the globe, were the Christian churches in America and England universally to act on Dr. Hamilton's suggestion.

Is not the want of system in our giving one cause of our giving so little? One friend said to the writer, not long ago, "Before I gave a certain proportion of my yearly income for the special work of the Master I fancied I gave a great deal; but when I took the trouble to put down each item, I was surprised, at the end of the year, to find it so ridiculously small. Now I give a fixed portion; and not only give much more, but have always a stock in hand from which it is a pleasure to supply pressing cases as they arise." And if all of us devoted a fixed proportion of our weekly or annual income to the purpose of helping others in things spiritual and temporal, would not the same joy be ours. No one ought to lay down a rule as to the proportion. The Master did not do this because He knew a command to give, say one-tenth, would starve some of His children, and allow others of them to part with comparatively nothing. A Christian with a large family and eighteen shillings a week in London, or thirteen shillings in the country, giving one-tenth of his income, would be cruelty to those dependent on him; while another with £3,000 a year to give one-tenth would be, in God's sight, probably no acceptable gift at all. Each could, according to his income, graduate his gifts so as to render valuable contribution, because it would represent real sacrifice to the Master's cause. It has been stated the late Mr. Gurney used to spend one-third of his income, save one-third for his family, and give the remaining third to the work of helping his fellows. But, probably, the best system is that which gives a fixed proportion out of fixed incomes; but in business, where profits vary, offers for the Lord's service not only proportionately, but absolutely more as profits increase. For instance, any one wishing to be of service to the great Master could better afford, after supplying the wants of his family on the most generous scale, to give Him one half of £1,500 a year, than one-fifth of £500 a year. One Christian brother, when he went into business, made out a graduated scale on which to base his gifts for the promotion of men's spiritual and temporal welfare as follows:—

£400 per annum	 one-twentieth.	£900...	 per annum,	one-sixth.
£500	" one-tenth.	£1,000	"	one-fifth.
£600	" one-ninth.	£1,500	"	one quarter
£700	" one-eighth.	£2,000	"	one-third.
£800	" one-seventh.	£3,000 and upwards	"	one half.

And it should be added, that when he formed the above resolution he had a large family dependent on him, and that the above proportions were to represent the minimum sums he would give. Without insisting on the above, or any other figures, there can be no doubt that, all other things being equal, the man who gives on a regular system gives *most*, and has always ready to hand most that he *can* give.

It is really time that our Christian churches woke up to their responsibility in this great matter—chapel debts, Christian missions barely

maintained, dark places of the earth without missions at all, ministers at home working bravely on with insufficient support for their dearest ones, to say nothing of the orphanages and training schools which ought to be established, whereby the children of criminal or idle parents may be saved from their parents vices—all appeal, in eloquent tones, to Christian men and women to "deny themselves, take up their cross, and follow Jesus" in that self-sacrifice which was so manifest an expression of the divine love and life which possessed Him; and which, in their case, should not only tend to consecrate tongue and hand and brain, but also the wealth He gives them, to win men to be His servants and His friends. And those who have tried to carry out this great principle can witness to the fact that, as with everything else surrendered for the good Master, the joy He bestows is infinitely precious, and utterly overwhelms any idea of sacrifice which they expected to experience in giving up some indulgence for His sake.

And there is one more consideration which ought to influence us. We often forget what King David found out nearly three thousand years gone by—that we can give nothing to God which is not His already. Many years ago a little girl went, one bright morning, into the garden, and seeing the first spring flower just bursting into bloom, she eagerly plucked it, and running back into the house gave it to her father. "Father," she said, her face beaming with joy at the thought of making him so pretty a present, "haven't I brought you a beautiful flower?" "Dear little thing," said her father, as he mentioned the incident to a friend, "I didn't like to tell her it was my own."

Whatever we bring as an offering to the Lord Jesus Christ, He gladly accepts; and He doesn't care to tell us it is all His own. He rather beseeches us by our love to others as well as to Him; and adds further an appeal to the good which will thereby accrue to ourselves, that we should lay out our money in His cause, "Sell that ye have, and give alms; lay up," by this means, "a treasure in the heavens that fadeth not, where no thief approacheth, and no moth corrupteth."

May He who has stimulated His people in these days to more strenuous and earnest efforts to save the souls of old and young by teaching and preaching and evangelizing, pour out on us more and more abundantly this grace also—the grace of Christian giving—so that men may know our hold on the treasures of heaven is infinitely stronger than our grasp on the treasures of earth; and thus seeing our good works, may glorify our Father in heaven by acknowledging the claims on their love and obedience of His Son Jesus Christ our Lord.

S. D. RICKARDS.

WANTED—AN EASY PLACE.

HENRY WARD BEECHER some time since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request: "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied: "Don't be an editor, if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Abhor politics. Keep away from lawyers. Don't practise medicine. Be not a farmer or a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of these are easy. Oh, my honest friend, you are in a very hard world! I know of but one real easy place in it. That is the grave!"

Nottingham.

NO. I.—ITS SIZE, INDUSTRIES, RECENT GROWTH, AND PUBLIC SPIRIT.

THE boundaries of this rapidly increasing and increasingly important county town were enlarged by the passing of the Nottingham Borough Extension Act, which came into operation in November, 1877. The townlets and hamlets of Lenton, Hyson Green, Radford, Basford (New and Old), Bulwell, Carrington, Sherwood, Brewhouse Yard, and parts of Wilford and Gedling, were then incorporated. The area of the old borough was about 2,000 acres; to which were added 7,690 acres, making the dimensions of the municipality nearly five times as large as formerly—viz., 9,690 acres, or about fifteen and a half square miles. The average breadth of the borough verges upon three miles; the greatest length is about six and a half miles, and its circumference about twenty-five miles.

Lace making, in nearly all its varieties, forms its staple industry, and has notably flourished throughout the period of depression that has passed over the nation. The home and export business done in this fair and fragile fabric has of late been unprecedentedly large. It has found highly remunerative employment for multitudes of men and women, boys and girls. And still it thrives, and will do till *Mademoiselle Fashion* shall prefer flowers, fruit, feathers, or some other form of finery in which to deck her votaries—and *then*? To-day, however, the lace-lords are acting as if there were no *then* in the future. Old factories are being enlarged, and new ones of immense size and improved design are being put up on all sides. Machines cannot be made fast enough to meet the demands. Through all the night the glare of gas and the whirl of machinery proclaim that the gossamer threads are being deftly woven into beautiful curtains to adorn the mansion and the cottage, or fascinating collarettes and ruffs to encircle the belle of the party.

It is one of the sights of the town to loiter in the vicinity of Stoney Street and watch the crowds of showily-dressed dames and damsels as they swarm from their colossal hives and trip lightly homeward for their mid-day meal—a very different bevy from their wooden-clogged, bare-armed, fluffy-aproned, dust-covered, and shawl-shrouded sisters who at the same hour emerge from the Lancashire cotton mills.

Hosiery holds the next place to lace as a staple trade. Then follow bleaching, dyeing, tanning, malting, brewing, coal getting, and—more ostentatiously than any other just now—building. All around, the intervening spaces between the old borough and the newly added parts are being rapidly filled up with substantial and ornate residences, shops, factories, and—alas, that it should be so!—an unusual proportion of pretentious “publics” which affect the style and title of “hotels.” The refusal of the mayor and magistrates to grant any new licences at the late Brewster Sessions may check the enterprise of Boniface which *anticipates* the wants of a neighbourhood rather overmuch. The result of this building activity is, that from centre to circumference it will soon be here as the Gloucestershire Hodge said of London—“there’s housen all th’ way.”

In 1871 the census returns for the whole area now incorporated

showed a population of 143,250 persons, occupying 26,900 houses—giving somewhat *more* than five persons to each house. This year's census returns for the same district give a population of 186,648 persons, occupying 38,550 houses—giving somewhat *less* than five persons to each house. The people appear from this to be a little better lodged, as regards house accommodation, than formerly. The total increase of population during the decade has been 43,398, and of houses 12,650. This means that during the past ten years a population equal to the present inhabitants of Grantham, Loughborough, Newark, Retford, and Ripley, has been added to Nottingham; a fact that speaks much for its general prosperity, and calls aloud for every wise effort to meet the manifest moral and spiritual needs of such ever-increasing masses.

Nottingham may be said to be Liberal, to the point of latitudinarism, alike in religion and politics. Every 'ism and 'ology—every system and superstition—every sect and party, finds a local habitation and a name in Laceopolis. The plan of working in "shifts" of a few hours each gives men more leisure in the day-time than in other towns; and very many lace hands spend most of their spare time, after the style of the old Athenians, in going about to tell or to hear some new thing; hence anyone who has a crotchet to air is sure of a hearing, and anyone who has any capacity for leadership will never lack a following.

Notwithstanding such superficiality and hankering after sensationalism, more than the average measure of public spirit animates the burgesses. For many years past the members of the Town Council (forty-eight councillors and sixteen aldermen) have pursued a most enlightened policy, and instead of remitting a three-farthing rate now and again, for which no one would be a farthing better off, they have devoted large sums, which have come into the borough chest from the sale of public and common lands and profits from the gas and water undertakings, to town improvements, recreation and educational purposes. Hence there is no correspondingly large centre in the kingdom that has such large and accessible open spaces and such splendid public premises. In this connection may be mentioned the *Arboretum*, with its seventeen acres of undulatory land, varied trees and plants (labelled so as to assist the student and inform the casual stroller), beautifully kept flower-beds, and artificial lake well supplied with fish and water-fowl; the *Forest*—formerly a bare ridge crowned with a score of windmills—now fringed with variegated trees, gently sloping banks, intersected with asphalted walks, at the bottom of which are spacious public cricket grounds, around which runs the race-course, the Rotten Row, and carriage drive; the *Waterloo Crescent and Promenade*—tastefully laid out grounds, flanked by charming villa and semi-detached residences; the *Queen's Walk*—a similar promenade, a full half mile long, leading from Arkwright Street to Wilford Bridge over the silvery Trent.

Then, apart from the numerous ecclesiastical edifices, monetary mansions, public halls, palatial residences, and benevolent institutions of which the town can boast, there are two unique institutions, the like of which can be found nowhere else in the country—the Castle Museum and University Buildings only recently opened,—upon each of which a brief paper may follow, if this should escape from *our* editor's waste paper basket.

ROBERT SILBY.

A Reminiscence of Night Work in St. Giles.

MR. G—— and I went out one night into St. Giles. Some of the people were busy in the gin-shop, but most of the streets and courts were quiet. We met a person who comes to the Hall, and she directed our attention to a boy and girl who were sound asleep on some steps. I went up and accosted them. Finding they had no home, and that they had been sleeping out for two or three nights, I asked them,

“Will you go with me?”

“Yes, sir.”

“I will get you a bed.”

By this time—it was after 10 p.m.—we had plenty of people around us curious to see who we were, and what we were going to do. My coat was buttoned under my mouth, and my head bent low down that I might converse with the poor little outcasts, and therefore people could not see who I was. As I raised the children, and then turned round into the gas-light to open a way for them, “Oh!” said some voices, “It’s Mr. M’Cree.” “Well, then,” I said, “clear the way.” It was done, and away we all went, myself first, then the children, then Mr. G——, and then the mob. We got to the ragged school. Mr. H—— came down and examined them:

“What is your name?”

“Sophia Douglas.”

“Where do you live?”

“We did live in Monmouth Court.”

“Don’t you live there now?”

“No.”

“Why not?”

“My mother is in prison. She got some drink and was locked up for seven days.”

“What’s your brother’s name?” I asked.

“Alfred Douglas.”

“How old are you?”

“He is ten; I am twelve.”

“Where’s your father?” said Mr. H——.

“I don’t know. He was a chemist in North Street, and left us.”

“Why?”

“Because mother drank so.”

Such, as far as I remember, was the substance of the conversation which passed.

Mr. H—— then said that he could give the boy a bed in the Refuge, but he could not lodge the girl. I then said I would go into my district and try to find one. I then went to 28, Endell Street, and knocked at the door. A woman came.

“What do you want, sir?”

“I want to see Mrs. Lynch.”

“I’ll tell her, sir.”

“Thank you.”

Down came Mrs. Lynch.

"Do you take in nightly lodgers, Mrs. Lynch?"

"No, sir; but I will take one through respect to you."

"I am much obliged to you. I have picked up a girl in the streets, and as we have not a spare bed I want to get her a night's lodging."

"Is she clean, sir?"

"Indeed, I don't know. I have picked her up asleep on a step."

"Is she honest, sir?"

"I am sure I cannot say; but if you like to go across to the school you can see her."

Away we went. Mrs. Lynch looked at the girl, and then said:

"Indeed, sir; an' I'll take her in."

"I am much obliged to you: and will you bring her here in the morning?"

"At what time, sir?"

"Nine o'clock."

"Indeed, and that I will."

"Thank you!"

Away went Alfred to the dormitory; away went Sophia with Mrs. Lynch; away went Mr. H—— upstairs; and away went Mr. G—— and I to our homes at half-past eleven, p.m. G. W. M'CREE.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER I.—OLIVER'S HOME.

ALONG one of the broad thoroughfares of the East End of London, on a wild and snowy January night, the tiny figure of a boy hurried. The wild north wind, clothed in its spotless garment of snow, seemed ever and anon suddenly to gather redoubled fierceness and strength, and to be resolved on driving back altogether the trembling little form that was battling so hardly with its fury. At times, indeed, its force became so great that the lad was fairly overpowered, and but for a friendly post or railing near, would inevitably have been carried off his feet.

And not with the elements only was our little friend Oliver Raymond (whom we thus meet for the first time) fighting; there was another struggle, another tumult, going on within his breast. An hour ago, ere yet the storm king had come abroad, his mother had said to him, as she lovingly stroked his golden-brown hair, "I think you may venture on going back to your place to-morrow, Oliver. But, as the night seems fine, you had better go round and tell Mr. Horffman you will be there to-morrow morning. I wish," she added, half sadly, "my poor boy could have had another week's rest. But your master, I fear, is not too patient; and as you are quite well now I don't think any danger will result—especially if you take *great* care of yourself." Oliver had accordingly been to Mr. Horffman's—the result of his visit being the knowledge that his place was given to another. "I kept it open till yesterday," said Mr. Horffman, arranging, while he spoke, the books and newspapers on his counter in a bustling and off-hand fashion, and scarcely bestowing a glance on his pale visitor. "I am sorry, and if I can take you on again bye and bye I will; but at present I have no employment for you."

With a sad and aching heart Oliver had left the shop, his ill-fortune rendering him unhappy more for his mother's sake than his own. Though he was not yet ten years old he understood that on him largely she depended; for his

father had been dead two Christmases now, and it was only by her never-ceasing needle, and the little wages he could take home when he was in a place, that the two could get enough to enable them to live and keep out of debt. What would they do now?

Oliver's heart sank, and the biting north wind, with its hurrying and rushing streams of snow, seemed to get into his very soul, nipping it with cold, and making him doubly miserable. How should he tell his evil news! How could he bear to see his dear mother's face grow dark with anxiety and pain! perhaps with the thought of that terrible place of which he had often heard, the *workhouse*!

So ran the thoughts through the lad's mind as, fighting and struggling with the storm, that grew wilder every minute, he hurried on towards his home.

At last reaching Dover Street, in which he lived, he saw, as he had half expected, his mother waiting with pale and eager face at the door, and Pop, his father's favourite little dog, beside her. Instantly he turned the corner Pop came rushing up. Evidently he had shared his mistress's anxiety, for now he commenced to show his delighted satisfaction at his young master's return by making such terrific leaps—barking the while in that "pop"-like way which had given him his name—that he was enabled to dab his tongue rapidly against Oliver's face, and to plant with his paws great smudges of snow and mud on the boy's collar and coat.

"I am so glad you have come back safely, Oliver," broke in Mrs. Raymond's voice, as the boy and the dog came up to the door. "Make haste and get your wet coat off, dear. I am sadly afraid you have taken another cold through this. What made you so long?"

"Have I been long, mother? I haven't stopped anywhere except at the shop. I had to wait there, because Mr. Horffman was out."

"Poor mother!" he inwardly sighed, as the gentle face of Mrs. Raymond stooped to kiss him; how hard it was to tell her!

"And how have you got on?—all right, I suppose," the lady asked, very busy with a steaming saucepan on the fire and some basins on the table. "There!" she went on, as she poured out some sweet-smelling broth, "make haste and eat that. 'Prevention is always better than cure,' as poor father used to say."

Something in her tone, as she uttered the last words, caught Oliver's attention, and looking up he saw she was trying hard to keep back the tears that had started to her eyes. "Don't cry, mother," he said gently, wondering, as he often did, how it was that she so seldom mentioned his father without the tears beginning to flow. The sympathetic words seemed to make matters worse with the lady; for she now gave way entirely to a passionate burst of grief, burying her face in her apron and sobbing bitterly.

Oliver, unable to see his mother thus overcome without doing something by way of consolation, left his broth, and went and put his arms about her neck, saying (while Pop, who has seemingly been waiting to seize any such opportunity, at once leapt on to the table, and fell to appreciatively at the contents of the basin), "What's the matter, mother? Why are you crying?"

There was an interval of silence, during which Mrs. Raymond was evidently trying very hard to regain her self-control. Then she answered brokenly—"I don't know, Oliver. I feel dreadfully low-spirited, as if something is going to happen. I've felt it these last few days—just the feeling I had before your father died. God have mercy on my poor boy!" she added, pressing him half-wildly to her, "if he should be left alone in this cold and dreadful world." She uttered the words in a sort of cry, as if they were wrung from her against her will. But by a great effort she recalled herself, and went on, "You have not told me yet how you got on. What did Mr. Horffman say?"

A pang shot through the boy's heart at the question, and his face revealed his ill-fortune so truthfully that, before he could answer, his mother added quickly, "Surely he hasn't filled it up?"

There was nothing to do but admit the worst, which Oliver did sorrowfully.

Mrs. Raymond sighed. "God help us, Oliver! He will if we trust Him, I know; but things are as black as they can well be. I almost expected this of

Mr. Hoffman; and yet if he'd had any heart he would have waited until— Goodness me! What's that?"

The last words were called forth by a crash of clattering and smashing crockery, and a glance revealed the cause. Pop had got to the bottom of the broth, and apparently liked it so much that, in his persevering determination to lose none of it, he had licked the basin and the plate it stood in gradually to the edge of the table, over which, followed by Pop, it finally toppled.

"Oh, you naughty Pop!" scolded Mrs. Raymond, as she gathered up the fragments; while Pop, standing a little way off, seemed to be as perfect a stranger to sorrow as he evidently was to fear, for he eyed the ravage he had committed more in the manner of one who had achieved something great than in that of a delinquent. And no wonder. He knew this was no house of blows and harshness.

Mrs. Raymond had hardly filled another basin, and bidden Oliver finish his supper ere any more accidents occurred, before a postman's knock rattled on the street door. "Thank God!" she said, after returning to the room and reading the missive. "Mrs. Thwaites wants some needlework done, and I'm to go and see her to-morrow. It almost seems," she continued, her pinched but open and sweet face lit with gratitude, "as if God would not give us time to doubt Him. My darling boy,"—suddenly drawing him to her—"never distrust your heavenly Father. Believe in Him to the last, even though He seem to mean slaying you. Remember Joseph, and Job, and Daniel, and that the God who helped them can and will help you."

While Mrs. Raymond was making the usual preparations for bed a little later, Oliver (seated on his stool by the fender, and half concealed by the semi-gloom which the light from the oil lamp was not strong enough to banish from the room altogether) fell into a brown study, and stared, like Pop, who was sitting by his side on the faded rug, contemplatively into the fire. Presently, with a face flushed and with eyes sparkling, he went and knelt before his mother, who was now seated and looking for a chapter for Oliver to read before they went to bed. "I wish I were a man, mother," he said simply, gazing up into her face. "Why, dear?"

"Because I could earn a lot of money then, and buy you nice things, as father used, and have a nice house to live in."

As his mother bent over him Oliver felt a tear fall on his cheek. But she did not reply; perhaps she could not trust herself to do so.

That night, as Oliver lay in bed, how bright were the visions of future prosperity and manly deeds that passed before his mind's eye! He would soon get another place; and more, he would soon be a man. And then what would he not do!

But the mother: was it the dead, cold Hand of the near future that was pressing like a weight upon her heart, and making it ache, and driving sleep from her eyes? Can it be that the morrow was casting its awful shadow before it?

The Late Mrs. Burns.

JANE DAWSON, the only daughter of George and Ann Dawson, was born in the little Yorkshire town of Skipton, on the 6th of Sept., 1806. She grew up of an amiable disposition, and early joined a Methodist congregation, to the choir of which her voice procured her a ready welcome. At the same time there was living in that neighbourhood a youth strong and ardent, known as a voluminous reader and a popular local preacher among the New Connexion Methodists. He and the Skipton maiden met; they loved, and in July, 1824, they were married. For a little time they settled at Keighley, where in the following June a son was born to them, and was named George after his maternal grandfather. Great commercial distress set in, and the anxious father repaired to London to seek for some better means of maintenance than Keighley could provide. After a while the young wife was sent for; and one of her keenest recollections had respect to the long journey of twenty hours, during which,

seated outside the coach, she vainly tried to protect herself and her infant from the wintry rigours of the way. Affairs in London were not very prosperous. The struggle for temporal necessities was sore; the wolf was ever and anon scratching at the door; and it was not wonderful that she grudged every sum, however small, taken from the cupboard to swell the contents of the bookshelf. Two children were born—one, William, who died in early infancy—the other, her youngest son, on whom her maiden name of Dawson was bestowed. The young couple had lodgings in Clifford Street, Blackfriars Road, where his unwearied energy and her suffering gentleness won them the favour of all who knew them.

In 1829 he became a Baptist; and having arranged to take part in a Gospel Mission in Scotland, the family of four left London in a sailing smack for Leith in the latter part of December; and from Leith they removed not long after to Perth, where they resided till the June of 1835. There Mrs. Burns endured two painful bereavements. Her only daughter, a lovely child born at Perth, lived a little over a year, and was cut down like a flower, though the vital essence of its beauty was exhaled and not extinguished. Her parents had come to live with her, and at Perth, too, she lost her father—the good old man who knew how to leave the world because he had known how to live piously while in it.

The pastorate of the church then meeting in what was known as Enon Chapel, New Church Street, London, was vacant in the spring of 1835, and a unanimous invitation having been accepted by her husband, Mrs. Burns once again took up her abode in the metropolis, and for the following forty years and a half, till his death in January, 1876, she was intimately associated with the church over which he presided. Long ago, when a sick visiting and relief society was formed, she became an active member; while in various forms, and through various channels, her influence was exercised for good. Had she felt more confidence in her own powers, and been more encouraged to employ them, they might have proved to herself and others that they were greater than they seemed. Her devotional spirit was deep and fervent. She had what is called a "gift in prayer," and much also of its grace. This was most evident in her home, where, during the frequent absences of Dr. Burns, she conducted the family worship with an earnestness that impressed the kneeling band. Towards the poor and needy she ever turned an open heart and hand; and it is to be feared that she was not seldom deceived by tales of distress too well adapted to move her pitying and unsuspecting mind. Undoubtedly her most distinguishing feature was unostentatious kindness. She was singularly free from every trace of affectation; and her good deeds, which were many, were so done as to elude rather than to attract the notice of others. But they were beheld by Him who seeth in secret and who rewardeth openly. She had a sincere love for the house of God, and her punctuality of attendance up to within a few weeks of her death was a silent example, by the universal imitation of which the good order of the sanctuary would considerably profit.

Such a life, innocent, gentle, and unselfish, cannot have been in vain. Its value is attested by the conscious loss which its withdrawal has occasioned. The familiar smile, the homely word, the secret gift, has its record on earth and in heaven. Her end was peace. Spared long suffering, she expressed gratitude for all mercies. She said, "I want for nothing." Again she said, "All I desire is to realize more of the presence of the Lord." She waited and yearned for the rest of heaven; and it came in God's time. On the evening of Thursday, Nov. 17th, she said with a clear and emphatic voice, "Give my love to all—to all;" and early on the following morning she heard the summons, "Come up higher." With the spirit of love in her heart, and such a message of love upon her tongue, she was found ready to depart hence to be with the Saviour, who is the fountain of life, of light, and of love to His redeemed creation.

DAWSON BURNS.

OUR FEBRUARY ISSUE will contain "The Eleventh Hour"—Christmas Evans—The Spiritual Preparation of Teachers—a second paper on Nottingham—the continuance of the Story of Oliver Raymond—In Memoriam papers on Daniel Wilson and Mrs. Ferneyhough—etc., etc. Several items for January for the Church Register are too late.

Scraps from the Editor's Waste-Basket.

I. THE ASSOCIATION BAZAAR is thriving in a most promising fashion. Friends are at work in some quarters, getting ready in others, and declare their intentions to help even where they are themselves busy with their own bazaars. Our Association work cannot hinder, but must help all local work. Bazaars connected with individual churches will fare better and not worse for the long-delayed and long-deferred Church Extension and Home Mission Bazaar. We are grateful for the signs of hearty co-operation in all parts of the denomination, and have simply to add, "let us go on unto perfection."

II. GIVE US A CHANCE. Why not? The object is one of the best that can be aimed at, and there is no doubt we should succeed if we could only have a chance. The members of our churches do believe in the duty of CHURCH EXTENSION and HOME MISSIONS. Will you not as minister and deacons arrange for a Church Extension Day before the end of May, when you can pray for our work, and at least offer the people the opportunity of giving towards it? We do not ask you to collect from pew to pew, if that is too much; but surely there might be a day in each church, the smallest, when our duty in evangelizing our country shall be the foremost thought, and any willing to aid our Home Missions should have the chance. *Let us signalize this year by a contribution of prayer, interest, and help from every church!*

III. OUR COLLEGE.—Another letter has reached us in support of the opinion advanced in the letter printed last month, concerning the Resolution of the Association to avail itself of all the advantages possible from the University of Nottingham. One letter and only one! And one, and only one voice has whispered to me a doubt of the faultless wisdom of the Association plan. "One who knows" the denomination thoroughly writes: "Those who know the denomination best report general approval of the proposal;" and in the representative Association at Norwich there was not a note of dissent. A correspondent reminds us that "the larger part of the money raised in 1860 and 1861 was asked for and given with a view to purchase premises in NOTTINGHAM, not at Chilwell. See Reports, 1860, 1861. No Association was ever asked about the purchase of Chilwell College; the Committee alone felt justified in making such purchase without such

direct sanction, and no one complained; how much less then can there be injustice to a few who subscribed for the Chilwell premises, when the Committee and the whole Association duly called at Norwich agree to sell Chilwell and carry out the original intention by purchasing premises in Nottingham? The principle that only an Association in the Midland Counties can transact valid business cannot be accepted. The Association anywhere duly called is invested with full powers. Of course!"

IV. REV. J. TURNER.—We cannot but regret for our own sakes and for the sake of the Church at Enon, Burnley, to have to announce that the Church at *Moss-side, Manchester*, has given a hearty call to the Rev. J. Turner, and that he has accepted it. We rejoice to receive men from other "bodies" and from other colleges; but we are deeply convinced that the departure of a "home-grown" man from our ranks makes our organized work more difficult, and diminishes our usefulness to the world. Still there is the old consolation that our "loss" is somebody's "gain"—though it is quite clear that the somebody does not, and cannot, in the nature of things, gain as much as we lose. Though Mr. Turner leaves us we are sure of his "sympathies and prayers for the body he loves so much," and we most heartily wish him "God speed" in his new "sphere;" and the Church at Enon, Burnley, the guidance of God's Spirit in the choice of his successor.

V. CHURCH EXTENSION.—Our readers will not fail to note the appeal of the Church at HYSON GREEN, NOTTINGHAM, for help in their courageous and necessary enterprise on behalf of a New Chapel. Men on the spot, able to give judgment, speak in the heartiest way of this movement: and no doubt the wealth of our Nottingham Churches will be freely expended in such an effort to bless their own town. But a work showing such a spirit of venture for Christ and men deserves liberal help from all parts of the denomination. Let us read and give.

VI. THE PRESS ON THE PULPIT.—"The written word is powerful, but it will never supersede that which is spoken. Those who imagine that the press will ever supplant the pulpit, or the newspaper article will do anything more than give zest and authority and new interest to the platform speech, have utterly mistaken human nature." So wrote the *Daily News* of Nov. 29, 1881; and the witness of this able spokesman for the

Fourth Estate is most true. As, according to Ruskin, "all the greatest music is by the human voice," "all greatest painting of the human face," so the greatest influence of man on man is wrought by him whom Emerson describes as the "true preacher, who deals out to his people his life—life passed through the fire of thought."

VII. CHRISTIAN SPIRIT.—One of the last articles written by the lamented Dr. Holland, editor of the *Century*, was on PUBLIC SPIRIT, and in it he says, "There is no point at which personal meanness betrays itself so strongly and surely as it does when brought into relation to schemes of public improvement. Set a subscription paper going through a community, to raise money for some public object, and it will usually sift out the mean men as certainly as a screen will sift the dust from a bushel of coal. We have a great many men who are not stingy with their families, yet who have unspeakable objections to giving away anything that does not minister directly to their personal comfort or gratification." These sentences are followed by an exposure of the evils of this want of public spirit, an earnest adjuration of young men to assume from the first the public burdens and to carry them to the end, and a rebuke of the habit of "dodging public responsibilities."

All that is most true and most timely; and yet I fear "personal meanness" betrays itself even more in the absence of "Christian Spirit" on the part of some who profess and call themselves Christians, but who will not assume any Christian burdens, but persistently, and to their own hurt and that of the world, practise a system of "dodging" Church burdens and their responsibilities, leaving them to be borne by a few over-worked individuals. Let those who are making the start in the Christian life "assume from the first the burdens" of a Christian Church, and carry them manfully to the end. "The dodging of" such Christian burdens "cannot be indulged in without introducing dry-rot into character, or without damaging reputation." "One of the first things a young man," or woman, "should do in entering actively upon life is to ascertain what he or she can do to make things better around him. It is not necessary for him to wait to be invited. If the people see that he is helpful and ready to work room will quickly be made for him." All this is good gospel. When Christians generally repent and believe it, the kingdom of heaven will be at hand.

VIII. MANLINESS AT WORSHIP.—In the same article Dr. Holland says:—"Never consent to become a beneficiary, or take and use what others have given without adding anything to the common stock. Occupying a free pew in church, and paying nothing for what costs somebody something, by those who are not helplessly and hopelessly poor, is disgraceful and demoralizing to the last degree." Ought we not to take the utmost care that we do not tempt men to part with manliness for the sake of hearing the gospel? We shall not lift men up by demoralizing them.

IX. THE NEW PAPACY.—The total change that has come over the spirit of the time is nowhere more manifest than in the formation of a new denomination without the slightest reference to *theological* opinion, and wholly on the basis of special methods of action. Plymouth Brethrenism originated in a similar impulse. It was not so much doctrinal in its foundations as practical; and was created to give an opportunity to a multiplex pastorate, rather than to announce and propagate any special form of faith. But lately a denomination has taken shape which exhibits this change in its completeness. The "Salvation Armyists" teach and preach the doctrines of half a dozen Wesleyan organizations; but they aim at getting rid of the "Methodistic system," and seem to be substituting for it A NEW PAPACY. Baptists, Congregationalists, Plymouth Brethren, Free Methodists, are self-governing institutions. The ancient Wesleyanism is an oligarchy, and is directed by a Conference. Presbyterianism is representative, and is governed mainly by its ministry. The State Church has a nominal head in the Queen, a real head in Parliament. Roman Catholicism is directed from the Vatican, and by one man, the Pope. The New Papacy is directed by "General" Booth, and his authority seems to be without check or limit of any kind. There is not even a body of Cardinals to nominate his successor—he nominates him. This is a "sign of the times" interesting and curious enough to be recovered from "the Waste Basket."

X. NEED I BE BAPTIZED, for which many enquiries have been made since it was out of print, is now reprinted. It is "stereosed," and 10,000 are now ready, at 1s. 6d. per hundred, or by post of A. P. Griffiths & Co., 58, Porchester Road, W, for 1s. 7d. It is a LEAFLET adapted for letters, and also for distribution in chapels, and for giving away at baptismal services.

Reviews.

THE TEACHING OF THE BIBLE RESPECTING THE WAY OF OBTAINING ETERNAL LIFE. By the Rev. John Venn. *Stock.*

THIS is a collection of tracts proving that the Saviour died for all men; and that salvation, in its larger and largest sense, demands not only personal trust in the Lord Jesus, but such a trust as "verifies" itself by obedience to the commandments of Jesus Christ; that men must do certain works to obtain a justifying faith; and then do certain other works to maintain it to the end. To most of our readers these propositions will be familiar enough, as indeed one would expect them to be to any one who will look at Christianity with his own eyes, and not through the many-coloured spectacles of a defunct theology. Faith itself is, as Vinet so clearly has taught us, a "work," and we prepare ourselves for doing it, as we do for other works, by thought and prayer; and we nourish our power to do that work as we do our power to master a book or to conduct a conversation, by use, by reflection, etc. These tracts will be helpful to minds that are still perplexed with the gloom of an unsriptural theology.

CHRISTMAS EVANS: THE PREACHER OF WILD WALES. His Country, His Times, and his Contemporaries. By Rev. Paxton Hood. *Hodder & Stoughton.* Price 7s. 6d.

It is only the full and extended title which gives an adequate idea of the range of this work; for though Christmas Evans is the central figure on Mr. Hood's canvas, we have grouped around him fascinating portraits of the leading preachers of Wild Wales throughout the most memorable century of Welsh preaching and religious activity and progress. Elaborate and impressive sketches of Williams of Wern, John Elias, Davies of Swansea, stand nearest "the one-eyed preacher of Anglesea." But familiar pictures are given of Charles of Bala, Samuel Breeze, David Cadwalladr, Thomas Rhys Davies, Howell Harris of Trevecca, Evan Jones, Daniel Rowlands of Llan-geitho, and others, so that the volume is a history of the best preachers and preaching Wales has known.

"Preaching" is a work of such universal interest that the great preachers of every nationality ought to have their characteristics traced with keenest pene-

tration and sympathetic fulness. The national force is sure to impress itself upon the work of the pulpit. Scotch preaching differs from English, and German from American, and Welsh preaching is not like one of them. It has its own individuality. It is essentially Hebraistic. There is the Hebrew awe, stirring the soul to its depths; the Hebrew love of imagery and parable, and the Hebrew passion-filled prophet-like fervour. Mr. Hood has laid all preachers under a large debt to him for this interesting, stimulating, inspiring, and able description of Welsh preaching.

The work teems with captivating anecdote, brilliant illustration, and interesting biographical incident. Though here and there its sentences are coloured by the author's recent experiences, the volume is rich in valuable hints for preachers young and not young, and will give the general reader a true idea of Welsh life and thought in one of its most critical periods.

A sketch of Christmas Evans, based on Mr. Hood's book, will appear in this Magazine next month.

THE GOD-MAN. An Enquiry into the Character and Evidences of the Christian Incarnation. *Stock.*

STARTING from the idea of the development and growth of the consciousness of Jesus—an idea accepted by most interpreters of the Biblical account of His life, and distinctly asserted by the Evangelist Luke,—the writer of this volume traces out, in a speculative and thorough-going way, the emergence of the ideas of Messiahship and Divinity within the consciousness of Christ Himself; and then working on the hypothesis that Christ's consciousness of His Messiahship and Divinity varied in its degrees of strength and clearness at different dates in His history, and under different conditions, he explains some of the more difficult and seemingly clashing utterances of His mind.

Our author's treatment is masterly, and his book is valuable. It makes more than usually manifest the reality of the humanity of Jesus, places His experiences in the closest relation to our own, and so serves to perfect our fellowship with Him who is at once Son of God and Son of Man.

But what as to the rank of Christ? How does this doctrine of a gradually

emerging consciousness affect the vital question of His personality? Our anonymous author devotes the second part of his work to answering this question, and shows that the relations of Christ to Society, Art, Morality, Politics and Religion, demonstrate Jesus Himself to be THE SON OF GOD, possessed of a nature, and always possessed of a nature, that is so unique that He must be Divine in a special and exclusive sense. We admire both the ability and temper of this work, and commend it, with hearty good will, to our thoughtful readers.

THE WORLD REDEEMED; a Poem in Six Books. By William Tidd Matson. Stock. Price 1s. 6d.

OUR readers will recognise the name of the author of this poem as that of one who has enriched our "Hymnal" with some of the products of his pen. Glancing at and gliding over the subject of "Paradise Lost," Mr. Matson sings of "Paradise Regained," but only continues his work up to the time of the Ascension of Christ to heaven. No one will question Mr. Matson's poetic power. It is of a high order. His theme is the loftiest man can touch; his conceptions are clearly and beautifully expressed; his lines flow with musical sweetness and natural rhythm; and he pours through them a stream of pure, real, and elevating emotion.

THE GARDEN OF GETHSEMANE. By Rev. Geo. Philip, M.A. Hodder & Stoughton. Price 2s. 6d.

THE pathetic and immortal associations of "the Garden of the Oil Press," will always invite and repay the loving study of the Christian heart. "Gethsemane I cannot forget," is the fixed conviction of the heart that has been brought into sympathy with the "Man of Sorrows," and the Victor over Grief. Under the guidance of the author of this volume "the Gethsemane" section of the divine story reveals the tender love, sublime faith, and heroic self-sacrifice of the Christ, and makes it more easy for us to have fellowship with His sufferings, and to be partakers of His victory. Helpful to all devout hearts, it will be a fountain of consolation and strength to such as sit solitary in the dark shade of a great grief.

ECONOMY. By James Platt. *Simpkin & Marshall.* Price 1s.

THE author of "Business," "Money," and "Life," adds, in this volume, a useful contribution to his numerous works for the

guidance of men in making the best and most of life and its opportunities. Quotations from the best sources on the subjects of Political and National and Personal Economy abound, and are set in the midst of a clear and discriminating discussion of principles. Free Trade is vindicated, and a large and a broad sympathy with humanity is everywhere manifest. The work will do much good.

FESTIVAL HYMNS, No. 17 to 32. By Alfred H. Miles. *S. S. U.* Price 4d.

THIS second series of Festival Hymns and Tunes will be welcomed by all those who have made the acquaintance of the first series issued at the commencement of last year, not only as an increase of valuable stock, but also as an improvement in the two particulars named by the author—viz., "the type is larger, and the harmonies are given throughout." This is really good service rendered to our schools, and is sure to be a large success.

EARLY DAYS IN CHRISTIAN LIFE. By Rev. J. Richardson, M.A. Stock. Price 1s.

A NEW "guide for young disciples," written with much insight, true sympathy, and genuine love. It is fresh, and genial, hopeful and brave as youth, and will direct and purify, strengthen and gladden, those who will thoughtfully ponder its teaching.

CHRISTIANITY AND WAR. By an Old Dragoon. *Yates, Alexander, & Shephard.* Price 9d.

A DOZEN letters, written with spirit and energy, in exposure of the evils of war, and the commendation of peace. Facts are cited, methods of political arbitration counselled, which, if adopted, would be productive of increasing and enduring good.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE MECUM. *Hodder & Stoughton.* Price 2s.

SO FAR as we know this pocket book still remains unrivalled in its fitness to serve the manifold ends for which such a book is wanted by ministers.

OUR LITTLE FOLKS—Griffith & Farran—starts its second volume with the November issue, and it is a most charming serial for the little folks, welcome alike for its elegant illustrations, its simple, easy, and pleasing writing, and its bright and lively tone. It deserves the widest circulation.

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

CHURCHES.

GAMSTON.—The Rev. S. Skingle and others have held a most prosperous week of evangelistic services.

ISLEHAM.—On Sunday, Nov. 27, a sermon was preached by Rev. James W. Upton in connection with the opening of a new rostrum. On the 30th 153 met for tea, and in the evening a public meeting was held, when addresses were delivered by Rev. G. Towler and neighbouring ministers. All the meetings were successful. We gratefully acknowledge the following donations:—Mr. W. Newman, £1; Mr. C. Roberts, 10s.; Mr. A. Goodliffe, £10.

LEICESTER, Dover Street.—Anniversary services Nov. 20th. Preacher, Rev. J. T. Brown, of Northampton. On the 21st 365 were present at the public tea. Rev. W. Evans presided at the public meeting. Addresses were given by Rev. E. Bott, and Messrs. Payne, Wilford, Cowling, De St. Dalmas, and Tyler. The chief interest of this meeting was the presence of the Mayor of Leicester, Alderman Chambers, who, after an appropriate and eulogistic speech, presented our pastor with a purse of 100 guineas, as expressive of high appreciation of Mr. Evans's services to the town. Total proceeds of these services, £121.

LONG EATON.—Mr. Ellis, of Derby, lectured, Dec. 8, on his visit to Rome, Pisa, Monaco, etc.

LONGFORD.—On Monday, Nov. 21, a tea and public meeting were held in Salem Chapel to take leave of Mr. Cantrell, who has accepted a hearty invitation from the Lombard Street Church, Birmingham. There was a very numerous attendance from all parts of the parish of Foleshill, Coventry, Bedworth, etc. The Rev. G. L. Withers, the oldest minister in the parish, presided at the public meeting. Messages expressing regret at their inability to be present, and of high regard for Mr. Cantrell, were received from the Rev. W. T. Rosevear and W. J. Henderson, of Coventry. Addresses, highly eulogistic of Mr. Cantrell's character and work, and of sorrow at his removal, were given by the Rev. C. Hood, Nuneaton; Rev. R. Killip (Wesleyan), Foleshill; Rev. R. Morris (Baptist), Wyken; Rev. G. Helm (Independent), Bedworth; H. J. Hodson, Union Place; and by Mr. W. Linney. Mr. J.

Sidwell, one of the deacons, spoke of the sorrow with which the church took leave of its pastor, and presented him with a purse containing £29.

LINCOLN.—Anniversary services, Nov. 6th. Mr. Thomas Cooper, lecturer on Christianity, and a highly respected member of our church, preached to a crowded congregation on "Retribution." Nov. 7th, Rev. J. H. Atkinson lectured on "Rambles about Rome." J. Smith, Esq., J. P., presided. These services have been the best and most profitable we have had for many years. Total profits, £31 6s. 6d. On Nov. 16 a social tea meeting was held, after which a purse containing £13 was presented to the pastor, Rev. E. Compton, being the result of the work of the younger members of the church, and realized by them in addition to the proceeds of the anniversary services.

SWADLINCOTE.—Nov. 16, the first of a series of teas was given by our senior deacon, Mr. H. Cooper, for the purpose of increasing our finances. Our pastor, Rev. E. Carrington, presided at the following meeting, and Messrs. H. Cooper, J. Nixon, J. Cholerton, and O. Crofts, took part.

MINISTERIAL.

BENTLEY, REV. J. of Allerton, near Bradford, was recognised as pastor of the church at Ely Place, Wisbech, Nov. 22. G. Dawbarn presided. Mr. Curry, deacon, recited the circumstances under which an unanimous call had been given to the pastor. The Revs. Dr. Green, T. Barrass, S. Tomlin, C. Bright, and the pastor, gave addresses.

CANTRELL, REV. W. E., has accepted the pastorate of the Church at Lombard Street, Birmingham. His work there will commence with the new year, and his address will be 65, Gladstone Road, Sparkbrook, Birmingham. Speaking of his work at Longford the *Coventry Herald and Free Press* says:—"Mr. Cantrell has been the pastor of Salem congregation for six years, during which time he has won golden opinions from the best people in the parish of Foleshill. He has succeeded not only in keeping up the congregation, but in increasing it, and that in spite of an unusually large number of removals from the place. Mr. Cantrell's views of Christian truth are broader than most ministers, but his fidelity to the

essential verities of religion is indisputable. His is a ministry that grows on a congregation, and it is not too much to say that the Salem people will feel the separation far more keenly to-day than they would have done three or four years ago. Mr. Cantrell, in addition to having gained the affections of the intelligent young people of his church by means of a Bible class carefully conducted, has won the esteem of the parish generally by the way in which he has interested himself in local matters. Last year he was one of the leading spirits in the celebration of the Sunday School Centenary, and mostly to his diligence the success was attributable.

HIRST, REV. SIMS, was ordained as pastor of the church at Stoke-on-Trent, Nov. 28. The Rev. Prof. Goadby, B.A., delivered an address on "The Nature and Constitution of a Christian Church." Mr. W. Boulton, deacon, made a statement on behalf of the church, to which the pastor replied. The Rev. T. G. Rooke, B.A., delivered the charge to the minister, and the Rev. I. Preston gave the address to the church. The Revs. C. Chambers, E. Coleman, C. T. Johnson, and H. E. Bennett, also took part in the proceedings. Mr. W. M. Grose presided.

BAND OF HOPE.

SAWLEY.—The annual Band of Hope meeting was held Dec. 1. Rev. F. Todd lectured on "Lighthouses." W. P. Bennett, Esq., presided. This society is in such a flourishing condition we cannot add to our numbers, and have advised the other schools in the village to start Bands of Hope.

MARRIAGES.

CARR—SANDERSON.—Dec. 6, at Cemetery Road Baptist Church, by the Rev. J. Maden, Mr. Arnold Taylor Carr, to Miss Kate Sanderson, both of Sheffield.

BAPTISMS.

BACUP.—Six, by J. Turner.
BURNLEY, ENGL.—Nov. 30, five, by J. Turner.
CLAYTON.—Five, by W. Hamby.
HEADCORN.—Two, by J. A. Andrews.
ILKESTON.—Five, by A. C. Perriam.
LEICESTER, Dover Street.—Ten, by W. Evans, (including the pastor's eldest son and daughter).
LONDON, Commercial Road.—Four, by J. Fletcher.
LONDON, Praed Street, etc.—Seven.
LONGTON.—Eighteen, by C. T. Johnson.
PETERBOROUGH.—Four, by T. Barrass.
SHEFFIELD.—Seven, by J. Maden.
STALYBRIDGE.—Four, by C. Rushby.
WALSALL, Stafford Street.—Ten, by W. Lees.
WENDOVER.—Four, by J. H. Callaway.

OBITUARIES.

DEACON, ANN.—A few months ago we recorded the death of one of our esteemed deacons. It is now our painful duty to do the same for his widow—Mrs. Joseph Deacon, of Istock. Our deceased sister was born at "Gopsall House," near to the seat of Earl Howe, under whom her father, Mr. Haywood, held his farm. She united with the church at Barton in 1836, and until her death continued to take a lively interest in its welfare. Though of a naturally amiable disposition, her trust was not in the moral virtues by which her character was adorned, but in Christ and Christ alone; her language this, "My tongue shall speak of Thy righteousness." "Thou, thou art all my salvation." While her confidence reposed in the finished work of Christ, she set no light value on the means of grace. For forty-five years this was attested by the regularity of her attendance at Barton and Istock. She could truly say, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." The Sabbath was revered; and the longer she lived grew dearer still. The same was true of her Bible; and, oh! how its truths sustained her as her end drew near. This manna—this heaven-dropped manna—was her food, and when read to her in her sick chamber, with what relish she appropriated it. To her it was "sweeter than honey or the honey comb." At her home many a minister has been a welcome guest. All might not belong to her own denomination, but she received them as the servants of Christ, and gladly availed herself of any help they could give. As her end drew near the Saviour became dearer still, and it was beautiful to see how her saintly character opened and expanded into the full blown flower. The fruit became softer, sweeter, more fragrant and mellow, the longer it hung upon the tree. One marked feature in our departed sister was not merely her willingness, but her *desire* to die. How repeatedly was this expressed by her; and eagerly she enquired of her medical attendant when he thought the end would come. There was a secret in this. We long to be with those we love. She knew she had brothers, sisters, and a husband in heaven, and reunion with them would be sweet indeed. But above all she knew she had a Saviour there. Hence, at our last interview, she said, "I have a desire to depart to be with Christ." That was the consummation of her wishes—to be with the Saviour she loved, who had redeemed with His blood, sustained her in her trials, and guided her to her journey's end. That desire is realized, and she is now without fault before the throne of God, her heart beating with the pulses of immortality amid the light that never knows a cloud. She died July 31st, 1881, and was interred at Barton. Two daughters and a large circle of relatives are left to mourn their loss, but who "sorrow not as those who have no hope." G. N.

FERNEYHOUGH, SUSANNAH, the beloved wife of the Rev. James Fernelough, of Nottingham, died Dec. 3rd, 1881, in her 79th year. "Fallen asleep in Christ."

JENNINGS, DANIEL, died Nov. 11, aged 72, having been a member of the church at Kirkby-in-Ashfield forty years.

WILSON.—Dec. 10th, 1881, at Haugh House, Stump Cross, Halifax, Mr. Daniel Wilson, aged 80 years. A local preacher, a deacon, an elder, the Polycarp of a younger generation, for he had seen and known our Apostle DAN TAYLOR. The excellent friend of a long succession of ministers. "A good man, full of the Holy Ghost and of faith."

THE MISSIONARY OBSERVER.

JANUARY, 1882.

Contributions for the Foreign Mission.

"THAT this Association regards it as the duty of all the churches in the body to support the three recognized Institutions of the Connexion, viz., the Foreign Mission, the Home Mission, and the College."—*Minutes of the Ninety-first Association, 1880.*

It is clearly the duty, according to the above rule, of every church in the denomination, and consequently of every member composing that church, to support the Foreign Mission. To what extent that support should be given, and what proportion of each member's contributions should be devoted to home objects and what to foreign objects, are matters which require to be carefully and prayerfully considered. With a rule, however, like the above, we cannot see how any churches or ministers, any deacons or members, can withhold their support without disloyalty to the denomination to which they voluntarily belong. Sad to relate, however, there are persons in the body who seem to have no denominational conscience or feeling, and to whom appeals, entreaties, and remonstrances are alike addressed in vain. For denominational objects others may beg and give, may work and pray, but it seems no concern of theirs. Like spiritual parasites they still cling to the body, though they contribute nothing to its support. On the contrary they often mar its beauty and hinder its growth.

Then, again, many of our church members appear to have a very vague, if not erroneous, notion of what the Mission really is. Instead of its being looked upon as an intrinsic part of the denomination, or as the *denomination's agency* for carrying out the commission of Christ in foreign lands, it is regarded as belonging to a committee or to a band of missionaries, in which they have special interests and responsibilities. We wish our friends to understand, however, that the Foreign Mission is not the society of a committee, or of a few members of the denomination, but of the denomination itself; and that every minister and member is as much bound to give it his or her support as are the collectors who gather its funds, the committee who manage its affairs, or the missionaries who carry on its operations in foreign fields. Not to do so is, in our humble opinion, an act of disloyalty to the denomination, and a clear neglect of a Christian duty. Nor do we consider that the support of the Mission ought to be withheld or diverted on a mere whim, or even on the plea that certain home claims are *just now* so very pressing. If it be really true that the Foreign Mission is part of the denomination, then we consider that its support ought to be provided for by every church, and that no church has any more *moral*

right to keep back its contributions from its foreign operations than from its home operations; and that it would be quite as legitimate to withhold what is due for interest or repairs, for cleaning or lighting, for preaching or teaching in England, as for similar objects in Orissa or in Rome. How often, however, does it happen that moral claims are neglected in order that legal claims may be satisfied; that the needs of the Mission are allowed to be thrust aside by the demands of the mortgagee; or that the funds which ought to be devoted to the salvation of the heathen are spent on objects of mere taste or fancy—objects which, though lawful in themselves, may become positively wrong when they are allowed to hinder the gospel of Christ. Firemen must not fiddle while the city is burning, nor must doctors dispute while the plague is raging. Lifeboat-men must not stop to decorate their boats when the signal of distress is flying, nor must the courier, with a pardon in his possession, loiter by the way to view an entertainment. Nor ought we, as Christians, to allow home objects of small moment to prevent us from declaring Christ's glory among the heathen. As a denomination we are called and committed to this high and holy work, and to its right discharge we ought to give a fair share of our sympathy and support. To what extent this ought to be done and has been done we shall consider on another occasion.

New Sunday School Rooms at Cuttack.

WE are glad to learn that the erection of the new school rooms at Cuttack has already commenced. Our brethren express the hope that there will be a liberal response to the appeal that has been made. We regret to state, however, that since the list which appeared in the *Observer* for December was made up only about £5 have been received. A friend, in sending a donation, writes:—"It would be a disgrace if our people failed to respond to the generous offer of the Orissa friend, and I trust that next month's Magazine will prove that there is no danger of such a disgrace falling upon the denomination. At any rate I feel that I must do my little towards averting it."

We think many of our friends will concur in the sentiment thus expressed, and will consider that it would indeed be a disgrace to us, as a denomination with twenty-five thousand members, not to respond to the liberality of the gentleman in Cuttack who generously offers £500, or half the amount required. We trust, therefore, that those who feel thus will at once send in an intimation of the sum they are prepared to give, so that we may feel assured that, as regards failure and disgrace, the danger is past. With a few liberal donations from our well-to-do friends, and by a public collection in each of our chapels and Sunday schools, the amount would be raised without hurting anybody. A more deserving case it would be difficult to find. We hope, therefore, that our friends generally will take the matter in hand at once, so that the work be not hindered.

Collecting cards, having been applied for from London and Burton-on-Trent, have been prepared, and the Secretary will be happy to forward any number on application.

The following sums have been received since the publication of the last list:—

1855 Nov.				£	s.	d.		£	s.	d.		
Nottingham, Woodborough Road Sunday School				..	1	0	0	Mr. J. Stansfield, Vale	..	0	4	0
Bagworth—Sunday School				..	0	8	1	Ilkeston—Mr. Briggs	..	0	5	0
Mr. Jos. Johnson, senr.				..	1	0	0	Mrs. Briggs	..	0	2	0
Mr. Charles Kirkman				..	0	10	0	A Friend	..	0	2	0
Mrs. Lees				..	0	2	6	Mr. John Spencer	..	0	1	0
A Friend at Lee Mount, Halifax				..	0	10	0	Mr. Thos. Moore, Sheepshed	..	0	2	0
								Mr. C. W. Pratt, Stoke-on-Trent	..	1	1	

Notes from my Diary.

BY THE REV. P. E. HEBERLET.

THE sower went forth to sow, and the seed fell on ground of many kinds: we have spoken the word of life to men of many minds, and among others to "Boiragees"—"the passionless"—as they delight to term themselves. I believe there may be some sincere seekers after truth among men of this class—mistaken souls striving to make themselves approved unto God;—but it has not been my good fortune to come across any. The specimens I have seen have been all of that insufferably vile parasitical genus which clings to the body of Hindu society, sucking out the blood with terrible earnestness, and says not at any time "It is enough." It is a marvel to me how the people can suffer themselves to be imposed upon by these vile wretches, whose shallow disguise it is not hard to see through, and some of whom with marvellous impudence lift the veil off their own hearts at times and allow us a glimpse of the corruption that reigns within. Of this sort was a young man I came across one evening that I went down to a Bhagabat house, where the common people gather to hear the shastra of that name read, and to chat, particularly the latter. A great strong fellow (I had seen him going about previously, intent upon filling his belly with the fruit of other men's labours) came in and set himself down in a corner where there was some provision for cooking, as one at home. I learnt afterwards that he had been putting up there for some months. One of those present put the question—"What is sin?" I was going through the commandments in reply, but when I got to the seventh the man in the corner interposed—"That a sin? Not at all!"—and commenced an argument; but the general voice on my side silenced him, and he went on quietly to eat what the persuasion of his sanctity had induced his dupes to give him. I mentioned the matter to Mr. Pike, who brought it forward in conversation with some babus who instanced these devotees as examples of what the Hindu system could effect in the way of holiness. They would not credit the statement; but, as it happened, the very man put in an appearance just then, seeking a gift, and when Mr. Pike referred the matter to him he impudently re-affirmed his argument. His boldness, however, shut up the purses that had no doubt been often opened to him before, and he went empty away for once.

On another occasion I went on to a large platform in front of the principal temple, where I saw some of these men, with their ash-besmeared bodies and platted hair, sitting at ease after their day's wandering. A crowd speedily gathered round to listen to the talk they knew would follow. It did not take much to expose their ignorance; and when I pressed the question as to how forgiveness of sins was to be obtained, one of them gave the remarkable answer that in order to secure pardon for sin it would be necessary to go and commit some atrocious crime! The reproach this would bring upon one would atone for sin and requite the debt of the soul to God! Hath not the god of this world blinded their eyes? I turned this statement to account by appealing to the bystanders and warning them against the speaker. He assuredly had sin upon his soul; and, according to his own theory, might endeavour to atone for it by some outrage upon them or villainy in their homes. All this disposed the people to listen attentively as I pointed out the one only Way.

I have mentioned a Bhagabat house. There are several at Sumbulpore. They are meeting-places for the men, where they sit chatting and smoking "ganja," or hemp, the narcotic effects of which become apparent after a very few whiffs. The Bhagabat was being sung as I sat by the doorway of one of

these houses one evening, but not one of those present appeared to be paying any attention; each, in his usual tone, conversed with his nearest neighbour on all sorts of topics. I should say that the people I have seen at these places belong chiefly to the lower caste, as fishermen, etc. Some of the merchants and wealthier people, as a work of merit, sometimes employ a Brahmin, learned in the shastras, to come and read a book. The reading is held in the evening, and on into the night. The reader sits in an open verandah fronting the road, garlanded with flowers, and whosoever will, stops to listen in the open roadway, which I have often seen blocked up by a large gathering of attentive hearers sitting closely packed together.

Our books have been as scattered seeds; and one day seeing the place where one had fallen, I marked it down in hope. Some little boys sat conning their lessons for the morrow, and on going up to see what it was they read, I found one of our tracts put up with their other books. The day after I met the father of these boys, and in argument with me, he said, "I am too old to change; but," pointing to his children, "these are learning. They will mind your teaching by and by."

Thus far to-day.

Help from New Zealand.

WE were pleasingly surprised, the other day, to receive the following letter—with the Post Office Order referred to—from New Zealand. Most heartily do we reciprocate the brotherly love and deep sympathy therein expressed, by our friends on the other side of the globe; and in return for their thoughtful kindness most sincerely do we wish them the richest blessing of Almighty God upon their work—both their Lord and ours: rejoicing, as we do, in "one Lord, one faith, one baptism." According to the "Baptist Handbook" for 1881, the church at Wellington was formed in 1877; the number of members is 80, the minister's name being Josiah T. Hinton. With so small a membership no doubt our friends do "find it rather difficult to make both ends meet." All the more honour to them for thinking of those less privileged than themselves; and we shall heartily rejoice to hear from our friends again. In New Zealand, as in Australia, our Baptist brethren and sisters have a great work to do in their own country; but we believe that, like our friends in America, they will be richer rather than poorer for taking their part in the evangelization of the heathen world. Should this meet the eye of any of our old friends who have gone from the mother country, we need not say that we shall be pleased to receive their prayerful sympathy and help on behalf of our work in Orissa and Rome.

Hope Cottage, Abel Smith Street,

Wellington, N.Z.,

7th October, 1881.

My dear Sir,—It affords me much pleasure to forward to you, for the General Baptist Missionary Society, the enclosed Post Office Order for £3 10s. from the Wellington Baptist Church.

We are a small, weak church, only some three years old or so, and finding it rather difficult to make both ends meet; yet having deep sympathy for the Baptist Missionary Society, we have resolved to make a collection every year in aid of its funds, and this is the result of our first collection.

The collection in the church amounted to £2 7s. 10d.; and our Sunday school, not liking to be behind-hand, held a juvenile missionary meeting, and their collection realized £1 4s. 8d. Total, £3 12s 6d.—less Post Office Order and postage (2s. 6d.) £3 10s.

While we hope that our next remittance may be very much larger, our prayer is that He to whom we are privileged to offer our gifts will accept it, and bless the object for which it is given.

I am, my dear Sir,

Sincerely yours,

CHAS. GODBER,

Treasurer W. B. C.

Tokens of Cheer.

WE have received the following "Tokens of Cheer" from our beloved brother, the Rev. J. L. Phillips, M.D., of Midnapore, and our friends will rejoice in the success of our Free Baptist brethren in Northern Orissa and Southern Bengal. Dr. Phillips writes:

Whoever has toiled in India, amid such social, moral, and intellectual darkness as that of Hinduism, has experienced the sweet joy that accompanies the discovery of every token of hope in connection with missionary work. That there are discouragements enough, every true worker knows; but how much better, how much worthier of Christian faith, to greet each token of cheer with gladness and gratitude. The Father's blessing, the Saviour's presence, the Spirit's teaching, are all perceptible in every manifestation of Divine favour, and a sunny, cheerful, trustful spirit, delights to trace all good to the heavenly Father's love and guidance.

In the Bible school there are nineteen young men this year, seven of whom are Santals. Their devotion to study, particularly the study of the Bible, has been very gratifying indeed, and cheered me not a little. One class is now studying the Pauline Epistles, another the Acts of the Apostles, and another the Synoptical Gospels. There is nothing like the Bible to rouse mental activity. I used to mark this while in the University; and since beginning biblical instruction in India I have observed it over and again. How dull eyes brighten with new light, and sluggish thoughts grow quick and strong when they come in contact with the inspired page! The book that has been the quickener of human intellect for so many centuries is still doing its work, and nowhere more than in India to-day.

What an illustration of this we have in the Brahmo movement! I was thinking of it the other day while conversing with Keshub Chunder Sen, at his home in Calcutta. The Bible has done wonders for him. Let all Christians pray in love and faith for this reformer and his disciples! What might they not do for their poor benighted countrymen, could they but accept Jesus the Christ as the world's only Saviour? I cannot but feel that less of harsh criticism, and more of hearty, prayerful sympathy for this interesting class of advanced thinkers, whom God's word has set free from the shackles of superstition, would do both Christians and Brahmos more good. They accept much of the Bible,

and they need to have the way of God expounded unto them more perfectly.

In my teaching I am trying to keep prominently before the young men the importance of independence, and a missionary spirit in the native church. A Missionary Society has been organized in the Bible School, and weekly contributions are made for its work. We hope to send out one or more of the young men, as its representatives, to itinerate during the cool months, and so carry the gospel into many villages of this large district. If we can succeed in bringing our young men to feel that the burden of this evangelistic work rests on their own shoulders, it will be a great point gained. It is easy to look upon all this as the work of the mission, the duty of the *padri-sahibs*, and thus to throw off personal responsibility. When Hindu converts feel for their countrymen, as Paul felt for his, a brighter day will dawn on the Indian churches.

Some of my students afford me much encouragement. One of them, a Santal, whom I baptized ten years ago, is such an eager, earnest worker. In his prayers in school he never forgets the poor denizens of the jungles, his own kith and kin worshipping devils. Another, an Oriya, and one of the last of my dear father's converts at Santipore, seems to possess a real missionary spirit. His parents are still Hindoos, and in their behalf he often begs for the prayers of the church. This student's words in the Saturday morning class-meeting often cheer me. Of one more of the young men I may speak. He is a Bengali, but of north-western descent. In our debating club the other evening he quite startled me by his clear and strong utterances. He said that India needed a true, shining, self-sacrificing native church. Who doubts it?

In no position, since I began work in India, have I felt my responsibility so heavy and constant as now. I would have these men become true helpers in Christ—not overgrown babies or contemptible beggars, with their eyes ever fixed on the mission purse. The native church calls for heroes, not hirelings—men who, like Paul, will count it a joy

to endure hardness (or *suffer hardship*, as the improved reading goes) as good soldiers of Jesus Christ. If our divinity schools—of which we now have ten or more in India—will each send out one such soldier each year, he will do more for his country and for God's glory, I believe, than a score, or even a hundred, babu preachers, who refuse to stir without coolies, and tents, and allowances, and sundry modern conveniences. Let Christians pray more for the raising up of an effective native agency in India.

Of the little churches under my care (I am not the pastor of any of these, nor do I ever mean to be pastor of a native church again) are slowly gaining strength. One of them has built a nice chapel, which was dedicated to God's services last March. The pastor is a Bengali brother, who studied in Mr. Geo. Pearce's school in Calcutta. Though by no means clever he is honest and willing, and, besides, he is the only man I could find for the little church at Patasbani. A good friend in America pays the most of his salary, which is only twelve rupees a month; but the church is bearing a part of the burden, and will do more, I trust,

next year. Won't it be glorious when, instead of five, we have fifty native churches in this large district of Midnapore, with its two and a half million souls? And the Lord helping us we shall have fifty. Let the readers pray for the native church of this dark land.

The work among the Santals moves on. This year we have had about seventy schools in the jungles and sixteen hundred pupils, of whom two hundred and fifty are girls. This last fact is most cheering. We have found it very hard to bring the girls to school; but no people can be civilized, not to say Christianized, till its women are taught. There has been great growth in the right direction among these Santals since my dear father found them, and began teaching them, in 1845. Several of our teachers now are Santal women who have been trained in our schools. These people of the jungles are beset with peculiar temptations, particularly drunkenness and uncleanness; but, thank God, the gospel is making men of them. Such are a few of the tokens of cheer in our work, of others, anon.

Objections to Indian Missions Answered.

In a speech delivered by Sir Richard Temple—the late Lieut.-Governor of Bengal, and afterwards the Governor of Bombay—in Lincoln, on behalf of the Society for the Propagation of the Gospel, he dealt so admirably with the objections which are frequently made against missions that we should most gladly have transferred the whole of his address to our pages had we had space: Sir Richard said:—

"He had been informed there were certain objections, originating, he believed, from ladies and gentlemen recently arrived from India, which were having a damping effect and a chilling influence upon the hearts and efforts of those who were engaged in travelling in the service of the mission and in advocating the sacred cause. He had reduced these objections to writing, and he proposed that evening to answer them one by one.

1. The first objection was that missions were failures.

2. That missionaries made no converts.

3. That the converts that were made came from the humblest class intellectually and socially.

4. That among the converts many became Christians for the sake of making a livelihood thereby.

5. That native Christians were not morally better than heathens, but, on the contrary, worse.

6. That the missionaries lived easy lives, and did not exert themselves as much as they might.

7. That missionary reports transmitted to England presented over-coloured and misleading views of success in work.

8. That the delay in attaining missionary success had been so long protracted that the people could hardly exert themselves on that account with so many pressing calls at home. He would remind them there had been some success. He wondered whether their forefathers foresaw the greatness of the success which a hundred years would produce, and they might remember that result was attained by an increase of 50 per cent. during the last thirty years, or one generation of

man, and if a similar result went on, and they prospered during the generation upon which they were now entering, then the present number of converts would have increased from 400,000 to 1,350,000, and the scholars to 625,000 — total, 1,975,000, or in round numbers two millions. And during the present generation the result was likely to be even greater, because the work was now backed up, not only by European energy and the zeal of the English Church, but also by the influence which high-class education on the part of the State was producing throughout the land and amongst all classes of the people, so that India was now like a mighty bastion which was being battered by heavy artillery. They had given blow after blow, and thud after thud, and the effect was not at first very remarkable, but at last with a crash the mighty structure came toppling down, and so some fine day it was their hope would be the case with all heathen religions of India. Those objections, they

would see, crumbled at the touch of fact, and withered in the sunlight of criticism. Depend upon it, now they saw how futile they were, they amounted to nothing more than excuses for indifference and argument for the old style of how not to do it. They were not chasing a shadow, they were not ascending an inaccessible hill; or, if they were going uphill, it was that sort of ascent which soon led to a summit, from which they should survey the promised land, and when they got to the top what would they see? They would see churches in India raising up their spires towards heaven, villages extending over tracks of country, and churches crowded with Christians. And they would hear the native girls singing hymns in the vernacular, and boys trooping to school and studying for universities under missionary auspices. Those things, and many others, he had seen, and would to God he could fix them on the minds of the audience as they were fixed upon his own!"

Notes and Gleanings.

MRS. BROOKS.—Owing to family affliction it has been felt to be necessary for Mrs. Brooks to leave India earlier than was intended. She embarked on the *Navarino*, Nov. 9th, and is expected in England about Christmas. She is bringing with her two of Mr. Wood's children.

COMMUNION SERVICE FOR ROME.—We have received from Mr. Chas. Rockley, of Nottingham, a most substantial and elegant communion service for our church in Rome. It has been made to order, at a cost of about £20, and is fitted in a neat oak box. Mr. Cook has kindly undertaken to forward it to Rome, and we trust it may reach in time for use on the first Sabbath in the new year.

COMMUNICATIONS have been received from India about the recent Orissa Conference, and from Rome respecting a New Branch of the Mission, but these we are compelled to defer until February.

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS.—We trust these will be remembered by all our churches, and will be as liberal as possible.

NOTTINGHAM, OLD BASFORD.—The annual services in connection with our Foreign Missionary Society were held on Saturday, Sunday, and Monday, December 3, 4, and 5. On Saturday evening the Juvenile Collectors, and many others, took tea together in the upper school-room; after which Mr. Bailey, the missionary, addressed them; the pastor presiding. On Sunday morning Mr. Bailey preached in High Street Chapel, and in the evening in the Mission Chapel. Mr. Alcorn preached in High Street Chapel in the evening. On Monday evening a public meeting was held under the presidency of Rev. J. Alcorn, pastor, and addresses were delivered by Revs. E. Medley, B.A., T. Goadby, B.A., and T. Bailey. Collections and subscriptions for the year amounted to £95 6s. 6d., the largest amount we have ever realized for our Foreign Mission.

J. A.

THE ANNUAL COLLECTIONS for incidental expenses were made at Cuttack on Lord's-day, Oct. 9th. Brother Shem Sahu preached in the afternoon from 2 Cor. viii. 7, and J. Buckley in the evening on the Pharisee and the publican. Native collection, 87 rupees; English, 264; Total, 351 rupees (£35 2s.), which was felt to be very satisfactory.

"Take my silver and my gold,
Not a mite would I withhold;
Take myself, and I will be
Ever, only, all for Thee."

Mission Services

HAVE been held as follows since the Association. Next year we hope to give a brief record month by month of the services held, and we shall be obliged if the Local Secretaries will let us have the information by the FIFTEENTH of the month. All communications for the *Missionary Observer*, and for the *General Baptist Mission Record*, should be sent to the Editor, W. HILL, Crompton Street, Derby.

DATE.	PLACE.	DEPUTATION.
July 8, 4 ..	Hucknall Torkard	T. Bailey and W. Hill.
Aug. 7 ..	Belper and Milford	W. Hill.
" 28, 29 ..	Stoke-on-Trent and Longton	W. Hill and T. Bailey.
Sept. 4, 5 ..	Loughborough, Wood Gate	"
" 11 ..	Queensbury and Clayton	W. Hill.
" 18 ..	Bradford and Allerton	T. Bailey.
" 25 ..	Barton, Barlestone, &c.	W. Hill and T. Bailey.
" 25 ..	Birchcliffe and Heptonstall Slack	T. Bailey.
Oct. 2, 3 ..	Derby, St. Mary's Gate, Juvenile	W. Hill.
" 9-11 ..	Halifax, West Vale, and Lee Mount	W. Hill and T. Bailey.
" 16-18 ..	Todmorden, Lineholme, Lydgate, Vale, and Shore	"
" 16-18 ..	Tarporley, Wheelock, and Nantwich	T. Bailey.
" 23 ..	Sutton-in-Ashfield	W. Hill.
" 30-31 ..	Dewsbury	T. Bailey.
" 30-31 ..	Macclesfield	W. Hill.
Nov. 6, 7 ..	Mansfield	T. Bailey.
" 13, 14 ..	Quorndon and Mountsorrel	W. Hill.
" 20, 21 ..	Leeds, North Street	T. Bailey.
" 27-30 ..	Sheffield	T. Bailey and W. Hill.
" 27-30 ..	Melbourne	T. Bailey.
" 27-30 ..	Kegworth and Diseworth	W. Hill.
" 27-30 ..	Ashby and Packington	T. Bailey.
" 27-30 ..	Belton	W. Hill.
Dec. 4, 5 ..	Beeston	T. Bailey.
" 11, 12 ..	Old Basford	W. Hill.
" 11, 12 ..	Ilkeston	T. Bailey.
" 18, 19 ..	Stalybridge	W. Hill.
" 18, 19 ..	Sheepshed	T. Bailey and W. Hill.
" 18, 19 ..	Wirksworth and Shottle	"

Contributions

Received on account of the General Baptist Missionary Society from November 16th, to December 15th, 1881.

	£	s.	d.		£	s.	d.
Legacy by the late Mrs. G. Slack, of Derby	10	0	0	Ilkeston, South Street	9	5	8
New Zealand—Baptist Church, Wellington	8	10	0	Kegworth and Diseworth	9	1	8
Allerton, Bethel	4	0	2	Leicester—Mrs. Livens for Orphan	8	0	0
" Central	4	10	6	Mansfield	14	10	8
Ashby and Packington	25	9	0	Old Basford	94	19	0
Beeston	23	4	4	Poynton	15	5	10
Belton	2	4	0	Stoke-on-Trent	28	5	6
				Todmorden	16	18	6
				Sheepshed	3	2	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.

The Education of the National Conscience.*

(1.) PROFESSOR VINET has described the human conscience as a fixed sense of the necessity of perfect harmony between the intentioned acts of individuals, and their ideas of right and duty.

The complete man has that *sense* as an essential part of his being, just as he has the sense of sight and of taste, and the faculties of imagination and of will. It is a *sense* of a NECESSITY; a perception and a feeling that there OUGHT to be perfect accord between a man's best conceptions of what is right and due, and what he performs; or at least, what he performs with a full and conscious intent.

(2.) That description of the individual conscience, whatever its defects, may at least serve as a working hypothesis in a discussion of the subject before us—a subject which, stated in its fully expanded form, is that of the *education of the conscience of the individual members of the Nation for the right and effective discharge of all national duties and obligations.*

(3.) Keeping that in mind, we no more do violence to *fact* when we speak of “the National Conscience,” than Ruskin when he contrasts, in vivid and eloquent sentences, the natural capacity for Art of the Highlanders and of the Hindoos;† or Prince Leopold when he speaks of the difference in musical taste and ability of Germans and Englishmen. We do not forget or ignore the essential individuality of the conscience; we merely recognize the individual consciences as they act together, for national ends, in and through the living organism known as the nation, when we represent the National Conscience as a certain inherent and structural sense, a perception and feeling of the necessity of perfect agreement between the nation's intended deeds, and the best conceptions of right and duty that are or were, at the time of action, obtainable.

(4.) The British Nation acts directly through its *elected representatives* in Parliament; and legislates for its different classes in their relation to one another, and for itself as a whole, in its relation to other nationalities and to subject races.

It also acts indirectly, and therefore with less precision and completeness, through its men of “light and leading” in the state, in the press and the pulpit, who incarnate the conscience of the people, gather into themselves and express, by one voice, the moral judgment of the people generally, on questions of national interest and importance.

(5.) It is not surprising that the conscience of the *individual* members of the nation should require to be trained with reference to

* In addition to this article, and the paper on the same subject in our January issue by the HON. AND REV. W. H. FREMANTLE, Rector of St. Mary's, Bryanstone Square, the March number will (to complete the discussion) contain an essay by PROFESSOR DRUMMOND on the same theme, in its relation to the Pulpit, reprinted by the very kind permission of the Editor of the *Modern Review*. It appears in the current number of that periodical.

† The Two Paths. Lecture I., pp. 18—20.

national acts, done in Parliament and out, and with reference to national sentiments and their expression. What an extended education of that same conscience is requisite for domestic and even personal duties! How much more prolonged and difficult must be the task of so influencing the majority of the people that the undiminished *moral* force of the nation may unerringly be placed on the side of what is just and right, generous and free, manly and brotherly; or, in a word, what is *Christian*!

(6.) To do anything towards carrying the Nation towards such a desirable goal, it is necessary, first of all, to *inform* the intelligence of the people

(a.) As to what is due from the Nation as a whole to itself as a living organism, and as one amongst other organisms having similar functions to discharge and similar responsibilities to carry.

(b.) As to what is due from the Nation to its various classes: its waifs and strays, its poor and imbecile, its inebriates—confirmed and incipient, its thriftless and improvident classes, its criminals, young and old.

(c.) As to what is due to its *subject populations* and subject races—what generosity, considerateness, and sympathy, ought to be shown them so that they may be lifted from their degradation, and initiated in the tasks of self-direction and self-control.

(d.) As to what is due to *other*, and perhaps rival, *nationalities*; with what frankness, freedom from prejudice, and robust fairness, they should be treated, so that they may, in concert with each other, enrich and enlarge the life of the world.

(e.) And, lastly, as to what is due to actual and declared *antagonists*.

It is not possible to do more than briefly indicate the falsehoods and mistakes that have, even yet, to be cleansed from the national mind. We have to teach, with unwearied patience and persistent fulness of illustration and application, that might is not right, and that precedence in the enjoyment of the advantages of civilization obliges us to be eager to dispense those blessings to others rather than to treat with violent scorn and lofty pride those who are of what is called an "inferior" race, or occupy a lower grade in the ranks of culture. Men whose chief merit is that they were born after their fathers, and that their fathers were men of wealth and social position, or belonged to a nation enjoying special enlightenment, have obstinate difficulties to face in mastering this first principle of civic fellowship and good will.

We have also to teach that there are not TWO ETHICS; one for the individual, and another for the nation; one for the man who betrays, and another for his victim: but that morality is always and forever like its Source, a *Unity*, and that what a man may not do without a violation of right, a nation may not do; and that what is base and despicable in one sex is not transfigured into virtue because it happens to appear in the opposite.*

* Is it objected that there must be two moralities; and that a nation may be justified in acting towards another nation differently from what man would act towards man, because there is no Court to which an injured nation may carry its appeal for redress? That only shows the necessity of a Court of International Arbitration for the settlement of national disputes, and not the duality of ethics.

The Nation has to be taught that it is not just and fair for one class to make its gains out of the wretchedness and misery of another; that trades must not be built up on the principle of making the practise of "vice easy, and of virtue difficult;" that the good of the nation is the supreme law—a law based on that divine reality of the brotherhood of all men, revealed in Christ, the Son of Man and the Son of God, and which is to be distinctly recognized in all our efforts to find out what is right and due in every national relationship we sustain.

Prodigious arrears have to be overtaken in the work of *informing* the intelligence of the people concerning the nation's real work and responsibility.

(7.) Again: Conscience, like other senses and faculties, is *educated* mainly by *use*, and therefore the National Conscience ought to be appealed to and exercised upon all national questions. I believe you cannot appeal too widely or too often. Not only matters of taxation; laws of land; questions of trade and commerce; the regulation of national properties, museums, galleries, post offices, and the like; but questions as to the management of the colonies, the treatment of subject races, the taxation of India, the affairs of South Africa; the subject of war or peace, and of international relationships—all these should be carried to the High Court of the whole nation—and since not even the "superior" sex denies to women the possession of conscience, these questions should go before them as well as the men—and the *whole* nation would gain immensely in moral force, and in accuracy of verdict, on the points submitted to its judgment.

I admit the serious risks of error, of fatal error; but as it is worth while encountering the perils of life to be developed into a man, so it is worth while facing these dangers to secure the incalculable good of a people drilled and trained on these subjects, and enlarged in life and spirit and interest by such expanding exercises. Athens was at its best when Pericles could say, "With us men are expected to attend to their public as well as their private duties: even those engaged in manual labour have a competent knowledge of political questions; and we alone, if a man takes no part in such questions, instead of excusing him as being 'no meddler,' despise him as being no good citizen. As a body we can all judge of public measures at least, if we cannot originate them; and we do not hold that discussion hinders action, but that the greater hindrance is not to have discussed and understood a measure before we have to carry it out."*

(8.) But this is not all that is wanted. Nations become morally apathetic. Spiritual perceptions are dulled by a love of glory. The present sorrow or defeat so dominates the vision as to shut out the clear light of truth and justice. Fears of possible mischief (as with individuals, so with nations,) generate jealousy and pride. Love of glitter and show strangles the native love of justice and humanity, and the egregious lunacy of "jingoism" blights the national life; or a blind passion for pelf rages with such intensity that, in Berlin and Warsaw, the spirit of the dark ages, which cried "Hep, Hep," is abroad again, full of venom against the world-enriching Jew. It is not enough to inform the intelligence, and to educate the conscience by using it on national affairs.

* Thucydides II., 38, 39

Great enthusiasms are necessary for the full education of the conscience. We need a love of right, intense and thorough, and for its own sake; of goodness, generosity, kindness; of humanity, as such, and a love of God—such a love as will fix the will steadily and sincerely on what is good and true and right; such a love as will make us victorious over the temptations which so easily beset us to indulge in national vanity, vainglory, and selfishness.

And here it is that, as Christians, we occupy a position of signal advantage in this momentous work of educating the National Conscience. In our homes and schools, by the press and the pulpit, by private and organized activities, it is open to us to feed those divine fervours which make the pursuit of the right and the good a passion, and engage the total man in the effort to purify and enlarge the entire activity of the people.

(9.) Nor should we be timorous in the pursuit of our high calling. We are not alone. God, who is the educator of mankind, and uses races and nationalities for accomplishing His gracious and world-redeeming purpose, is ever training the consciences of men in relation to broad national acts. By His judgments He rouses, impresses, and fires the conscience. The sudden, sharp, and decisive collapse of the iniquitous throne of Imperialism in France was a warning heard in these later days with scarcely less distinctness in Europe than the fall of Imperial Rome in an earlier century of our era. By the gift of great men, men great in their goodness as well as in their fine powers, men breathing the spirit of the Hebrew prophets; men, like our present Prime Minister, whose chief service to our time and age, is the tremendous accession of power he has secured to the forces of conscience in the direction and control of the affairs of the nation; by these gifts, as well as by the public ministrations of the Christian Church, the God and Father of all men leads the way in this sublime work. Nor do we forget the quiet but ever-operative ministry of saintly lives—for

“ . . . the healing of the world
Is in its nameless saints. Each separate star
Seems nothing, but a myriad scattered stars
Break up the night and make it beautiful.”

Cheered by these facts, let us toil on, remembering that the primacy, the permanent primacy, in influence and in rank, is accorded by the laws of God to that people which is the most righteous, according to that exposition of righteousness which is given in the loving purity and pure love of the Redeemer of the world. JOHN CLIFFORD.

UNTHOUGHT-OF SINS.

It is much easier to persuade men that God cares for certain observances, than that He cares for simple honesty, and truth, and gentleness, and loving-kindness. The man who would shudder at the idea of a rough word of the description commonly called swearing, will not even have a twinge of conscience after a whole morning of ill-tempered sullenness, capricious scolding, villainously unfair animadversion, or surly, cross-grained treatment generally of a wife and children! Such a man will omit neither family worship nor a sneer at his neighbour. He will neither milk his cow on the first day of the week without a Sabbath mask on his face, nor remove it while he waters the milk for his customers. Yet he may not be an absolute hypocrite. What can be done for him, however, hell itself may have to determine.—*George Mac Donald.*

The Eleventh Hour.

MISS LYDIA BENNETT was one of the most prominent and influential residents in the little town of Greenville. There was not a man in the place who was possessed of such decided and energetic character, such positive opinions, or such a firm and unyielding will; and the supremacy she exercised in social affairs was only that accorded to all strong and resolute natures. She had experienced religion in her youth by an indisputably correct process, and had at once joined the church, of which she became, by force of character, the leading spirit. In the narrow but intense life of a retired New England village, where the church is the centre of social activity, religious thought has great prominence; and Miss Lydia Bennett's religion was the mainspring of her character, the ruling power of her life.

The most vital and essential part of this religion, that which lay nearest her heart and awoke her strongest feeling, was a bitter and vindictive hatred of one of her neighbours,—a man who was, nominally at least, a brother Christian, and who had never injured her personally by word or deed. The last fact shielded her from all misgiving. She might have doubted the sanctity of a resentment awakened by her private wrongs; but she gloried in a righteous indignation against an enemy of God's church.

The object of all this animosity was the Rev. Joseph Eliot, a retired minister, who for many years had made his home in Greenville. He had come to the people as their pastor long ago, and Miss Lydia and her sister, Miss Phœbe Bennett, had been among his warmest supporters. His life was beneficent, and his power increasing, when his bark struck that worst of snags in the current of a minister's life, a quarrel in the choir. It originated in a trifle, and therefore soon assumed serious proportions. The members of the church took sides in the matter, naturally dividing according to their social sympathy and family ties, rather than with reference to the merits of the case, and in the inevitable gravitating of opinions it chanced that the Rev. Joseph Eliot found himself viewing the matter in another light than that in which it was regarded by Miss Lydia Bennett, and he even refused to carry into execution some arbitrary measures adopted by the church at Miss Bennett's instigation. She took the liveliest personal interest in the matter; and infuriated by Mr. Eliot's undaunted opposition, determined to make an example of this minister who dared to thwart her will, and that of an independent church.

It was easy to excite public opinion against him, aided by those who feed eagerly upon the faults of ministers; and by instituting diligent inquiry in every place where he had hitherto lived, she had soon in lively circulation a fine crop of evil reports. Mr. Eliot, pursued with relentless fury, and deserted by all save a few faithful friends, was compelled to resign; when, instead of flying before his enemies, he decided to remain in the place. His health, always delicate, had been so undermined by the recent excitement that he could not undertake another charge; and perhaps to a spirited man it seemed cowardly to run away from slander, and a better course to stay and live it down.

And now Miss Lydia Bennett began against this man a system of persecution which, if related in detail, would be regarded as incredible.

His actions were watched, his words misrepresented, and his motives assailed, until his best deeds were made to tell against him; and in spite of his pure and blameless life he was shunned with suspicion and dislike by a large part of the community. It seemed to her that his continual presence among them was a deliberate insult to herself and to the church he had defied; and that in driving him out she was obeying God, as the Jews obeyed him in exterminating the inhabitants of Canaan.

It was undeniable that Mr. Eliot's presence was often a source of serious annoyance to the pious folk of Greenville. When a new minister came to the place, and finding this reverend brother in his congregation, naturally warmed to him with fraternal affection, the state of affairs was cautiously explained to him, and his own line of conduct plainly indicated. Some men of spirit refused to alter their course of action because of a ridiculous church-quarrel they had no share in, or a few old slanders falling to pieces with decay; others were timid, politic, or prejudiced, and trimmed their sails to accommodate public feeling; but no minister ever stayed long among them. Some of the "worldly" shook their heads, and said "they would never have a revival, or a settled minister, till all those that had a hand in dismissing Mr. Eliot were dead." Others laughed when the subject of personal religion was urged upon them, and retorted that "they had rather stay outside, where there was not so much quarrelling;" or that "a church that was too good for Mr. Eliot was too good for them." The faithful souls who prayed for the prosperity of Zion seemed to pray in vain, and few recruits were gathered in to fill the vacant places.

As the years passed on, however, public opinion gradually underwent a change. A new generation was growing up, outside the church; strangers moved in who cared nothing for old grudges, and recognised the clear radiance of Mr. Eliot's Christian light. But Miss Lydia Bennett's consistent hatred never faltered, being cherished even more tenderly as others grew careless or lukewarm. The magnanimity that lifted him above her worst attacks, and the calm indifference that never sought revenge, she interpreted as a hardened indifference; whilst his happiness in his private life reminded her of the "wicked in great power, and spreading himself like a green bay-tree."

But time goes on, and everything is short that it can measure. Joseph Eliot's life had been a long one, as men reckon life; but the end came. A neighbour going by Miss Bennett's door one morning, paused to tell the news that Mr. Eliot was very sick. Her curiosity was awakened, and she inquired the particulars of his illness. The next day a stroke of the church-bell came upon her with a sudden shock, and her heart beat a little faster as she turned to meet her sister, who was coming in from the Post Office. "It is Mr. Eliot," said Miss Phoebe, "He died last night."

Miss Lydia sat down by the window, unnerved by the news. The door was suddenly shut in the face of her active and living hatred, and as it turned away, baffled and unsatisfied, she saw its face. There are delicate spiritual premonitions and perceptions that are beyond analysis; and by some intuition her soul discerned upon its far horizon the shadow of a fear—a dim foreboding of something as yet unknown and far away—that was drawing near to alarm her.

A neighbour dropped in ; she listened to the talk that always follows death,—speculations as to the funeral, and the future plans of the survivors. She took part in the conversation with the surface current of her thought ; but there was a deeper consciousness that was silent, uneasy, and almost afraid. At night she lay awake a long time, her mind unnaturally active, and her memory busy with the past, dragging forth from the dark corners of forgetfulness the scenes and incidents of years gone by, until fancy began to mingle with recollection, and she passed to the more vivid and intense life of dreams.

When she awoke in the morning her presentiment had drawn nearer, and though she turned away and closed her mental vision, it was too late ; she knew what it was. It was a shadowy misgiving of herself,—concerning what, she would not think.

Her sister spoke of the coming funeral. “ I suppose we ought to go, or people will remark it,” she said. “ There’ll be folks from out of the town, and they’ll think it queer if we are not there, living so near.”

Miss Lydia shrank from going ; but she would not admit to herself that she was afraid or ashamed to be present. She found her doubt there awaiting her ; and as she grew defiant it grew more bold. She was swayed by the influences of the place and hour ; the lifeless form of one she had so relentlessly pursued seemed silently to reproach her, and her doubt spoke plainly :—“ Have I been just in my past judgment of this man ? Is it not possible I have been mistaken ? ”

She glanced uneasily at the weeping relatives, and saw herself in the unwonted light of another’s estimation. She had always been a law unto herself, careless of all other opinion ; but now she saw how she must appear to this grief-stricken widow, against whom she had never been able to bring a worse charge than that she “ sympathized with her husband.”

But Miss Lydia’s spirit was not one to cower long in self-reproach. She turned aside these feelings with confident self-justification, and stared boldly about the assembled congregation, recalling all the just cause she had had for her enmity, and sneering inwardly at the tribute paid to the dead. When all was over she gladly hurried home.

“ Well,” said her sister, as they were taking off their bonnets, “ it does seem strange how different you feel when folks are gone. We are imperfect creatures, and I am afraid in some things we were almost too hard on Mr. Eliot.”

In Miss Lydia’s soul it stirred painful depths to hear her own misgiving shaped in words ; and her doubt grew so persistent that she at last turned and faced it.

“ What if I was ! ” she retorted, “ I’m not perfect ; but I have done, all along, what I believed to be my duty. You can’t think so hard of folks when they’re gone.”

This was a dangerous admission to make ; but in the line of her convictions she was honest, and she would not take it back. Her inward accuser at once took up the new position she had accorded as a vantage-ground for renewed demands, while she began to feel a gentle but gradually increasing spiritual pressure, a vague impulse of duty, a whispered “ Ought I ? ” It was as if there stood beside her some one

waiting, who, though often ignored and forgotten, was always there asking to be heard, while whispering voices filled her ears, and her trouble grew upon her, until she gradually became conscious of a distinct suggestion that, if she had done a wrong to Joseph Eliot, it had been deep and terrible—a wrong that demanded all the expiation in her power, and an acknowledgment of error as public as had been her accusations, even to making a formal confession of her sin before the church and people of her native town.

Revolving the matter she at first rejected the suggestion as one prompted by an excited mind and an over sensitive conscience. The voice within her, she thought, could not be the voice of God. But with a longing to be delivered from her mental oppression she laid her arms upon the table by which she sat, and bowed her head upon them, as her custom was, in prayer. Her soul, however, was silent. She could not pray. After a while she raised her head and took her Bible.

"Perhaps He chooses to speak to me by His word," she thought, as she turned the leaves of the book looking for some appropriate message. Her attention was first arrested by these verses:—

"Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

"Peter's words to Simon Magus," she thought, maintaining her calmness by an effort. "In my excited state of feeling they naturally seem to have undue significance."

She turned back a few leaves, and looked again:—

"Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God."

She closed her Bible and resolutely laid it from her.

"My nerves are overwrought," she said. "I must divert my mind by natural and healthy interests."

It was just at twilight; she went out and proposed to her sister that they should spend the evening at a neighbour's house; and during the days that followed she went much into active business and society. But she found it impossible to shake off the oppression that was upon her spirit; the same suggestion of duty haunted her; and reason, judgment, and intellectual conviction, availed no more against it than a sponge avails to wipe out a shadow. She grew reluctant to read her Bible; verses were there that she did not like to see; and she at last gave up her daily reading, saying that for the present it had perhaps ceased to be profitable. But she could not escape the living word written in her memory, which seemed quickened to intense activity. Her prayers were sometimes constrained and formal; and sometimes she cast herself upon the Lord with strong cries for deliverance.

"Why dost Thou leave me to such doubt and disquietude?" she pleaded. "I have sought my duty carefully with tears. Leave me not in darkness; let Thy light shine."

"If, therefore, thine eye be single, thy whole body shall be full of light," suggested memory.

"Lord, help me!" she cried. "Deliver me from this horrible pit and miry clay, and set my feet upon a rock, and my lips shall praise Thee."

"*Why call ye me Lord, Lord, and do not the things that I say?*" was her answer.

She went over the ground again and again, calling common sense and reason to her aid. She told herself that she was the victim of a strange delusion, and that by patient waiting she would yet recover mental health. But her facility in the Scriptures met her at every turn, and some text arose and tripped up every step she took.

"It is monstrous, impossible," she urged, "I could not do it if I would."

"*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible to you.*"

"Oh! for patience!" she cried. "I will withdraw my mind from this subject, and it will yet leave me."

"*Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.*"

"It is not the Spirit of God," she answered, "my faith is tried, like that of Job, and Satan is allowed"—. She went no further.

"*Whoso blasphemeth against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. . . . Because they said, He hath an unclean spirit.*"

Miss Lydia's mental trouble began to wear upon her health. Every one was noticing her worn and haggard face; and a visit of a few weeks among her relatives gave her but temporary relief. She was an old woman; and now she began to feel about her some vague premonition of a change. Grave symptoms of a disease hereditary in the family declared themselves. The old family doctor was called in; he gave her illness a Latin name; mixed some medicine in a tea-cup; promised a speedy recovery; and went away, leaving her with her trouble. Still her will was fixed and resolute as ever that she would not yield.

Upon his second visit the old doctor found his patient confined to her bed; friends shook their heads sadly over this downward step; but Miss Lydia felt an intense relief that now, at least, a physical impossibility stood in the way of the suggestion that ever haunted her.

One evening, as she lay alone in the twilight, listening to the soft voices of the summer evening, there gradually closed about her the conviction that the end of life was near. Death seemed to approach and forewarn her; and her soul recognized his face. What if, after all, this had been the voice of God within her that she had refused and disobeyed? What if her eternal destiny were indeed imperilled, and now it was too late.

Outside the window, just across the street, the church-bell began to ring; and Miss Lydia grew faint with fear as her inward conflict began anew. Was it, then, too late? The church prayer-meeting was assembling, close at hand. A remnant of physical strength was still her own. Might she not even now obey the impulse within her, and be at peace? She felt her spirit wooed by strong persuasion, and the voices about her were melting with entreaty.

She turned her face upon the pillow; the slow and painful tears forced themselves through the unused channels, and she gave up. The feeble notes of a wailing hymn rose and fell upon the air; the exercises had begun. Ten minutes later Deacon Tryon was addressing the meeting. The candles flared in the dimness of the echoing room, and the little handful of brethren sat drowsily listening to the same old story. Deacon Tryon felt himself to be a great sinner. He was conscious that he had not walked worthily before them, and he asked their prayers—

He paused; his hearers roused themselves, and turned to follow the direction of his startled glance.

Miss Lydia Bennett stood in the doorway, her clothes flung hastily about her, and her face like one struck with death. She came slowly up the aisle, and when she feebly spoke all held their breath to listen.

"I have sinned against Heaven," she began. "I am verily guilty concerning my brother. I have slandered a good man and done him wrong. I have resisted the Spirit when He moved me to confess my sin. I am not worthy"—

Her voice faltered, and she wavered, and seemed about to fall. A young man sprang from the back seat and caught her in his arms; and the meeting broke up in confusion as they carried her home again.

Miss Lydia Bennett's strange appearance at the Thursday evening meeting was the talk of Greenville for weeks after. The public verdict was unanimous that she must have been "out of her mind with the fever;" and if there were some who did not wonder at the form of her delirium, they held their peace.

"She never spoke much after it," Miss Phoebe used to say. "The doctor said it hastened her end, of course. She just lay quiet, with her eyes shut, seemingly peaceful and smiling to herself; but she wouldn't take medicine, nor appeared to notice anything. Once I asked her if she felt she was prepared, and she whispered something that sounded like 'So happy.' The night she died I was sitting by the bed, and she opened her eyes, and says she, quite clearly, 'Good-by, Phœbe. God is here,—right here;' and then she never spoke again, and before morning she was gone."

KATHARINE CARRINGTON.

Mr. Gold wanted.

THE Indian preachers are not wanting in vivacity of thought and vigour of illustration. More than most men they understand the use of the figure of speech known as "personification." One of them was speaking at a missionary meeting not long since, at Hamilton, Ontario, and he concluded with the following appeal:—

"There is a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us do this great work, to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver, he does a good deal of good while you are sleeping. Come out, Mr. Gold! Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt, that is, a bank note. That is all I have to say."

The Pope and the Italian Government.

BY REV. N. H. SHAW, MISSIONARY IN ROME.

As much has been said about the Law of Guarantees, the readers of the Magazine would like to have a few words explanatory of these laws, and of the opposition to them on the part of a considerable section of the Italian people.

It will be remembered that the Italian troops forced an entrance into Rome on the 20th of Sept., 1870. From that day the temporal power of the Pope was abolished, and Rome became the residence of the King, and the Capital of United Italy.

Rome taken, it became necessary to decide what sort of treatment should be accorded to the previous head of the shamefully misgoverned Papal States. The Government might have banished or imprisoned the Pope as the arch-enemy of the nation; but no one, as far as we know, ever advocated or desired such treatment of him. Or it might have reasoned thus: In taking Rome the Italians have either done right or wrong; if wrong, then the sooner they leave it the better; if right, then, as there can only be one sovereign power in a nation, the Pope must be content to be a citizen, and submit to the laws of the realm, with no more favour shown him than any other illustrious citizen has a right to expect. To condemn their own well-meditated act was not to be expected; and the latter conclusion would have been logical and sound, the only conclusion which could justify the taking of Rome. But, as Lord Beaconsfield used to say, "The world is not governed by logic." The Italian Government resolved on a compromise which, like most compromises of the kind, has resulted in infinite mischief, and which was the prolific mother of the all but unmanageable family of troubles which afflicts the political life of the nation to-day. In the midst of protests from the parliamentary minority the Government of the time carried the famous *Law of Papal Guarantees*, which dates from June 13, 1871.

There was much excuse for the Government. Although the taking of Rome was the carrying out of the will of the nation, there was a powerful minority to which that act, which crowned United Italy, seemed a shameful crime, an awful piece of sacrilege. The priests of Italy number about 100,000, without counting bishops and higher dignitaries. If we add the monks and nuns, employees and dependants of the priests, we have probably 200,000 persons composing an army that moves and operates blindly, according to the bidding of the Vatican. This army has an influence far beyond what its numbers would indicate; for, by means of the confessional, and the superstition and ignorance of a very large part of the nation, it can carry war into almost every family in the land. Of course it has, even in Italy, its open sympathizers; and, besides this, it attracts to it the sympathy of the Catholic populations of other nations in a way and to a degree that sometimes makes international politics a difficult problem. The Government, in the vain hope of pacifying the Vatican, and its powerful friends in Europe and elsewhere, passed the law of guarantees.

WHAT ARE THE PROVISIONS OF THIS ACT?

It is impossible for me to give a complete account of the Act; it would take too much space and time. I must select one or two of its most important features for remark. Some things in the Act are reasonable enough; as, for instance, the clauses which guarantee the spiritual independence of the Pope. If there were no State favours received by the Church, the enlightened thought of to-day everywhere would constrain men to say there ought to be no State interference with her spiritual functions. Some other clauses are of a somewhat doubtful kind; such, for instance, as clause 5, which leaves the Pope in the enjoyment of palaces, edifices, museums, libraries, collections of art and archaeology, villas, etc.; and clause 15, which frees the bishops from the obligation to take the oath of allegiance to the King on their appointment to a benefice. But there are certain other clauses which seem to many to outrage justice as well as to deliver a most dangerous amount of power into the hands of the country's most implacable enemies.

The first, second, third, and fourth articles, or clauses, declare the Pope a *Sovereign*, and his person *sacred* and *inviolable* as the *King's*. Offences against the Pope are to be punished exactly as offences against the King's own person. He is allowed to hold his court as a sovereign, to surround himself with his armed guards, and he is assigned an annual sum of money from the public purse.

It was, of course, implied in all this, that while the King of Italy recognized the spiritual sovereignty of the Pope, the latter should, on his part, recognize the temporal power of the former, and accept the conditions annexed to the special favours and honours conferred.

With anger and disdain the Pope

REJECTED THIS LAW OF GUARANTEES.

But while he has carefully abstained from all recognition of the sovereignty of the King, he has taken care to profit by those parts of the law of guarantees which he can make use of without any outward appearance of submission. For instance—

He does not pay any of the public taxes which all other Italians have to pay. He maintains a little army, and preserves arms and ammunition.

He enjoys, without control (being able to close them when he will), museums, collections of art, libraries, gardens, palaces, and villas, which were declared to be national property.

He does not pay the customs duties which are so burdensome to other men.

He pays nothing for his letters and telegrams, thus burdening the State with a very heavy sum every year, the cost of his large correspondence.

And while thus the Pope makes use of the law which he with scorn repudiates, and while the King of Italy is scrupulous in the discharge of every duty which the law demands of him towards the spiritual sovereign, the Vatican is nothing less than a factory of conspirators and conspiracies, whose only merit is that they are open and undisguised.

The Pope loses no opportunity to declare that Rome is *his*, and that neither he nor his successors will ever recognize the Government that pampers him. The Catholic organs pour forth, day by day, strong invectives against not only the ministry—that might consist with patriotism—but against the King. He is openly styled a usurper; he is lectured in the most offensive style; he is called an Austrian colonel, Sovereign of Piedmont, and almost anything rather than King of Italy; every outburst of enthusiasm for him is not merely belittled, but falsified; and even the King's pious visits to the tomb of his father are described with scorn, while it is boldly and daily asserted that no rest shall be given until the work of ten years ago is undone, and the Pope is again the undisputed monarch of Rome.

These laws have always given great dissatisfaction to the Radicals, and recently

ANTI-CLERICAL ASSOCIATIONS

have been formed here and there, the avowed object of which is to oppose all further concessions to the clericals, and to agitate for the repeal of the law of guarantees. The event of the 13th of July, when the Papal party sought, under the pretence of a funeral, and in the face of pledges solemnly given that the funeral should be strictly private, to gain power by means of a political demonstration, called into existence these societies, which are now very numerous and active.

It is sought to abolish this law on the grounds that it is unconstitutional, that it has not been accepted by one of the contracting parties, that it is unjust, and that it is highly dangerous to the State.

Whether they will succeed is not for me to say. Italy is not yet enlightened on the subject of liberty, and the Italians are more passionate than patiently and ploddingly persevering. They have a foe to fight that never sleeps, never rests, never loses an opportunity. The Government is afraid of the Pope's party; and its chief organ, the "*Popolo Romano*," seems to go on all-fours to placate and satisfy the clericals, while it rarely loses an opportunity to strike hard at the advocates of pure justice. It appeals to the church in a most pusillanimous manner, telling the clericals that they are honoured and loved so far as they do not mix with politics—which is far from the truth,—and calling on them to observe what a poor miserable handful of people the evangelicals are, at the same time indicating that we are barely tolerated by the Government. There can be little doubt that, strong as is the dislike of the party represented by the "*Popolo Romano*" to the representations of the Rome correspondent of the *Times*, whom the said paper describes as fit for a lunatic asylum, and whose letters have certainly been too much inspired by the Vatican, that party would betray the cause of liberty for the sake of peace with the Pope if it were not for fear of another party. It may be that some so called *modus vivendi* will be found, at the expense of principle and right, and then it will prove not a "mode of living" but of "dying," for it will be followed by revolution. But we hope better things.

Examining the world to find consolation is very much like looking over a great book to find our own names.—*G. Eliot*.

Nottingham.

No. II.—THE CASTLE.

BEAUTIFUL for situation is the Castle Hill—

“Grey relic of an age ’ere man was known,
A supernatural being turned to stone”—

a rocky protuberance of irregular shape, tapering off toward the top, and forming an undulatory plateau. It is of the new red sandstone formation, and is supposed to be a witness, first to the action of the subterranean forces which operated after the coal strata had been violently disturbed, and secondly to the denudation effected subsequently in the vale of the Trent. So say geologists.

Seen from afar it is an object of interest and inspiration. Most picturesque is the approach from the south. The Midland Railway, the sluggish Leen, and the canal, intersect the meadows, above which slopes the Park, with its many residences in charming variety of architecture, arranged terrace above terrace in semi-circular form, and ornamented with tastefully laid out gardens. Towering over all is the Castle, which, “like a city set on a hill, cannot be hid.”

Ascending the hill from the Park, in an arched recess scooped out of the rock, stands a rustic looking bench, upon which the panting pedestrian feels inclined to rest awhile. Upon closer scrutiny, however, he discovers that some local wag with artistic proclivities has sketched an illusive seat upon the wall. Let it serve as a symbol of some of those unsubstantial proffers of rest made by pleasure, property, power, and popularity.

Once within the portals, through which many a sad procession and joyous pageant passed in days of yore, anyone who has an “historical conscience” may, by the light of other days,

“—— summon from the shadowy past
The forms that once have been.
The past and present here unite
Beneath time's flowing tide,
Like footprints hidden by a brook
But seen on either side.”

There are few places in the country around which cluster so many associations, and where so many tangible monuments invite inspection. Situated in the centre of the kingdom, it has been the rallying-point of princes and peoples from time immemorial. Its connection with the vicissitudes of our national life can be distinctly traced for a thousand years; while tradition tells of anterior periods. Saxons, Romans, Danes, Normans, Yorkists, Lancastrians, Cavaliers, and Roundheads, alike perceived the value of this natural rampart, and in succession fought for, held, and fortified it, and from its battlements issued writs and warrants, declarations of war and proclamations of peace. The Rock has in turn been a Military Stronghold, a Royal Palace, a House of Parliament, a Political Prison, a Ducal Mansion, a Ghastly Ruin, and, last and best of all, the Abode of the Fine Arts. In the bare enumeration of the uses to which it has been put at different periods we have a suggestive outline for a comprehensive History of the World in general, and of England in particular. We may also catch some glimpses of the processes by which the England of to-day has been “developed” from a barbarous past.

There is evidence of the existence of a tower—called “Cæsar’s Tower”—as far back as the eighth century. Pieces of pottery, urns, and coins have been dug up which demonstrate the presence of the Romans in the district.

Camden says “William the Norman built the castle,” but it is more likely that it was reared by William Peverel, a son of the Conqueror.

John, as the Vice-Regent of the Lion-hearted Richard, aspired to the sole sovereignty while his brother was crusading; but when he returned to look after his own affairs John, after a hard fight, was obliged to submit at Nottingham Castle. But a reconciliation was afterwards effected—the wheel of fortune turned,

“And John, with revelry and mirth,
His state did here maintain,
Till called, by right of princely birth,
O’er England’s realm to reign.”

In the time of Edward III. the Castle became the scene of one of the most remarkable episodes in our annals. Isabella, the Consort of the deposed and subsequently murdered Edward II., had conceived a guilty love for Roger de Mortimer, who, as her Prime Minister, strove to hold the nation for her against her son. The ambitious profligate was brought to bay in her bedroom, and, despite the queen’s passionate intercession, he was hurried off along subterranean passages to a dungeon (since known as Mortimer’s Hole), whence he was duly despatched to Tyburn to meet the reward due to his deeds.

It was from the Castle that Richard III., royally robed, and riding his white charger, set out with his attenuated regiments to meet the fiery Richmond on Bosworth Field—where not even the promise of his kingdom could procure him a horse—where, fighting wildly and vowing vengeance, the misshapen monster of cruelty and lust fell less ingloriously than he deserved.

Charles I. also sojourned at the Castle while the last storm of national indignation against him was brewing. Here, on August 23rd, 1642, was raised, on the turret top, his standard, bearing the inscription, “Render unto Cæsar the things that are Cæsar’s.” Something like enthusiasm was evoked; but during the night a terrific gale snapped the flagstaff, and the colours were dashed ominously in the dirt. They were raised again on a spot still marked on Standard Hill, but no one of note rallied round the crestfallen monarch. In high dudgeon he departed to seek, but not to find, greater ardour elsewhere. The die was cast. Misfortune followed misfortune; capture, denunciation, repudiation, trial, doom, decapitation. *Exit* Divine Right of kings to do wrong.

Cromwell appointed Col. Hutchinson custodian of the Castle, who speedily dismantled this monument of monarchy; but it is said that the Protector by no means approved of the zeal which vented itself in vandalism.

At the time of the Restoration the ruin became, by purchase, the property of the Earl, afterwards the Duke, of Newcastle, who, at an outlay of £14,000, reared the majestic mansion which the storms of time and the ravages of fire have failed to overturn.

During the Revolution of 1688, which resulted in the recognition of the Protestant ascendancy in the elevation to the throne of William, Prince of Orange, the Castle once more became the residence of royalty, affording a refuge to Queen Anne when she fled with her quondam friend,

Mrs. Freeman (*Lady Churchill*) from the intriguers at Whitehall. When the pusillanimous James II. heard of her flight, he uttered the memorable exclamation, "God help me! My own children have now forsaken me!"

Coming to the Reform era in 1831, the usual placidity of the "Nottingham Lambs" was so ruffled when they heard of the rejection of "the Bill," that they rushed hither and thither, smashing Tory windows and cracking Tory skulls. When the rioters, who were about to sack St. Mary's Church, were reminded that the Duke of Newcastle had voted against the Bill, the cry arose, "To the Castle." A few minutes later the mob, refused admittance by the porter, made a breach, and effected an entry. Half a dozen fires were lighted in different parts of the building, and soon the wild shouts of the revellers, and the lurid glare of the ascending flames, proclaimed the consummation of the diabolical outrage.

Although the town had to compensate the Duke, in the sum of £21,000, for two score and six years did the gutted, besmoked, weed-covered pile mutely testify against that act of political vengeance. Then the notion of restoring the ruin, so as to form the receptacle of an Art Museum, began to occupy the thoughts of some of the leading burgesses. £10,000 were subscribed toward the accomplishment of that object. The Corporation, led in this matter by the late Alderman Ward, became responsible for what might be further required; and, at a total cost of more than £26,000, it was transformed into a structure which, in the most unique manner, weds the past with the present, and shows at a glance how much better and brighter is the England of to-day than of any prior period.

The Museum itself is South Kensington in miniature. On the ground floor are seven rooms—the largest being fifty-four feet by twenty-six feet, and the smallest twenty-five feet by twenty-one feet. The noble staircases and six upper rooms form a magnificent series of admirably lighted Picture Galleries; and at the present time, in addition to historical paintings and specimens of the great masters, there are upwards of a thousand new works of no mean merit, which form the Autumn Exhibition by Local Artists. Nothing less than a reprint of the catalogue would give an adequate idea of the choice and costly Clumber Collection. The splendid presents made to the Prince of Wales during his Indian tour are now on exhibition here.

Let us, however, before leaving, ascend to the roof. The promenade, which runs parallel with the pierced parapet, measures the seventh of a mile. Here one gets a bird's-eye view of the vicinity for twenty miles round on a clear day. On one side may be seen Belvoir Castle; on the other Sherwood Forest, where those mythical beings, Robin Hood, Little John, Will Scarlett, Friar Tuck and Co., played their pranks. The serpentine course of the silvery Trent can be traced in one direction toward Ratchliffe and Newark, and in the other past Clifton Grove toward Derbyshire. When it overflows its banks the landscape becomes a "water"-scape, with tree tops, stack tops, and house tops to break the monotony, and panting trains like huge steamers ploughing the ocean wave. And just below what is left of the erst crocus-decked meadows and picturesque park; and all around an inspiring view of scores of church steeples, acres of tiles and slates, and forests of chimney pots, arising from which is the vapoury emblem of our vanishing lives.

ROBERT SILBY.

In Memoriam.—Daniel Wilson.

BORN 5TH JANUARY, 1801; DIED 10TH DECEMBER, 1881.

BY the death of Mr. Wilson the church at North Parade, Halifax, has lost its last connecting link with its former stalwart pastor, DAN TAYLOR. It has also lost a member who was united with the denomination when it stood at less than a third of its present strength; a member, too, who has worked in its ranks quietly, consistently, and very laboriously, for between sixty and seventy years.

Some of us who knew him well connected him in our minds, not only with our great old leader, but also with his illustrious Jewish namesake. We could think of a number of particulars in which the life-long consistency of the ancient Jew and the modern Christian seemed to resemble each other. And more than once has the quotation been suggested—"Daniel, a man greatly beloved."

He had nearly completed eighty-one years when he died; knowing, at eighty, as little of "labour and sorrow" as ordinary man could ever expect to do. The writer has a letter on his desk now, written the week before Mr. Wilson's eightieth birthday, and the writing is as clear and strong as a boy's. It was a pleasant sight, a year ago, to see him moving about briskly and joyously, radiantly happy himself, and ready to make others happy too. Withal he was a worker to the end. His Sunday school work had been discontinued for a short time only. His deaconship found him employment to within a few days of his death. His has been an active, healthy, sunshiny life, full of goodness and its fruits. No wonder that he was healthy; you have only to think of a cheerful nature, fresh air, and teetotalism. No wonder that he was spiritually happy, for he was always thinking of Christian service, and always ready for it, and he had a heart which, through Jesus Christ, his Saviour, was kept remarkably serene by the peace of God.

His life, in its merely *secular* aspects, may be compressed into half-a-score sentences. He was under, rather than over, middle height. His business was bookselling, in which he was well known through a wide neighbourhood. His character was so transparent and so pleasantly recognized that the magistrates of the district have been known to give him an appointment within an hour of his application, without any of the formalities of testimonials. He not only *sold* books, but he knew what was inside them. In addition, he could *write* them. He had a mind of his own, and could plan a book somewhat elaborately, and then carry his plan out. Possibly one or two of his books may yet be published. Probably enough his occupation had something to do with his general intelligence and habits of reading. Joined by the vigorous intelligence of his wife, it may also have aided in stimulating the education and forming the characters of two of his gifted sons; for, unlike the man whom Job describes so mournfully,* "his sons have come to honour," and he *has* known it, known it proudly and thankfully, as any father amongst us would.†

* Chap. xiv. 21.

† Both these gentlemen have won prizes almost innumerable, both were high wranglers—one fifth and the other eighth—at Cambridge, both were Fellows of their College, and both are now Her Majesty's Inspectors of Schools. The writer is happy to add, both are members of the church at North Parade, and true helpers of their pastor's joy.

The details of his *spiritual life and service* will merit a longer notice. Baptized in 1818, he joined the church at Queensbury, then under the pastoral care of John Taylor; but as the Halifax church was very feeble, he was dismissed to it, along with his sister, in 1822, from which time it has enjoyed the blessing of his interest, his labours, and his prayers. He was thus with it during many a year of weakness, working on persistently amidst circumstances which would have exhausted the little enthusiasm of some men. And in no small measure it owes its growth to God's blessing on his devoted labours, and on the labours of a few others who were like-minded with himself.

In *character* he was quiet rather than demonstrative, mild rather than impetuous, and much less a Boanerges than a Barnabas. But his Christian strength was great. He had, almost from the first, a clear apprehension of the doctrines usually believed by General Baptists, and though subsequent reading and reflection led him to modify some of his opinions (the authorship of certain portions of Holy Scripture, for instance, and the doctrine of eternal punishment), yet he continued a sound General Baptist to the end. His faith in Christ's atoning sacrifice never wavered, his desire to serve Christ fully never flagged, while his attendance at worship was exemplary to much younger men than himself. During a church membership of more than sixty-three years he could not remember that he had been absent from the Lord's Supper as many as six times. The devoutness of his heart led him, for a time, to favour the views of the good people who believe in "Christian perfection," and it is no fulsome eulogy to say that he certainly appeared to realize it more thoroughly than many of its more noisy professors. Living thus "a life of faith upon the Son of God," and hearkening thus to the divine commandments, his "peace flowed like a river." A few days before his death he told the writer that he had not had a doubt his personal interest in Christ's salvation for nearly sixty years.

Such a man, so consecrated to God's service, was sure to have many spheres for labour open to him; and as it is usually the men who are already busy who have further work imposed upon them, Mr. Wilson soon found that his fellow-members were ready to confide almost every kind of service to his hands. And, almost invariably, he did as he was desired. There are few offices in the ordinary working of a Nonconformist church which he has not filled in turn. I cannot register and characterize his work in every office, but perhaps the reader will follow me for a minute in each of these four engagements of his—local preacher, Sunday school teacher, deacon, elder.

His work as a local preacher dates from 7th Sept., 1823, when he preached before the church at seven o'clock in the morning. Young readers may need reminding that all things were done "decently and in order" in those days; and if a young man felt moved to preach the gospel, or if his friends thought him a fit person to do so, he was not "to run without being sent." So the church used to hear him, and if satisfied with his probationary exercises, used, in the quaint phrase of the time, "to set him at liberty to preach." After two such services the church agreed "to set" Mr. Wilson "at liberty to preach the gospel anywhere where Providence should open a door." He thought the church too hasty in its decision; but submitted, and began the work,

which he continued for more than forty years. To prepare himself for better service he entered the Local Preachers' Training Institution which existed at Heptonstall Slack, where Mr. Ingham taught logic, rhetoric, and other useful things. He writes in his diary, "I go—one day in a fortnight. I preach nearly every time I go." He went for two years, but trade and the pressure of the times compelled him to withdraw. In preaching, his diary tells that he laboured at first "under some difficulty from want of words;" but he persevered, writing many sermons nearly at full, and giving in them the ripe results of his growing reading and thought. One of his relatives says that his manner was against him; but the matter of his teaching is interesting still, as the writer can testify from his own reading. And in that good result of preaching—the formation in his hearers of good resolutions—he did not labour in vain.

He was elected a deacon on 13th May, 1827, and ordained on 26th Dec., 1828. It was the custom to ordain deacons in our churches then; a few such ordained ones still remain, though the custom has now, I suppose, almost died out. How shall I speak of his discharge of the duties of *this* office? I have known many deacons, and instead of finding them lordly tyrants, have found them to be God's good gifts to His church. Once in a way you may find a disagreeable one, just as you may find an injudicious pastor; but, according to my experience, they are not nearly so numerous as some men appear to think. As a rule they have been good men, and the churches did wisely to set them to the front. The Halifax church certainly did wisely in electing Mr. Wilson. The hearty interest he had in the church's welfare, the willing toil that he spent upon it, the cheerful and enlarged self-sacrifice with which he aided its funds, and the exemplary manner in which he befriended its successive pastors—I cannot write at full about these matters, but I could, if I might, tell a fact or two which would surprise many an easy-going Christian. He was a thorough believer in "the weekly offering," and he not only recommended it to others, but employed it for his own contributions, some of which, coming from a man who was the reverse of wealthy, were almost pathetic by reason of their munificence.

I have no room left to bear witness to his long-continued, prompt, and faithful discharge of the duties of a *Sunday school teacher*, though the work of fifty-five years might well be lovingly recognized. Similarly I must almost pass in silence his work as an *elder*. Let me only say, under this last head, that I have heard his conduct of enquirer's meetings or experience meetings spoken of with almost more affection than any other work in which he engaged. "He seemed to have studied the case of every one present, and to have a suitable word for them," is something like the remark made to me by one who found it "good to be there."

On the completion of the fiftieth year of his membership, the church presented him and Mrs. Wilson with an illuminated address, etc., expressive of its esteem for them. The Northern Conference of General Baptists for many years annually re-elected him as its Treasurer.

And now he has gone! Without asking their consent, I want to join two or three former pastors with myself in this loving notice of him. I feel sure they would be willing. One, the Rev. Charles Clark, says, "he made manifest in his long life the sanctifying grace of his Redeemer."

Another, the Rev. J. H. Atkinson, speaks of him as "my dear, old, constant friend." Another, the Rev. I. Preston, in a letter which I would quote more lengthily if I had space, says, "the feeling is painful to me that I shall not see that bright angelic face in the flesh again." These honoured brethren will forgive my thus garbling their communications. But, like as the relatives and friends laid their beautiful flowers on his coffin in the tomb, so I think his former pastors will be glad to join in a loving recognition of him, even though permitted only the most limited number of words.

This notice will hardly be deemed complete, perhaps, if I do not add that he has left a widow, who is much honoured and greatly deserving of honour, and five sons and daughters, four of whom are members of the church he loved so well. The son who is not in our membership is a devout and conscientious Christian man, though not now allied with the Baptists. Another son, who promised to make some contributions to Biblical literature, died early last year.

In the dull December day—that day which is so dull in the highest home in England because it is the anniversary of the days when ALBERT and ALICE died—on that dull fourteenth we followed him to his tomb. Such a funeral was never before seen at North Parade. His fellow deacons and fellow church members followed and surrounded him—a goodly band of mourners, sorrowing over a friend who was lost. But he is not really lost. "He was a good man," and has gone to the good man's Father and home.

WATSON DYSON.

Spiritual Preparation of Teachers, and how best to secure it.*

WHEN God gave to man a living soul He meant that soul for His abode; and it is frequently represented in the New Testament as a temple in which He is pleased to dwell; but when the spirit of wrong and wickedness gained admission God could but look, and still does look upon it, as man should think of it, as a heap of ruins.

What do we think of a child as it enters school life? We see in its mind the image of its Maker defaced, and requiring careful and experienced training to restore it; it is a temple in ruin, needing all the energies of the Spiritual Architect to re-model after its original beauty; it is a soul requiring to be nourished, directed, stimulated, so that it may grow into the life of Christ. Each child is a being of wonderful power and high destiny, capable of boundless improvement and sublimest achievements. Whoever, then, engages in S. S. work must be spiritually prepared by that Divine Teacher who is ever imparting help and training for such work, according to the words, "I will instruct thee and teach thee in the way thou shouldst go." If, then, we are true to ourselves, our own spiritual training will be our deepest concern, not only because our happiness here is deepened and enlarged through it, and our position in heaven gained by it, but because the measure of our usefulness in the Sunday-school is determined by it more than by aught else.

What, then, is the special spiritual preparation or training necessary for a thoroughly good and successful Sunday-school teacher? First of all,

* Notes of a paper read at a Sunday School Conference.

it seems to me, is *submission* of spirit to our Divine Teacher and Friend. Not knowing how or when the lessons will be taught us, the soul must yield to its God, saying, I desire to work in Thy cause, fit me for it. No doubt there must be a heart saturated with *love to Christ*, with an assiduous love for youth, with quickness of sympathy, ready appreciation of children's wants and wishes, true interest in the development of their characters, and an intense desire to promote their present and eternal welfare. There must also be a *sound knowledge of the one theme taught*, obtained not only by giving attention to the study of scriptural subjects, but by frequent and close *contact* with the Great Example, and knowing Him as a daily companion, and depending on Him for all grace. But mainly, and before all things, we must be *willing to be trained and taught by God*; and must show our willingness by *co-operation* with God in His educating purpose. The Christian knows the wish of his Trainer is to make Him able to do great and useful things, and therefore there must be *vigorous* co-operation in the culture of a heart of goodness, full of sympathy, full of helpful hopefulness.

There needs, also, close observation of the divine instructions. How often are the Christian's lessons returned to God unlearned! The thought of getting something for spiritual good out of all His dealings should be a reigning power in every-day life. Does some one ask, "If all this, and much more, be requisite to the preparation of teachers, how came *we* to be Sunday-school teachers? how were we fitted for the work we do here Sabbath after Sabbath?" Or, "we surely dare not think that anyone is able to undertake the office of teacher, for it demands such peculiar qualifications as are truly seldom found in one individual; qualifications which are only gained through much toil and long experience." How came *we*, then, to fill such a post? only because the thought struck us we should *like* to be in the Sabbath-school? nay, our Teacher was training us for it, perchance, *long before we thought of the work itself*. Consider how He has taught us. The associations, joys, sorrows, disappointments of our lives, have been but instruments in His hands of bringing us to where and what we are; and not only by instruments has He instructed, but personally and directly how often has He spoken to our hearts! condescended to hold sweet converse with us as a friend, and bade us take His yoke and learn of Him!

Our spiritual education, then, is a *growth*, slow, but sure, and requiring not less patience than work; for although much depends on that ever present Helper, still how much rests with ourselves! May we not be slothful, but diligent pupils of our God, so that we may be able to discharge our duties faithfully to the children whom God has given us to teach.

And now we will ask, *how* can we best secure and perfect the training so needful to our work? "If any man lack wisdom, let him ask of God." We must put ourselves into the position that can claim such training; consecrate ourselves solely to God and His service; render to Him *all*—the will as well as the heart, the outward as well as the inward; and our chiefest delight, our greatest joy, should be the hour of prayer. We must also become well acquainted with Him as revealed in His word, not being content with the portions for "lessons" or "reading," but make that book a deep and patient study. We shall need to watch the power of evil within, and strive, by God's help, to subdue it;

watch the foes without, and resist them; indeed much may be summed up in those two words our Master strove to impress on the minds of His disciples, "Watch and pray." Spend much time in prayer: you cannot spend too much. Who need it more than we? Have we not proved over and over again that as we live during the week so we teach on the Sunday. If we have spent but little time with our loved Saviour, have not our words been cold? Has not the lesson seemed a task? But if, on the contrary, we have been watchful and often spoken to Him of our scholars, how, when with them, we have then felt the responsibility of our position, and spoken out of a heart all on fire to arrest our hearers.

If we wish to be *good teachers* we must be *good pupils* in God's school. Believe thoroughly that we *have* a Spiritual Teacher, and believe also that both inward and outward activity on our part are necessary. Let Him not have to say of us as of the Jews of old, "Ye have set at naught all my counsels, and would none of my reproof;" but rather let us daily pray, "Lord, teach me *how* to teach the little flock of which Thou hast made me overseer." C. K.

The Association Bazaar.

THE following has been sent out to those at work for the Bazaar to be held at Derby in June on behalf of our Home Mission Funds. Our needs are very great. It is impossible to take a forward step until we have more funds:—

"It is now time each church should be stirred up to active labour. Some have already begun. If your church has not done so will you kindly call a meeting of such lady workers as you think well, and decide upon how you will work?"

"The following suggestions, based on plans already in work in some of the churches, may be of service to you:

"1. A fortnightly sewing meeting with tea. [One friend should be 'reader' to the party. In many ways that Christian love will suggest, these meetings may be made the 'means' of cultivating all 'the graces.']"

"2. At each sewing meeting take a collection with which to buy materials.

"3. In some places the tea might be given by individual members, in rotation or otherwise, and the sum of *sixpence* each charged for it could be devoted to the Bazaar Fund.

"4. It may be left largely to the individual tastes of your friends as to what they will make. Useful articles will be chiefly in demand, but fancy ones will also be required.

"5. Appoint one or two collectors to seek subscriptions, either in money or goods, from the church and congregation.

"6. Your collectors in waiting upon friends will, of course, suggest and thankfully accept gifts of such goods as any tradesman may deal in. Thus the Linendraper, the Hosier, the Farmer, the Grocer, the Provision Dealer, the Oilman, the Picture Dealer, the Chemist, the Tailor and Woollen Draper, the Jeweller, the Shoemaker, the Fruiterer, the Upholsterer, the Furniture Dealer, the Ironmonger, the Milliner, the Confectioner, the Bookseller, the Dealer in Small Wares, Toys, &c., may all be asked to contribute something.

"7. Should anyone offer what you cannot see your way to utilize, such as a truck of coals, a sewing machine, a carriage, &c., please acquaint us with the offer and we will find a market for it. Nothing will be refused that is convertible into cash.

"8. We shall be happy to answer any questions you may feel it necessary to ask, and also to hear from you now and again as to what your church is doing.

322, Commercial Road, E.
January, 1882.

J. CLIFFORD, } Hon. Secs.
J. FLETCHER, }

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER II.—THE DEPTHS OF SORROW.

ON the evening of the day following that on which we made the acquaintance of our friends Oliver Raymond and his mother, the former was sitting, alone, on his stool in his accustomed corner by the fire. Alone, that is, saving the presence of Pop, who, tired of the various tricks through which Oliver had been putting him, was now unseen (as his young master was thinking deeply, and not noticing him) amusing himself by gnawing to pieces one corner of the hearthrug.

Oliver was thinking of his mother, and there was an index in the glad smile on his lips and the bright light in his eyes that showed that his thoughts were not sorrowful.

Nor, indeed, had he cause for anything but pleasure; for, going out that morning, fully resolved on getting another situation if it were possible, and strong in the belief that the simple prayer for success which, before he had begun his quest, he and his mother had jointly offered up, would be heard and answered, he had commenced work in a downright business-like way, beginning early and *really* looking for a situation. Some boys he knew went lounging about two or three streets pretending to seek work, and then with a number of others ran off to the park, or spent the rest of the day in dangerous idleness and play. Oliver loved play as well as the best of them, and he could score as well as any of his age at marbles, top, and such games. He had even "played the wag" more than once in the past, when he used to go to school, and had proved himself in many other ways to be a *boy*, and no angel without wings. But now, somehow, he was becoming more thoughtful, and the memory of his mother seldom left his mind. He meant, in short, to *get work* if he could, and therefore he tried his best to get it.

The result of his efforts this day, then, though not certain success, was yet something near it; for one gentleman had told him he would very likely want him, and another had said an engagement rested only upon the satisfactoriness of his references. It was this glad news that brought the joyful expression to the lad's face, and he was at the moment anticipating the pleasure his mother would feel when she came home and heard it. Alas, for the vanity of human hopes and wishes! Yesterday, when Oliver had had his first taste of the hardness and coldness of the world, a dark cloud, threatening all kinds of vague evils, had seemed suddenly to come up and hang over his home and his life. Now it had vanished, apparently, and once again sunshine from without mingled its beams with the brightness of that poor and humble home, yet home of peace and love.

Happy thou, Oliver, couldst thou never know the dreadful truth! Happy thou, couldst thou for ever remain unconscious of the fearful storm that even now is gathering above thy young head, and preparing to pour out upon it unutterable misery and misfortune!

Alas! that storm was destined to gather and burst in all its terrible power ere a word or a whisper of warning could reach his ear. Even as he sat thus rejoicing, with not the shadow of fear to darken his bright musing, three dull, dead, ominous knocks came to the front-door, and on his going to answer the summons the tempest broke full upon him.

"Are you Oliver Raymond?" asked a deep, manly voice, the owner of which, dressed in the long blue coat, black leathern belt, and dark helmet of the police, looked down peeringly at the tiny figure before him.

Pop, who had of course come to the door with Oliver, seemed to take the query—perhaps the appearance of the policeman at the door—as an insult, since, from the moment of first setting eyes upon him, he commenced giving violent proof of his hostile feelings in a rapid succession of sharp, exploding little barks.

"Yes—I am Oliver, sir," returned the boy, trying in vain to check Pop's noisy opposition.

"Then I'm sorry to say that your mother has been knocked down and run over in the street, and is lying in the hospital now, dying. You must come with me at once if you want to see her alive."

His mother dying! In the hospital!

Oliver stood gazing mutely at the policeman, his eyes distended, and a startled and terrified look on his face. Then, without uttering a word, he mechanically returned to the room he had left, put on his little jacket and cap, turned down the oil lamp, and once more went to the door, followed by Pop.

As the two began their journey the policeman glanced once or twice down at the boy trudging along beside him with a look that seemed to wonder why the lad was so silent. "Like them all, I suppose," he was in reality thinking. "Takes it as an adventure, no doubt, and feels more glad than anything else." But he would have thought something very different from this had he known Oliver, or had he been able to look into that young heart and see how all emotion, all thought, were for the moment frozen up, bound in the spell of the deadly intelligence which had been conveyed to him.

And even poor little Pop seemed to feel something of the appalling and stultifying influence that was over his young master, for, instead of frisking gaily ahead and running back, barking and capering with delight, and showing his high spirits in a multitude of ways customary with him when out with Oliver, he now dismally pattered along in the snowy slush at the latter's heels, to all appearance carefully avoiding the policeman, and, with his nose down and his tail between his legs, looking altogether as perfectly wretched as a dog can look.

Little passed on the journey between the lad and his guide, the latter merely giving a brief narrative of how the accident occurred, and Oliver listening without understanding, like one dazed; for the whole thing was too sudden and too frightful for clear belief at such short notice.

When, however, the spacious hall of the hospital was reached, and they stood for a moment looking down the ward before them, with, on each side, its long line of beds that told such eloquently sorrowful tales, all the bewilderment that had held Oliver so silent vanished, and the tears began to course quickly down his white face.

"Where is my mother, please?" he faltered, as a nurse came up to him.

The policeman explained who he was, and then the young woman—looking so gentle, so good, in her clean white cap and apron, and with her pitying eyes—stooped down and kissed Oliver, took his hand, and led him up the ward into which he had been gazing, Pop following them.

Then it was that, seeing the thin, patient face of his mother a little way in the distance, lying so still and looking so deathly pale on the white pillow—then it was, as the mother painfully turned her head towards him, and fixed her sweet, beautiful eyes upon her boy, that Oliver realized what this dreadful mischance might mean. A flood of horror, desolation, and unspeakable woe rushed in upon his soul, and uttering a low, strange cry, he broke away from the nurse, and ran and flung himself upon the bed where Mrs. Raymond lay. There were several persons standing round, amongst them one or two nurses and a doctor. But even these, despite their familiarity with pain and grief in their fiercest forms, could not avoid turning aside and passing their hands quickly over their faces, or doing something else to show they were taking no notice. One nurse, indeed, would have held Oliver back, but Mrs. Raymond's eyes silently implored her to refrain, and she did so.

"Oliver, darling," said the invalid in a low and failing voice, stroking the boy's bright hair as she spoke, "Oliver, don't sob so. I—I—am dying. Listen. Your uncle Peter—will—will—"

The voice grew so faint that the words became inaudible, and quite ceased at last. Oliver, his face streaming with tears, looked up, and was startled to see his mother's face working in silent agony. "Oh, mother—don't die! don't die!" he cried, kissing her, and throwing his arms over her in a passion of grief, love, and fear.

A nurse here made a forward movement as if to take the boy away, but the doctor—his eyes suspiciously dim—put his hand on her arm. "Let them alone," he whispered; "she is beyond all earthly power now."

Making a great effort to crush down her pain for the moment, Mrs. Raymond went on: "Your Uncle will—be—here soon. You must go—to—him, and—and—live with him. There's no other—place; if he will—not,—God have mercy—on you!"

At this moment a tall, shabbily dressed man came along the ward. Mrs. Raymond gave him a glance of recognition.

"Peter—my boy—take my boy—"

The tall man—who was Oliver's uncle—took the injured woman's hand, and bent over her. "I understand," he said sadly, and placed his other hand on Oliver's head.

"Oliver," Mrs. Raymond said, speaking almost freely now, "promise me you will—will be true to Jesus Christ,—that you will do nothing to—to make Him—grieve for you. Promise me."

"Oh, mother, I promise—but you won't die yet, will you? You will get better soon, and then—"

The mother's features began again to work convulsively, her hand went quickly to her heart, the nurses ran to support her head, and then Oliver saw, as though he was in a horrible dream, the blood rush to her lips. A few moments of bewilderment, of hurrying and whispering on the part of the nurses, of calm and easy directing on that of the doctor—and then the end!

A little later, weeping as from a broken heart, and followed closely by Pop, who had never for a moment during this sad scene lost his miserable looks, the lad was led forth into the world, practically alone!

The Late Mrs. Lees.

OUR beloved brother, the Rev. W. Lees, of Walsall, has been called to say "farewell" for a brief space to his devoted and useful wife. She entered into the rest of God on Sunday evening, Jan. 8, after a somewhat protracted illness. For twenty-two years Mrs. Lees has resided in Walsall, and has, "by her goodness and piety, obtained the love and esteem of all who came in any way under her influence. She was an earnest worker and a constant visitor, especially among the poor, who have, in her death, lost a helpful friend and adviser. She was a leading spirit in all the religious and philanthropic agencies connected with the Stafford Street Baptist Church—teacher in the School, president of the Ladies' Dorcas Society, and for many years conductor of the women's Monday afternoon prayer meeting. In these and many other ways she became a great blessing to that religious community of which she was so worthy and conspicuous a member. In her personal character, true English kindness blended with that firmness which has been a marked feature in Christian life in the land of John Knox. Mrs. Lees was born in the quiet little village of Pencaitland, near to which place now rest the mortal remains of Thomas Carlyle. All her early associations were connected with Scotch village life, but in 1853 she moved with her husband to Glasgow, thence to Berwick-on-Tweed, and in 1860 to Walsall, where she has lived and worked with an unobtrusive zeal and consistency characteristic of all true lives."

We tender to our brother and his family the affectionate sympathy of his brethren in the ministry, and of the churches, and pray that the loving Lord may sustain His servant in this, the acutest sorrow that reaches the human heart.

ONE trade is respectable above another only in consequence of the superior respectability of the class of men engaging in it.—*J. G. Holland.*

THERE is ever this difference between the wise and the unwise: the latter wonders at what is unusual, the wise man wonders at the usual.—*R. W. Emerson.*

Scraps from the Editor's Waste-Basket.

I. THE WORK OF AN AVERAGE PASTOR IN 1881.—

Ordinary religious services, about	171
Extra services in connection with chapel, Sunday school, Band of Hope, Young Men's Christian Association, &c.	118
Weddings and funerals	28
Meetings and services away from home	121
Calls upon congregation, &c., about	1200
Books read nearly 30 volumes.	
Letters—past number.	

Darwin says ("Origin of Species," chap. 4), "It has been experimentally proved that if a plot of ground be sown with one species of grass, and a similar plot be sown with several distinct genera of grasses, a greater number of plants, and a greater weight of dry herbage, can be raised in the latter than in the former case." Probably, too, the pastor who tries to do many things gets more out of himself than he who tries to do one thing only with an ideal excellence. Whether he does any one work specially well is, of course, quite another question.

[This appalling list does not surprise us, except in one particular. We have long held that the human machine is unspeakably elastic, and we never know what we can do with it till we try; but we are astonished that one who could do so much work should also add to his Herculean labours the onerous tasks of careful book-keeping and accurate tabulation.]

II. THE MEMORIAL HALL AND SCHOOLS

now erecting at Archdeacon Lane, Leicester, are to be completed in May next, when a Bazaar is to be held to signalize the opening of the beautiful erection so generously provided by Mr. Thos. Cook. Full particulars will be found in the advertisement sheet.

III. LEICESTER, CARLEY STREET.—

Our friends at Carley Street, Leicester, are about to spend £1000 in enlarging their chapel. This is very much needed. The chapel is full—the work is prosperous—the demand is urgent. The friends are energetic and generous, and deserve the largest practical sympathy, not only from their fellow townsmen, but also from the denomination generally. Our brethren, the Revs. J. H. Atkinson, W. Bishop, and W. Evans, warmly commend the appeal. Will friends send help to the pastor, the Rev. J. C. Forth, 15, Forest Road, Leicester, right early?

IV. READ THE ADVERTISEMENT CONCERNING WIRKSWORTH, and do not forget its appeal.

The church has done a *necessary* and heroic work in buying the ground in front of the ancient edifice. The £500 for the ground and houses have been raised without an appeal to the "outsiders." Such generosity as this really is, merits large encouragement, and widespread, practical endorsement.

V. "THE FREEMAN" of January 13 says:—"The General Baptist Magazine is as usual all alive. Mr. Clifford is a capital editor, and has apparently no difficulty in impressing his own strongly marked individuality on all the contributions admitted into his pages. Many of the articles appeal forcibly to all Baptists, and others to all Christians, so that they have a wider 'generality' than the community they represent. The ablest paper is one by Mr. Goadby, of Chilwell College, on 'The Principles of our Denominational Cohesion,' and the next in point of interest is the opening discussion by Hon. and Rev. W. H. Fremantle on 'The Education of the National Conscience.' There is also a useful article on 'The Grace of Christian Giving' by Mr. Rickards. We wish our spirited contemporary all success."

VI. CHRISTMAS DIFFICULTIES.—

Owing to the gigantic difficulties appertaining to transporting goods to London just before Christmas we are obliged to complete our Magazine for January several days before the roads are overweighted with their enormous Christmas burdens. Owing to this, part of our "Mag." was printed before the "corrected proof" arrived. This will account for two or three errors which we much regret. Fortunately, perhaps, all readers do not *spell* as they read, and if they take away the sense of a passage they are content; but no one could be expected to understand that £10, in line 19 page 31, should have been 10s. Will our readers in the east correct that, and send the difference to the minister whom it concerns?

VII. SIR ROBERT LUSH.—

In the death of the Right Hon. Sir Robert Lush, Lord Justice of Appeal, the Christian church has lost one of its brightest ornaments, and one of its truest friends. He was a student of invincible courage and patient toil, a lawyer of incorruptible integrity and of sterling goodness, a judge who 'mounted on the waves of change'

instead of allowing them to buffet him; and a Christian of stainless purity, imperishable sweetness, and of unassuming but penetrative power. The world is unspeakably richer for his life.

VIII. THE PERSECUTION OF THE JEWS.—One of the most discreditable and painful facts of the year 1881 is the fearful devastations committed upon the Jews of southern Russia, and the outbreak of a spirit of undisguised hostility to the Jews in Germany and in other countries. It is mournful in the extreme. Not less than a hundred thousand Jewish families have been reduced to poverty in a few weeks. Atrocities have been perpetrated, equal in rapacity and violence to those in Bulgaria. Numbers of children of the tenderest age have been killed, maidens outraged, men and women murdered, cattle and sheep stolen, and thousands of pounds of property destroyed; and the Russian Government and its officials connive at the barefaced iniquities. It is high time that something was done. Our Government ought to interfere, and that right early: and Christian charity should hasten to minister to the wants of the myriads of sufferers.

IX. "POETRY, verse and worse," is Tom Hood's comprehensive classification of the different kinds of poetry. It is acute without being kind. For tender and considerate criticism let us betake ourselves to Dr. Charles Mackay, who says in his article on Boileau and Pope in the *Nineteenth Century*, "Verse-making in our day has become a nuisance, partly in consequence of the reputation too easily acquired of such writers as Boileau and Pope, and partly in consequence of the belief that prevails amongst ardent and inexperienced youths that admiration of poetry qualifies a person for writing it. Unluckily every one who admires poetry thinks he can write it. The more's the pity!" "Poetry," says Leigh Hunt, "is the utterance of a passion for truth, beauty, and power, embodying and illustrating its conceptions by imagination and fancy, and modulating its language on the principle of variety and uniformity. Its means are whatever the universe contains, and its ends pleasure and exaltation." To which Dr. Mackay adds that "in all great poets imagination, fancy, and judgment are found in harmonious combination. He who possesses these gifts by nature, and cultivates them by art; who has a passion for truth, and preaches it or sings it with a brave, pure heart, in language which not only the fastidious and highly educated can admire and enjoy, but which the humblest and most

illiterate can feel and take to their hearts to cheer them in the struggles and sorrows of the world; who ransacks earth, sea, and sky for images of beauty and sublimity, and who to all his other gifts adds the possession of a delicate ear for the melody and the harmony of language; who sets the highest truth, the purest philosophy, and the kindest human sympathy to the music of rhythm and rhyme, he is the greatest poet."

X. "RHYTHM AND RHYME," says Dr. Mackay (*Dec. Nineteenth Century*, 1881), "are adornments of, and by no means the essentials of, poetry—a fact of which the great majority of readers are unaware, and which many people who are not ignorant forget or despise. There are prose passages in our English translation of the Bible of such transcendent beauty that rhythm could not enhance their splendour and sublimity, and rhyme would be an impertinence. The highest poetry is always the simplest in words and the grandest in ideas. It demands no meretricious aids to set off its rude majesty." MILTON said in the preface to his first edition of *Paradise Lost*, "Rhyme is no necessary adjuncts or true ornament of poem or good verse, in longer works especially; but the invention of a barbarous age to set off wretched matter and lame metre."

XI. SOMETHING IN THIS—IF NOT EVERYTHING.—The *Chicago Advance* contains a paper on "The Empty Seat Cure." It says pastors must inquire and cannot let the matter rest. These things would fill the house:—(1.) A revival. The bees always swarm to the honey-bearing blossoms. (2.) A warm-hearted and active membership. Inconsistent professors drive off people. If a congregation took people by the hand with tact and kindness, the houses would be full. (3.) Earnest, common-sense preaching. Gilt-edged essays have no power, except to exhibit ability, and sin-sick souls are not saved by discovering the scholarship and smartness of men. (4.) Fresh and varied methods. It is dangerous to get into a rut, and a minister's ingenuity should be taxed to create interest in the service as well as the preaching.

XII. LIBERTY.—"In no country may a man be so entirely himself, so true to himself, and yet loyal to society, as in England."—Prof. Max Müller's "*Chips*," vol. v., *Essay on Freedom*.

XIII. "CHRISTMAS EVANS," and "WHY WAS I BAPTIZED?" etc., etc., are unfortunately crowded out. They will appear in March.

Reviews.

CONTRIBUTIONS TO A NEW REVISION.

By Robert Young, LL.D. *Edinburgh:*
G. A. Young & Co.

THE accomplished and scholarly Dr. Young has for several years been engaged in the task of reducing to a minimum the "inconsistency" in the translation of 1611 produced by "the studied variety in the rendering of words" characteristic of the Authorised Version. This work has involved 100,000 references, and the result is before us in "a critical companion" to the New Testament, giving a series of notes on the original text, *together with the chief alterations in our Revised Version.* Moreover it is so printed that more than half of each page forms a margin for the notes of the reader. It is an admirable idea, and is carried out with marked ability and success.

SOME MORAL MIRACLES OF THE GOSPEL.

S. W. Partridge & Co.

IN the discussion that is now going on concerning the attendance at churches and chapels, this work is calculated to be of real service. It is an account prepared by Mr. C. M. Sawell (of the London City Mission) of the work of twenty-one winters in preaching the gospel in theatres, halls, and mission rooms. The story is of absorbing interest, and a complete vindication, not only of that particular work, but of work along similar lines. It is impossible to meet the necessities of men with *one* kind of machinery. Churches and chapels have done, and will do, good service; but if we restrict ourselves to them we shall discover immense breadths of the population unaffected by the gospel of Christ.

CHURCH AND STATE. Two Lectures by J. Guinness Rogers, B.A. *Liberation Society.* Price 6d.

THE discussion on the advantages and disadvantages of State connection at the Newcastle-on-Tyne Church Congress forms a most tempting theme for the piercing logic and keen debating power of Mr. Guinness Rogers. The lectures are clever and genial, full of pith and force, and free from all acerbity; rife with information, and rich in stimulus. They ought to be distributed far and near. Send one to your clergyman.

The Bishop of Liverpool and the *Liberation Society*, consists of two strik-

ing letters, discussing with much ability some of the many misguided utterances of Bishop Ryle.

NOTHING BUT LEAVES. By Sarah Doudney. *Hodder & Stoughton.* Price 2/6.

MORE nourishing and helpful teaching than this story contains cannot be given. It goes to the roots of the best and truest life; exposes the real origins of our weaknesses and miseries; points with unerring finger to the most excellent ways of being and service; and stirs, in the healthfullest way, the deeper emotions of our hearts. And the "art" of the book is in perfect keeping with its substance. The tale is written with a force, and a reserve of force, that will make it potent. Would that every daughter could read "Nothing but Leaves."

THE NEW SUNDAY SCHOOL TEACHERS' ILLUSTRATED BIBLICAL DICTIONARY. *Stock.* Price 7s. 3d.

1220 pages of closely printed matter, arranged and condensed from the best authors, on Biblical subjects, for Sunday school teachers, at the small price of 7s. 3d., is a notable phenomenon. Originally published in two large royal 8vo volumes, at £1 1s., and now revised and put into one volume, it is offered at this cheaper rate. We have tested it at several points, and found it accurate, fairly comprehensive, and well adapted to answer the many Biblical questions teachers of the young are sure to put.

THE PSALMIST: THE CHANT BOOK. *Haddon & Co.* Price 5s.

THIS is a new organ edition of the Chants which form a section of the Psalmist. The printing and general "get up" of the book is good: the music is chosen with full knowledge of the necessities of congregations, and with praiseworthy taste. It comprises one hundred passages of scripture, sanctuses, te deums, and responses.

BIBLE LIGHT FOR TRUTH SEEKERS. *Houghton & Co.* Price 1s. 6d.

THIS serial contains brief papers, original and selected, frank expositions of Bible truths, but mostly experimental. It will aid young Christians, comfort the sorrowing, guide the perplexed, and nourish the feeble.

OLD WELLS REOPENED. By Dr. Marcus Dods. Hodder & Stoughton. Price 2/6.

MANUALS for the Christian's "quiet hour" are not, we fear, so much in request as they were years ago. We work at high pressure, and do not meditate as did our fathers. This is not wholly to our gain. Our work will be weak and profitless and selfish if we do not give ourselves to prayer and to the study of the word. We need "still spaces" in our life, and in such spots the waters from these "wells" will be refreshing.

WORTHIES OF THE WORLD. The Rev. C. H. Spurgeon. Ward & Lock.

OUR readers, it is to be hoped, are all familiar with this publication, either in the penny or monthly series, or else in the large and valuable volume. The article on the Metropolitan Tabernacle preacher is written from accurate and extensive knowledge, and with true sympathy and discrimination, and describes the man and his works with clearness and strength.

MOTHERS' MEETINGS: HOW TO FORM AND CONDUCT THEM. By Rev. W. H. Peers, M.A. Stock. Price 1s.

"MOTHERS' MEETINGS" are an institution in connection with all our churches; and though this little book is written by an Episcopal Churchman, it is in nearly all points as applicable to these meetings as managed amongst us as if written specially for us. All "managers" of mothers' meetings should make themselves familiar with its valuable teaching.

MAGAZINES.

THE EVANGELICAL MAGAZINE (Stock).—This ancient and familiar magazine commences a new series with this year, under the editorship of the Rev. W. Statham. A striking photograph of Mr. Binney enriches this issue; and papers appear from Revs. Dr. Reynolds, J. B. French, J. Hunt Cooke, and others, of genuine excellence and wide service. We bid the new editor God-speed in his work.

GOLDEN HOURS (published by Pasmore & Alabaster) has passed from the hands of Dr. Whittemore to the care of the Rev. J. Jackson Wray, whose reputation as the author of several interesting stories is wide spread. "Golden Hours" contains a large supply of fiction, several pieces of poetry, some notes of travel, and a practical exposition of the ten command-

ments. The "hours" will be more "golden" where this serial shines.

ANNUALS FOR 1881. (Stock).—The following yearly volumes have reached us, and each merits a word of sincere and hearty commendation:—*The Baptist Messenger*, edited by the Rev. W. A. Blake, is cheap and thoroughly good. Always evangelical and spiritual, it is also earnest and vital. Mr. Spurgeon's sermon still remains the capital element of each issue.—*The Church* for 1881 is bigger and better than its predecessors. Its principal features are those two cognate elements, sermons and stories. Both are alike good. Baptist news is "boiled down" with enviable skill. We should like a sight of the editor's kettle.—*The Teacher's Storehouse* has completed its sixth story, and is so well built, and so full of valuable material for Sunday school teachers, that we can only desire that it may add room to room and store to store.—*After Work* is a book for others than ministers and doctors and men of that ilk, and it talks of cheap diet, dreams, the genus snob, bank notes, orange peel, in a most interesting and useful way, has a good story for boys, and other tales for those not boys. It is sure to be hailed in the evening hours when work is done.

PAMPHLETS, ETC.—*What does History Say* is a sermon, by Rev. J. T. Briscoe, on baptism, and says as much as can be said in a brief sermon designed to set forth the argument in favour of believer's baptism from history.—*New Covenant Ordinances and Orders* strikes us as a very sorry performance indeed. We have tried to read its jingling rhymes, and though not bereft of courage, yet the punishment is greater than we can bear.—*Homewards*, by A. E. Winter, is a little book of counsel for girls, spoken with tact and taste from a loving heart.

THE CHRISTIAN LEADER is a new weekly paper issued in Glasgow, and intended mainly for Scotland; but unquestionably of such sterling merit that it will be impossible to restrict it to the other side of the Tweed. It is edited with rare ability, breathes a broad and Catholic spirit, and is full of the fervours of a true evangelical passion. It could hardly be better suited for its work. We welcome those soldiers of the "pen" to the ranks of the myriad warriors for the right, the good, and the true, and augur for this journal a career of increasing and distinguished usefulness.

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

CHURCHES.

GREAT GRIMSBY.—An effort was made on Jan. 11th and 12th to reduce the debt on the church of which the Rev. William Orton is pastor, by means of a public luncheon and a bazaar. The Mayor, William Jackson, Esq., presided at the luncheon, supported by several members of the Town Council, and about fifty other friends, and, as a practical expression of sympathy, presented a cheque for £5. The entire proceeds amounted to upwards of £80. The work of the Lord is progressing most cheerfully.

ILKESTON.—The anniversary of the pastor, Rev. A. C. Perriam, was held, Dec. 11. Rev. J. Wild preached on the 11th, and Rev. T. R. Stevenson on Monday the 12th. Mr. Charles Wooliscroft presided at the public meeting, and addresses were given by the Revs. F. Griffiths, T. R. Stevenson, J. Godfrey, J. Fleming, J. Wild, and Messrs. W. Smith, J. Knott, and the pastor, Mr. Perriam.

LEEDS, North Street.—The chapel has been recently cleaned and beautified, at a cost of £60, all of which has been willingly contributed by our friends. Re-opening services Dec. 18, when Revs. A. Butcher, and A. Shephard preached; and on Dec. 25, Rev. W. Stone, pastor. On Dec. 26th a public tea meeting was held, which was a grand success. In the evening a very interesting meeting was held in the chapel; the pastor presided, and addresses were given by Revs. A. Shephard, D. Solomon, W. Sharman, and Messrs. Holmes, Grantham, and F. Helliott of Airedale College.

LINEHOLME.—The Rev. J. Wolfenden, late of Australia, and formerly pastor of our church, has preached for us for three Sundays, and held special services on the week evenings. God has owned his labours in the conversion of souls. Twenty-four persons have been baptized during the last month. We have been holding special services during the past six weeks, and much good has been the result.

LOUGHBOROUGH, Wood Gate.—The building of the new chapel here is progressing most satisfactorily, the mild winter being thus far greatly in favour of the work. The Wood Gate friends are exerting themselves nobly, but will thankfully receive responses to the appeals which have been addressed to friends in all parts of the denomination. Those who cannot send money are respectfully solicited to contribute articles for their approaching bazaar, to be held at Easter.

These will be thankfully received by the following ladies on behalf of the Committee: Mrs. Marshall, Bank House; Mrs. Baldwin, Market Place; Mrs. Gadaby, Swan Street; Mrs. Coltman, Island House; Mrs. Dexter, Forest Road; Mrs. Barson, Bedford Street.

NOTTINGHAM, Bulwell.—A sale of work was held on Dec. 26th, opened by the pastor. Proceeds, nearly £20, to be devoted to the reduction of the chapel debt.

STALYBRIDGE.—At a church meeting held recently the following resolution was unanimously adopted, "That we believe the time has come when this church should engage in *aggressive* work. In looking round for a suitable field, we found that in Dukinfield, a town of nearly 20,000 inhabitants, Baptists were not represented; also that a chapel and schools, the property of Hugh Mason, Esq., M.P., were unoccupied. Through the kindness and liberality of the above-named gentleman the property was obtained at a small rental, on a lease for seven years, together with the option of purchase. On Sunday, Nov. 20, the re-opening services were conducted by our pastor, Rev. C. Rushby. Congregations good; collections liberal. We have commenced a Sabbath-school, purchased an American organ, etc., etc. Town Lane Chapel is only half an hour's walk from our own place, and is surrounded by a dense population. There is every prospect that our "aggressive" work will be most successful.

[This is the spirit we need in all our churches. The more it abounds the happier they will be, as well as the more useful. Let us arise and work.—ED.]

WEST VALE.—A sale of work was opened, Nov. 24th, by M. Stocks, Esq., assisted by Councillor Binns, Messrs. J. Horsfall, R. Dempster, Rev. R. Briggs and J. T. Roberts. The sale realized £130 for a new organ which will cost about £350, and alterations of chapel, etc., about £100. It is hoped that it will be opened by the end of May next.—Dec 7th, a lecture on "The Excavations under Mount Moriah," accompanied by original drawings and a number of beautiful photographs, was given by Mr. Robert Dempster (deacon); and so thoroughly was it enjoyed that Mr. Dempster has been requested to repeat it early in the new year. Mr. Dempster having recently visited the Holy Land, is able to make this subject specially interesting to Bible students.

CHAPEL ANNIVERSARIES.

LEEDS, Wintoun Street.—Anniversary services were held, Nov. 27. Preachers, Rev. J. Kitchener and W. Stone. "Her Benny," a Service of Song, was given in the afternoon by the chapel choir. Reader, Rev. W. Sharman. The usual public tea was held on the Monday, and was followed by a concert by the School Evangelistic choir (forty voices). There was a large attendance. Proceeds, £14.

LOUGHBOROUGH, Wood Gate.—The anniversary sermons were preached, Nov. 27th, by the Rev. J. Alcorn, and the next day a tea meeting was held in the school-room, the provisions for which were the free gift of one of the deacons. In the evening a lecture was delivered by Mr. H. Godkin, entitled, "Between the Books," from Malachi to Matthew, which was musically illustrated by selections from Handel's Oratorio of "Judas Maccabees," the lecture being upon the history of the Maccabees. The financial results of the anniversary amounted to £41 6s. 6d., which was devoted to the New Chapel Building Fund.

ANNUAL & CHRISTMAS MEETINGS.

BERKHAMPTSTEAD.—The bazaar held at Christmas realized £40.

HEPTONSTALL SLACK.—The annual Christmas Festival was held Jan. 2. 350 partook of tea. Rev. J. Lawton presided, and addresses were given by Rev. J. Hopkins, Messrs. J. Uttley, and W. Gill. Music, admirably rendered, abounded.

KEGWORTH.—The Christmas tree for the painting and cleaning of the chapel was a great success.

KIRKBY-IN-ASHFIELD.—A public tea and meeting was held, Dec. 26. Proceeds, £10 11s. 6d. for the chapel debt. The Rev. F. Pickbourne presided.

SHORE.—The annual tea was held Dec. 26, and was attended by 440 persons. The after-meeting was addressed by Revs. J. K. Chappelle (chairman), J. W. Staynes, Messrs. R. Greenwood and W. Robinson. Pieces were recited by children of the school, and the choir led by Mr. A. Marshall. A most successful gathering.

SWADLINCOTE.—Annual meeting, Jan. 11th. 120 to tea. Our pastor presided. The officers, Messrs. H. Cooper, J. Cholerton, W. Brotherhood, and T. Crofts, gave addresses. The meeting was full of gratitude and hope.

MOSSLEY.—Mr. W. H. Gibson, of Manchester, occupied the chair at the annual meeting, Dec. 17. The secretary, Mr. J. Whitehead, gave a short account of the year's work, and made known to the

meeting that they had unanimously resolved to have a new chapel. It was a most interesting meeting.

SCHOOLS.

BROADSTONE.—The annual meeting was held, Dec. 31. 250 attended the tea. Mr. W. Gill took the chair. Rev. J. Lawton, and Messrs. J. Uttley, C. Sunderland, W. Greenwood, T. Greenwood, and T. Ranshion, addressed the meeting; and Messrs. J. Speak and J. Sunderland directed the song.

MINISTERIAL.

EVERY'S, Rev. W. J., present address is 117, Warwick Road, London, W.

BARTON, Rev. J. E., of Wednesbury, has accepted a unanimous invitation to become pastor of the church Burnley, Ebenezer, and will commence his duties early in March.

JARROM, Rev. W., resigns the pastorate of the church at Coningsby, Feb. 5th. The church is seeking for another minister. Apply to Mr. S. Sellars, Coningsby, Boston.

STEVENSON, Rev. T. R., was welcomed to his new work at ST. MARY'S GATE, DERBY, Dec. 13th. Nearly 500 attended tea, and afterwards a large audience assembled in the chapel. Rev. W. Griffith (formerly a Wesleyan), senior Nonconformist minister in the town, presided. In a vigorous speech he reviewed the previous history of the church, and drew a forcible comparison between the mode of appointing clergymen of the Church of England, and that adopted by Nonconformists. The former, he contended, "are in bondage," the result of "forced union." "Yours is a union of confidence and love. This is Nonconformity." Mr. JAMES HILL recited the incidents connected with the invitation, remarking that when Mr. Stevenson left Ceylon, one of the speakers at the farewell meeting referred to his preaching as "instructive, active, attractive, and productive." Rev. T. R. STEVENSON said it seemed like a dream that, on his return from "dear, beautiful Ceylon," he should find himself pastor of St. Mary's Gate. From a boy he had associations with the church. It was there he was received as a student for Leicester College; there, too, his sainted uncle was pastor for some years; and he had spent five pleasant years at Ilkeston a few miles distant. PROFESSOR GOADBY congratulated the church on its success in securing Mr. Stevenson, who had "a grand and inspiring ancestry;" and Rev. EDWARD STEVENSON, of Loughborough, said he had anxiously watched

the course of his nephew's life, and was confident he would fulfil all the hopes that were entertained of him. Rev. W. H. TETLEY joined with others in the expression of a devout sense of thankfulness that Mr. Stevenson had accepted the invitation, and he and his people rejoiced with them that they had found so good and worthy a pastor. Rev. WILLIAM HILL, said it was little more than thirty years since Mr. Stevenson and he were received in that building, as students at College; they entered College the same day, and remained under the same roof for three years. He was now pleased to join his brethren in welcoming Mr. Stevenson as his and their minister. Revs. G. Hunsworth, S. Antliff, D.D., J. H. Millard, B.A., R. B. Wallis, A. C. Perriam, and Messrs. T. Meakin and William Hall, deacons, also took part.

TAYLOR, REV. J., has resigned the pastorate of the church at Denholme, after a ministry of over twelve years, and retires from the stated ministry.

BAPTISMS.

BURNLEY, *Enon*.—Ten, by J. Turner.
CHATTERIS.—Four, by F. J. Bird.
ILKESTON.—Five, by A. C. Perriam.
LONGTON.—Nine, by C. T. Johnson.
SCOTTERTON.—One, by G. F. Pitts.
TODMORDEN.—Seven, by W. March.

MARRIAGES.

BAMSDALE.—HOLLINGSWORTH.—At the G. B. Church, Sutton, by Rev. G. F. Pitts, Joseph Bamsdale to Sophia Hollingsworth.

BYRKS.—WARD.—Jan. 10, at the G. B. Church, Clayton, by Rev. W. Hamby, Mr. Thos. Binns to Mrs. Mary Ann Ward, both of Clayton.

OBITUARIES.

CLARKE, MRS. ELIZABETH, the much valued wife of Robert Clarke, late of Wisbech, now of Nottingham, entered into rest the 24th, of December, in her 87th year.

HAYWOOD, RICHARD, was a son of one of the late deacons of Barton church, who died Nov. 13th, 1881, aged 22 years. He was greatly esteemed and beloved. His end was peace.

FERNEYHOUGH.—Dec. 3, 1881, Mrs. Susanna Fernelough, the beloved wife of the Rev. J. Fernelough, of Nottingham, departed this life, after a most distressing affliction of nearly ten months. Mrs. F. was the only daughter of the late Mr. Samuel Auber, of London, who, during the latter part of the Rev. D. Taylor's ministry in Church Street Chapel, was a prominent and useful member of his church. Mr. Auber was well known and highly esteemed by many of the old ministers and leading members as the London "Gaius" of the G. B. Connexion, at whose home and table they were always welcome. Mrs. Fernelough, during the earlier part of her life, was a constant hearer of the Rev. J. Wallis (the most intimate friend of her honoured father), and a diligent teacher in the Sunday school. In her relationship as a wife and mother her characteristics of meekness, gentleness, and love, shone most conspicuously, making her home a centre of

peace and happiness to her family and friends. She was interred in the General Cemetery, Nottingham, Dec. 6th, on her seventy-ninth birthday, by the Rev. James Lewitt, of Worcester, under whose ministry she sat for some years in Stoney Street Chapel, to whom, as pastor and friend, she was warmly attached. Having fallen asleep in Christ, she is mourned by her friends and family not as those without hope, but comforted with the assurance that she is in her Father's house above, and that she will be found among those whom Christ will bring with Him at the resurrection of the just. J. F., Jn.

HOOLEY, MRS. TERAH, of Long Eaton, departed this life, Jan. 10, 1882, aged forty-three. Her short life has been one of great usefulness, and yet of great humility. Up to within ten months of her death she was a devoted teacher in the Sunday-school, winning the love, not only of her scholars, but of all who knew her, by her generous self-forgetfulness, her kindness, and her ever-watchful thoughtfulness for the welfare of others. During her illness, she had constant proofs of God's favour. For three or four months she suffered untold agony, yet His grace was sufficient for her. Unflinching she put her trust in One who is mighty to help and to save. Seldom has there been witnessed such sublime faith. Trusting Him thus, she felt her Saviour near. He was with her even unto the end.

NEWBOLD.—Sept. 25th, 1881, after much suffering from cancer, patiently borne, Rebecca Newbold (formerly Tennant), for more than forty nine years a consistent member of the church at Fleet, and for many years a teacher in the school. Our deceased sister was foremost in every good work. Of her it may honestly be said, "she hath done what she could." On Sunday Evening, Oct. 2nd, a funeral sermon was preached from 1 Tim. i. 15, a text of her own choosing, in dealing with which the pastor spoke of The Apostolic Quotation, her hope; his position, her acknowledgment; his recommendation, her desire. The church, with many others in many parts, will long regret her removal.

STEVENSON, CHARLES.—Dec. 12, 1881, at his residence, Arboretum Square, Derby, Mr. Charles Stevenson, in his 72nd year. For many years past the deceased sustained very faithfully and honourably the office of deacon in the Osaston Road Church. He was truly beloved and esteemed by all who had fellowship with him. His removal has been keenly felt by those who have had the advantage of his genial friendship and kindly counsel; and both by the church to which he belonged, and a large circle of attached friends outside the church, his loss is deeply mourned. The immediate cause of death was personal injury received, early in November, by a street accident which unfortunately befell Mr. Stevenson as he was going to his office.

THOMPSON, MRS. PENLOPE ELIZA, was for some years head nurse at "Gopsall Hall," the seat of Earl Howe, and held in great esteem by the family. Our sister was a remarkable woman, possessed considerable intelligence, and had extraordinary conversational power. She was first associated with the Wesleyans; but in 1846 was baptized and united with the church at Barton. She was deeply pious, ever anxious to do good, taking an especial delight in securing favours for the poor and afflicted, and always ready with a suitable word for all. On February 19th, 1881, she was taken suddenly with a stroke, which immediately deprived her of consciousness, and on the following day she passed away, aged 75 years. She was married three times, and has left a husband and four sons who hold her memory in deserved esteem. G. N.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1882.

The Death of Mr. William Brooks.

THE friends of Orissa will learn with very deep sorrow that their beloved and devoted brother, Mr. William Brooks, has passed away. In a joint note from the two senior brethren, Buckley and Miller, this sad intelligence is thus communicated :—

Cuttack, November 28th, 1881.

“With very deep regret we write to inform you that our beloved friend and fellow-labourer, Mr. Brooks, who for nearly forty years superintended the Mission Press, died on the evening of the 23rd at the residence of Dr. Stewart.

“This painful event has occurred with affecting suddenness, after an illness of only one week ; but we desire to hear the voice of the Lord, ‘Be still and know that I am God.’

“We know that we shall have your heartfelt sympathy with us in the heavy loss which the Mission has sustained ; and are sure that your tenderest sympathies and prayers will be called forth for our widowed sister, Mrs. Brooks, who is a passenger on the *S. S. Navarino*, and ignorant of the overwhelming loss which she and her children have sustained.”

In explanation of the remark that Mr. Brooks died at the residence of Dr. Stewart, it may be stated that when Dr. Stewart (who is the civil surgeon of Cuttack) found Mr. Brooks so ill, and alone, he invited him to his house for a change, and for medical treatment. With this kind invitation Mr. Brooks was pleased and revived, and on the way he said to Miss Packer, who accompanied him, “I cannot tell you the relief it is to me to go there ; the pure air may give me sleep, and I shall feel so safe.” Though so weak, that he had to be supported in getting into the house, he seemed to revive for a day or two. During Saturday night, however, he became worse, though he rallied somewhat on Sunday and Monday. On Monday night he became alarmingly weak ; and, notwithstanding all that loving service and medical skill could do, his strength gradually declined until Wednesday evening, at half-past seven, when he calmly fell asleep, “approved in Christ.” From the time he became seriously ill, until the hour of his departure, the brethren and sisters were constantly at his side ; while the kind and unremitting attention of Dr. and Mrs. Stewart was everything that Christian affection could suggest, and beyond all praise.

From a private letter to our widowed sister, Mrs. Brooks, by Dr. Stewart, we are permitted to give one or two extracts.

You will have heard from others the very great loss you have sustained in the death of your beloved husband, and our dear friend, whom it has pleased God to remove from amongst us, and to take him unto Himself to rest from his labours.

I write, as I know you will like to hear my statement of what occurred, and as both of you were held in very dear regard and esteem by me and my dear wife, I will try to tell you all I know.

Mr. B. returned on Friday evening to Cuttack, after seeing you off, and seemed well enough. Mr. Smith, the telegraph master, met him walking home, and he appeared to be in his usual health. The following Sunday the Conference services began, and he was seen by us all, and looked as well as usual. During Conference week I did not see much of him, as the brethren were very busy, and at work the whole time. I, however, met him at the Tuesday evening prayer meeting, the Thursday evening general missionary meeting, and at my temperance lecture on Friday evening. On Sunday we all met at the Communion Service in the afternoon, and again at chapel service in the evening, when Mr. Pike delivered a very solemn address from Heb. xi. 13, they "confessed that they were strangers and pilgrims on the earth." This was his last chapel attendance. At the prayer meeting on Tuesday Mr. Wood gave us a lesson from Hebrews, "which hope we have as an anchor of the soul." Mr. Brooks led the singing, as usual, at this his last prayer meeting.

The evening previous Mr. Miller invited the native and Christian friends connected with the Sunday-school to tea. We met under a tent in their compound, and remained till half-past seven. Before we broke up we sang Sutton's hymn, to the tune of *Auld Lang Syne*, "We all shall meet in heaven at last," and as there were not hymn books sufficient Mr. Brooks, who was near the light, gave out the verses one by one. As we were leaving he asked us to come over to his tea next day, as he said this was to be his last tea meeting (which it was in a sense he did not mean), for it was his last meeting in public. Next day (Wednesday) it was Mrs. Buckley's tea, but he did not go, neither did we, for we were too tired. On Thursday we had a dinner for all the friends, but the Woods had left that morning, and Mr. Brooks did not put in an appearance. Early next morning I got a note from Mr. Brooks, written in a very shaky hand, asking me to come and see him. I fully intended going, because I heard that he was not well the night previous, and by his not coming to our dinner. I got there as soon as possible, and found Miss Packer with him; he was lying down on the sofa in the hall, and I was struck by his changed and haggard appearance. I at once asked him to come and stay with us, as I felt sure the change would do him good.

After referring to Mr. Brooks' sickness and death, Dr. Stewart thus concludes his kind and sympathetic letter:—

We buried him last evening, between Dr. Sutton's tomb and the western wall of the Cemetery. Many officials and friends were present. Dr. Buckley gave us a solemn and impressive exhortation and read the Scriptures, and Mr. Miller prayed in Oriya. Dr. Buckley pronounced the benediction. I need not say you were belovedly remembered in prayer. The senior orphan girls were allowed to visit their papa's grave, and wept silently.

Throughout his illness your dear husband was very patient, never complained, took whatever was given, quietly and willingly. He was indeed most patient, and very hopeful to the last.

My dear Mrs. Brooks, I know that no words of mine can comfort you; but, my dear sister, permit me to ask you to look to the Comforter, and the God of all comfort. He only can sustain you, and His grace will be sufficient for you. God bless you. Mrs. S. joins me in dear Christian love and sympathy.

We are thankful to state that Mrs. Brooks landed at Gravesend on Friday afternoon, December 30th, and proceeded to Leicester the same evening. We were grieved, however, to find she had been seriously ill on the former part of the voyage—so ill, said the captain, that at one time he almost feared she would not live to reach England. It was not deemed desirable to break the sorrowful tidings to her until the morning

after her arrival, when she was informed, by a missionary sister, of her great and irreparable loss. We are fully persuaded that our bereaved sister, who, along with her beloved husband, has faithfully served the Mission for the long and unusual period of forty years, will not be forgotten in the time of her widowhood.

Our Orissa Conference.

IN the interests of the Mission may we bespeak, for the following account of our recent Orissa Conference, a careful and prayerful reading. Whilst it gives, in a graphic and interesting manner, a description of the variety, the importance, and the greatness of the work that is being done in Orissa, it also shows, as regards labourers, that the work is gradually drifting into a critical condition. The removal of our beloved brother Brooks to a better country, that is a heavenly; and the return of his dear wife, now a widow, to England, is a very serious loss to the Mission. Their removal seems almost like the fall of the keystone of an old arch, and may well serve to remind us that the fall of others may not be long delayed. The great straits, into which our brethren are brought, will be seen in the difficulty experienced in supplying brother Brooks' place while on his intended furlough. The only way of partly meeting this difficulty was by enlisting, for a time, the services of an outsider; a course which must, of necessity, throw extra work upon our already overburdened senior brethren Buckley and Miller. From what we have heard from several friends as to the feeble condition of the former, we think additional work and anxiety, at his time of life, most undesirable. And yet, strange, to say, no suitable men offer to relieve brethren who are staggering beneath the burden they are compelled to carry, and which, if carried too long, must cause them to sink beneath it. In the opinion of his medical attendant brother Brooks died, not of any organic disease, but of sheer exhaustion; and in referring to his death one of the brethren writes: "One cannot but think, had he gone to England last year, his life might have been prolonged."

In the solemn bereavement which has thus taken place, and in the present critical condition of the Mission, God seems to be putting our love and our liberality to the test. May events prove that, as a denomination, we are, by His grace, equal to the occasion; and that, for the enlightenment and salvation of Orissa, our candlestick is not to be removed out of its place.

Cuttack, November 21, 1881.

OUR ORISSA CONFERENCE, writes Dr. Buckley, loses none of its freshness and interest as years pass away. It has been for more than half a century an established institution in Orissa; and our recent meeting has awakened as much interest and excitement as any former one. We are reminded of the text, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend;" and after being stimulated and quickened by intercourse with brethren engaged in the same holy cause we return to our work, anxious to spend and be spent in the service of our blessed Master, and cheered by His gracious promise, "Where I am there shall also My servant be."

THE MEETINGS FOR BUSINESS were, as usual, held in the College, and began on Monday, November 7th, and continued, with intervals, till the following Monday afternoon. Mr. Miller presided over our sittings; and much more was said and done than can be described in this letter; but I must tell my readers of a few things that engaged our attention. We commended our beloved friends,

MR. AND MRS. BROOKS,

to the loving care of our Father in heaven, expressing our deep sympathy with them in the afflictions and trials that have recently befallen them. I may add, that it is the first time in our history that we have bade adieu to friends that have faithfully served the Mission for the long period of forty years; and while we thankfully acknowledged the goodness of the Lord to them and to the Mission through all these years, we recorded our hope that the sojourn in the fatherland might be happy and useful, and that we might be permitted to welcome them back to Orissa. The native brethren united with us in the resolution that was passed. Owing to the pressure of family affliction it was necessary for Mrs. Brooks to leave earlier than her husband; and she embarked on the S.S. *Navarino*, which left Calcutta eleven days ago. She brings with her two of Mr. and Mrs. Wood's boys. May the Lord watch over them and conduct them in safety to the dear old country. Mr. Brooks expects to follow at the close of the cold season; but I am sorry to say that his health has been seriously affected the last four or five days, and unless a favourable change should occur, he will probably have to leave earlier than has been intended.* The question of supplying our brother's place was long and anxiously discussed, and many difficulties presented themselves, but we were unanimous in the resolution adopted. We decided to secure the services, till the end of 1882, of Mr. G. O. Heefke. He formerly resided at Cuttack, but is now at Serampore. He is a worthy Christian man, well known to all of us here; and has considerable knowledge of lithography. He has accepted our offer, and will, if the Lord permit, remove with his family early in December. We all thought it was the best course open to us, and I trust it may prove so.

THE DEATH OF DR. MANNING,

one of the Secretaries of the Religious Tract Society, was referred to with much sympathetic feeling. In his death the Orissa Mission has lost a warm and hearty friend; but not our Mission only. He represented a Society which is ever ready to help all Protestant Missions. The Tract Society has been eminently favoured in the succession of able and faithful men whom the Lord has from time to time raised up to manage its affairs. I well remember dear William Jones, who was esteemed and loved by all who knew him. I was at home on furlough when he was summoned to his rest; and not long before he received the summons I received a letter from him, in which, referring to Dr. Sutton's death, he said, "May we die daily." I did not personally know Dr. G. H. Davis who succeeded him, but his letters were always kind and cordial. Dr. Manning appeared to some of us pre-eminently fitted for his post, and a worthy successor of distinguished men whose

* November 24th.—This was written three days ago. A few hours later our brother became much worse, and sad to say, died last evening at the residence of Dr. Stewart. "It is a time to hear the voice of God" (Psalm xlii. x.) We are in the midst of preparations for the funeral, which is to take place at 5 p.m. to-day.

names are deservedly held in honour. When standard-bearers faint and die, it is a time to remember that "the Lord liveth." The voice that said to the fainting disciple in Patmos—"Behold, I am alive for evermore," is as sweet and consoling as ever.

As a Conference we moreover expressed our gratification that

MISS BARRASS

was expected in a few weeks to reach Cuttack, and be associated with Miss Packer in her important labours. She bears a name that to some of us will be a recommendation, and that is suggestive of sterling excellence. We have since heard that she was to leave England on the *Manora* 10th November. May she be happy and useful in the work to which, constrained by the love of Christ she has consecrated herself. The Female Education Society has done, and is doing, much for Orissa, and deserves well of all our friends.

THE OPEN-AIR PREACHING CASE IN CALCUTTA

came under our consideration, and we recorded our conviction of the wisdom of the course pursued by the brethren in resisting an illegal order; our admiration of the firm and unflinching stand they made; and our satisfaction at the successful issue. There was some little diversity of opinion in Calcutta on the question, was it right for the missionaries to set at naught an order of the Commissioner of Police? But surely it ought to be remembered that they believed the order to be illegal; it is now proved that it was so; and they knew the penalty to which they exposed themselves if they were found wrong. It was the Roman Catholic Officer of Government who violated the law by issuing an order which had no legal validity, and not the missionaries who set it at naught. We felt from the beginning that we had a common interest with the brethren in Calcutta in the matter; for if the adversary had succeeded in Calcutta, the work would soon have been interfered with in Orissa, and indeed in every part of India. There are unhappily Englishmen in India whose ungodly lives reproach the faith which they outwardly profess, and who feel towards the holy light of the Gospel as Satan felt towards the orb of day—"How I hate thy beams." "Satan hindered me," says the Apostle Paul; and it is the same dread foe who now opposes the work of the servants of Christ. Let us rejoice that his recent device has been happily frustrated.

It was reported to the brethren that the building of

OUR NEW SCHOOL-ROOMS AT CUTTACK

had been begun, and the Conference expressed its hope that there would be a liberal response to the circular recently issued. I may add, that for this response we are waiting with earnest expectation and hope.

The desirableness of establishing

A FIRST CLASS MISSION ENGLISH SCHOOL AT CUTTACK,

was considered and unanimously admitted. A memorial on this subject, numerously signed by native Christians, was received, and directed to be forwarded home. The Committee will of course understand what this involves. They must send a competent Christian man for this special and important work: they must pay his salary, and be prepared, if health should fail, to supply his place. It is believed that fees, with a

grant in aid from Government, would, after the school was well established, meet the expenses of the subordinate teaching staff. But the Conference emphatically reiterated its conviction of the paramount importance of sending out a brother for general missionary work as well as a school-master. Our first work is to preach the Gospel to the millions who can only be reached by their mother tongue; and on this point we mean to "cry aloud and spare not;" we have done so in the past, and we mean to give you no rest in the future. At the same time do not forget the pre-eminent importance of Bible teaching for the young; and there is no English school at Cuttack in which such teaching is given.

THE DETAILS OF BIBLE AND TRACT WORK

which occupied, as in former years, much of our time, cannot here be given, but I may say that a translation from the Bengali of "Come to Jesus" was presented to the Conference, and also of "Persuasives to Early Piety." Both will be carefully examined before being printed.

The College Examination was attended to on Wednesday, and while deficiencies were pointed out for the benefit of the young men; it was considered to be in a good degree satisfactory. Balunki Padhan, a young man from Piplee, who has studied in the College for three years, was received as a native preacher in the usual way, and appointed to Berhampore. The native preachers met with us two days, and we discussed with them many things of interest pertaining to our work.

TWO QUESTIONS SENT BY OUR HOME SECRETARY

were discussed at some length. First, is it practicable to employ any of our native Christian women as Bible readers? The reply was in substance, that we had felt for some time the importance of this question, and had partially discussed it a year ago. The difficulty is to find suitable women for such a work, as it would be very undesirable to send out very young ones; and those sent would require vigilant supervision. We promised not to lose sight of this important subject. I may add, that a few days after Conference broke up we were favoured with a letter on this point from our estimable friend, Mrs. Wilkinson, of Leicester; and it will receive the attention which it merits from the experience and wisdom of the writer.

The second question was—Would it be possible for any native Christian women to receive a little medical training, so as to be able to administer help in simple cases of sickness? The general opinion was, that we must *first* find suitable Bible women, and probably these would be very suitable to receive a little medical training.

THE SPELLING OF INDIAN NAMES

has long been a knotty question—a question too on which a great diversity of opinion and practice has prevailed—and we once more discussed it in Conference. In the early years of the Baptist Mission, "Brother Carey" enjoined on "Brother Fuller" not to interfere with the spelling when any of his letters were printed, and "Brother Fuller" came down on him with the crushing reply, "But you do not always spell alike yourself. Sometimes you write *moonshee*, and sometimes *munshee*. If the trumpet give an uncertain sound, who can prepare himself for the battle?" I have always strongly felt that in spelling names of Indian towns, rivers, &c., we should adhere to *established usage*: this is

the only sound principle, and any departure from it only leads to confusion.

THE PUBLIC SERVICES OF THIS CONFERENCE

were numerous attended; and were felt to be in a good degree instructive and quickening. Mr. Wood preached the first Oriya sermon on Sabbath morning, November 6th, from Proverbs xi. 30, latter part, "He that winneth souls is wise;" and Babu Niladri Naik discoursed in the afternoon on glorying in the cross of Christ from Galatians vi. 14. Mr. Miller preached in English in the evening from Luke iii. 3-6. It was a thoroughly missionary discourse; and at the close various suggestions were made by regarding which our work might, by the good Spirit of the Lord, be rendered increasingly efficient and useful. The attendance at the daily evening service in Oriya through the week was encouraging. On Monday evening Gideon preached in the College from 1 John v. 10, "He that believeth on the Son of God," &c. On Wednesday evening the paper prepared by Shem on "the duties of church members towards the church with which they are united" was read with a good deal of fervour. It was an excellent production, and the hearty thanks of the Conference were afterwards given to the writer. Thursday evening was devoted to the Conference Missionary Meeting, which was the best attended, and least interesting of all the services of the week. The attendance at the Temperance Meeting on Friday evening was better than usual, and the claims of the cause was urged by Dr. Stewart and Thoma. Mr. Heberlet presided, and Babu A. C. Dass read the report. The Conference Communion was, as it usually is, a season of devout enjoyment and spiritual quickening; addresses were delivered by the pastors in Oriya on Ebenezer, from 1 Samuel vii. 12, and in English from Galatians iii. 1, latter part, "Before whose eyes Jesus Christ hath evidently been set forth among you crucified." As we sang the hymn "Happy the souls to Jesus joined," and especially the lines,

"They sing the Lamb in hymns above—
Thee in Thy glorious realm they praise,
And bow before Thy throne,"

we thought of beloved ones who had united with us on similar occasions, but are now praising the Altogether Lovely in sweeter strains above.*

Our last gathering was of a social character, and was far from being the least interesting. Mr. Miller invited the native preachers, students, and Sabbath-school teachers, with a few English friends to tea on Monday afternoon. About 50 were present. The songs of Zion were sung in three languages, Oriya, Telegu, and English. Music added its charms to this interesting service. Prayer was offered in Oriya and English; and before breaking up we sang with much feeling the Christian's hope,

"It is the hope, the blissful hope,
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heaven."

Reader! May you be there; may I be there; and may we unite with an innumerable company from India, and all other lands, in the general song, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

JOHN BUCKLEY.

* November 24th.—One dear brother who united with us on this occasion has gone to join the company above. Others of us must soon follow.

New School Rooms at Cuttack.

DURING the past four months we have been appealing for funds towards the above object,* but we regret to say that, up to the present time, we have only received £107 5s. 10d., or a little more than a fifth of the amount required, viz. £500. A glance at the subscription lists will show how very few friends or churches have responded to the appeals that have been made. As the above sum cannot be accepted as an adequate expression of the wealth or poverty of the denomination, or of the interest which is felt in the education of the young in Orissa, we must come to the conclusion that the money has not been forthcoming either because the friends do not know that it is required, or because they are waiting until they are asked. May we, therefore, suggest that one friend in each church follow the example of Mr. Hunt, of Nottingham, who, in the course of a few days, raised, as is shown in the subjoined list, over £30. As he had not time to run round and see all the friends, his plan was as follows. He had six cards at work, sending them by post with a stamped envelope for reply, enclosing a short letter and circular, and filling up each card as it came back with all the promises received. Cards and circulars we shall be happy to send on application; and if one friend in each church will only go to work at once on the above plan we shall be able to announce next month that the amount required has been obtained.

Brethren and sisters! will you, for the sake of the benighted millions of the young in India—for the sake of the brethren you have sent into the field to do *your* work—and especially for the sake of Him who has done so much for you—take up this matter forthwith, and carry it to a successful issue? It can be done, and done easily, without hurting anybody. Pray, then, let it be done at once, and so show that you appreciate the liberality of the friend in Cuttack who has so generously promised the other half of the amount required. We may add that the work has been commenced, and the money is needed.

The following sums have been received in addition to those specified in the previous lists:—

NOTTINGHAM, BROAD STREET.					
	£	s. d.		£	s. d.
Mr. E. Sulley	5	0 0	Collected by Mr. A. F. Cholerton ..	0	17 6
Mr. A. Brownsword	1	0 0	Ditto by Two Young Men	0	5 0
Mr. J. T. Mallet	1	0 0		30	17 9
Mr. A. Goodliffe	1	0 0			
Mr. W. Mallet	2	13 0	Mrs. Wilkinson, Leicester	1	0 0
Mr. F. S. Granger	1	0 0	Grimsby—Rev. W. Orton	1	0 0
Mr. A. A. Oakley	1	0 0	Mrs. Thos. Brown	0	10 0
Mrs. Squier	1	0 0	Sunday School	0	12 3
Mr. E. Renals	1	0 0	Collection	1	3 11
Mr. H. Hill	1	0 0		9	6 2
Mr. J. E. Fenton	1	0 0	Mrs. Samuel, Fleet	0	5 0
Mrs. Brownsword	1	0 0	Burton-on-Trent—		
Mrs. Walker	1	0 0	80 Scholar's Cards	4	11 10
Mr. F. Stanhope	1	0 0	School Collection	3	18 2
Mr. C. Hill	1	0 0		8	10 0
Mrs. Bretland	1	0 0	Mrs. E. Hassel, Derby	0	5 0
Mr. F. Hill	1	0 0	W. Newman, Esq., Grainthorpe ..	2	0 0
Mr. B. Smith	1	0 0	Old Basford—		
Mr. W. Goodliffe	1	0 0	Collected by Miss Leighton	4	1 6
Mr. J. Peck	1	0 0	Friends at New Basford	1	0 0
Mr. T. Stubbs	0	10 0	Lincoln—Mr. G. Hood	1	0 0
Mr. W. Hunt	2	10 0	Sunday School	0	7 6
Collection in Sunday School	1	5 3		1	7 6

* See *Observer* for October, November, and December, 1881, and January, 1882.

Memorial for a Mission High School.

THE following is a copy of the Memorial from the Native Christians to the Orissa Mission Conference, and which is referred to in the letters of your brethren Buckley and Miller.* It is written in English, and is printed just as it was prepared and presented.

"To the General Baptist Orissa Missionary Conference Cuttack.

"Dear and Honoured Brethren,—We, the undersigned Native Christian residents of this city, consider it a fit occasion to draw the attention of the Conference to the want of a proper Educational Institution, and we hope that should the Conference be impressed with the desirableness and necessity of such an Institution, they would spare no effort to promote its interests.

"A higher class Mission School is a great desideratum to the Native Christian Community here. The intellectual and moral wants of the young men of this growing community can only be supplied by a proper Educational Institution; and unless the education of our young men and children is properly attended to, and attended to in time, the future of the Native Church of Orissa will not be cheering. At present we are obliged to send our children to the Government College, where they receive not only a secular godless education, but imbibe pernicious principles of irreligion and atheism from the non-Christian boys and teachers they come in contact with.

"In every city of India where Christian Missions exist, schools have proved very powerful and successful evangelizing agencies. It is a remarkable fact that all those Native Christians in Bengal who are distinguished for Christian piety and literary attainments were converts from Mission schools.

"English education, such as is imparted in the Government College here, tends to demolish the ancestral faith of our young men, but it does not offer anything in substitution for it; so that the result of this godless education has invariably been to drill the young mind to atheism, allism, or noism.

"Now these young men belong to a class who cannot be reached, and are not reached, by the Christian Preacher or Missionary. They do not care to hear the street Preacher. They cannot be reached by domiciliary visitation, as they do not care to receive the Christian Preacher in their homes.

"Apart from the fact that a school would be the means of bringing within Christian influence a class of young men who have hitherto stood at a considerable distance from it, we feel sure that the Conference are aware of the superior efficiency of schools as evangelizing agencies, and of the advantages which a Christian teacher enjoys over his fellow workers engaged in other fields of Mission work.

"A Missionary engaged in the work of education has ample opportunities of impressing the same Christian truths on the minds of the same audience day after day, and month after month; and the eagerness with which little children listen to the stories of the Old Testament,

* A letter from Mr. Miller, to the Committee, is in type, but we are compelled to hold it over until next month.

and the simplicity with which the young men state their objections to Christian truths, are ample rewards to the Christian teacher.

"Besides it is evident that converts from schools and colleges will naturally be more intelligently grounded in our faith, and will be better able to give a reason of the hope that is in them. So it has been in Bengal, and we doubt not it will be so here.

"We could say a great deal more on the desirableness and necessity of a higher class English School here, but for fear of growing unnecessarily lengthy, we mention a few things only; but hope that the Conference would discuss the question in all its bearings, and would weigh all the arguments for it before they came to any final decision.

We beg to remain yours in Christ.

November 10th, 1881.

A. C. DASS, and others."

A New Branch of the Roman Mission.

FEELING that his strength is not spent to the best advantage, in one locality, your beloved brother Shaw is anxious to extend his operations, and to introduce the light of the Gospel into a new, but benighted part of Rome. For this purpose, as will be seen from the subjoined statement, further funds are needed, and it is hoped that the friends of Rome will at once liberally respond to the appeal that is made, so that the work be not hindered. Mr. Shaw writes :—

"Encouraged by a generous subscription from our friend Mr. Johnson, formerly of Hitchin, now of London, we have secured a Mission Room in another part of Rome. It is often very difficult to get such places. Some landlords are strong Catholics, and therefore refuse to let a room or shop for evangelical purposes. More frequently, however, they are afraid of the complaints of the priests, of their neighbours, and especially of their other tenants. Owing to this latter cause we have been refused several places, and have had some difficulty in securing a good place. At last we have succeeded in obtaining and securing for a year a shop in an admirable position in what is called New Rome. This part of the city has sprung up within the last three years, and the already large influx of population goes on steadily increasing. O that we could buy a plot of land and build a house of worship there as the Catholics are doing. 'The children of this generation are wiser than the children of light.' However, we have done what we could. We have done well, as things go here, in securing the place at a moderate rent, but it was inevitable, if we were to have a good position, that we should pay much more than I had once hoped would be sufficient. The result is that more money is required for the rent than we have. Then, again, money is required for furnishing the place with chairs, table, desks for writing, lamps, etc. It is our intention to have a night school for adults, with preaching several times a week. We shall also be compelled to hire or buy or beg a small harmonium for the New Mission Room. This is not so much a luxury here as a sheer necessity. It would be cheering to us, in our very difficult work, if some friend or friends, following the example of Mr. Johnson, should feel moved by God's Spirit to help us in this work, so that these expenses might be

met without touching the present funds at the disposal of the Committee, especially as the increase of the work is likely to call for increased expenditure from the Committee in other ways ere long. One could scarcely help a better work than this."

P.S.—Writing from Rome on the 12th of January, Mr. Shaw says:—"I opened our new locale with a sermon on 1 Cor. i. 23, 24, and I preached again in it on Sunday afternoon from John iii. 16. On each occasion we had an audience of twenty-five persons. Grassi is to preach there next Sunday afternoon. The night school has been begun, and we had twenty young men learning to read and write, and do arithmetic. We shall give lessons in English and French when we have enough names on the list to form a class, but it is quite a problem to find time for everything. I have had to hire a small harmonium, and if I cannot get money enough to buy it I shall have to appeal through the *Magazine*."

Four More Saints to Pray to.

BY THE REV. N. H. SHAW.

LAST Thursday, Dec. 8th, was a memorable day for Rome; a day of solemnity for the superstitious, of loud laughter for the disbelievers in all religion, of which there are so many in Italy, and of mingled amusement and sadness for those of us who, while not without a sense of humour, cannot see things most sacred travestied and burlesqued without being troubled. After weeks of talk and great preparations, four new saints were canonized. The event brought to Rome crowds of Cardinals, Bishops, and other dignitaries, as well as troops of French pilgrims, who, of course, would not come empty-handed. Public opinion is a little divided as to whether the canonization has been got up for the sake of the offerings, or as a ruse for bringing the Bishops into council for the discussion of high politics.

Whatever the motive, the event has taken place, and been duly described in all the journals. The piazza of St. Peter's was filled with guards, and the Government took extraordinary pains to prevent any untoward collision of the priests with the populace. The great farce was enacted with closed doors, in the large room over the porch of the Cathedral.

Immediately after the ceremony was performed the bells rang out all over the city to announce the happy tidings that we have four more intercessors in heaven, per favour of his holiness, Leo XIII.; four more insults offered to common sense; and, worse still, to Him who is the "only Mediator between God and man, the Man Christ Jesus."

Who are the new saints? The readers of this will scarcely care to know, as they are four nobodies. One is a woman who must have suffered shameful neglect at the hands of previous popes, for she lived and died nearly six centuries ago, and yet her claims to saintship have only just now been recognized. Of the other three men, one only has been very remarkable; and he only for a wasted, useless life, and for indescribable filthiness. He spent his time in going from altar to altar to worship the saints, living, meanwhile, on garbage of the most loathsome sort. His garments rotted on him, and he was two-thirds eaten up by lice and other filthy creatures. He lived in a part of the Colosseum, and died in a house not far from where I am writing. When he died it was impossible to approach what was left of him by the creatures he had harboured without spreading lime and other strong disinfectants about.

These saints were not philanthropists. They did nothing for mankind. But since their death innumerable miracles were wrought by them or their remains, the accounts of which miracles read like the story of Jack the Giant Killer.

And this is saintship! The Roman Church cannot canonize a saint till he has been dead at least fifty years, by which time the defects, perhaps crimes of his life, are forgotten. Thank God we can teach a more truthful system, and can address all who trust in Jesus as "beloved, called to be saints."

Notes and Gleanings.

THE NEXT MEETING OF THE COMMITTEE will be held on Thursday, February 23rd, in Mansfield Road School-room, Nottingham, at eleven o'clock. All ministers of subscribing churches are eligible to attend.

THE ADDRESS OF MRS. BROOKS is 12, Sutherland Street, Leicester.

THE TWO SONS OF MR. AND MRS. WOOD, brought to England by Mrs. Brooks for their education, arrived in good health.

AFTER A MISSIONARY MEETING in one of our country churches, a lady friend quietly put an envelope containing two £10 notes into the hand of the Secretary, simply making the remark that there were £10 for Orissa, and £10 for Rome; but that she did not wish her name to be made public. After the same meeting a friend, who had given a sovereign at the collection, felt that he must send another sovereign in aid of the sacred cause. Would that many others, who are far more able, were thus minded to help in the good work.

A DONATION FROM AMERICA.—Last month we had the pleasure to acknowledge the receipt of a sum of money towards the funds of the Mission from New Zealand. We have now the pleasure of acknowledging a guinea from Pontiac, Michigan, America. In sending it the giver observes, "Though I am among strangers and good Baptists, I still respect the General Baptist Denomination, and, if spared, I hope to send over again in future years. Wishing that the blessing of Heaven may rest upon you and the G. B. Denomination, (Signed) J. HILL.

Contributions

Received on account of the General Baptist Missionary Society from December 16th, 1881, to January 15th, 1882.

	£	s.	d.		£	s.	d.
Great Western of Canada dividend ..	14	13	9	Bradford, Infirmary Street ..	0	10	0
Great Indian Peninsular ..	15	18	3	Bulwell ..	0	10	0
Premium of Midland Shares ..	1	11	3	Derby, Osmaston Road ..	2	15	1
A Friend—Orissa, £10; Rome, £10 ..	20	0	0	Denholme ..	0	6	8
J. Nall, Esq.—Orphan, £8; General, £2 ..	5	0	0	Desford ..	0	14	0
Mr. J. Hill, Pontiac, Michigan, U. S. A. ..	1	1	0	Duffield ..	1	0	0
E. W., Pimlico, "Rag Money," for				Halifax ..	8	6	2
Zenana Mission ..	0	8	6	Heptonstall Slack ..	1	1	0
T. Rofe, Esq. ..	1	0	0	Hyson Green ..	1	1	0
Pupils of Mr. R. J. Stenson, for				Leeds, Wintoun Street ..	0	7	4
Orphans ..	0	10	0	Leicester, Dover Street ..	8	0	0
Heanor ..	2	1	6	London—R. Johnson, Esq. ..	1	0	0
London—Arthur F. Johnson's Sunday				London—Commercial Road ..	2	12	10
Morning Breakfast-table Box ..	1	2	0	Long Sutton ..	0	17	0
London, Borough Road ..	4	17	0	Loughborough, Baxter Gate ..	1	15	6
Long Wharton ..	2	15	6	Louth, Eastgate ..	0	10	0
Melbourne ..	9	5	11	Lydgate ..	0	14	4
Nazebottom ..	0	10	6	Morcott and Barrowden ..	0	14	4
Newthorpe ..	1	4	4	Macclesfield ..	1	5	6
Sheffield ..	60	0	0	Nottingham, Broad Street ..	8	3	0
Staleybridge ..	24	18	0	" New Basford ..	0	10	0
Wirksworth—on account ..	22	0	0	" Old Basford ..	2	0	0
				" Prospect Place ..	0	10	3
				Peterborough ..	8	0	0
				Preston—Post Mark ..	0	2	0
				Ramsgate ..	0	8	6
				Retford ..	0	10	0
				Sheffield ..	8	0	0
				Smarden ..	0	8	0
				Stalybridge ..	1	0	0
				Wendover ..	1	0	0

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS' FUND.

Belper ..	0	16	11
Birchcliffe ..	1	10	6
Boston ..	1	1	0
Birmingham, Lombard Street ..	0	12	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.

The Education of the National Conscience.*

THE MORAL INFLUENCE OF THE CHRISTIAN PULPIT.

IN the limited space at our disposal it would be impossible to attempt an adequate discussion of the subject indicated by the above heading, and the following remarks are intended as little more than stray suggestions which the reader may expand and apply under the guidance of his own judgment and experience.

That the pulpit affords a grand opportunity for elevating the motives, clearing the view of duty, and strengthening the higher purposes of our people, will hardly be denied. Already it accomplishes an untold amount of good; and we cannot doubt that, if the ministry of every church rose to the greatness of its calling, the continual enforcement of earnest, high-minded, manly counsel, would have a marked effect upon the character of our nation.

It is true that Christianity is not a mere ethical system, and that where it is ethical it departs widely from the legal and prescriptive method; and a preacher who confined himself to the morality of civilised life would fall far short of his vocation. Yet, for this very reason, Christianity binds religion and morality into indissoluble unity. Its dominant aim is to destroy the sin which separates man from God, and, by raising man into that communion which belongs to the children of God, to fill him with Divine righteousness. Accordingly it holds before us a supreme ideal of character; and to depict the beauty of this character, to search the depths of the Christian spirit, to waken its vivifying power, and to trace its ramifying obligations, must constitute a most important part of the preacher's work.

This portion of ministerial duty assumes three main directions.

First, it is necessary to exhibit the inwardness of Christian morality in opposition to a mere code of commandments and prohibitions, and to describe the inward principle of life in its essential unity. The fountain of moral life is, in the Christian view, nothing less than the Holy Spirit of God working within the soul, and all holy living is the spontaneous outcome and expression of this Spirit. Hence it is the highest aim of the pulpit to lift men into communion with God, to waken in them the consciousness of Divine things, and commit them to the free prompting of the Spirit; and he who can bring the soul to God, and reverently leave it there to be moulded by the higher will, has the loftiest power that belongs to the preacher's office. Could all ministers do this their task would be complete, and life's duty would shape itself into the Divine pattern without their imperfect admonitions. But there are many who are not, indeed, unconscious of the influence of the Spirit, but whose consciousness is dim and uncertain, and needs the assistance of some more discerning mind; and we are all under the temptation to take the sweetness of religion, while we turn a deaf ear to its call for self-sacrifice. It, therefore, becomes necessary to insist, and again and again to repeat, that the Spirit of Life in Christ Jesus is not only a

* This paper, by Professor Drummond, following the discussion of this subject in our January and February issues, is reprinted from the *Modern Review* by the kind permission of its Editor.

Spirit of truth and peace, but a Spirit of active goodness, with serious and even awful claims upon him who would receive it in its fulness. If we inquire more nearly into its ethical quality, we shall probably accept the word Love as the supreme term which, best expressing the eternal essence of God, sums up in itself the moral perfection of man. This, then, is the ideal good which the preacher has to set before men as the ethical side of their Christian faith, a life of love flowing broad and deep from the infinite fulness of God, and converting the finite and mortal into an organ of Divine and eternal purpose. If the thousands of our clergy and ministers called men to this life, out of the overmastering impulse of the Spirit in themselves, would there not be a great awakening of the national conscience?

Secondly, the unity of the moral life, owing to the variety of objects towards which it is directed, and its varied relations to these objects, resolves itself into several dispositions or virtues. Love to God exhibits itself in such dispositions as reverence, humility, trust, and so forth. Love to man divides itself into justice and benevolence, and the virtues which flow from these. Love to creatures below man shows itself in appreciation and reverence towards their mysterious life, and in the humanity which shrinks from giving them needless pain. Every one of these dispositions may form a separate theme for Christian teaching, and, coupled with warnings against their opposite faults, they ought to be frequently pressed upon public attention; for who will say that even the sincere believer in Christ is always distinguished by the largeness and graciousness and beauty of soul which are the natural expression of his faith? These things are the fruit of the Spirit; but we all know how that fruit is spoiled by passion and self-will, and how prone we are to deceive ourselves, and ascribe to the Spirit what is only the pitiful outbreak of our own selfishness and puerility. Hence it is needful to unfold in detail the lineaments of spiritual perfection, that men may *know* what spirit they are of, and through the clear recognition of realities be saved from self-deception. Only thus can they learn to discern the spirits, and to distinguish heavenly inspirations from earth-born suggestions. The pulpit needs a large increase of its influence in rousing and cultivating this faculty of spiritual discernment.

Lastly, the various graces of the Christian character have to display themselves in practical life. If they were not confronted by any opposing forces, they would issue spontaneously in certain lines of action which would constitute the Christian ideal of public and private conduct. When these actions are duly classified and arranged, we obtain a moral code, which may be regarded from two different points of view. According to the Christian idea it simply describes in detail a manifold and prolonged offering of love to Him who has Himself consecrated the sacrifice. From a lower spiritual position it appears as a law of duty, which lays its commands upon the will and requires obedience. Now, if we all stood upon the Christian height, we should not need any law of duty, but (so far as the fundamental principles of conduct are concerned) might live each moment out of the spontaneous impulse of the pure heart; but, in fact, the spirit is not always equally fervent, and the inspirations of our highest moments turn into duties for our lower moods. And therefore the preacher, when he has taken men up with him to the mount of vision, and shown them there the practical results

of the highest spiritual energy, should press upon them the obligations which thence arise, and urge them to the fulfilment of their duties, not only as members of a church, but as members of a State, of a society, of a family, and as solitary workers responsible in their most secret life to the Lord of their conscience. We must remember, too, that many people who are comparatively insensible to spiritual appeals are not without a moral sense which would respond to the claims of duty or take warning from denunciations of wickedness. There are also some matters on which Christian teaching has not generally expressed itself with the clearness and emphasis which we might expect. Might not the pulpit do more than it does to foster a spirit of international justice, and put an end to those wars which are more like the revelry of fiends than the serious pursuit of sane and Christian men? Might it not do more to cultivate that purity which would destroy from the root the social blight that is ever seeking to wither the virtue of our people, and whose unveiled iniquity has recently sent a thrill of horror through every right-minded man? Might it not raise a sterner voice on behalf of honesty in trade? Might it not declare itself on the side of lofty principle and honourable dealing and respect for one another's rights in elections and other political matters? Might it not even do something to slay that intolerance which it has too often commended by draping it in garments stolen from the Prince of Peace? When the various parties in Christendom are made aware of the width and the practical bearing of their own faith, they will become conscious of the unity of the Spirit, and find in Christian righteousness a meeting-point for those higher aspirations and that larger purpose before which our sectarian animosities will disappear; and, encouraged by the general call to nobler living, those who venture to undertake the preacher's office will, while not neglecting the other requirements of Christian instruction, be more than ever prophets of holiness and illuminators of the national conscience.

JAMES DRUMMOND.

All Precious!

THERE is a Gem whose dazzling ray
No diadem can show;
Within no cave, beneath no wave,
So rich a gem doth glow.

There is a Flower which never grew
In garden or in field;
Such grace no lily can display,
No rose such fragrance yield.

There is a Rock that towers aloft,
And reaches to the skies;
No earthquake moves it from its base;
All tempests it defies.

There is a Stream whose living draughts
Flow from no earthly spring;
To thirsting souls more joy it gives
Than crystal fountains bring.

There is a Sun which never sets,
Whose beams ne'er scorch or fail;

Whose light, while countless ages roll,
Can neither cease nor pale.

That Gem, that Flower, that Rock, that
Stream,

That Sun—they all are one;
And all their varied wonders meet
In God's Beloved Son.

He is the Gem above all price;
The Flower most sweet and fair;
The Rock as firm and high as heaven;
The Stream beyond compare;—

The Sun whose lustre never wanes,
But brightens every sphere;—
Whose light is Truth to guide the mind,
And Love the soul to cheer.

I take Thee, Lord, for all Thou art—
The First, the Last, the Best—
All Precious Thou!—and having Thee
I am supremely blest!

DAWSON BURNS.

“Christmas Evans.”*

THOMAS CARLYLE, in referring to the eighteenth century as an age of shams and windy sentimentalism, would have been nearer the truth if he had said that the essence of its life lay in the sturdy revolt of the natural man against artificialities. The reaction against formalism and frivolity is very gradual under George I., but becomes greatly accelerated in the reign of his successor. The French influence that had come in under Charles II. seriously displaced religion and lowered the lives of men, and the true faith was confounded with the degradation of it into miserable forms. The little life there was became drowned in the conflict on the surface of things, and men seemed to care more for problems of religion than for religion itself. In these days of reaction John and Charles Wesley, at Oxford, were preparing to share in the battle for a freer because a truer life, and to play the most important part in the great religious revival of the last century. It was a revival in the direction of sincerity. Put aside all formalism; be yourself; be real; be true to the highest you know, and endeavour to live the Christian life as Christ taught it. This was the great effort which had its rise in the University of Oxford; and by the living power of an intense faith in its promoters, confirmed the statement that “the effectual fervent prayer of a righteous man availeth much.”

That great reaction spread from England into Wales, and the religious history of the Principality during the latter half of the eighteenth century is the history of a succession of “revivals.” This has been distinctly shown in Mr. Hood’s romantic recital of the life and work of Christmas Evans and his contemporaries, and the intensity of religious life they evoked throughout their country.

The Welsh really and truly delight in preaching. The love of it seems to be a part of their nature. Their language lends itself in a remarkable manner for the expression of their taste in this direction, a manner so remarkable that Englishmen can scarcely conceive. “Our language,” Mr. Hood sarcastically remarks, “is fast becoming serviceable for all that large part of the human family who speak without thinking. To this state, the Welsh can never come. That unaccommodating tongue only moves with a soul behind it.” It seems to be a language that admits of no satisfactory translation, and all endeavour to reproduce the bold grandeur, subtle force, and dramatic power, generally fails in its purpose. It becomes the means of immediate emotion through instantly conveying a meaning. It is so *literal* that the competent hearer or reader instantly realizes from its words, things. A language like this must, of necessity, materially aid any speaker in the expression of his thought, besides increasing the force of his utterance.

“THE HWYL.”

“Then is brought into play that element of Welsh preaching without knowing and apprehending which there would be no possibility of understanding the secret of its great power; it is ‘*the hwyl*.’ When the Welsh preacher speaks in

* Christmas Evans, the Preacher of Wild Wales, his Country, His Times, and his Contemporaries. By Rev. Paxton Hood. Hodder & Stoughton, 1881. Price 7s. 6d.

his best mood, and with great unction, the highest compliment that can be paid him, the loftiest commendation that can be given, is, that he had the '*hwyl*' (canvass of a ship), probably the derivation is from the canvass or sails of a ship filled with a breeze; the word '*awll*' is like it, and is used to denote a similar effect. . . . All words are not the same words in their meaning; the Welsh preacher seeks to play upon them as keys; the words themselves help him to do so. Literally, they are full of meaning; verbally, he attempts to pronounce that meaning; hence, as he rises in feeling, he rises in variety of intonation, and his words sway to and fro, up and down. . . . In Welsh, the soul of the man is said to have caught the '*hwyl*'—that is, he is in full sail; he has feeling and power; the people catch it too. . . . Great Welsh preaching is very often a kind of wild irregular chant, a jubilant refrain, recurring again and again. The people catch the power of it; shouts rise—prayers: '*Bendigedig*' ('blessed,' or synonymous with our 'bless the Lord!') Amen! '*Dwlch byth*;' and other expressions rise and roll over the multitude; they, too, have caught the '*hwyl*'. It is singular that with us the only circumstances and scenes in which such manifestations can take place are purely secular, or on the occasion of great public meetings. The Welshman very much estimates the greatness of a preacher by his power to move men; but it does not follow that this power shall be associated with great apparent bodily action. . . . It has always been the aim of the greater Welsh preachers to find out such 'acceptable'—that is fitting and piercing—words, so that the words alone shall have the effect of action."

The Welsh chapels were severely simple in architecture, and as such present a contrast to the handsome and commodious structures many of us worship in to-day. They were just sufficiently looked after to provide shelter from the weather, otherwise no care was taken of them. They were often at great distances from each other; but the people thought that the services repaid all the toil of getting to them. In many instances there was considerable uncertainty about the services in the remote parts of the country. "Thus if a stranger asked what time the service would commence it would often have been quite impossible to get any information, and failures were so frequent that the announcement was often made with perfect gravity, '— will be here next Sunday if he comes.'" The Welsh depended on their pulpit for their mental and spiritual stimulus, and we may well understand how they would flock to their ordinary Sunday services. They delighted in anything that stirred the imagination, excited wonder, and tended to the supernatural. Singular observances and peculiar superstitions abound as essential units in their character and life. On New Year's day children came waking the dawning, knocking at the door, usually obtaining admittance, when they proceeded to sprinkle the furniture with water, singing as they did so the following words:—

"Here we bring new water from the well so clear
For to worship God with this happy new year.
Sing levy dewy, sing levy dew, the water and the wine,
With seven bright gold wires, and bugles that do shine.
Sing reign of fair maid with gold upon her toe,
Open you the west door, and turn the old year go.
Sing reign of fair maid, with gold upon her chin,
Open you the east door and let the new year in."

During a revival which took place at the church of the Rev. David Davies (the name of the place we will not inflict upon you), Christmas Evans, a young man of seventeen, well-nigh lost in body and soul, received religious impressions, and accepted Christ's call to the Christian life. He had been born on Christmas-day, 1766, of humble parents. His father died in his childhood, and he had to depend on the charity of

an uncle, a farmer in the county, who neglected him altogether, and was a drunken, unconscionable man.

His early life was surrounded by evil influences and unwholesome associations, and when the Rev. David Davies, a thoughtful and cultured man, became good friend to him, he had sunk deeply in immorality, and was mentally ignorant and wretched. He says, "In about one month I was able to read the Bible in my mother tongue. I was vastly delighted with so much learning. Mr. Davies, my pastor, took me into his school, where I stayed for six months; but so low were my circumstances I could stay no longer." As the better life in the young man made itself apparent he began to look into the theology of his pastor. He heard preachers who seemed to give him more scriptural and evangelical views of gospel truth. He closely studied God's word on the question of Baptism, and says, "I applied to the Baptist Church at Aberdare, where I was in due time received. I was then about twenty years and six months old. I was baptized by the Rev. Timothy Thomas." This good brother appears to have been a preacher, a farmer, and a gentleman, and an ornament to the Christian church.

This was indeed the training time for Christmas Evans. He was now a Baptist. He had a desire to preach. His future seemed prosperous. The gloomy past was as nothing. The sense of new life fired his ardour, stirred his zeal, and rekindled his hope. The oil of joy seemed exchanged for mourning, and the garment of praise instead of the spirit of heaviness. He would preach—but then he felt his words would be useless, his sermons would be flat and unprofitable. How should he preach? Should he commit to memory, or speak without premeditation? These, and kindred feelings, humbled him. The ideal was high, too high almost, he thought, for a sinner such as he to attain; yet within him there was that desire to occupy, if possible, a sphere of usefulness in the Master's kingdom. However there was an opening for him at a little village in Carnarvon Bay—Lleyn. At the Association in 1790 he was deputed to evangelize the churches of the district. The results were most encouraging; the old order changed, giving place to the new, and God fulfilled Himself in many ways in that district. In visiting the churches of the South his fame spread like lightning from hamlet to hamlet, and the one-eyed preacher was indeed the shining light in the Principality.

CHRISTMAS EVANS BECOMING FAMOUS.

"In an unexpected moment he became great. It was at one of those wonderful gatherings, an Association meeting held at Velinvole, near Llanelly." There was a mistake in the arrangements. The men who were expected failed to put in an appearance. Christmas was asked to take the vacant place. The people looked with astonishment at the bony one-eyed youth being asked to preach. He took a grand text. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." There was excitement in the throng, who came nearer and nearer to him. "The throng of preachers present confessed that they were dazzled with the brilliance of the language and the imagery."

The question went round, "Who is this?" "Who have we here?" His words went rocking to and fro: he had caught the "*hwy!*" He had also caught the people in it; "he went swelling along at full sail." From this time the name of Christmas Evans was a "household word" throughout the Principality.

MINISTRY AT ANGLESEA, 1792—1826.

Evans was a young man of twenty-six when he settled in Anglesea as pastor of the churches there for £17 a year. Chapel and cottage stood on a bleak and exposed piece of ground. The external and internal arrangements of both were poor and scanty. His bright and genial wife who, by the way, he had married at Lley, was the source of comfort and joy to him, and Cildwrn Cottage, Anglesea, reminds us of Wordsworth's Cottage, Grasmere:—

"So did he travel on life's common way,
In cheerful godliness, and yet his heart
The lowliest duties on itself did lay."

Despite the severely simple surroundings, he found means of study. He mastered the rudiments of Hebrew, had a taste for Greek, and although his books were few his keenness and sagacity were large.

The Sandemanian Controversy troubled Evans for awhile, as indeed all the Baptist churches of the island—a blight seemed over his work. He was conscious of coldness in his Christian service; lack of faith in the power of the Gospel. Soon, however, the blight was removed, and a pure manly life once again showed itself in all its enthusiastic vigour and strength. His preaching stations grew from ten to twenty in two years, and six hundred converts were added to his own church. He preached all over the country, and extended his sphere of usefulness far and wide. That great bardic, dramatic chant, a discourse on "the world as a graveyard," given, probably, at some great Association gathering, belongs to this period. It is too long to quote. It is highly dramatic and highly effective, and very likely his most astonishing and characteristic utterance. I was particularly struck with its intense earnestness, and felt that there was indeed a soul in the man that uttered it.

The care of all "the churches" compelled him to be incessantly active. Chapels had to be erected, money collected, and co-pastors to be found. At all meetings he would, of course, be the presiding and ruling spirit. The order of these meetings was decidedly unconventional, and very unparliamentary things were said. "William, my boy, you have spoken before; have done with it." Or, "Richard, *bach*, you have forgotten the question before the meeting: hold your tongue," and so forth, were often uttered in this affectionately familiar way. On one occasion a brother from South Wales had his peroration nipped in the bud with, "Sit down, David, sit down."

Evans' life was worried by chapel debts. As the chapels became filled with hearers, increased accommodation was needed, and therefore more money. "The lot fell on Jonah." He must find the means somehow. He had none himself; then he must visit the churches of the south, and ask the richer brethren to help him. He had travelled from

North to South Wales on his horse, through lovely regions, forty times, preached always once every day in the week and twice on the Lord's-day. He would preach one of his glorious sermons, and then, not announce in orthodox fashion "The collection will now be made," but would step down to the door of the chapel, and hat in hand receive any contributions kind friends might give him. On one occasion not a single person passed by without contributing something. There was good cause for this. It was in an obscure district remarkable for sheep stealing. Speaking of the crime of the district, Evans suggested that possibly some of the stealers might be present. Well, if they were, let them not give anything to the collection. Of course everybody was careful to contribute something. Evans cared little for his personal appearance, and believed that everything should be put to good account. When he was about to start on one of his preaching tours Catherine felt concerned about the state of her husband's hat. He should have a new one. When the horse needed to drink from a passing rivulet he had no pail. "Happy thought! equal (perhaps) to any of those of Mr. Burnand; he took the hat from his head and filled it with water for poor old Lemon."

His own immediate pastoral work does not appear to have suffered from his frequent travels abroad, nor his sermons, for they were not flimsy productions by any means. He put a life into all his work, and sounded to the depths. At this time he addressed a very long and admirable letter to a young minister on the "Work of the Preacher." It is full of good counsel and original expression. It is something like this—a blameless life of great importance to the preacher. Reading, prayer, and temptation, means of strength. Read for extended knowledge; pray "to fetch strength out of Christ." Temptation, requisite "to prove the nature of the metal of the Christian character and doctrines." Learn English well. Let the sermon be evangelical. "The Gospel, as a glass, must be kept clear in the pulpit, that the hearers may see the glory of Christ, and be changed into the same image." The mystery of all effective preaching—"power from on high."

In 1823 there was mourning in the Cildwrn Cottage. Evans lost the dear companion of his life. Catherine always exhibited the beauty of Christian womanhood, and the graces of the humble Christ-like life. Troubles thickened. The churches he had raised would manage their own affairs. They refused his advice. This is what we should scarcely expect. If Evans had cared for fame and popularity he would have been depressed and irritated, but his desire throughout his life was, as Mr. Hood expresses it, just this, "to get good from heaven in order that he might do good on earth."

MINISTRY AT CAERPHILLY, 1826—1832.

"Christmas Evans is come!" "Are you sure of it?" was the cry of the dwellers in the south when the great man came among them, and accepted the invitation of the church at Caerphilly, near Cardiff. It gave him sorrow to leave his loved Anglesea, and his little cottage where he had spent the best portion of his life; but the friends were so kind to him in his new sphere of labour, and his church relations at Caerphilly seem to have been the happiest in his life. His ministry was

successful in the highest degree. He made a lasting impression wherever he went. His zeal and fiery ardour were not in the least quenched by his troubles in the north. He fetched the companion of his late wife from Anglesea and married her, and she survived him for many years, and in many ways Evans laid himself out for increased labours in the Gospel.

MINISTRY AT CARNARVON, 1832—1838. "LAST DAYS."

The church at Carnarvon in 1832 consisted of thirty-two members, disunited and disorganized, in debt £800, a dissolution in prospect. Christmas came to the rescue. The matter was discussed at an Association meeting. A young minister thought he would cut the matter short. "Yes: you had better go. It is not likely your talents would suit; but you might do excellently well at Carnarvon." The impudent speech astounded every one. There was an unpleasant pause. Christmas opened his large eye upon his adviser, and with some indignation he said, "Ay: where hast thou come from? how long is it since thou didst chip thy shell?" a reply highly unpleasant for the conceited young man.

However Evans went, and found it hard work in his old age. There seemed no rest for him. No pleasant pastorate as a reward for his great labours in the rough places, but still incessant toil seemed to be his lot. The time came when the debt must be paid—but how? what *was* to be done? Evans, over seventy years of age, started forth on a tour to raise the sum. Brave spirit! true soldier of Christ! Before he started he wrote a touching circular to his brethren. He says, "I have purposed to sacrifice myself to this object, though I am afraid I shall die on the journey (he did die on his journey), and I fear I shall not succeed in my errand for Christ. This is my last sacrifice for the Redeemer's cause."

He was successful in his effort. Wherever he went crowds flocked to hear him. He preached his last sermon on Monday, July 16, 1838,* at Swansea, from the text, "Beginning at Jerusalem," and died on the following Thursday. Exclaiming "Good bye! Drive on!" he turned over and seemed to sleep; blest sleep indeed! Throughout the country sorrow reigned, and a "quiet sense of something lost" rested over the people. For the name of Christmas Evans a broad approach of fame shall be preserved, and "ever ringing avenues of song."

We hope to say something of his contemporaries next month.

ALFRED H. MOORE.

WORK.

THE honest, earnest man must stand and work,
The woman also; otherwise she drops
At once below the dignity of man,
Accepting serfdom. Free men freely work.
Whoever fears God, fears to sit at ease.—*Mrs. E. B. Browning.*

* Mr. Hood is rather careless, and occasionally gets confused; perhaps he will excuse one or two corrections in his admirable work. On page 260 we read, "Evans was sixty-two in 1836;" but, born in 1766, he was two years younger. On page 303, if he died in July, 1838, he was not seventy-three, as is stated, but Christmas-day, 1766, being his birth-date, was only about seventy-one and a half years old when he died. We are not quite able to understand why Mr. Hood should unecessarily alter those concluding lines of Wordsworth's fine sonnet to Milton which he quotes on p. 93. They appear corrected above.

Baptist Total Abstinence Association.

ALTHOUGH the Temperance Movement has celebrated its Jubilee, it is not more than a dozen years since the Church arose to the importance of enrolling a Temperance propaganda among her varied aggressive activities. The Baptists, though not the first, and to their credit be it said, were far from being the last, of the churches to make a decided stand against the inroads which the "drink demon" is making into our social and religious circles; so undermining organizations which have taken centuries to build up, and neutralizing our best efforts to push onward the gospel of God.

How serious this influence has become, and how urgently the sympathy of all who are jealous for the honour of their Lord and Master are needed, not only to negative, but actively pursue such a baneful influence from our borders,

MR. SPURGEON'S OUTSPOKEN WORDS

amply set forth. He says:—

"Are there not to be found in the world men whose very calling is contrary to the spirit of true godliness? I did know, and may I never know again, such a one—a man, apparently most devout and gracious, who was a deacon of a church, and passed round the communion cup; and yet over the worst drinking dens in the town where he lived, where the lowest harlots congregated, you would see the man's name, for he was the brewer to whom the houses belonged—houses which had been purposely adapted at his expense for purposes of vice and drunkenness. He took the profits of a filthy traffic, and then served at the Lord's Table. I would judge no man: but some cases speak for themselves. God save the man that can pander to the devil, and then bow down before the Most High! Persons are to be found, without a lantern and candle, who earn their money by ministering at the altars of Belial, and then offer a part of it to the Lord of Hosts. Can they come from the place of revelling to the chamber of communion? Will they bring the wages of sin to the altar of God? He who maketh money over the devil's back is a hypocrite if he lays his cankered coin at the apostles' feet. 'Thy money perish with thee!' How some men can rest in their impious pretensions it is not for me to guess; but methinks if their consciences were quickened, it would strike them as being a horrible thing in the land that they should be fearing the Lord and serving other gods."

The Baptist Total Abstinence Association was founded in 1874, and for several years it accomplished all that was possible for "a weakling" to do. But the truth as to the importance of such an Association, and the need for it as a factor in our progress, by placing us *en rapport* with the masses, who are themselves awaking to the fact that they are disadvantaged, politically, socially, and spiritually, by the drinking customs of the age, made steady progress. One is at some loss to account for the length of time it has taken the church to discover that the Temperance Reform *is* a part of its work. Considering the fearful bondage to which the drinking usages have reduced the people, this effort for their relief should hold no secondary place in our church machinery. In the palate lies undoubtedly the seat of the evil, and all apologies for it come from a subsidised tongue. When will the members of our churches learn the application of a French proverb, "He who excuses himself, accuses himself."

Considerable experience was gained by the executive of the Association during the probationary years 1874–80; and though little was done of which much can be said, yet this much is evident, that all was

done which the scanty funds supplied would permit. This was little more than the holding of occasional meetings when and where opportunities offered, and so keeping the subject of Temperance before our churches, and by printing and circulating stirring papers read by members at the annual meetings. Towards the close of this period the late Mr. J. S. Wright, M.P., who was at that time the President of the Association, suggested that the time had come when a more decidedly aggressive attitude should be taken by the Association, if it was to fulfil its purpose, and be accounted worthy of enlarged, or even continued support. This revival proposition was stayed for awhile by the untimely death of this worthy leader. But his successor in that office, Mr. W. S. Caine, M.P. for Scarborough, has been found equal to the occasion, and has most heartily espoused the project of his predecessor, and by the hearty and consistent help of the faithful company of lieutenants on the Committee, some practical first-fruits have been gathered.

The proposed step in advance took the form of the appointment of a Travelling Secretary, whose duty it would be to visit each Baptist Church throughout the kingdom, attend the meetings of the County Associations, give addresses, hold conferences, presenting to the active workers in each church such literature as has been found useful in other spheres already visited. So, like the bee in the field, the representative of the Association, to a certain extent, has moved from point to point distributing fructifying influences for the good of the whole. To conduct this work, Mr. Lang, late pastor of Ebenezer Chapel, Southsea, was appointed; and on the 1st of March last started on his first tour, which embraced Birmingham, and the thirty towns which surround the Midland Capital. Here the newly-formed auxiliary was strengthened by a personal visit to each of the churches enrolled in it, and others were brought into connection with it, cementing the whole into a good working organization. At Wolverhampton, Kidderminster, Walsall, Stourbridge, Coseley, and other places, a distinct impetus was given to Temperance work; and what may be said of this tour may, with equal truth, be predicated of each of the others which have been subsequently taken. Pastors have been induced to give up the use of intoxicating drink; others of them, formerly abstainers, having "taken a little wine for their stomach's sake," under medical orders, and have continued so to take it for the sake of the same stomach, have been reclaimed by loving expostulation. Quite an unexpected number of church officers have been won over to the side of total abstinence. These are among the most convincing evidences of the wisdom which designed a personal visitation of our churches; for in several cases where four out of six or seven deacons were abstainers, the whole were induced to enter the same bond of union. These men, in every respect worthy and useful, had hitherto withstood all influence previously brought to bear upon them; but the loving appeal of the visitant, the strange voice, together with the altered mode of approach, accomplished the desired result.

Perhaps one fact, as an illustration, may be useful at this point, as showing a not unusual *modus operandi*. A deacon of a Western church where Mr. Lang had preached the Annual Temperance Sermon on the previous Sunday, was on the following morning surveying his crop of grass with a view to the forthcoming hay-making. Recognizing the representative of the Association, he at once took him into his confi-

dence as to his project. Mr. Lang ventured to suggest that the worthy deacon would do well to try and see if harvest work could not be better done without intoxicating drink than with it, at the same time presenting the farmer with some testimonies of experience in that direction. Such a proposition, to the deacon, one of the not uncommon "iron-clad" non-abstainers, savoured of an approach to the lunatic asylum in the unfortunate proposer, and he suddenly abridged the colloquy by ejaculating, "You go to Putney"—a bidding literally obeyed subsequently. A convenient moment, however, arrived, during the visit, to reach the farmer deacon's will through his pocket—a vital part with agriculturists in general just now. The fiat eventually went forth that all applicants for extra work had to consider the terms—no intoxicants! Six of the old helpers refused the conditions most categorically; but the deacon was determined, and the result was satisfactory to all; the master declared that he had never garnered his crop so cheaply, and the men, on their part, stated that they had never finished harvest with such favourable financial results. This simple essay won the deacon; and he, with his fellow deacon, hitherto also a recalcitrant, signed the pledge.

Thus by "in season" and "out of season" modes of work the cause of Temperance is being helped forward by this itinerating agency, as it never could have been without such direct personal contact. A like influence has attended the work in the subsequent tours which the Travelling Secretary has made among the churches of the Northern Association, South Wales, and in some portions of the Counties of Leicester and Northampton. The churches of London have received attention during the past two months, and with the new year, the large centres of Lancashire and Yorkshire will be visited.

For the information of our readers we append the names of the Officers of the Association. President: W. S. CAINE, Esq., M.P., Clapham Common, S.W. Treasurer: J. B. MEREDITH, Esq., St. Loo, Upper Richmond Road, Putney, S.W. Hon. Secretaries: Rev. S. H. BOOTH, 27, Brondesbury Villas, Kilburn, N.W.; J. CLIFFORD, M.A., LL.B., 51, Porchester Road, W.; Mr. JAMES TRESIDDER SEARS, 232, Southampton Street, Camberwell, S.E. Travelling Secretary: Rev. W. L. LANG, 56, Ramsden Road, Balham, S.W. W. L. LANG.

Smoke, or No?

THIS is what the *Chicago Standard* says:—"Dr. Hammond takes pains to write to the papers, that he smokes eight cigars after supper, and says that they 'make him a wiser man.' On the other hand Dr. Agnow, Dr. Hamilton, Dr. Olcott, Dr. Barnes, Dr. Woodward, Dr. Rush, Dr. Hosack, Dr. Harvey, Dr. Mott—all the medical fraternities—allopathic, homœopathic, hydropathic, eclectic—denounce the habit, and warn the community against it. One distinguished physician says: 'This habit is the cause of seventy different styles of diseases. This habit is the cause of nearly all the cases of cancer of the mouth.' Dr. John C. Warren, the highest medical authority in Boston, says that after thirty years' experience and investigation of the subject, he has found that it was the exception where cancer of the tongue and lips did not occur from the use of tobacco. Their united testimony is that the habit 'depresses the vitality of the system, takes off twenty-five per cent. of the vigour of the people of this country, and damaging this generation, damages the next, the accumulated cause going on to capture other centuries.' For this reason the German government has issued orders prohibiting boys and young men from smoking, as it depreciates them for military purposes."

Christian Fortitude.

By fortitude we understand "that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without depression or despondency." "It is at an equal distance from rashness on the one hand, and cowardice on the other." This quality is of essential service in relation to secular things ; but we are now concerned with it as it is seen in the disciples of Christ. Happy are they whose trust in Jesus is so strong, whose love is so ardent, and whose communion with Him is so constant that they are enabled ever to be firm and faithful in His service. If our inclinations were always toward that which is good, and if all our surroundings were favourable to spiritual power and progress, we should not find it difficult to be "stedfast, unmoveable, always abounding in the work of the Lord ;" but, unhappily, we are frail and prone to evil, and temptations assail us at so many points, that it requires no small measure of grace to remain true to our Lord, under all circumstances, and constant in His service.

Many give sad evidence that they have but little fortitude. They lack firmness of conviction, and can neither be relied on for endurance nor for work. The most trivial thing will draw them aside, and they will relinquish their labour, to the grief and discouragement of others. If these fickle ones have the prospect of suffering for the sake of Jesus, they falter and fail. "They have no root in themselves, but endure for a while ; then when tribulation or persecution ariseth because of the word, straightway they stumble." Paul complained of such, "At my first defence, no one took my part, but all forsook me ; may it not be laid to their account."

No really great enterprise is successful without fortitude. Nehemiah would not, without much firmness and determination, have rebuilt the walls of Jerusalem in the face of such fierce opposition, and under so many difficulties. If the Hebrew youths had not been singularly endowed with fortitude, they would have quailed under the wrathful glance of Nebuchadnezzar, and have shrunk from the burning fiery furnace. Nor was it less necessary that the first disciples of the Lord Jesus should be equally firm and unyielding. The Master they served had been crucified as a malefactor, and the truths they preached were unwelcome to the hearts, and opposed to the passions and customs of men. Gentiles and Jews banded together to silence their teaching and to crush their persons. They were scourged and thrown into prison, yet they stood their ground fearlessly, and were neither allured by the seductions of the flatterer, nor alarmed by the fury of the persecutor. "The magistrates seized Peter and John, and put them in hold, and having beaten them and charged them not to speak in the name of Jesus, let them go ; they, therefore, departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." How strikingly was the fortitude of Stephen displayed. When in the presence of the Sanhedrim, he was accused by false witnesses, how calm and fearless he was. "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." When he was dragged out of the city, and was

being stoned, "he kneeled down and cried with a loud voice, 'Lord, lay not this sin to their charge.' And when he had said this he fell asleep."

It will be generally admitted that we have in Paul one of the noblest examples of Christian fortitude the world has ever known. His fortitude was seen in the patient endurance of aggravated suffering, as well as in the resolute performance of difficult and perilous duty. He could say, "The Holy Ghost testifieth unto me, in every city saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." When friends were weeping around him and entreating him not to expose himself to danger, he answered, "What do ye weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Thus closely did he walk in the steps of our divine Master, whose example was absolutely perfect, who never swerved from the right path because it was rugged, but endured and toiled until he could say as he hung upon the cross, "It is finished."

Every age since our Lord ascended on high has furnished illustrations of Christian fortitude. Nor have these been exclusively confined to persons of high rank or those sustaining public office in the church, but they have been found also among those of lowly station. John Huss was offered a pardon when at the stake about to suffer for his attachment to Christ if he would recant; his reply was, "I am here ready to suffer death." Anne Askew, when desired to avoid the flames, answered, "I came not here to deny my God and Master." We have read of a girl of eighteen who, along with a widow of sixty-three years, was adjudged to die because she refused to acknowledge the supremacy of any other than Christ in the church. The sentence against them was that they should be fastened to stakes driven deeply into the oozy sand that covers the beach, and left to perish in the rising tide. The stake to which the aged female was fastened was further down the beach than that of the young woman, in order that her sufferings might shake the faith of the younger one; but this device failed, and she remained faithful unto death.

This fortitude is still seen among the disciples of Christ. Some young men are sorely tried by those with whom they are engaged in their daily employment, who seek to tempt them to sin, and expose them to petty persecutions in various ways, but they remain firm, returning good for evil, until they win the respect and kindness of those who sought their ruin. Others endure temporal loss because they are true to their convictions, and faithful to their Lord.

At the present time the disciples of Christ are not free from strong temptations to unfaithfulness and inconstancy. Some are trying to unsettle their religious views, and draw them away from the truth as it is in Jesus; and others are seeking to allure them to sin, by appealing to their sensual appetites and passions, that they may be overcome "by the corruption that is in the world by lust," and it must be admitted that some are drifting away from their moorings, and are in danger of making shipwreck concerning the faith; while others are becoming loose, if not immoral, in their lives, to their own shame and sorrow, and to the grief and dishonour of the church and of the Lord. It is cer-

tain that the fickle and wavering are not happy, and that their usefulness is diminished, if not destroyed. We need now those who have clear views and strong convictions; who are entirely given up to Christ, and are determined that Christ shall be magnified in their body, "whether by life or by death;" who will not be lured by the tempter's voice, or shrink because trials or sufferings are in prospect. Such persons being strong in faith, will bring glory to God, and their labour will result in the good of their fellow-men.

How many encouragements there are to heroic and unswerving fortitude! Sufficient grace is promised, and needful strength is pledged. The Lord Himself has said, "I will in no wise fail thee, neither will I in any wise forsake thee," and He has engaged to give a crown of life to those who remain true to Him. We have His written word to guide our steps, rebuke our doubts, inspire our trust, and urge us to unwearied service and endurance; and His throne of grace is always accessible, "that we may obtain mercy, and find grace to help in time of need."

Why should we fear? Many have endured unto the end, and are now safe at home. Our fellow-workers are being called away one by one. They hear the Master saying, "Come up higher," and they ascend to nobler service, and to purer joy, leaving us, a little longer, to toil and suffer here. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith; who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Surely each true disciple may say—

"O! Jesus, I have promised to serve Thee to the end;
Be Thou for ever near me, my Master and my Friend!
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway if Thou wilt be my guide.
O! Jesus, Thou hast promised to all who follow Thee,
That where Thou art in glory, there shall Thy servant be;
And, Jesus, I have promised to serve Thee to the end;
O give me grace to follow my Master and my Friend!
O let me see Thy footmarks, and in them plant mine own;
My hope to follow duty is in Thy strength alone!
O guide me, call me, draw me, uphold me to the end;
And then in heaven receive me, my Saviour and my Friend."

THOMAS BARRASS.

Infant Baptism. What will become of it?

THE New York *Sun* takes notice of the fact that "it is evident from a brief study of the statistics of the Presbyterian church, as officially given out in the reports of the General Assembly, that infant baptism is not practised to a sufficient extent in that denomination to cause much alarm." It gives the following examples:—"In the Rev. Dr. Hall's magnificent church, in Fifth Avenue, with its membership of 1,730, there were 21 babes baptized last year. In Dr. Crosby's, which numbers 1,384 members, there were only 17. Dr. Bovan's Brick Church has 1,100 members, but only 23 infants to dedicate in baptism. Dr. Robinson's Memorial Church of 340 members could show only three baptized infants. Across the East River the showing is no better. Talmage has the largest membership in the denomination, numbering 2,471; yet, among all this army there were only 49 infants baptized in the Tabernacle. Dr. Cuyler baptized 31 infants in a membership of 1,761. Dr. Ludlow, with 378 members, reports six infant baptisms. Dr. Van Dyke, with 571, and brother Crosby with 336, report no infants baptized."

Why I was Baptized.

AN ADDRESS ON A BAPTISMAL OCCASION.

MY DEAR FRIENDS,—Having for a number of years held a somewhat prominent position in connection with this place of worship, taking a deep interest in the Sunday school, in the services, and general Christian work of this little church; identifying myself with its various efforts for usefulness, mourning over its times of adversity, and rejoicing in its seasons of prosperity, and yet remaining outside its communion; in fact, occupying a position which I have long felt to be untenable, I deem it but right, in offering myself as a candidate for “baptism,” to give a few words of explanation as to the reasons by which I have been influenced in doing so.

And first let me say that for some years having regard to the mixed character of our congregation, made up of Christians of various denominations—being in reality, though not in name, a “Union Church,”—and my views of the ordinance of “baptism” not being what they are to-day, I believed I was furthering its interests by remaining outside its communion. But as the years rolled on, one after another, our two youngest children were born. I found that my views upon “infant sprinkling” had so materially changed (and in a great measure insensibly to myself) that I could not entertain the thought of submitting them to a rite in which I had not only ceased to believe, but had come to regard as *mischievous, misleading, and altogether unscriptural*.

The more closely I studied “New Testament” teaching upon this important ordinance the more I became convinced that the door of entrance to the Christian church in those early times was by “believers’ baptism.” Still for various reasons I hesitated; for, unlike the Ethiopian eunuch, upon putting his question to Philip, “What doth hinder me to be baptized?” to myself, I found many hindrances, but most of them came from within. “Is it necessary?” I asked myself; “What advantage would it be to me?”—“What help should I gain from it?”—“Would it in any way increase my usefulness, or tend to the advancement of the kingdom of that Saviour whom I desired to serve?” These were some of the questions that occupied my thoughtful and prayerful attention; and as I have reason to believe that the minds and hearts of others are exercised in the same way as my own, I purpose briefly to state the answers I have been enabled to give, in the hope that those answers may in some humble way be helpful to them.

First—Is it necessary? Not in a saving sense, not as a means of making me a Christian, but as a mark of discipleship, and as a test of obedience I feel that it is. As in ancient times it was the public confession of the renouncement of Hindooism or Paganism and the embracement of Christianity, so in these modern times, when religion “walks in silver slippers,” have I come to believe that “believers’ baptism” is as necessary as ever in marking the great line of division between the church and the world; and that a rite hallowed and sanctified by the example and obedience of my Saviour, and which He declared to be the fulfilling of “all righteousness,” ought to have my hearty acceptance.

Secondly—What advantage would it be to me, or what help should I gain from it? Having come to regard “believers’ baptism” as authoritatively enjoined by the Lord Jesus, I am not sure whether advantage and gain ought not to be excluded from this enquiry; and yet when I remember the intricate way in which the Divine Creator has bound up our highest temporal good with the richer blessings of our spiritual life, and that the Apostle Paul speaks of godliness with contentment as great gain, I think I may venture to make one or two remarks.

And here I would say that there is no duty, whether social, political, or religious, but carries its own reward with it; *and that no duty discharged in the fear of God will fail to give a healthful impetus to the mind and heart and life of the doer.*

Believing this, I am expecting to be a gainer by submitting to this ordinance, and the following are some of the advantages for which I am looking and hoping.

Being buried with Christ in “baptism,” I hope to rise in newness of life, and to realize more fully the intimate relationship existing between my soul and its redeeming Lord.

Having given myself afresh to Him, I am expecting a closer and more vitalizing union with Him, and that the channel of communication afresh re-opened between us shall bring into my soul, in answer to my faith and prayers, the blessings of His spirit and His grace. I am expecting, also, the gain of a good conscience in the sight of God, and the comfort and peace which spring from doing that which has long lain upon my heart as a duty undischarged.

I have said nothing of the advantages of being united in fellowship with a company of “believers,” with whose Christian practice and belief I have the truest sympathy, and with whom I shall now be able to join in saying “One Lord, one faith, one baptism.” But I am hoping to gain much from this, for I have as strong a belief in spiritual as in animal magnetism—by this I mean the healthful influence of heart upon heart as swayed by love to Christ.

I know—alas! what Christian does not know—the proneness there is in the human heart to grow cold and indifferent to divine things, how soon our lamps burn dimly, our hands hang down, and the flame of love upon the altar ceases to rise as incense toward God. Neglecting to work for Him, the demon of selfishness, that curse of humanity, again exerts its baneful influence over us; and it is due to mercy, oft-times mingled with judgment, if we sink not down to apathy and despair. Union in spiritual as in temporal things is strength and life; but few of us can bear to stand alone without becoming dwarfed and narrow, and indifferent alike to the claims of the Redeemer and our fellow men.

For these and other reasons I am joining this Christian church, assured that I shall be a gainer in many ways by so doing.

The third question, as to my increased future usefulness, I cannot answer. He who reads all hearts knows mine; to Him I can but say—

“Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.”

May I address myself to those who, although Christians, have not yet submitted themselves to this ordinance? Dear friends, I have

not been able to come to this determination without a struggle. No; brought up from childhood in another communion, having to contend with the influence of early training and the prejudice and inertia of middle life, it has been only by slow degrees that I have reached the position I now occupy. But with the matured convictions to which I have given expression I felt that I could no longer refrain from offering myself to the church. *My reverence for Christ demanded it, my self-respect required it, and my peace and happiness depended upon it.* May you all have grace to give an earnest and prayerful attention to this subject, and then, having first given yourselves to Christ, you will, I hope and believe, feel it to be your duty to give yourselves to His people according to His word!

R. C. CHAWNER.

Nottingham.

NO. III.—SCHOOLS AND UNIVERSITY COLLEGE.

“I BELIEVE there is no town in Her Majesty’s dominions that is better equipped for carrying out the education of the people than Nottingham.” Such is the opinion of the Right Hon. A. J. Mundella. To use a somewhat hackneyed figure, it is possible for the poorest man’s child to scale that ladder of learning, the lowest end of which is in the gutter, and the top of which reaches the University.

Nottingham was among the very first places to recognize the value of Mr. Foster’s Elementary Education Act, and to put it into operation. The School Board at the present has under its direction some eighteen well placed, substantially built, admirably ventilated, and adequately furnished schools—all abundantly supplied with necessary teaching apparatus, and affording accommodation for 10,000 scholars, while upon the roll there are some 13,000 names. The various voluntary and other schools provide accommodation for 16,000, and have upon their rolls 19,000 names—or in all 32,000. The average attendance in all schools is somewhat over 22,000. Owing to the prevalence of contagious diseases, and the temporary withdrawal of the attendance officers from their ordinary duties, the attendance just now is less than it was a few months ago. Four or five new Board Schools are about to be erected to accommodate from 3,000 to 4,000 more.

The results of the work done in these public schools, as tested by inspection and examination, are on the whole satisfactory and promising. The average percentage of passes in the Nottingham Board Schools is a shade higher than in other Board Schools throughout the country—being 83·3 as against 83·2, while the grant earned stands at 16s. 2½d. as against 15s. 7¾d. The net annual cost to the ratepayers per scholar stands at 10s. 7½d. in Nottingham, while taking all the Board Schools of the country it is 18s. 7d. These figures prove that combined with considerable efficiency there is commendable economy. The gross Government grant made in aid of educational work in Nottingham is about £15,000 per annum.

The High School for Boys (this is the modern cognomen for Grammar School) is located in a spacious and substantial stone building, dominated by a massive square tower, and fronts the upper end of the Arboretum. Here 700 youths—mostly of the middle class—obtain

a sound classical and commercial training, some free, and all at a very moderate charge, under an efficient staff of masters, who are paid partly by fees and partly from endowments.

The High School for Girls is of recent formation, and occupies extensive premises, which were built in a highly ornamented French style of architecture for a private mansion, and have been adapted to their present uses. Here, under distinguished patronage, a liberal education, with all feminine accomplishments, may be acquired by "our girls."

At the lower end of the Arboretum stands the School of Art and Design. The building is a specimen of the Venetian school of Italian architecture. It was established to afford instruction in designs for manufactures, and in the history, principles, and practice of the ornamental arts, and is one of the most successful art schools in the kingdom. Before its formation designers from abroad were required to produce the patterns for the lace manufactures, whereas now many who have received their training at home are sought after by Continental firms.

But the recently opened UNIVERSITY COLLEGE must be regarded as the crowning of the educational edifice. It stands upon a site formerly known as the Horse Fair Close, covering an area of two acres and three roods, and, if valued at the price obtained for similar land in the vicinity, is worth £100,000. In this central position the largest and most ornate suite of public buildings in the borough have been erected and furnished at a cost of £70,000, and set apart to the service of a Public College, Natural History Museum, and Free Library. The style of the building is Gothic, and the general effect produced upon the spectator is one of lightness and strength. It consists of a central block and two wings. The length of front is 260 feet, and its height 60 feet. The front is composed of the principal entrance gable in the centre, projecting considerably from the general line, and terminating at each end by gables also projecting. The upper part of the centre gable is covered with diaper work, and divided by a broad band sculpture, representing a school of students of the arts and sciences, and also by three large medallions, in high relief, of music, sculpture, and painting. In each of the three front gables are placed two statues, seven feet six inches high, upon pedestals and beneath canopies, of Shakespeare, Milton, Bacon, Newton, Watt, and Cuvier. In the centre of the principal gable, at the junction of the roofs, is placed a *fleche*, or spire, of wood covered with lead, rising to a height of 120 feet. The whole is executed in Ancaster stone, with slate roof, and the general outline is picturesque and pleasing.

THE COLLEGE BUILDINGS

are reached by the main entrance from Shakespeare Street, and consist of a magnificent hall, grand staircase, spacious corridors, flanked by numerous class rooms, large and minor lecture rooms, all fitted up with most approved apparatus for teaching purposes, and furnished with serviceable walnut desks and seats for students. There is also a large theatre, where popular scientific lectures are given at a nominal charge, and a chemical and physical theatre of smaller dimensions. Arrangements are made by which these rooms can be instantaneously lighted or darkened by night or day. Every possible appliance for demonstration, experiment, and illustration is provided and arranged so that the entire

audience can see all that takes place on the professors' platform. There is also an elaborately constructed chemical laboratory, where each student is provided with all needful materials and facilities for analysis and synthesis. There is a resident staff of University professors, who give courses of day and evening lectures, and hold classes in languages and literature, arts and sciences. The charges are made to meet the means of different classes of the community—varying from 2s. to £2 2s. per term per subject. Remissions of fees are made to those students who pass examinations and give satisfaction to the professors. There are already a few scholarships open to competition, and it is confidently expected that more will follow.

THE FREE NATURAL HISTORY MUSEUM

is in the right wing of the building, facing Bilbie Street. Here, in capacious, amply-lighted rooms, and duly arranged and clearly labelled in glass cases, we find a large assortment of birds, beasts, fishes, reptiles, insects, corals, fossils, etc., etc., in the study of which days and weeks might be profitably spent.

THE FREE PUBLIC LIBRARY

is in the left wing of the building, facing South Sherwood Street, and, being one of the latest arranged, is one of the best appointed in the country. The main room is 88 feet by 34 feet, with a large recess on one side, in which are placed three two-sided newspaper stands. In this room there are twelve tables profusely supplied with periodicals and magazines, around each of which ten readers can sit, and which are mostly occupied from morning till night.

The Lending Library is of a varied and valuable character, and consists of some 16,000 volumes. The Cotgrave Indicator shows the borrower at a glance whether the book he wants is in or out. Upstairs is a similar room, part of which is screened off for the use of ladies, while the remaining portion is used for the Reference Library, in which there are about 9,000 volumes, some of them being choice and rare works.

The University College at Nottingham occupies a unique position, and stands upon a different footing from any other in the country. Kindred institutions in other communities have been founded, endowed, and put in trust by the munificence of liberal-hearted, fore-seeing citizens. The Nottingham College, while owing its start to an anonymous gift of £10,000, has, with this exception, been built by the town with public monies voted by the Corporation, and its maintenance is guaranteed by the same authority. There are very few, if any other, Town Councils where the proposal to spend money for the promotion of higher education could be even mooted. This is a new departure. The experiment of a purely municipal college, affiliated with the ancient Universities, will be watched with interest. May it succeed and find many imitators and emulators. Up to the present it has exceeded the expectations of its most sanguine promoters. It promises to play an important part in our denominational history—when our College shall be translated from “Chilwell, which is nowhere,” to Nottingham, which is somewhere, and our students shall come under the efficient training of a variety of professors, and profit by the friction of contact with men of a different stamp from themselves.

ROBERT SILBY.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER III.—A CHANGE OF HOMES.

THE change which, in one terrible moment, had been wrought in the life of little Oliver was so full and complete that, had it been directly designed as an antithesis to the past, it could not have been greater. From light to darkness; from peace with all, to war on every hand; from the joy and content and hope of liberty to the gloom and horror of a dungeon. Such was the change that had come upon his life.

This is not saying too much. Oliver had not only lost a mother who, in little things and in great, would with joy have laid down her life for her boy. That loss would have been enough, in all conscience. No more to hear that soft, winning voice; never again to see that beautiful face, with its smile of unutterable tenderness; to feel the gentle pressure of her loving lips never more on this earth. Oh, *this* would have been misery enough, in all truth, for any young spirit, full of life and love, to bear! But it was not all; it was rather only the chief amongst a multitude of woes—a fearful misfortune, giving birth to a thousand others, and changing his life, which had been almost complete joy, into a life that was almost complete misery.

Oliver had never known much about his uncle Peter and his family; but what knowledge he had possessed had not been of a nature to make him love them, or even regard them with respect. He had somehow become dimly conscious that they were not—save, perhaps, his uncle—people to be loved. He remembered certain occasions on which his cousin Sam, or his aunt Emma, had come to his father's house, and from what he had heard of the conversations that passed at these times he had an idea that they came begging, while he knew, from the way in which his father and mother always spoke of them, that they did not deserve to receive any charity. But more than this he had known little, and, in truth had not desired the knowledge, because the half-malicious, half-cunning smile which he had always seen on his aunt Emma's face was reproduced in those of his cousins, Mary and Sam, and was just the thing to make a sharp and observant lad dislike and avoid them as much as he could. Misfortune, however, by flinging him into their midst, regardless of his choice, had forced this knowledge upon him; and now, after six weeks' residence with them, he not only found all his preconceived notions verified, but he saw that his life bid fair to be completely blighted in every direction. Little Pop, the dog, had come with him into his new home, together with the furniture from the rooms in Dover Street, and these were links binding him to the past. All others had been snapped, and all things were new—and worse!

How often, as he entered "Dickson's Rents," the dirty, dark, low-looking court in which he now passed his life, did he recall the clean and quiet Dover Street, where he had never heard such howlings and quarrellings as here made almost every night hideous! How often did he compare the lazy and unwashed men and women, who in this place sat about on the doorsteps, even in the middle of the day, with the people *there*, who had all seemed so clean and honest, so eager to work and keep themselves respectable! And then his new home! The first week or two following that day of sorrow, when he had stood, white and dazed, beside the grave into which they had lowered his mother's coffin, had fled on wings of air, for he had been as in a dream, noticing little about him, and remembering only that his sweet and gentle mother was lying cold in death. But he began to notice at last, and then, with startling vividness, flashed before him the difference between this place and the beautiful home that had been so ruthlessly wrecked. Here, the smiles that passed from one to another were such as are never seen on faces that belong to pure and gentle hearts. The sharp word, and the spiteful blow that often followed its utterance, were as common as had been the kisses and embraces he and his mother had so loved to exchange; and the evil looks, sneers, little acts of selfishness, and even coarse language, in which his cousins and their mother indulged, made him recall with ever growing pain the little earthly heaven from which he had fallen. Every place, every corner in that bright home had been kept as clean as polished brass, as sweet as new-mown hay. But where, in this dungeon, could you find *any* spot or *any* thing clean? When at home he had never had fine clothes, and his mother had always been dressed

plainly, since his father's death, in black; but she had never gone about in rags, and had never suffered him to do so, while a speck of dirt on their garments would as surely call the brush into requisition as a rent would the needle. But here, who ever dreamt of using brushes? Who ever thought of the proverbial stitch unless, not nine, but ninety and nine became necessary to prevent their rags falling utterly to pieces?

All these things, with a thousand others, Oliver took note of, and so he saw, as plainly as the oldest philosopher could have seen, that the change in his life was as complete as it could well be—that his present and future home and companions were as far removed from those that were lost as the east is from the west, and as far below them as the earth is below the pure blue heavens.

Henceforth he was to be one of *these*! Henceforth this place of wretchedness, rags, and squalor was to be his *home*! *Home*! Oh, with what dreadful vividness the truth would flash across his mind, making it seem that all hope, all light, had vanished from his life, leaving nothing but the dreariest and chilliest gloom. Oft in such moments he would seek a lonely corner, and, in secret from all (save Pop, who was the only living creature left to love him and be loved, and who would at such times show the deepest sympathy in his poor dumb way), weep out his very heart in bitter, burning tears, while, though he scarcely knew it himself, his soul almost began to nurse the desire that he also might die, and share the rest which his sweet, dead mother knew.

There were many more things besides those that have been named which helped to cast our poor little friend into this depth of despondency. For one thing, during these first two or three weeks his time was passed in idleness, as, in the work and excitement attendant upon the death and funeral of Mrs. Raymond, he was not yet required to follow up his former efforts to get a situation. His uncle, in his free and easy-going way, had said there was plenty of time for that, and so the matter had been allowed to drop for awhile. Thus he had had on his hands more time than was good for him, and so had brooded more than he could have done had his attention been demanded by the duties of a situation. But the chief thing, next to his mother's death, that produced this despair was the complete want of sympathy with him in his great trouble which those about him exhibited. Of course, all at first were exceedingly loud in their expressions of sorrow, and made great efforts at comforting the poor little orphan who had been thrown into their midst. But who more quickly than a lad of ordinary intelligence can detect the difference between feigned and real sympathy? Oliver saw, in short, that, while their pleasure was only too sincere at the windfall that had come to them in the shape of his mother's furniture, their expressions of grief at her death were as false as bad coins. Nay—I may even go so far as to say that, had there been nothing more than their peculiar ways of living, their dirt, their quarrels, and their want of honest sympathy with him, Oliver may have grown, if not actually to love them, at least to adapt himself carelessly to his new circumstances, and to harden his heart in the end, and so become one of the family. But, in addition to all that has been named, he had not been amongst them a week before, with the unerring instinct of childish perception, he saw that secretly he was despised and hated, and that his advent amongst them, though met with smiles, was still a very disagreeable thing to them.

Thus was the revolution in Oliver's little life complete. A young dove, with wings half-grown, torn from its cote, from its mother-bird, from its safety, its peace, its joy—and cast pitilessly into a nest of hawks! Is it to be wondered at if, for a moment, he lost his love of life? if he grew utterly despairing, even to forgetting for awhile the sweet and simple lessons he had been taught in days now fled for ever? Not that he entirely lost sight of the Saviour in whom he had been taught to trust. He said his prayers as usual, though with some difficulty, and remembered his mother's many exhortations to firmness, particularly the last she had uttered. But, in the dreadful cloud that had come over his existence, the world he had viewed through his faith had grown dim, and seemed as though it would be entirely hidden from his sight.

Poor little Oliver! All the strength your past can give you, all the help your angel-mother's teaching can afford, and all the power and steadfastness you can get from Above, will be needed in the dark and terrible future before you. You are in the furnace now, and it remains to be seen whether, like the three noble ones of old, you will come out unhurt or will be utterly consumed.

Inside the Churches.

WE have received two or three reports of the churches, and have obtained a glimpse of their inner life. It will be helpful to lift the veil and let our readers see, as far as may be, what is going on. We have no secrets. We love the light, and would rather perish in it than thrive in the darkness. Having no Romanist tactics, we have no shrinking from the full blaze of the light of day.

Two reports make more than usually evident the strength of one of the tendencies of our church life. The Rev. J. J. Fitch says in the *BROAD STREET*, Nottingham, report:—"In a large meeting of the church and congregation held last March, I flung into the air the suggestion that the time had come when it would be wise to open our church doors to all sincere believers in Christ Jesus, without making immersion an indispensable condition. I would again call the attention of every member of the church to this subject. There are many in our congregation whose genuine piety and vital Christianity none can doubt, yet they are debarred from church fellowship because they cannot see as we do the doctrine of baptism. I shall hail with joy the day when we can welcome such, not only to the Commemoration Supper, but to church membership."

The Rev. Dr. Samuel Cox, widely known as the editor of the *Expositor*, says in the report of the church at *MANSFIELD ROAD*, Nottingham:—"Nothing you have done during the nineteen years I have been your minister has touched me so nearly, or gratified me so much, as when, by an unanimous vote, the church threw open its fellowship to 'as many as truly believe in our Lord Jesus Christ, and prove their faith by a Christian life,' whether they have or have not 'submitted to the ordinance of adult baptism.' For by that act you flung off the last trammel of Sectarianism, and freely accorded to others that right of private judgment which you claim and exercise for yourselves. Had you done nothing but that, you would still have made last year one of the most memorable in your history."

"And now I have only to urge upon those members of the congregation who are not also members of the church that, under these changed conditions, they seriously consider what their duty is both to themselves and to their fellow worshippers. The door of the church stands wide open; to enter into it you need no longer, unless you consider this also to be your duty and your privilege, pass through the baptistery. But the door is open in vain unless you come in. That some of you have too long been kept out by an ordinance which you did not conceive to be binding on you, I admit and deplore. But that obstacle has been taken out of your way. And if you do not now openly join 'the household of faith,' the fault, or the responsibility, is purely your own. You can hardly doubt that all who love and obey Christ are called to enrol themselves in His church, and thus to profess their allegiance to Him. Nor can you well doubt that the church, like all other societies, is best served by those who serve it from within. We need your help; we desire your fellowship. And, therefore, I earnestly invite you, both for your own sake and for ours, to enter in by the open door, and frankly ally yourselves with the church with which you worship; *and to do it at once.*"

These are indications that "baptism" is coming to be regarded as a *privilege* to be set forth to the heart believing and rejoicing in Christ, and as a *duty* to be enjoined on the conscience as part of the will of Christ, but not as a weapon wherewith to drive off Christ's lambs from entering His helpful fold.

Our friends at *COMMERCIAL ROAD*, London, are in a happy mood, and naturally and necessarily so, since they are self-denyingly active. Mr. Fletcher celebrated his eighth anniversary on St. Valentine's Day. "C. Roberts, Junr., Esq., of Sydenham, took the chair. Revs. C. Clark, W. J. Inglis, and Wm. Fisher, with the pastor, gave addresses. It was a capital meeting. The following items are culled from the annual report just published for 1881: 'Additions, thirty-nine. Weekly offerings, for the *eighth* time in succession, in advance of previous year. Renovation of chapel, at a cost of £191 6s. 7d., entirely met. The various societies in connection with the church are in a healthy condition. General receipts of the year, £770 4s. 10½d.'"

The spirit that pervades the church is shown in the following sentences from the report:—"I need scarcely remind you that strangers are with us at almost every service. Show them kindness. Don't let them leave your pew without a kindly word, and don't let them stand without a hymn-book. Some

of our friends have bought an extra hymn-book, so as to be able to lend one. I can commend the plan. You can get one for *eightpence*. The loan of one will open the way to a friendly word at the close of the service; 'and a word spoken in due season, how good is it!' In urging a stranger to come again you make him feel at home, and you declare thereby that *you* love the place. If beyond this, you can discern when souls are impressed, and can follow up the conviction with 'just a word for Jesus,' you will be doing what will soon become a delightful and soul-saving work."

The same cheerful note is sounded by our friends at HUCKNALL TORKARD, who say:—"The annual church meeting was held Jan. 30. The attendance was large, and the spirit of the meeting animated and hopeful. The congregations are large; a good work has broken out in the Sunday school; many of the members are engaged in some kind of evangelistic work; and our financial condition is especially encouraging. During the year £230 of the debt has been cleared off. There was a surplus in the hands of the treasurer, enabling the church to present to the pastor an additional £20. Five pounds of this were given to the church by Mrs. Nall, being an old debt, which she had thus devoted when it should be recovered. During the summer we are hoping to paint and clean the chapel. £50 have been kindly promised toward this object."

LONGTON also closes the year with a bright message and a full meeting. Mr. T. Freeman, of the firm of Balfour & Co., presided. The report stated that "184 had been added to the church within the last three years, 161 of whom had been baptized, the total being composed of 90 males and 94 females. The school has increased from 100 to 420, and nearly 50 young people and scholars are members of the church. The congregation is actively working for a Bazaar, with a view to obtaining funds for cleaning and repairing the chapel and schools." The pastor, Rev. C. T. Johnson, speaks in grateful terms of the love and attachment of the church.

MACCLESFIELD is also jubilant. "The annual church meeting, held Jan. 25, was well attended and encouraging. The treasurer's report was gratifying in that the income was nearly £10 in excess of the current expenses. The pastor and secretary reported valuable additions to the congregation, and twenty-six added to the church. The pastor, Rev. Z. T. Dowen, was in the chair."

Another fact is worthy of note. The tide of generous contribution is rising higher and higher. Interest in our organized work—such as the College, Literature, Home and Foreign Missions—is deepening, and gifts are larger. In all this we rejoice unfeignedly; for we are assured by historical evidence, as well as on clear Christian principles, that work for the world beyond the church is absolutely necessary for the vitality of the church itself. Mr. Batey said, in a paper at the Southern Conference, a little time since, "Seven churches which did not collect for the Home Mission had three hundred and eighty-five members less than they had thirty years ago, while three churches which did collect have increased during the same period eight hundred and fifty-nine." "Therefore we ought to give the more earnest heed to the things" connected with our organic life, "lest haply we drift away from them," and so our prosperity drift away from us.

JOHN CLIFFORD.

A Bit of New Work.

I REJOICE to say that on Sunday, Feb. 26, a new work will be started in the important and growing town of CREWE. The population is over 25,000, and it is rapidly increasing. Members of our churches drift there, and find no home. It is, as everybody knows, a great railway centre, and presents abundant occasions for, and fine promise to, wise, loving, and earnest Christian toil. Moreover its relation to the Christian communities of the Cheshire Conference shows that it is of the first moment we should have a living and inspiring church there; and we have no doubt they will sustain it with the pertinacious cohesion and incapability of surrender for which they are famed. We have some seventeen families to start with, and the counsel and help of our friend Mr. Richard Pedley (the name of a family inseparably associated with Cheshire General Baptists) always at hand.

This bit of new work will, we are sure, command the sympathy and the prayers of the whole denomination.

JOHN CLIFFORD.

The Building Fund once more.

THE readers of the Year Book (and what General Baptist does not read it?) will remember the committee of this Fund reported at the Norwich Association that, "owing to the general depression in trade during the last three or four years, many of the churches and personal subscribers have found it impossible to complete their promised amount." At the request of the Committee, the Association extended the time for redeeming promises another year. The gentlemen whose subscriptions were conditional upon the contributions being paid in by the end of the fifth year after date of promise generously allowed their offers to stand good during this year. Amongst these was the £100 offered during last year by a friend of the Fund, who desired to furnish a further stimulus to the accomplishment of the object for which the promises were asked.

We hoped that this extension of time and liberal offer would have met with a quick response on the part of those who had been unable to forward their subscriptions before. The year is fast passing, and at present the Treasurer has scarcely received a single remittance. We do not forget that the General Baptist harvest falls in the last three months of the denominational year; and we do not despair of being permitted to share in it. Still, to make quite certain, and to prevent disappointment to any church or individual, we remind them that their "day of grace" is not ended, and they can yet effect, what it will be their joy to effect, that which they purposed, nearly six years ago, in their hearts to do for this Fund.

The amount promised was £2,192 5s. Up to last time £1,594 9s. 3½d. had been contributed. Now about £1,605 has been reached. Two-thirds, therefore, has been paid up; but *one-third* remains to be paid.

Will not the churches try to fulfil their obligations, and contribute this unredeemed portion of their promises? The prospects of trade are such that we may now fairly urge upon those churches that have been unable to fulfil their promises the duty of doing their utmost for the Fund between the present time and the Association. The cloud that has so long hung over us is lifting, and though it has not rolled away, light is seen and signs of returning prosperity are visible. Ought not the first fruits of improved trade to be laid on God's altar, and the Building Fund have its share? The denominational conscience will answer "yes." And for this result we look with hope and confidence.

WILLIAM BISHOP.

New Chapel, Bethnal Green Road, London.

ON Tuesday, January 31st, this beautiful structure was opened for public worship. John Clifford, M.A., of Westbourne Park, preached in the afternoon; at 5.30 an excellent tea was provided in the school-room, about 400 persons sitting down. At seven Mr. Kinke, of Westbourne Park, charmed an appreciative audience with a Recital on the magnificent organ in the chapel, the instrument being a splendid production of Messrs. Stringer & Co., of Stoke-on-Trent. At 7.30 a public meeting was held in the chapel; about eight hundred friends were present, and heartily applauded the various speakers, Revs. J. Clifford, J. Fletcher, J. Batey, R. P. Cook, W. J. Avery, J. H. Smith, and the pastor, W. Harvey Smith. J. Johnson, Esq., took the chair, and pointed out the great convenience and architectural beauty of the building, and alluded, in highest terms, to the manifest ability of the architect, J. Wallis Chapman, Esq., and expressed his approval of the moderate estimate of the contracting builders, Messrs. Taylor & Grist, of Aylesbury, while the pastor spoke in high commendation of the sobriety and skill of the workmen employed in the erection. When we mention that this beautiful temple has cost only £9,000, that the ground is included in this amount—a very serious item in the metropolis—we have great cause to rejoice both in the skill of the architect, and the moderate estimate of the builders. To fully appreciate all the beauties of our new home, we have to remember the chapel in Worship Street, where we were worshipping only a short time since, and which has now been pulled down by the Board of Works for metropolitan improvements; but for strangers we can safely say that one visit to the building will convince them that it is one of the most convenient, attractive, and beautiful chapels in London. It stands

in a densely packed neighbourhood; drunkenness, licentiousness, and Sabbath-breaking are the chief characteristics of this vast population, and the district is notorious as a resort for criminals of the worst description.

The preachers were, Rev. T. Goadby, B.A., Feb. 5; Rev. C. Clark, Feb. 9; Revs. R. P. Cook and Dawson Burns, M.A., Feb. 12; Rev. J. Fletcher, Feb. 19.

The Sunday-school is already making rapid advance; and we see in this, as in other branches of labour, great cause for thanksgiving, and evidence sufficient to inspire us with hope and confidence as to the future success of our work in Bethnal Green. May we ask for the earnest prayers of the churches that a great measure of blessing may descend upon us in this our new sphere of labour. C. R. W. O.

Scraps.

I. PARLIAMENT has met and debated, and done little else at present. But the long, wearisome, and pointless talk on the Address, and the airing of the vagaries of Mr. Ashmead-Bartlett, are fresh proofs of the necessity for the measures projected by Mr. GLADSTONE for the despatch of business. It is clear that the Tories are afraid Parliament will actually legislate; and they know that *any* legislation for the good of the country means the diminution of class and caste interests, and the advance of the broadening welfare of the people, and therefore they accept the unwelcome alliance with the Irish obstructives and apostles of plunder so that they may make legislation impossible. It is in perfect keeping with their "record."

II. OUR MAGAZINE AT HOME AND ABROAD.—C. H. SPURGEON says:—"Our Arminian brethren are happy in their editor, whose vigorous intellect has made their magazine a power."—*Sword and Trowel*, Feb.

The *Morning Star* of Jan. 18 records:—"The *General Baptist Magazine* for January meets with a warm welcome from us. While the ability of this magazine makes it worthy the attention of thoughtful readers everywhere, it is especially interesting to us, and should be to all the regular readers of our paper. In this number, our special English correspondent, the Rev. Thomas Goadby, President of Chilwell College, has a thoughtful paper on 'The Principles of our Denominational Cohesion'; and the Rev. Dawson Burns, so well and favourably known on this side the ocean, presents a tender and fitting tribute to the memory of his mother, recently deceased."

III. HOW TO PUSH THE ASSOCIATION BAZAAR.—The following vivacious and suggestive epistle has reached us, and is too good to stay in the waste basket:—"My dear sir,—It might be well to let our churches know one of the means we have adopted at Haven Green, Ealing,

for getting funds for our Home Mission Bazaar. The ladies of our bazaar committee have got up a concert, which took place in the Lecture Hall, Feb. 13. With just a little genius imported from a distance, i.e. by aid of one or two friends outside our own community, we managed to arrange an excellent programme. The tickets were one shilling and sixpence each, and each lady of the committee took so many, and as good as guaranteed the sale. The result of our endeavour was a crowded audience (so crowded that numbers were turned away) and a large profit for the bazaar fund. If our churches have not had a concert let them 'set to' at once and get up one. They can do so if they like; and if each church only clears £5, so much the better for the Home Mission. If the friends at Haven Green in their infantile state—as yet scarcely out of the nursery—can do this, and set such a good example, surely the churches all over the country will also make an effort. Here is opportunity for the gentlemen too to do something in this work, and so they will not be overlooked, as the secretaries evidently feared they would when they addressed their touching circular to the churches. The friends at Haven Green are coming to the front. Look out, or we shall leave you behind. ALFRED H. MOORE."

IV. OUR HYMNAL TUNE BOOK, which is nearly ready, will contain about two hundred tunes, a large number of them being entirely new. The proprietors of Hymns Ancient and Modern, Dr. A. Sullivan, Rev. R. R. Chope, Sir Geo. Elvey, and others, have been very generous in allowing us the use of a good number of fine tunes without charge. The Editor, Mr. Adcock's own contributions to the collection constitute a very valuable and popular element. It will also contain tunes of peculiar metre adapted to the hymns in both our "Hymnals."

V. LOCAL PREACHERS IN THE EAST.—We are very glad to see that these friends are stirring. There is a large

amount of work which can only be done by this agency. The wise churches of the East will heed the following appeal, and sustain their representatives in this holy toil:—

"Dear Sir,—Kindly allow us to bring before your notice the claims of the Local Preachers' Association, and to ask your hearty co-operation. At a meeting of the Eastern Conference held at Boston, Sept. 8th, it was unanimously resolved:

"1. That we hear with pleasure the report from the Assistant Preachers' Association, and express our earnest hope that *all* the churches will make collections as some few have already done.

"2. That it is proposed to engage the services of a colporteur if a liberal response be given to the appeal for funds.

"Unfortunately the response has been anything but liberal—few if any of the churches having subscribed since that date,—and when some friends forming the Committee met at Spalding on Nov. 28th, the Treasurer reported a large balance owing to him. That meeting (presided over by the Rev. J. C. Jones, M.A.) thereupon agreed:

"1. To state its opinion that Gedney Hill, Sutton St. Edmunds, and Tydd St. Giles, can only be worked efficiently, *as well as economically*, by the appointment of a colporteur to the district, who shall act in conjunction with the local brethren.

"2. That with the hope of still raising the necessary funds, another appeal be prepared, and sent to the non-subscribing churches.

"We may add that in addition to other stations maintained by the Association, two—Gedney Hill and Tydd St. Giles—for a long time previous closed, have been re-opened, and these old-standing General Baptist causes continue to be carried on with fairly encouraging success.

"If you will, therefore, kindly bring this matter before your church or its officers, and arrange for a collection at the earliest opportunity, and *continue it annually*, a good work will be helped and your kindness be esteemed. Should you have any assistant preachers not associated with us we shall be glad for you to give us their names and we will find them work to do.

"Signed on behalf of the Association,

"W. R. WHERRY,

President & Treasurer,

"T. P. ALLATT, *Secretary.*

"Hacconby, near Bourne,

"Feb. 10, 1882."

VI. DR. SAMUEL COX.—We are glad to learn that the *Senatus Academicus* of St. Andrew's University have conferred

the honorary degree of Doctor of Divinity upon the Rev. Samuel Cox, editor of the *Expositor*, and pastor of our church at Mansfield Road, Nottingham.

VII. MR. SPURGEON'S HETERODOXY.—

The Metropolitan Tabernacle preacher is reported to have declared just lately, "The Lord's Supper is said to be a church ordinance. I do not know anything about that; I do not believe it. I believe that they broke bread from house to house, and they did eat that bread with thankfulness and singleness of heart." Is not this unspeakably appalling? The Lord's Supper not a church ordinance! What are we coming to! What ordinances has the church? Baptism is not a church ordinance say some, and now the Lord's Supper is not! Surely it is time the Baptist Union appointed a committee to "sit upon" Mr. Spurgeon! It has long been notorious that his Calvinism was a dubious quantity to some minds, and now this declaration bodes fresh heresy. I am afraid "modern thought" has got hold of him, and we shall have him declaring himself a *General Baptist* before long! Will nobody move in this matter? Where are the defenders of orthodoxy?

VIII. MRS. GLADSTONE.—The writer of the Biographical Sketch of Mrs. Gladstone in *House and Home*, speaking of her solicitude for the people, says:—"It is for the rural population of Hawarden she is concerned? Then their attention is directed to their culture, to their moral and physical elevation, and to their spiritual progress. She encourages floriculture and horticulture among them, and stimulates in the cottages a spirit of rivalry regarding the neatness, order, and cleanliness of their homes. It is thus that she exerts her influence in improving the houses and homes of Hawarden; and in all these beneficent and benevolent works she is heartily supported by her family, while her distinguished husband delights to take part in local efforts for the common good. Her kindly sympathies are also evoked in aid of the dwellers in large centres of population and industry, who have none of the natural advantages of air and sunshine, trees and flowers, which are the common property of villagers. In London Mrs. Gladstone's name is associated with such benevolent movements as homes for working girls, convalescent homes, hospitals, and other institutions for the relief of the suffering, or the amelioration of the condition of the people. Mrs. Gladstone is in sympathy with all the more prominent movements for increasing the well-being of the people. But her philanthropies exemplify the adage—'If you want anything well

done, do it yourself,' and probably her best work for humanity has been done under her own personal direction and supervision."

IX. METHODS.—Every day deepens my faith that man is unspeakably manifold, and takes an enormous deal of saving. You cannot deliver him from all evil by one agency. A prayer-meeting is a good thing, but you cannot save everybody by it. Preaching is a divine institution; but it is not the only agency which may be filled with the inspiring breath of God. The gospel is not a one-stringed fiddle on which a Paganini is to play every tune. It is a grand organ, with multitudinous pipes and numerous stops, and a sound that will catch every ear if we will but produce it. Christian churches must address themselves to the manifold needs of man with manifold methods, every method worked and inspired by the Spirit of Jesus Christ. Some are in imminent peril of social vices; them we must allure, but allure so that we may lovingly warn them of the fearful dangers of indulgence, and the seductive charms of vice. Others are exposed to the wiles of priests and the jesuitry of an emasculating ritualism; for these history has a message of power and warning—let us give it. The sons and daughters of sorrow abound. Each morn "new widows weep." The gospel of consolation should be spoken in the meeting for prayer. Young life should be directed, and with abounding cheer attached to the fellowship of the church of Christ. Variety, abounding variety, is the law; avoiding only those methods that unman as they captivate, and enfeeble as they charm. Different things to different natures, that we may save all, and may save each completely, should be the aim of the church of Christ.

X. ON THE SLEEP OF INFANTS.—Dr. B. W. Richardson, writing in *House and Home*, on the care of the young, says:—"The infant should sleep in its own little bed or cot, should be allowed to sleep when it likes, and may pass three parts of its life in sleep. It should be put to bed at regular hours, and the bed should be so soft that the little body finds rest in every part. The infant should be kept warm while sleeping. The atmosphere of the room should be pure and comfortably warm, and the air should not be excluded. All artificial methods of causing sleep are bad. Walking about with the child and rocking and jogging it are bad habits. Once taught these habits children fail to go to sleep without them, and they create disturbed sleep, dreams, and startings which lead

to feverish fretting the next day. Soothing syrups, laudanum, poppies, and all sleeping drugs are most injurious as a means of producing sleep, and should only be used under competent medical advice. They ought to be excluded from the houses of all persons who call themselves respectable, except, when prescribed, under medical direction. The sleep of the child should never be disturbed by noises and sudden surprises. It is most hurtful to take up an infant from its quiet repose to show it to strangers, or to amuse it in gaslight, candlelight, or lamplight. The bedroom should be airy, light, and clean, and while the cot should be shaded, sunlight when present should be freely admitted."

XI. OUR NATIONAL CHURCH.—The *Christian World* for Feb. 16 has the following precious item:—"A correspondent has sent us a copy of *The Aylesford Almanack*. It is of the broad sheet sort, and intended to occupy a space on cottage walls. Among other information it supplies for the priest-ridden peasants, there is a paragraph relating to marriage. The man who penned it must be a curiosity. Here it is in full—'A strange idea seems to prevail, though it is to be hoped, not very widely, that marriage at the Registrar's office is the same thing as marriage in church. This is not the case. If a man is an infidel, or is ashamed to be married openly in church, the law permits him to take out a licence to keep a wife, just as he would be required to take out a licence if he wished to keep a dog or a public house. This registration, however, is no more the same thing as, what St. PAUL calls, the *Great Mystery* of Christian Marriage, than the registration of the birth of a child is the same thing as the Sacrament of Holy Baptism.' On another part of this precious rural Almanack, parents are warned against attending any religious service except that of the parish church, and exhorted to prevent their children wandering to a Nonconformist school, 'where they may learn no religion, or a false religion.' This is the sort of rubbish that comes from our so-called National Church, and which the people's money, to the extent of millions annually, is given to support."

How long do Britishers intend to rest content with this system of unprotestantising our nation? Is the spirit of our fathers dead? Are we so weakly tolerant that we have lost love of truth and love of country too? Shame on us, if we do not protest with all our might, and warn the young of the destructive energy of our State-Church Romanism!

XII. CASTE IN THE CHURCH.—It is the caste spirit that penetrates and emasculates our churches, alienates the manhood of the nation from them, and makes empty places of worship in the midst of large populations. Men talk about "pow-rents," "collections," "chapel debts," and various other superficial phenomena as though they repelled the people from any places of worship. Where they repel one, the spirit of isolation, social caste, and pride alienates a thousand. It is not the substitution of "halls" for churches and chapels that we want: it is the substitution of broad sympathies for narrow class feelings; of practical brotherhood for the idolatry of wealth and position; of profound reverence for humanity for the worship of broad cloth and cold dignity. We believe in God somewhat; we need to believe in men as men, in humanity as such; and to get this faith we must have a closer and heartier communion with the *Man* Christ Jesus. The people, common and uncommon, heard Him—they could not help it.

XIII. THE "CHURCH TIMES" has this refined, gentlemanly, and Christian communication:—"By the way, what are we to think of the sincerity and religion of a statesman (who on one Sunday will pray God to deliver us 'from all false

doctrine, heresy, and schism") in the minister's pew of a Baptist conventicle, going to the vestry before and after service, where he shook hands all round with the deacons and elders, and expressed his great gratification at the service? I fancy it would be long enough before the distinguished heads of the conservative party, Lord Salisbury and Sir Stafford Northcote, would be found degrading themselves after this fashion. D. M. T."

Those initials must mean dark-minded Thomas. I suppose Englishmen will some day be delivered from the spirit of intolerance and bigotry.

XIV. THE FERNEXEUX FRAUDS have a meaning as well as an interest. They illustrate some of the glaring tendencies of the English people, namely, greed for rapidly acquired gains, and the worship of "clothes." Wear the airs and assume the name of an "aristocrat," and the doors will fly open to you forthwith. Man is, in the judgment of the British public, still a "clothes horse," and is to be judged accordingly. "Lord Clinton" is invincible. Who dare doubt or resist a "live lord?" Surely we shall be freed from this idolatry of mere position before long! We still need our Carlyle to thunder against the widespread worship of shams and unrealities.

Reviews.

THE THEOLOGY OF THE NEW TESTAMENT.

A Handbook for Bible Students. By J. J. Van Oosterzee, D.D. *Hodder & Stoughton*. Price 6/-.

"THE Biblical Theology of the New Testament is that part of theological science which presents, in a summary form, the doctrine of the New Testament concerning God and divine things, and expresses the same in systematic order. In its character, extent, and aim, it is distinguished from Christian dogmatics, and belongs to the domain of historic theology." Such is Dr. Oosterzee's definition of the science he expounds at length in this volume. The method of exposition is first to state and illustrate the Old Testament basis of New Testament Theology in Messianism, Prophecy, and Judaism; then to investigate the teaching of Jesus Christ, dealing first with the Synoptics, and next with the Gospel of John. Apostolic Doctrine, in its threefold division, follows,—the doctrinal system of Jude and James uniting with that of Peter; the teachings of Stephen, Luke, and the *Epistle* to the Hebrews, with

Paul's; John, the last of the apostles, standing alone. The work is completed by a demonstration of the "Higher Unity" of the whole of the New Testament teaching.

The work is thoroughly *scientific*, and yet intensely Christian, enriched with numerous references to German and English literature on the topics handled, copiously suggestive of themes for enquiry, fearless and frank in its treatment of modern difficulties, fresh and strong in its tone, and altogether a work of masterly ability and completeness. For students and ministers it is a work of special value; but thoughtful and studious Christians generally will find its clear statements and luminous analysis and forcible truths full of abiding nourishment.

THREE HUNDRED OUTLINES OF SERMONS ON THE NEW TESTAMENT. *Hodder & Stoughton*. Price 6/-.

THIS is the first issue of a series expected to extend to twelve volumes, each complete in itself, and consisting of outlines of the published sermons of the most

notable preachers of the age. The idea is attractive, promises helpfulness, and is sure of a welcome; and the execution, so far as seen in this collection of outlines on New Testament texts, is fairly good. Some of the original sermons we have read; and certainly the outlines seem very meagre and unsatisfying as compared with the fulness of the original. Sermons differ in their capacity for being "boiled down." Sixteen pages in one case are easily reduced to six or ten lines; but it requires special skill to give the pith and marrow of other sermons. But we have not time to read, if we had money to purchase the originals, and therefore we may expect this volume, and the series to which it belongs, to fulfil a beneficent mission to many. Certainly it is immeasurably superior in idea, method and execution to the method of producing "skeletons" which never were clothed with quivering and living flesh, and are never likely to be. It is better to have "outlines" of work that has been completed, and of work done by many and variously-gifted minds, than to be doomed to gaze on the results of the toil of one who was a mere maker of "outlines."

THE ENGLAND OF SHAKESPEARE. By E. Goadby. *Cassell, Petter & Galpin.* Price 1/-.

THE eleventh volume of Cassell's Popular Shilling Library is intended as a description of the manifold life of the England of our greatest dramatist. That "life," says Professor Dowden, a Shakespeare student of distinguished merit, "ran high. The revival of learning had enriched the national mind with a store of new ideas and images; the reformation of religion had been accomplished, and its fruits were secure. English adventurers were exploring untravellered lands and distant oceans; English citizens were growing in wealth and importance." It is necessary that we should know its features, be familiar with its thoughts, passions and aims, to understand the writings of Shakespeare, for Shakespeare beats and throbs with the strong, eager, and heroic life of his time. To those acquiring this knowledge Mr. Goadby is a pleasant and profitable guide. He describes the country, its cities, villages, roads, and woods; the trade and commerce, religion and education, science and superstition, and literature of the time. We heartily commend the volume to our readers. It is a clear, faithful, and enjoyable picture of Shakespeare's England.

THOUGHTS ON PRAYER. Selected chiefly from Modern Writers. By W. E. Winks. *Religious Tract Society.*

MR. WINKS has, in this volume, made an admirable compilation of the best materials on a subject of fresh and perennial interest to the Christian mind. The method is faultless; the extracts are choice and of wide range, and the book is well-indexed. It may be used with great advantage, not only for private meditation and devotional stimulus in the family, but at the prayer-meeting a few readings of these helpful words would deepen faith and increase fervour. When a second edition is called for, as we trust it will be soon, some citations from Lewis Thompson's book on "the Prayer-meeting and its Improvement" would increase its practical value; and the Burnley Prize Essay, by G. J. Romanes, on Christian Prayer and General Laws, might further enrich the already most valuable section on the speculative difficulties connected with prayer.

THE SPEAKING DEAD. By H. B. Bockett M.A. *Stock.*

THIS is a chorus of voices from the past in favour of evangelical and protestant teaching; and in the singing orchestra are such venerated names as John Bradford, the martyr; William Tyndall; John Bale; Thomas Becon; Archbishop Cranmer; Miles Coverdale the translator of the Bible; John Frith; Bishop Grindal; Hooper, Bishop and Martyr; Bishop Jewel; "brave" Hugh Latimer; and Archbishop Whitgift. Biographical notices, sufficient though brief, introduce these singers, and add to the pleasure of the listener; and though the harmony is unbroken from January to December, yet there is the variety that fascinates, and the fulness that satisfies. We commend these "select extracts from the writings of the Reformers and martyrs." It will do this age good to enter into fellowship with the great and brave of old.

MANY VERSIONS, BUT ONE BIBLE. By T. Mathews.

DR. GINSBURG, who writes the preface to this paper on the Revised Version, says this is "one of the best essays on the subject." The paper was read before the London Baptist Association, and is mainly eulogistic of the Revised Version, bringing to light many of its excellencies, and describing the advantages accruing to the church and the world. It only costs fourpence, and will instruct and aid all who read it.

Church Register.

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

CONFERENCES.

EASTERN CONFERENCE.—The next meeting will be held at Spalding on Thursday, March 30th. Local Preachers' meeting at ten. Brother Compton, of Lincoln, to preach at 11.30.

CHARLES BARKER, *Secretary*.

SOUTHERN CONFERENCE.—THE SPRING MEETINGS will be held at Bethnal Green Road Chapel, E., on Monday, April 3rd. Praise and prayer at 2.30. Business at 3.0 p.m. Tea at 5.30. Public meeting at seven, when the President, E. Cayford, Esq., will deliver his Inaugural Address on "How should the Church deal with the Young on Week-days?" A free discussion, to be opened by Revs. G. W. McCree and D. McCallum, will follow.

W. J. AVERY, *Secretary*.

The **LANCASHIRE AND YORKSHIRE CONFERENCE** assembled at Halifax on Jan. 18th, 1882. Rev. J. T. Roberts opened the morning service, and Rev. W. Stone preached from Acts xiii. 2.

At 2.15 the Conference met under the presidency of the Rev. J. Lawton. Prayer was offered by brother Wood, of Bradford.

The Reports of the Churches showed 124 baptized, and 42 candidates.

After the reading and confirmation of the Minutes, a brief report was given of evangelistic work, and Rev. B. Wood spoke a few words in reply to the previous vote of sympathy.

Rev. W. Sharman's motion in reference to the "Building Fund" was referred to the Business Committee to be reported on at next Conference.

Resolutions of thankfulness, good wishes, desires, and prayers, were passed in reference to the removal of Revs. J. Bentley and J. Turner, and the retirement of Rev. J. Taylor, which have been duly recorded and transmitted.

The following are the Officers for the ensuing year:—

President—Rev. W. Sharman.

Vice-President—Rev. J. Dearden.

Business Committee—Revs. J. Lawton, W. March, J. T. Roberts, and Mr. G. Scott.

Evangelistic Committee—Revs. G. Ealos, W. Dyson, J. Parkinson, and J. K. Chap-pollo.

Finance Committee—Messrs. J. Binns, J. Lister, and W. Gill, with Mr. Lister as treasurer.

Rev. J. Lawton was substituted for G. White on the "Arbitration Committee."

Next Conference to be at Vale on Whit-Wednesday. Rev. C. Rushby to preach in the morning, and the speakers in the evening to be Revs. W. Stone, and J. H. Smith, and Mr. J. S. Gill.

W. GRAY, *Sec.*

CHAPELS.

LOUTH, Eastgate.—A sale of work was held in Dec., which netted £24 14s. 8d. for the Minister's House Fund.

HYSON GREEN NEW CHAPEL.—Mr. Editor,—Allow me to acknowledge the receipts of promises during the past month reaching nearly £100. We have also received numerous intimations of interest and sympathy, together with promises of assistance to which as yet no specific value can be attached, inas-much as no definite amount has been mentioned. A fair quantity of kindly criticism and helpful suggestion has come to hand. These are very highly appreciated, accompanied, as they *invariably* are, with the assurance that a cheque will follow in due course. We hope to publish fuller particulars next month.

R. S.

MARKET HARBOUROUGH.—Chapel anni-versary, Feb. 5. Preacher, Rev. T. Wat-kinson, of Nottingham. Congregations very good. On Monday, Feb. 6, a public meeting was held, when addresses were delivered by Mr. G. Payne (Chairman), Revs. T. Watkinson and W. T. Float. The Secretary made a statement of the con-dition and work of the church during the past year, which was very encouraging. Mr. Watkinson's services were much appreciated, and this was the best anni-versary we have had for some years past.

W. COTES, *Sec.*

WENDOVER.—Jan. 20, the members of the Pastor's Social Hour presented to him a complete set of botanical works, as a token of esteem for the great pleasure and profit derived from the weekly meet-ings of the class.

SCHOOLS.

LOUTH, Eastgate.—The 32nd S. S. anni-versary was celebrated, Jan. 29, and 30. Preacher, Rev. R. Sibby. Proceeds, £9 17s. 9d.

MINISTERIAL.

BIRD, REV. F. J., of Chatteris, has accepted the invitation to the pastorate of the church, Walsworth Road, Hitchin, and will commence his ministry March 19.

HOOD, REV. C.'s, farewell meeting was held at Nuneaton, Jan. 30, Rev. J. T. Felce presiding. Mr. T. Vernon, the senior deacon of the church, presented to the Rev. C. Hood, on behalf of the church and congregation, an illuminated address:

"We, the members of the General Baptist Church, Abbey Street, Nuneaton, and other friends, request your acceptance of the purse of money accompanying this address as a small token of the high esteem in which you are held by us.

"We desire further to place on record our appreciation of the untiring zeal, painstaking study, wise thoughtfulness, tender affection, and fine faithfulness, which have marked your various ministrations at Nuneaton; with which has been associated the helpful influences of that personal Christian character which you have been enabled to maintain during your six years of residence in this town.

"We rejoice to bear witness, emphatically though briefly, to our regret at your removal from our midst, as deep and painful, but we ask you to take with you to Coventry the assurance that you will continue to live in our remembrance, esteem, and affection. And it is our prayer, that in the pastorate upon which you now enter there, you may be, as you have been here, a 'workman that needeth not to be ashamed,' a 'good minister of Jesus Christ.'

"We commend you to the grace and holy keeping of Him whose you are and whom you serve, whatever may befall.

"And we beg reverently to express our hearts' desire that finally after this life, your dear wife and children, with yourself, may enter into the rest which remaineth for the people of God.

"Signed by the Deacons on behalf of the members and friends: Thos. Vernon, W. Copson, Wm. Taberer, J. Sidwell, H. Finch. General Baptist Chapel, Nuneaton, January 30th, 1882."

Rev. C. Hood bore witness to the love and faithfulness of the church, expressed his regret in leaving, and his deep conviction that in going to the church at Coventry he was obeying the call of God. Rev. C. G. Haymes, I. Fielden, S. T. Greathead, Mr. W. Sturmer, also took part in the proceedings.

TURNER, REV. J., pastor of Enon Baptist Chapel, Burnley, having accepted a call to the pastorate of the church Moss Side, Manchester, the members

and friends of the congregation decided to acknowledge the esteem and respect in which he was held by them in the shape of a presentation to himself, and also to Mrs. Turner, who was also very highly respected and esteemed. Mr. Turner has been well known in Burnley and his work much admired; and his leaving is much regretted. The presentation took place in the school-room on Wednesday evening week. Mr. James Riley presided.—Mr. Councillor Law presented to Mr. Turner twenty neatly bound volumes specially adapted for a minister. In doing so he spoke highly of Mr. Turner, and wished him success in the future.—The Rev. J. Turner made a very appropriate response, speaking of the loving relationship that had always existed between him and the church. During the five years he had been amongst them he had baptized 105, and received by transfer from other churches 33. The loss on that had been 30—by exclusion, removal to other churches, and death. Mr. Edmond Heap then presented to Mrs. Turner a beautiful silver tea service, and spoke in eulogistic terms of the great good she had done to the school and church.

STAYNES, REV. W. J., of Vale, Todmorden, has accepted the pastorate of the church at Clarence St., Landport, Portsea.

BAPTISMS.

ARNOLD.—Eight, by F. Shacklock.
BEDWORTH.—Two, by S. Carpenter.
BULWELL.—Two, by J. R. Godfrey.
HALIFAX.—Three, by W. Dyson.
LEICESTER, Friar Lane.—Jan. 29, eight; Feb. 1, twelve, by J. H. Atkinson.
LINEHOLME.—Four, by W. March.
LONDON, Commercial Road.—Two, by J. Fletcher.
LONDON, Praed Street, etc.—Four, by W. J. Avery.
MACCLESFIELD.—One, by Z. T. Downen.
MARKET HARBOROUGH.—Two, by W. Cotes.
PETERBOROUGH.—Four, by T. Barrass.
SHEFFIELD.—Eight, by J. Maden.
TODMORDEN.—Two, by W. March.
WENDOVER.—Four, by J. H. Callaway.

MARRIAGES.

BOOTH-PASSMORE.—Dec. 14, 1881, at the Baptist Chapel, Nantwich, by the Rev. Robert P. Cook, of London, Mr. John Booth, of Haslington, to Mrs. Ellen Passmore, of Winterley.

OBITUARIES.

ORCHARD, CHARLES, of Ashby-de-la-Zouch, fell asleep in Jesus on Sunday, Feb. 5th, 1882, aged seventy-two years.

TOOTELL.—Feb. 12, at 24, Birkin Terrace, St. Ann's Well Road, Nottingham, aged 50, Annie, the beloved wife of Thomas Tootell. "Asleep in Jesus."

WALAND, MR. T. R., long connected with the church meeting in Church Street Chapel, Edgware Road, London, its efficient secretary for a number of years, died Feb. 6th. He was born January 2, 1832. His removal is deeply deplored.

THE
MISSIONARY OBSERVER.

MARCH, 1882.

Letter to the Committee.

AT the recent Orissa Conference your devoted brother, Mr. Miller, was requested to write to the Committee upon the urgent needs of Orissa, and upon the necessity which exists for an immediate reinforcement of the Mission staff. He has done so in the following earnest letter, which it is hoped the friends of Orissa, both old and new, will lay seriously to heart, and which, in importunate prayer, they will carry to the throne of grace. Unless measures be adopted, and that at once, to replenish the diminished and enfeebled band which you have sent forth to conquer Orissa for Christ, it is not hard to foresee that difficulty, if not defeat, must ensue. Feeling that this must be the case, your brethren in the field, in painful and almost agonizing earnestness, reiterate their cries for help. If need be, they are willing to die at their posts; but to die without seeing any prospect of relief or reinforcement is what they cannot endure. Mr. Miller writes:—

Cuttack, Nov. 25th, 1881.

TO THE COMMITTEE OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

Dear Brethren,—An unexpected calamity has just befallen our Mission in Orissa. Our senior, long-tried, and devoted brother, Mr. W. Brooks, finished his course the evening before last. He died at the house of Dr. Stewart, and his remains were committed to the grave last evening, in the presence of a large number of spectators, native and European. The particulars of his illness and decease will be furnished by other brethren.

My object in writing is, as requested at our late Conference, to remind you again of the urgent necessity that exists to send us help, and that immediately.

The subject has so frequently, in all its aspects, been brought to your notice, that I seem to have no new ground of appeal beyond the sad and impressive one supplied by brother Brooks' removal.

THE UTTERLY INADEQUATE SUPPLY OF MEN

to meet the demands of existing stations and occupied parts of the field—to say nothing of extended regions yet unoccupied—was most painfully felt at our late Conference, when arrangements to supply our

deceased brother's place had to be made. It was then found that there was no one at any of the stations available.

To remove a brother from Sumbulpore was deemed impracticable without inflicting a serious injury upon the Mission. Piplee and Pooree have but one man between them instead of two. Berhampore and Russel Condah are in the same position. For brother Buckley and myself to undertake the superintendence of the Press, even were we competent by possessing a knowledge of the work, would be to place the last straw on the camel's back—to assume a burden which would soon crush us. We were, therefore, shut up to the alternative, either to telegraph for brother T. Bailey, whose coming out so soon might issue in his having to take furlough some three years hence, at a time when others in the field might be compelled to take theirs, or to call in the aid of a Mr. Heefke, who, though not a printer, might be able, with help, to carry on the work of the Press for twelve months. The latter, as you would learn, was decided upon, and he has consented to come. This arrangement, the best that could be made under the circumstances, by no means meets all the requirements of the case, as Mr. Heefke does not understand Oriya, which is a great drawback, and will impose, necessarily, a large amount of work on brother Buckley and myself.

A MISSIONARY PRINTER WANTED.

In order that the Press may be efficiently carried on, an energetic, pushing, Christian man, with a practical knowledge of printing in all its branches, must be sent out from England. For such a man there is now a splendid opening, especially if he is possessed of speaking powers and could aid in direct missionary work. I do hope, dear brethren, that this matter may have your earliest and most serious consideration, and that every possible means may be employed to secure and send out a suitable man for the Press.

In regard to the small and feeble Mission staff, and in view of the numerous and mighty hosts which have to be encountered, what can I say that you have not heard times innumerable?

There is no disguising the solemn fact that unless more men are immediately sent out, the Society must ere long be prepared to abandon some of its stations, and thus tempt the Roman Catholic, or Propagation Society, to send its emissaries to pull down, if possible, what we have built up; and also to sow the tares of soul-destroying error where we are now scattering the seeds of truth and holiness. Brethren, shall this be allowed when you have the power to prevent it? God forbid! that anything so disastrous and humiliating should ever come to pass.

It is true that brother Bailey is expected to return next cold season; but it is possible that some other brother may be removed or may then have to retire to seek the restoration of health. In such a case our number then would be just what it is now—painfully feeble to carry on the work, and utterly inadequate to fill up any breach made by illness or death.

On the return of brother Bailey in the cold season, in brother Buckley's case only two years, and three in my own, will be required to make up *forty* years of service in the Mission. To expect either of us to continue much beyond this unusually extended limit would be un-

reasonable—would be to shut our eyes to the death-rate of Europeans in India, and to the length of service of every brother who has finished his course in Orissa.

In considering the actual strength of the Mission staff and its needs, the almost completed service of two of its members, and the feeble health of others, should not, as I fear it is, be overlooked. Acting on the principle that a prudent man foreseeth the evil and prepares for it, *the duty* of the Society is obvious, *e.g.*, to seek and send out new men with brother Bailey, who even then would only arrive in time to avail themselves of our suggestions and experience, and fit themselves for taking up the work which we have to lay down. In this way, and in this alone, can the otherwise inevitable and lamentable consequence be averted; of having important posts vacated without any one to fill them—of having work which has cost so much spoil by the common foe—of having the sphere of your labour miserably curtailed—or of having some other Missionary Society step in and entering upon the grand and glorious enterprise of conquering Orissa for Jesus, an enterprise for which we, as a denomination and a mission, have proved ourselves incompetent and unworthy.

At our late Conference it was very strongly felt, as appears from the minute sent home, with the letter from the native Christians, that the time had come when the Mission should have in Cuttack

A FIRST-CLASS ENGLISH MISSION SCHOOL

for Christian and Hindoo boys, under the management of a devoted and competent Christian man, aided by the help of the best native assistants available—a school in which the Bible would have the place its supreme importance demands—where the moral and spiritual, as well as intellectual, wants of the pupils would be ministered to—where they would breathe in a Christian atmosphere, and have their principles and character formed on a Christian model. All feel that such an institution would, with God's blessing, prove a mighty power for good, and that until we have it our indispensable agencies for the evangelization of all classes of the people cannot be complete. Almost every Mission in India has an institution of this kind, and in which its most intelligent and influential converts have been raised up. Time will not allow me to refer to the numerous weighty and obvious reasons why we should establish a school of this character. That, at present, there is no such school in Cuttack or Orissa—that the demand for English education is almost universal among those who have the means—that the sons of native Christians, a rapidly increasing class, are, in order to keep pace with their Hindoo contemporaries, compelled to have an English education, and to obtain it in Government schools, where the Bible is ignored, where some of the teachers are Atheists, and where they are fearfully liable to have all faith in God extinguished, and to imbibe principles utterly antagonistic to Christianity and morality—are important considerations.

These considerations—with the belief that it would prove a most important agency in the Christian instruction of the higher classes of Hindoos, with the sons of native Christians; that it would tend to attach them to the Mission, and that in it, many, through the teaching of the Holy Spirit, might be converted, and go forth competent in every

respect to fill responsible posts in connection with the Mission, as well as Government service—render it highly desirable that such a school should be established. The fees from the number of pupils which would be sure to attend, with the Government grant in aid, would probably in time suffice to meet all expenses beyond that of the principal's salary, which the Society would have to supply. In how many ways the brother in charge might render himself useful I have not time now to mention.

Unless, therefore, at least *three* new men are at once sent out—*e.g.*, one for the press, one for the school, and one for general mission work—the urgent and imperative demands of the Mission cannot possibly be met. As to the men being found, I believe they may, if friends at home can only feel the necessity of their being obtained as deeply as we in Orissa do. In answer to united fervent prayer God will supply them. That they may know they are wanted let the Committee's wishes be proclaimed by a stirring appeal which may enter the ears of every member of the denomination—yea, of the Baptist Union,—and when the right men respond, whether from General Baptist or Particular Baptist churches, pulpits, or colleges, by all means accept and send them, for the Lord hath need of them in Orissa.

In reference to the means for sending men out and supporting them in the field we need not be anxious. The silver and the gold are the Lord's; and if more be required than the present income and resources of the Society can meet, He will assuredly provide by prompting some of His servants to lay their gifts on the altar of His service. Knowing how the Lord has recently interposed on behalf of the Congo Mission, to doubt that He will fail us in time of need would indicate a great want of faith in His promises.

Dear brethren, let us attempt great things for God, and expect great things from God, and He will do for us exceeding abundantly above all we ask or think.

On behalf of the Conference,

I am, dear brethren, yours very sincerely,

W. MILLER.

Notes from Rome.

BY REV. N. H. SHAW.

1. I HAVE the greatest pleasure to inform the readers of the *Observer* that Mr. John Rylands, of Manchester, has been so kind as to add to his other favours to our Mission the donation of £100 towards the support of another Evangelist so much needed.

2. I have also the pleasure of announcing that our friend, Mr. Charles Roberts, jun., (Treasurer of the Baptist Building Fund), has generously promised to pay the half of the rent of our New Mission Room every year, so that the rent of the room is now secured, Mr. Johnson paying half, and Mr. Roberts the other half. May the Lord bless these dear friends, and raise up imitators of them.

3. *The Communion Service*, given by Mr. Charles Rockley, is to hand. It was made expressly to his order, and is both good and beautiful. It was first used by us on the first Lord's-day in February, when we had a very solemn and enjoyable communion, there being many spectators. The church, at its monthly meeting, after having seen and admired the beautiful gift, passed the following resolution:—"We, the members of the church in Via Urbana, Roma, present our very cordial thanks to

Mr. Charles Rockley, of Nottingham, for the beautiful communion service he has sent us. We reciprocate all his kind wishes, and pray that the Lord may abundantly bless him." The communion service came in a strong polished oak box, with partitions inside lined with baize, and specially designed to preserve the service when not in use.

4. The priests become "Small by degrees, and beautifully less." I copy the following from the *Fiaccola*, a Methodist monthly:—"The priests are becoming fewer. The *Milano Sacro* has been published by the firm of Agnelli Giacomo. We find that the priests of the diocese of Milan who have died between 20th December, 1880, and 20th December, 1881, amounted to *seventy*, and that the diocesan clergy promoted in the same period to the presbytery number only *fifty-one*. Already for some years there has been a continuous diminution of the number of the priests. Those nominated in 1880 numbered *fifty-three*." Some talk of a reform of the priest hood. We would say, in the words of Hamlet, "*Oh! reform it altogether!*"

5. CHRISTMAS IN VIA URBANA.—I have not had time to write an account of our Christmas entertainments, and indeed the principal features were so similar to those of the entertainment of a year before that it would have been almost like telling an old story. I must confine myself to saying that the children of the school came together in the afternoon of Thursday, 29th December, for play. Then at six o'clock they were supplied, together with their friends and members of the congregation, with coffee, sandwiches, cake, and oranges. After the repast came a meeting, at which there were recitations—consisting of hymns, psalms, and pieces of original poetry,—speeches, singing, &c. At the close, useful presents of clothing were distributed to the scholars as prizes for attendance, and the crowning act of the evening was the distribution of toys from the Christmas-tree, which, well laden with fruit, had been during the evening the cynosure of all eyes, and the object of much hopeful speculation. The "bambini" were made very happy, and some of their older friends looked as if they would fain have become children again themselves. As in former years, the cost of this entertainment was defrayed without touching the mission funds. We were indebted to Mrs. Rylands, of Manchester, for a good supply of oranges.

New School-rooms, Cuttack.

AMOUNT REQUIRED, £500. AMOUNT RECEIVED, £121 9s. 4d.

THE following sums have been received in addition to those previously announced:—

	£	s.	d.		£	s.	d.
A Reader, Sheffield	0	5	6	Miss Starbuck	0	2	0
N. E., Derby	0	2	6	Mr. Caswell	0	5	0
Miss Pike, Torquay	0	5	0	Mr. Shaw	0	2	6
Mrs. Fearson, Sawley	0	5	0	Mr. G. Smith	0	1	0
A Friend	0	0	6	Mrs. Tyler	0	2	6
J. N., Knippton	0	2	6	Mrs. Maltby	0	1	0
Mr. John Mills, Birmingham ...	2	2	0	Rev. J. Jolly	0	1	0
Mr. Woodroffe, Loughborough ...	1	0	0	Mr. Stevenson	0	1	0
BIRCHCLIFFE.				Mrs. S. Munford	0	2	0
Rev. W. Gray	0	10	6	Mr. S. Munford	0	10	0
Mr. J. Lister	0	10	6	Miss Swift	0	1	0
Mr. J. Thomas	0	10	6			1	13 8
Mr. A. Sutcliffe	0	10	6	Less	0	0	2
Mr. J. Jowett	0	10	0	CASTLE DONINGTON.			
Mr. J. C. Gray	0	5	0	The late Mrs. Johnson	1	0	0
Mr. A. T. Gray	0	5	0	Miss Doughty	0	10	0
Moiety of Collection	1	1	0	Mr. Dakin	0	5	0
			4 3 0	Mr. Dunncliffe	0	5	0
BOSTON.				Rev. J. R. Parker	0	2	6
By Mr. S. Munford—				Mrs. Selby	0	2	6
In small sums	0	2	8	Mr. A. Elliott	2	0	0
Mr. Bucknall	0	1	0			4	5 0
Mr. Belyard	0	1	0				

May we again respectfully but earnestly call the attention of those friends and churches to the appeals which have been made on behalf of

the School-rooms in Cuttack, and have not yet responded to those appeals. It will be seen, from the above statement, that at present not quite a quarter of the amount required has been received; and of this sum £35 have been received from *two* individuals. We shall be glad, therefore, if the friends of Orissa will take up the matter forthwith, so that your brethren there may be able to proceed with the work which is in progress. Dr. Buckley writes:—

We are interested to learn from the *Observer* for December, received three days ago, and from private letters previously received, that several kind and liberal responses have been already made to our appeal for help for Sunday School-rooms in Cuttack; but, while heartily thanking the generous friends who have lovingly helped us, I must add, that we are anxiously and hopefully waiting for many more liberal responses to the circular which has been so widely circulated. The Lord dispose the hearts of those who have the means to help us; and our prayer shall be that every donor may have a sevenfold blessing on his own soul.

In a more recent letter, dated Cuttack, Jan. 6, Dr. Buckley adds:—

The walls are rising, and the work is progressing satisfactorily. More than 2,800 rupees have already been received by the Treasurer; and most of this has been expended. Only a very small balance is now in hand. When will the expected help from home gladden our hearts.

Letter from Rev. J. G. Pike.

Sumbulpore, Oct. 12th, 1881.

MY DEAR BROTHER HILL,—Last year our cold season tours were sadly interfered with by our building operations, so that I was anxious, if possible, as now we are free from such cares, to get a long cold season for journeying this year. Having this object in view I looked round to find a suitable direction for a short tour before Conference. We had heard a great deal about Talpatra market, which we were told was larger than the weekly market at Sumbulpore. We were further told, with the usual native exaggeration, that cart loads of books would be disposed of there. I determined, therefore, to visit the said market, and started on 16th September, taking with me our native brother—Thoma.

Talpatra is only some thirty-five miles due north of Sumbulpore, but when you consider the

DIFFICULTIES IN JOURNEYING,

it is fully equal to three or four times that distance on a level road. The greater part of the way may be described, at this season of the year, as rice swamps and jungle. Such mud as I have never seen before! Of course it was altogether impracticable to take any kind of wheeled conveyance. Accordingly tents, bed, boxes, &c., had to be carried by coolies. I had my palkey with me for the worst part of the way, walking whenever there was a chance to relieve the men. Very frequently the men were up to mid thigh in water, or up to the knees in mud that seemed to stick like glue. We had to make a forced march to reach the market, which is held on Saturday, for I had been informed it was only twenty-four miles distant, and could *easily* be reached in three days, and was frequently done in the cold season in two. I arranged with the coolies to start on Thursday by day-break, advancing money as usual. About nine o'clock in the morning half the men came, saying that this was a special day in which they ate new rice for the first time, and the remainder of the men would not come till the following day. I sent off (as I thought) my tent and that of the native preacher; but, alas, when I chanced to go down the road in the evening I found the rogues had quietly deposited them on one side of the road and were off drinking in a neighbouring village. They started soon after, I believe. On Friday morning I had further difficulty; for two sharp young fellows imagined their load was a little too heavy, and so quietly took a portion of their burden

off and started off before daylight, and consequently before anyone saw what they had been about.

Just after I had started my servant shouted out that the tent pegs had been left behind, so there was further delay in getting another man. Of course the sharp youths had to be fined, but that did not help me much. However, we reached the market in time, with no greater hardship than having to make one meal per day serve us for the two days. I did, however, get a little tea and bread in the early mornings.

At Balburpur, where I halted on Friday morning, I came upon

TRACES OF BROTHER W. BAILEY AND HIS WORK

in this direction. He had examined the school here, and preached to the people in their village. An elderly man told me he had received a copy of the "Lamp of Righteousness," which he much valued. (Our late dear brother is always identified owing to the sad accident to his eye.) Mr. Bailey seems to have turned off here westward towards Paddampur.

TALPATRA MARKET

we found was indeed a very large one—larger than the Sumbulpore market,—and considering the state of the roads and the swollen rivers, I am quite prepared to believe the statement of the natives that in a month or two's time it will be much larger. People seem to come immense distances to attend it. I talked with one party that had come twenty miles, and even this is exceeded. We stayed here eight days, to attend the two markets. Unfortunately early on the morning of the second it began to rain heavily, and continued till about eleven o'clock. This, of course, helped to thin the market. The wondering attention with which our message was listened to witnessed to the fact that we were on new ground, though of course many had heard us at Sumbulpore, and many had bought books there.

(To be continued.)

Notes and Gleanings.

MISS BARRASS, our readers will rejoice to learn, has arrived safely at Cuttack. Mr. Miller says—"We all like her very much, and she seems quite at home with us. I have sent for my old pundit to come and teach her Oriya. She and Fanny are now at the English school."

CENSUS OF ORISSA.—As instructed by the Conference I wrote to the Commissioner asking for particulars of the census taken in February last; but I fear there will be some delay, as the Census Office here was burnt down last Monday evening, and all the papers destroyed with the exception of the originals, which were happily in the Commissioner's Office. The friends of the Mission of course understand that Cuttack, Piplee, and Khoordah are under the Government of Bengal, while Berhampore belongs to the Madras Presidency, and Sumbulpore is subject to the Chief Commissioners of the Cuttack provinces; so that a full account of the Oriya-speaking population cannot be given till information has been received from the three separate Governments. J. B.

Cuttack, Dec. 29, 1881.—Personal acknowledgments are sincerely and heartily rendered to a kind friend for regularly supplying me with the *Leicester Chronicle*, post paid. It comes as regularly as the English mail. I may add that our departed brother, Mr. Brooks, who had many deeply interesting recollections of Leicester, was always glad of the opportunity of reading it. J. B.

THE WATCH NIGHT AT CUTTACK was a solemn and impressive service, and was very well attended. We felt it good thus to end the year and enter on a new period of time. In addition to the English service in the Mission chapel, services were held in the native language in the different villages. J. B.

THE SHOCK OF AN EARTHQUAKE was felt at Cuttack on the last day of the year, at about half-past seven in the morning, and continued for nearly five

minutes. Many were greatly alarmed, and rushed out of their houses, afraid that they would fall. Mrs. Buckley, who was far from well at the time, and was in bed, felt the shock as if some one was moving the bed, and at once got up to see what was the matter. So far as I have been able to ascertain, all who were in their houses perceived the shock, while those who were walking or riding were unconscious of it. It was felt generally throughout Bengal, and several speak of having heard a rumbling noise. J. B.

THE ENEMIES OF OUR HOLY FAITH are increasing in impious boldness. I have this morning received by post a prospectus of a monthly journal entitled *The Anti-Christian*, which is "to expose the absurdities of Christianity"; and which, while promising to publish in its columns "what any Christian may have to say against its arguments, defies them 'all.'" The editor is a member of the National Secular Society, London. We shall see how long it will live. It is sometimes hopeful when "the devil comes down, having great wrath," as we remember the reason assigned, "because he knoweth he hath but a short time." J. B.

SWADLINCOTE.—Our Foreign Missionary Services were held on Sunday, Jan. 22nd, conducted by Rev. Thos. Bailey. A Juvenile Missionary Service was held in the afternoon. On Tuesday, the 24th, the Annual Missionary Meeting was held, our pastor in the chair; and addresses were given by Thos. Bailey, T. R. Stevenson, J. Elsom, and W. Pridgeon. The report was read by the secretary, showing that the juveniles had collected over £20. Total collected over £30.

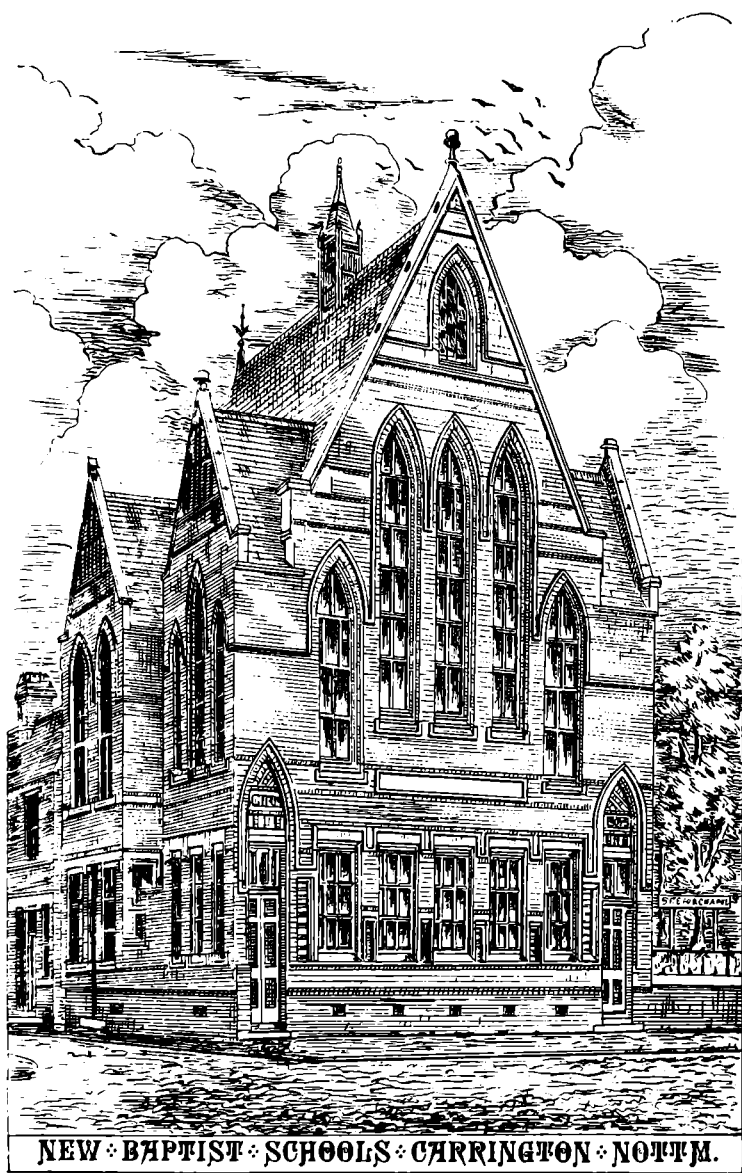
EVANGELICAL ALLIANCE, IRISH BRANCH.—At a meeting of Council held on Tuesday, January 31st, it was decided that, as in previous years, the 17th day of March next, St. Patrick's Day, should be observed as day of special and united prayer for Ireland. The invitation will be widely circulated throughout English-speaking countries. It was also arranged that a Missionary Conference should be held on that occasion. Reports having been submitted to the Council of the cruelties perpetrated upon the Jews throughout the Russian empire, it was decided that a public meeting should be held as soon as possible to protest against these outrages.

Contributions

Received on account of the General Baptist Missionary Society from January 16th, to February 15th, 1882.

	£	s.	d.	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS' FUND.	£	s.	d.
Dividend—Queensland...	11	15	0	Burnley Lane ...	1	0	0
" —Adelaide ...	14	13	9	Burton-on-Trent, Parker Street ...	0	12	2
" —New Zealand ...	6	2	5	Clayton ...	1	2	0
Mr. W. Smith—Orissa, £1; Rome, £1	2	0	0	Coningsby ...	0	6	0
Mr. Newell, Heaton Moor ...	2	0	0	Chellaston ...	0	7	6
Burton-on-Trent, Parker Street ...	5	0	0	Cropstone ...	0	5	0
" Zion ...	95	19	0	Derby, St. Mary's Gate... ..	4	8	7
Caversham—Ladies Working Society				" Watson Street ...	0	12	0
for Miss Leigh's School ...	8	0	0	Grantham ...	0	10	0
Castle Donington ...	12	0	0	Hitchin ...	1	1	0
Derby, St. Mary's Gate—Collections	19	11	0	Loughborough, Woodgate ...	2	0	0
" Osmaston Road ...	19	5	3	London, Church Street... ..	5	0	0
Fleckney—by Mr. Coltman... ..	1	2	0	Lyndhurst ...	0	10	0
Hitchin ...	12	0	0	Maltby ...	0	7	6
Heanor—A Friend ...	0	10	0	March ...	1	10	0
Ikeston ...	6	7	1	Melbourne ...	1	13	9
Kirton Lindsey ...	3	15	9	New Lenton ...	1	0	0
Leeds, North Street ...	16	0	0	Pinchbeck ...	0	5	0
" Wintoun Street ...	2	0	0	Shore ...	1	0	0
Louth—Miss S. Middleton ...	0	5	0	Tarporley ...	1	8	9
Netherton ...	0	6	6	Walsall, Stafford Street ...	1	1	0
Ripley ...	32	6	2	Wheelock Heath ...	1	0	0
Walsall, Stafford Street ...	50	15	4	Wisbech ...	2	0	0
Wheelock Heath ...	21	10	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.



NEW BAPTIST SCHOOLS CARRINGTON NOTTM.

S. Weston, Litho, Nott.

The Classic Preachers of England.

SOMETIME ago a very interesting experiment was made by the rector of St. James's Church, Westminster, in the way of instituting a Sabbath evening lecture, the aim of which was to bring prominently before a cultivated audience the life and work of men ranking as classic preachers of the Anglican Establishment. Twelve lectures were given in all, beginning with Donne, "the poet preacher," and ending with Andrewes "the catholic preacher;" and as each lecturer was a well known man of mark, competently acquainted with his subject, the performances were of a high order of merit. Though we were not sufficiently fortunate to be present on any of these occasions, we are extremely glad that Mr. Murray has issued all the lectures in two volumes, which, in point of general literary excellence, deserve to take a high place in that department of letters to which they belong. Preachers like Barrow, Jeremy Taylor, Beveridge, and Butler, deserve to have a little of this "Old Mortality" kind of service done for them; for, otherwise, amid the vast growths of modern theological literature, the letters on their grave-stones are apt to become so indistinct as to be read less often than they should be. As Nonconformists we value volumes in which work of this kind is embodied, because we are not only able to see how accomplished living Churchmen regard the departed giants of other days in their own communion, the example is one we should like to see followed in our own case. Nonconformity is so rich in great names, that we could readily match twelve of them against the twelve whom our friends of the Establishment have arrayed in such attractive order; and, what is equally satisfactory, we could find men to lecture upon them in a manner worthy of the subjects themselves, and of the present times.

The question may fairly be asked, however, Are such themes suitable for bringing before a congregation assembled for divine worship on a Sabbath evening? Opinions differ, not only in regard to what a sermon should be, but respecting the effects which it ought legitimately to produce on the hearers. In Burnet's "Pastoral Care" we are told, "it is certain that a sermon, the conclusion whereof makes the auditory look pleased, and sets them all a talking one with another, was either not right spoken, or not right heard." Surely such a dictum requires some qualification; for if we have not read history awry, the effect of Whitefield's preaching, of Wesley's, and later, of Mr. Spurgeon's, especially in his earlier days, was to set people "all a talking," and the aim of the preachers was to produce this very effect. According to Hooker, acceptable sermons are "spurs to the good affections of men," and one may be sure that if they are less than this they are lower than the divine standard. In his introduction to the "Classic Preachers of the English Church," already named, Mr. Kemp says of the lectures, that "the aim was that in their effect upon the congregation they should be *sermons*;" no one desired to see St. James's Church come down to

the level of a place of pious amusement, where, at the same time, people could "indolently pass the Sabbath hour and still save their consciences."

If such a programme as this is honestly carried out, there can be no objection to taking the life of a holy man as a text for a Sabbath evening discourse; for the career of one who has lived the Gospel will undoubtedly teach the Gospel. We have ourselves known such topics as Huss, Bunyan, and others, to be taken by a Baptist pastor for Sabbath evening treatment, when Gospel truth was very effectively set forth. He aims high, and his procedure is quite within the lines of apostolical procedure who endeavours to get at the people by any means; and, as a variation from the common order of things, a lecture may become the means of attracting some, who, if they did not hear it, might not hear at all. The competent lecturer takes a great name of the past and uses it as an illustration which the uneducated can understand. He holds up no perfect model for indiscriminate admiration; the man he deals with had defects like other men, and shortcomings, as well as qualities, all of which teach very important lessons. It is so in the Bible; it is so in the great world of our every day life. What we need thoroughly to realize is that even classic models belonged to their own times, and not to ours. A man who wrote now after the style of Johnson's *Rambler* would have a very remote chance of getting his contributions accepted by any high-class magazine; and we are even afraid that another who preached sermons two hours and a half long in the involved style of some eminent Puritan divines, would soon have to seek followers elsewhere than in our modern matter-of-fact world. The better a man suits his own times the less likely is he to run parallel with the tastes of any other age.

All the characters included in the "Classic Preachers of the English Church" have an interest peculiarly their own; and perhaps this is more true of Donne, who leads the way, than of some of the others. Though he appears to have been the most popular preacher of the reign of James I., the poetical dean of St. Paul's was an enigma which neither the wits nor the divines of the eighteenth century cared to guess the meaning of; and while his fame has been partially revived, there are still but few who read him with appreciative enjoyment. The fact is Donne, in his works, comes before us in a two-fold character; his earlier writings, in point of moral teaching did him no credit, but though he did not take to the pulpit until after forty, he was a successful preacher because a sincere penitent, who threw his whole heart and soul into his work, could hardly be otherwise. It is true that when he examined the worm-eaten pages of the poet-preacher—looking at them through Broad Church spectacles—Dean Milman could discern nothing to account for Donne's popularity; but Izaak Walton, as a more trustworthy authority, gives us the key to the mystery. This Dean of Old St. Paul's was a good classical scholar; his acquaintance with the works of the Christian Fathers was very thorough, and as a natural orator he had the art of turning collected material into gold when he stood before the people. Had his qualifications ended here we could have discerned some reason for the citizens appreciation; but, in addition to all, there can be no doubt that Donne was intensely anxious to see fruit come of his labours; he desired, so far as lay in his power, to undo the evil effects of the

immoral license of his earlier days. In his own style Walton tells us that when the popular preacher came from the pulpit he was unable to rest until "he had chosen out a new text, and that night cast his sermon into a form, and his text into divisions, and the next day he took himself to consult the Fathers." That is hardly the manner of preparing a discourse in these days; but while reading we obtain a very welcome glimpse into the study of a hard-working Christian teacher of two centuries and a half ago.

Probably Barrow was one of the greatest logical and mathematical giants who ever stood in an English pulpit; and all he did was so ponderously complete, that people who could follow him must have wondered at the arguments a mighty man could array against opponents, while humble hearers must have missed even the children's bread they always have a right to expect from a popular instructor. "The most convinced of theologians, and the most earnest of moralists," as Mr. Wace calls him, Barrow was far from being one of the readiest of teachers, and the capacity to enlighten the common people is the most enviable talent a good man may long to possess.

Perhaps South, whom Dr. Lake styles "the rhetorician," is one of the most manifest examples of a good man being spoiled which our national history supplies. While, on the one hand, we cannot but admire his talents, on the other we naturally harbour contempt for the mean, low-minded buffoonery which inspired his repeated impudent libels on Cromwell and the Puritans, and which even led to his calling Milton "the blind adder." There is, however, compensation in all this; for having overshot his mark, South has now no apologists who attempt to condone the faults in his preaching and character. Carried away by violent partizanship, his gospel is the gospel of the cavaliers rather than that of the New Testament. "A master both of arrangement and analysis," as Dr. Lake tells us, and valued by Wesley for his "manly sense," South was despised by his contemporary Burnet as ill-natured and ungenerous, a verdict which posterity has long since confirmed.

Beveridge, who lived through the same times, was a very gentle creature when compared with a ferocious and selfish timeserver like South; and the Welsh bishop still enjoys the distinction of having quoted Scripture more copiously than any other preacher of his time, the greater part of his working life having been passed as rector of St. Peter's, Cornhill. Looking at him as Nonconformists, we find Beveridge an interesting character. He seems to reflect the times; and, as an honest opponent of Puritanism, he saw no flaw in Anglican Episcopacy. Reigning as a kind of oracle in his own day, he was not what we should now call strong-minded; and this may partly account for the quiet self-confident way in which he ostracises those who hazarded salvation by worshipping in a conventicle. This we can now afford to overlook as eccentricity, although such men are responsible for having infused into the Establishment a spirit of bitter exclusiveness which has prevented its getting hold of the people. So much comes of men being popish in practice while they are evangelical in spirit. He was too evangelical for those who, without reason, accused him of holding high Calvinistic views, just as he is too childishy credulous for us, when, with the assurance of one who thinks he has Scripture for every personal crotchet,

he compares Charles I. with Stephen the Martyr. The fact that such a man spoke to the public conscience, and wrought a good work for God in his day, only shows that in two centuries the country has made strides of progress too great to be realized by one effort of the mind. The Churchmen of this age are found condemning the extravagancies and indecencies of those who preceded them.

Tillotson is undoubtedly one of the most prominent characters in the phalanx of classical preachers, difficult as it may be for us in these days to understand the reasons of his great popularity in what is called the Augustan age. "The best preacher of his time," according to Burnet; he was "a second Cranmer" in the eyes of Neal; while Dryden read him as a model, and Addison considered his works as the best standard of English extant. Brought up in a Calvinistic home, Tillotson grew up to harbour prejudice against the school of his fathers, and his theology ran in lines about parallel with the teaching of the unknown author who wrote "The Whole Duty of Man." All who were acquainted with him give the Archbishop a very high character both as a Christian and a citizen; and even those who differ as widely from his teaching as Whitefield, who held that he knew no more about the Gospel than a Hottentot, must concede that the world is under lasting obligation to such a preacher and writer. He was at least strong enough to make a style for himself; and turning aside from the contemptible pedantry of one class which, earlier in the seventeenth century, had made sermons merely strings of Greek and Latin conceits, unintelligible to the congregation, he preached in language which the vulgar could understand.

Though we have no space to make more than passing references to Bishop Wilson, who, dressing like an old Manx man, governed the island diocese of Sodor and Man for nearly sixty years; to Butler, whose best legacy is his still popular "Analogy;" to Bull, "the primitive preacher;" to Horsley, renowned for his scholarship; to Jeremy Taylor, "the English Chrysostom;" to Sanderson, "the judicious," and Andrewes "the catholic preacher," all are men representative of their church, times, and country, about whom Nonconformists should know something; and thus the lectures we have referred to cannot fail to be read with advantage.

We have indeed so greatly enjoyed reading the very able volumes "Classic Preachers of the English Church," that we shall hardly rest contented until we see such good work supplemented by something about the princes whose lives and writings have adorned the denominations of Nonconformity. In Bunyan, Howe, Robert Hall, John Foster, and many others, we have minds of the first rank, and men whose leading characteristics are worthy of careful delineation. As all his admirers are aware, John Howe has already had more done for him than has fallen to the lot of any pædobaptist Puritan—Henry Rogers's edition of Howe, published by the Religious Tract Society, having superseded all other editions. Mr. Rogers not only wrote the great preacher's life in a classic style, but he made his works more intelligible than they had ever been before. If Churchmen have their classic preachers, so have we; and whether in the lecture-room, or through the printed page, our people would be the better for knowing more about them.

G. HOLDEN PIKE.

The Culture of Conscience.

It is unsafe, perhaps, to be very confident in judgments which penetrate the court of conscience, and in comparisons between the present and the past; but I have a strong impression that the claims of Christian duty are not considered by us as they ought to be, and as they were wont to be by many of the servants of Christ who have gone before us. The temperature of loyalty to Christ seems somewhat to have fallen since our fathers' days. Some hesitation may be felt in admitting this latter view, but there can be no difficulty in assenting to the former. Changes may have taken place in our standpoints or modes of perception, rather than in the objects upon which we look, and we may think that the changes are in the objects themselves, and so conclude that people are not so conscientious, so true to duty, as they used to be; whereas the area of our observation being different as to extent and circumstances, and the classes of persons with whom we are now familiar somewhat different, we may not be able to see and to judge correctly as to the conscientiousness of the Christian community at different times.

Whether the former days were better than these with respect to the recognition of the claims of duty is only a secondary consideration; yet it is a matter which we ought to consider, and one which should have weight in prompting us to the due regard of our own obligations. Of what use is our professed admiration of the fidelity of the noble men of the past if we be unwilling to imitate them in those sterling qualities which we profess to admire? The revised version of the New Testament is quite as pointed as the older in setting before us our duty in this respect where it says, "We desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." (Heb. vi. 11, 12.)

Are we reminded in our modern life, so enterprising, so boastful of its freedom, so determined in its purpose to advance, that we must not expect men to do their Christian work as people were accustomed to do it in olden times?

We protest against such suggestions. We know that the spirit of life can vivify the newer forms as truly as the older—that the water of life can flow in the new channels as surely as in the old. But is it so? Is it really a *stream of life* that is before us, and *does it flow*? or are we gazing on a tide of worldliness, or a stagnant pool of lukewarmness and death?

Note the following facts and ask their meaning:

(1.) The smallness of the number of cases of conscience that come before us for solution.

(2.) The tendency to resent reproofs for neglect of duty.

(3.) The difficulty in obtaining the application of discipline to those who are habitually negligent.

(4.) The leading considerations which oft seem to induce the promptest action amongst many of the members of our churches. How often the fire of party spirit seems to burn more ardently than the glow of fidelity and love to Christ!

The emphatic enquiry is not so much What is right? What is pleasing to God? What is the Christian's duty? but rather What is

popular? What is pleasing among men? What will excite or satisfy immediate desire for enjoyment?

Hence if recognized Christian institutions fail to give these desiderata to the extent wished, forthwith search is made in other circles—the longed-for pleasure or stimulus is looked for amid other scenes. Fact is abandoned for fiction, the realities of sober life are exchanged for grotesque flights of the imagination and the arts and fascinations of dramatic display. The honest face and tones of the average Christian teacher, faithful and intelligent though he be, have become uninteresting, so we have recourse to the mask of Momus, and the voice and jests of the harlequin, to interest us and keep us from feeling dull! Or, failing these, we hasten to some tragic chamber of horrors to thrill and “purify us with terror!”

Christian man! disciple of the holy and prayerful Christ, let me recall you into your Master's presence, that you may listen to His claims upon your conscience, and the considerations by which He enforces His commands.

The general drift of the teaching of Christ and of His apostles is, that Christian responsibility is

INDIVIDUAL AND PERSONAL.

Every man has a conscience whose action is to be directed and governed by the declared will of God in Christ, or by clear and verifiable deductions therefrom. Every man is under responsibility both to learn and do the will of God.

A newspaper scribe writes, “I claim the right to believe or disbelieve what I please.”* As between one man and another this may be conceded so long as a man will keep his belief to himself. But let a man publish his belief respecting other persons' beliefs and other persons' characters, and he will soon find various limitations to his assumed liberty pressing upon him. We are responsible to God for the right use of our powers of thought, of credence, and of moral judgment.

Our great need is a more enlightened and constant culture of the Christian conscience, a more thorough and persistent training of the moral sense, by a devout regard for the precepts and authority and example of Christ, and a diligent study of all His teaching. More time should be bestowed upon the Bible, and to meditation upon its truths. Spiritual light must have time to enter and make its impressions upon the tablet of the soul. Instead of the incessant demand for more excitement, more entertainment, more pleasure, let there be a cry for the breaking forth of more light from God's holy word, given to be “a lamp to our feet and a light to our path”—an intenser desire to perceive clearly what is right and scripturally lawful for us to do, and what the Supreme Authority demands—a craving not for gratification amid secular associations and pastimes, but for the due recognition of the divine claims—diligent attention to Christian duty, and fraternal association for the holiest purposes.

While bearing in mind the privileges we have of freedom of thought, we must never forget that, “for all these things God will bring us into judgment.” Our personal and individual responsibility to God should

* *Manchester Examiner*, May 31, page 36.

lead us humbly to ask, "Lord, what wilt thou have me to do?" Therefore the Christian's mode of procedure must be to heed the claims of duty first, and spiritual enjoyment afterwards. The drill, the march, and the battle, must precede the honours, the joy, and the repose. Hence he will secure fit opportunities of quietude and retirement, so as to attend to the examination of his own spirit, the culture of his conscience, and the nurture of the sacred affections of his own soul. When his spirit seems sluggish, and the tone of his feelings low, he will seek quickening influence from above—a holy fertilizing power which "shall make him to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." In thought, in trust, in reverential feeling, and in holy affection, he will strive to get near to God, and, like the ancient patriarch, will "wrestle" with intense earnestness to receive a blessing from above. Thus the babes in Christ will grow into stalwart men—men resolute and invincible on the field of conflict for the truth, and of battle for the right and good.

Such private culture of the conscience will effectually prepare for conscientious action in social and ecclesiastical life. The Christian minister, teacher, husband, citizen, or legislator, is first of all an individual Christian man. His conscience has been touched and roused by the truth and Spirit of God, and purified by the blood of Christ; and that purified and now tender conscience he will carry with him wherever he may go. Proofs of his having it will be seen in his social life, and in his ecclesiastical and other relationships—*e.g.*, it will be seen and felt.

IN THE PULPIT AND IN THE PASTORATE.

There will be conscientious care in leading the devotions of the people in worship, reverence in the reading of the inspired word, an endeavour to "prophecy according to the proportion of faith." Around the great central truth of Christ crucified there will be the due proportion of subjects theoretical and subjects practical, that so in public instruction doctrine and practice may duly and harmoniously blend. The conscientious preacher will prayerfully strive to get his own soul suffused with the spirit of the holy truth which he feels it to be his duty to proclaim; and will thus endeavour the more effectively to convey to those who listen an adequate impression of the doctrine or duty with which he deals. So in pastoral work he will endeavour to do what is right, both with regard to the erring and the afflicted of his flock. In his general intercourse with the people of his charge he will be careful to give such counsels as will harmonize with his own public teachings and the general precepts of the gospel of Christ.

It will also be traceable

IN THE PEW AND IN THE CHRISTIAN HOUSEHOLD.

There will be a desire to enjoy the advantages of fellowship in worship; to make advances in the knowledge of the will of God; to gain clearer conceptions of the divine purposes towards men, and of the returns which should be made for the beneficent tokens of the divine regard; to be well informed, both with respect to the things "most surely believed" and the duties to be faithfully performed; and to feel duly the weight of the various motives which prompt to ready obedience to all the divine commands.

Not soon will such a blessed soul be drawn away from the path of duty and of usefulness. The culture of his conscience and heart in connection with the advantages of the ministry of the word and the worship of the church will make him a steadfast man, faithful to God, loyal to Christ, and true to his brethren, so that you will always "know where to find him."

His face will be Christward and onward. From whatever quarter the popular breeze may blow his aspect of procedure will be in the direction of Jesus, the cross, and heaven. As the compass flower of Texas is said to open its petals towards the north, and to keep them pointing in that direction, true to the magnetic line, so your man of conscience, sensitive to the presence of truth, and of Christ, his rightful Redeemer King, keeps his face, his will, and his purpose towards truth and duty.

He exemplifies loyalty to Christ in his household, seeks that honest principle may flourish and be influential, and that love of right may nestle amid the domestic virtues, and be cherished amid the cordial preferences of all hearts, a fragrant perfume in the Christian home.

As a church member, too, he recognizes both his privileges and his obligations, and will pray and labour that the church may be enriched with grace and beautified with salvation. His wish for her peace and prosperity will be shown by the peacefulness which makes peace, and prayerful, persevering labours that allure prosperity. As a Sabbath school teacher he is reliable, punctual, never shirks his duty, nor leaves his class unprovided for, under the plea that he was "out late last night," or that he wants to hear some "popular man preach an eloquent sermon." On his appointed day you find him, or an efficient substitute, always in his place.

Is he a citizen and a voter, not the tempter's silver or gold, but his conscience, fixes the destiny of his vote, as the divine Scrutineer knows and will testify when the secrets of all hearts shall be revealed, and when He, the Judge, shall pronounce His word of commendation to those who have been true—"Well done good and faithful servant."

Is he a legislator, he bears his conscience with him to Parliament, and there seeks the enactment of righteous laws, and strives to break down the bulwarks of oppression and wrong. His patriotism is peaceful and considerate, rather than combative, boasting, and resentful. He surveys his country's interest side by side with the welfare of other lands, and rejoices in the amity of the nations as truly as in the prosperity and happiness of the different classes of the people at home. Whether joining in the work of legislation for England, Wales, Scotland, poor troubled and troublesome Ireland, or the "Greater Britain" beyond our own borders, he endeavours to work according to the Master's equitable, golden rule—"As ye would that others should do unto you, do ye even so unto them."

Then, in seeking for increased spiritual life, let us, above many other things, seek for a "revival of the culture of conscience." This gained, it will be seen and felt, in personal experience, in an enriched individual piety, in increased spiritual fervour, in greater Christian constancy, and enlarged benevolence; and it will pervade with its quickening and purifying presence the sanctuary and the church, the school and the home, and at length the nation and the world.

J. LAWTON.

The Catacombs of Rome and their Teachings.

THE Christian church is under infinite obligation to M. Roller for a magnificent work on the "History of Christian Art," for which he has delved into the Catacombs of Rome, and by the aid of the magnesium light, furnished illustrations for his theme, and made the stone records eloquent exponents of a faith which furnished support in life, and the fullest hope in death, to the thousands of early believers who await the fruition of that hope.

This industrious author was for some years attached to the French Embassy at Rome, and his profession and literary tastes impelled him to this grand mission. Unsavoury work it was most probably during the years consumed upon it; but the results are invaluable, and will be a worthy memorial of the author's industry and love of the early followers of the Lord.

We cannot pretend to lay before our readers, even what is worthy of being called, a connected summary of these two beautiful volumes, but we cull, somewhat at random, a few specimens from this collection of literary gems. We ought here to say that the work is in two vols., folio, and published by M. Grassart, of Paris, at 250 francs. We must pass over M. Roller's grand critique on the history of art in the first ages, to which quite half the work is devoted. In this he writes as a calm earnest Protestant, free from any legendary bias. It may be asked, says, *Le Signal*, in a critique upon this work, "how can these crypts, and catacombs, and tombstones, illustrate and throw light upon the history of religious beliefs in the early Christian church?" To such we reply, that witnesses more decisive it would be difficult to discover, because their designers had no such purpose in view, and their very antiquity renders them less liable to suspicion. Thus we behold these inscriptions graven on stone, the frescoes on the walls of the subterranean galleries, and the funereal monuments which cover the members of the primitive church, are so many enduring testimonies of the character of their sorrows, their trials, the secrets of their faith, their hopes, and their assurances of an immortality. While one could hardly venture so far as to assert that if existing evidences of Christianity were lost, the teachings of the catacombs would supply the lack, yet, in reading M. Roller's book, we scarcely miss a doctrine of any importance, but each in turn receives much light from these stone evidences. Of course in our approach to them we carry the base of belief, received from Holy Writ, to keep us from following an imagination, run wild, and by means of this visual medium, we receive, with more effect, the teaching they in their turn are destined to convey.

One lesson forces itself upon us, if we had not previously learnt it from sacred and secular history, that Christianity, in its origin, proceeded in a direct line from Judaism, and as a tiny bough shooting out of an aged trunk attracts to itself, little by little, the whole of the sap and power of the roots, becomes in its turn a great tree, while the worm-eaten heart of the old trunk crumbles subsequently in the dust. There is, between the tombs of the Jews and those of the early Christians of

the same period, a manifest agreement in design, consequently in evidence of origin. Indeed the very catacombs themselves, as a place of sepulture, was an Eastern or Jewish importation, and one with which every Bible reader is familiar. Interments above ground were, in the first place, most probably, too costly for both Jew and Christian in the early centuries; and in the second, by the subterranean method of burying they avoided the contumely and insult which the heathen, who literally swarmed around them, were ever ready to heap upon them. These catacombs are found mainly on the business side of the City—that particular quarter to which the commercial instinct of the Israelite attracted him. Their mode of sepulture did not surprise the authorities, nor did it appear to them as the least singular that the early Christians should adopt the same method.

The earliest tombs of the early Christians were, like those of the Jews of the same period, most simple, and they are only distinguished, the one from the other, by slight attempts at ornamentation, and by symbolic paintings, which was had in detestation by the orthodox Jew. Then, as to the sarcophagus, the very word, because of its etymology—*σάρξ*, flesh; and *φάγος*, eater of flesh—would ill become men who could say, *Non obiit, haud mortuus*, he is not dead. They say rather, by their simple mode of sepulture, *depositio dormitorium*—lay them down to sleep. A simple rectangular niche, the length of the body, hewn in the wall of the subterranean gallery, and closed by tiles, these were all the apparatus of the tombs. The name of the occupant was written on the tiles, with a stylus, sometimes in black, and at others in red. This simple design is all that marks the remains of the early Christians, in the times of the poverty of the church. These tombs testify both to the respect paid to human remains, and to the firmness of the belief of these early followers of the Master in His teaching as to the resurrection. Thus they gave to each his separate tomb; they did not pile them in the same grave, or bury them in a common pit, as in the large continental cemeteries now; nor did they burn the dead bodies of their friends, as did the heathen by whom they were surrounded. Another lesson gleaned from these tombs is the spirit of fraternity or brotherly attachment which existed among these early disciples. On this point M. Roller remarks, "They showed a principle then new to the world; that of the gathering the remains of a whole population in one cemetery, or, perhaps better, a common dormitory. Thus they placed together all those who had taken a common vow, and had had communion with the same Saviour, that together they might await the day of resurrection."

The language of symbols is truly the index language of beliefs in this world of tombs. The ancient believers availed themselves of their Master's method, which he brought from on high, in their use of figures, by which to keep alive the main points of their belief. The use of symbols, too, was doubtless in full accord with the customs of the times; and as it was necessary, in view of the resurrection, to close each tomb with a square tile, so it became necessary that the distinguishing idea of the departed believer should be thus set forth on it, to mark his resting-place. We here enumerate some of the more conspicuous among these symbols. First there is

THE GOOD SHEPHERD, bearing on his shoulders a wounded sheep, which he has found; an allusion, doubtless, to the Gospel parable.

THE FISH became very early a symbol for the person of Christ, and the early Christian pass-word of recognition. To understand why this word should have been so used, we have only to recall that the Greek word ἰχθῦς, *fish*, contains the initials of Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ—Jesus Christ, Son of God, Saviour.

THE ANCHOR, the symbol of hope, the idea of which is gathered from the Epistle to the Hebrews; and its use here exactly coincides with the original use of it in scripture, "which hope we have as an anchor of the soul, sure and stedfast, and which *entereth into that within the veil*." The anchor is represented as turned upwards. Here then, most correctly, is ideally portrayed the hope of the true Christian.

NOAH'S ARK, from which the patriarch is represented as issuing bearing in his hand the dove, which had borne to him the green twig, which, while of special import to Noah, becomes, in its turn, a symbol of the reconciliation with God of the fallen human race. Thus it says there shall be no more deluge, for God hath made peace with men.

MOSES STRIKING THE ROCK symbolizes the spiritual life which flows on for generation after generation without cessation.

THE RAISING OF LAZARUS, by which is set forth the promise of the resurrection of the thousands which lie in these catacombs.

✕ and ✙ THE MONOGRAMS OF CHRIST are frequently reproduced with variations in form.

Γ

THE GAMMA CROSS, so called from its similarity to the capital of the third letter in the Greek alphabet. It first appeared in the catacombs towards the end of the third century. This design is very dissimilar to the symbol of salvation, indeed it represents rather the old form of the gallows.

T

THE T CROSS, another form which is often found standing between the apocalyptic Alpha and Omega Α. Τ. Ω. By this was intended to set forth the eternity of Christ, thus distinctly recognizing His Godhead.



THE CROSS WITH EQUAL BARS, known amongst us as the Maltese Cross, but here placed inside of a circle, and with each end of the bar touching it, was another figure by which it was intended to recall an eternity of mercy, none of the lines having an end.

BREAD, in a round form, symbolized the import of John vi. 33, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world."

THE SUPPLIANT, a person in the attitude of prayer, bearing often a palm in one hand, and a crown in the other, indicates the victory which follows faith.

DOVES. Two of these are figured as advancing, one on either side, towards the monogram of Christ, referred to above. They are emblems of the souls passing from earth's turmoil to the Saviour.

+

THE LATIN CROSS, which does not appear on any tomb earlier than A.D. 407, and for the second time in A.D. 434, is nothing more, probably, than a transformation of the monogram of Christ.

PALM BRANCHES. This Eastern tree, at all times, is emblematical of victory. Here, too, it prefigures triumph, either at the end of tribulations, or by the defeat of Satan and Death. These palms are found on these stones in epochs of the church very various, and are thought by many to signify the martyrdom of the occupant of the particular tomb on which it is found. If a vase of blood takes the usual place of the vase of oil, perfume, or wine, by the side of these palms, then martyrdom may safely be inferred.

These relics of the golden age of faith, lodged as they are in the City of the Popes, are in themselves the condemnation of the Roman Church; and, as a French writer observes, "they are, at the same time, an abiding justification of the principles of Protestant churches."

W. L. LANG.

Nottingham.

NO. IV.—THE RELIGIOUS CENSUS.

It may be worth while in these papers to call attention to the spiritual state of our continually increasing population. The most recent and reliable data for this purpose are supplied by the statistics of accommodation and attendance at places of worship collected on the first Sunday in December last. Revelations at once gratifying and gloomy were made. It was found out that, tested by the criterion of attendance, Nottingham people are not quite as remiss as those of Newcastle for instance, and it is some comfort not to be the worst. It was made manifest here, as elsewhere, that the masses, *i.e.* the majority of the people, are practically outside the pale of all religious organizations, though presumably not beyond the reach of many helpful Christian influences. This is a fact of grave omen, and cannot be explained away. The church is not gaining upon the world. The soldiers of Christ are not "holding the forts" once gained. The theme of many an eloquent peroration—the triumph of the gospel—looks less and less likely to be realized. Both the enterprise and efficiency of British Christianity are impugned. The power of the church to evangelize the people is still a problem awaiting solution.

Now while we have not a *complete* record of attendance at public worship, statistics have been collected in towns large, middle sized, and small—manufacturing, commercial, and agricultural—seaport and inland—which give us a fair picture of the whole country. They all tell the same tale. Nowhere can the attendance be declared satisfactory, although it is better in the smaller towns than in the larger ones—better in the semi-rural towns than in the manufacturing ones—better in the suburbs than in the centres of towns—better in the self-sustained Nonconformist Chapels than in the State-endowed Established Churches. In 1851 the attendances at churches and chapels were about equal; but this kind of religious equality has been sensibly disturbed. The strength of the Establishment, such as it is, is in the rural parishes, from which we have but few figures. The strength of Nonconformity, such as it is, is in the towns, where the people most do congregate. The facts to hand plainly indicate that the religious proclivities of the

people incline them to regard with most favour the Free Church system, and that it is along the lines of voluntarism that "forward movements" may be made with most hope of success. Those who contribute to the erection of chapels may expect a better return for their money than those who subscribe for the building of churches and the endowment of "livings."

In Nottingham the Free Churches provide 46,194 sittings, and the Church of England provides 20,303, or 25,891 fewer. On the census Sunday out of a gross attendance of 65,165, count 23,981 to the credit of the Church of England, and 43,644 to other denominations, and there is a balance in favour of the Free Churches of 19,663; or, put in another way, while the Church of England provides 30 places of worship, other bodies provide 108.

In Newcastle the Church of England attendances were	6,441
" Nonconformist	" 16,093
In Liverpool the Church of England	" 22,610
" Nonconformist	" 40,966

But apart from the not uninteresting question of preference for church or chapel in those who do attend, there is the sad and solemn fact, attested by unimpeachable testimony from all sides, that, relative to the growth of population, fewer, far fewer, attend the public worship of God now than did so thirty years ago. Apart from all predilections, from the higher platform of patriotic piety, it would have been gratifying to have known that *any* party were casting out devils in the divine name. All true lovers of Christ, and of their kind, would rejoice unfeignedly in good done, howsoever and by whomsoever—by crosiered bishop or shrived priest, by zealous evangelist or washed thief—so long as it were done. That which should fill all godly hearts with an agony of grief is that, so far as the millions of our countrymen are concerned, no evangelizing agency is touching them, but they are living regardless of eternity—without God, and without hope in the world.

These statistics, gathered by the enterprize of the *Secular* press, has changed what was before a vague notion into a fixed conviction. Among the large towns, Liverpool stands lowest on the list. There the attendance was only 1 in 10; while in Newcastle it was 1 in 8; rising in Bristol to 1 in 4; and being a fraction better still in Nottingham—1 in $3\frac{1}{2}$. But bad is the best. After making the generous allowance of 42 per cent. for such as might be lawfully excused, it would have been possible, out of our population of 188,065, for 109,040 to have attended, whereas only 65,165 attendances were made. But even this number is subject to considerable deduction, owing to the fact that many were counted *twice* and even *thrice* over. When these allowances are made, it is calculated by the *Journal* that 43,444, and by the *Express* that 51,909 persons were present at one service; or to take the mean of these numbers, we may say 47,676 different adult persons attended a place of worship on the day in question, or considerably less than half of those who might have done. Looked at from another standpoint, accommodation is provided for 67,614, or little more than half of what would be needed if all who might reasonably be expected to attend at one time were to do so.

The facts brought to light by these figures have had the effect of stirring up all classes of Christians to make strenuous exertions to fill

up the empty spaces in existing sanctuaries, and to provide additional facilities in those districts where they are demanded by increasing populations. A conference, under the presidency of the Bishop of Lincoln, has resolved to raise £60,000 for the work of Church extension. The Methodist bodies are up and doing. The Congregationalists contemplate spending about £20,000 in chapel building. The Baptists, who occupy the foremost place among Dissenters, having 20 places of worship, and providing 11,774 sittings, are moving with their accustomed deliberation. Not having done any really aggressive work for a series of years, they are somewhat slow in moving. Still something will be done some day. Our church at Carrington has determined to arise and build. Our New Basford friends are about to erect commodious schools. The Tabernacle people, at the instigation of their pushing pastor, seem ready to attempt mission work at all points of the compass. And then, if I may make bold to write it, there is the Hyson Green project—the most important and plucky of all.

We've got the land, we've got the plans,
And we'll have the money, too.

But when? Well that depends upon our friends throughout the connexion, but more especially upon our Nottingham friends. No more promising field for genuine home missionary effort can be found. Timely help is urgently needed. With £2,000 in hand or promised we could begin to build. Other denominations are hurrying to help their small churches to take up the position demanded by the rapid development of the district. Shall ours, which has hitherto occupied a position second to none, lag behind in this holy rivalry? With scarcely any other work of extension in hand or in prospect, if there be any of the old General Baptist spirit left, such a question should be no sooner asked than settled. If only a small portion of the profits and incomes now being made by our people were consecrated to the erection of another commodious and comfortable chapel, we should have done something towards supplying the additional accommodation called for by the above-stated facts. Who of our 2,000 members in the Borough of Nottingham will share in this enterprize by sending a shilling? a sovereign? a £5, £10, or £50 note?

R. SILBY.

A Judicious Wife.

A JUDICIOUS wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs, unquestionably, to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no boarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.

JOHN RUSKIN.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. VII.—ANOTHER GREAT STRIDE ATTEMPTED.

It seems almost incredible that two hundred years ago the laws of England were more severe against Nonconformists than they now are against thieves and burglars, and young men of to-day may find it difficult to realize that only about fifty years since was the statute-book purged of one of the greatest injustices that ever assailed the rights of honest Englishmen. Just glance at the kind of legislation by which Church and State illustrated their united wisdom in the latter half of the seventeenth century. The Corporation Act was passed in 1661, to exclude all Nonconformists from holding office in any municipal body. In 1662 the infamous Act of Uniformity brought havoc and ruin upon such ministers as could not accept religious guidance from a profligate court and a not over-pious Parliament. This was followed, in 1663, by the Conventicle Act, which imposed heavy penalties upon any Nonconformist holding a meeting at which more than five persons should be present in addition to his own family. In 1665, came the Five Mile Act, prohibiting every Nonconformist minister from coming within five miles of any corporate town.

Remember that just then London was smitten by the Great Plague, which carried off 100,000 of its inhabitants. Church and State had deserted the doomed city in its awful extremity, but the Nonconformist came back from his exile to pray with the dying and comfort the mourner; yet, when the plague was abating, and before Church and State would venture to return to London, they passed their atrocious Five Mile Act to drive the Nonconformist from the city as if he were the plague in person.

In 1670 the Conventicle Act was widened and more penalties added to it, and more rewards offered to the vile informers who flourished under its shadow, as crawling life multiplies in dark crypts and vaults. Then, in 1673, the Test Act was agreed to, by which all Nonconformists were shut out from every civil, military, and naval employment under the British Crown.

It is easy to write, and easier to read, this brief record of repeated and dastardly attempts to stifle freedom of conscience by English laws, but it is not easy to feel all that it really means. Here was work for Liberalism! The first great triumph of the Liberal party was the famous Act of Toleration, passed under William III., 1689, by which the iniquitous Five Mile and Conventicle Acts were for ever swept away. But so hard was the battle, and so grudgingly was this slender measure of justice accorded, that it was found impossible to obtain the repeal of the Test and Corporation Acts. William III. was himself in favour of the fullest toleration, and was disappointed that such a half-and-half measure as the Act of Toleration was all that the British Parliament could be persuaded to do for Protestant Dissenters. But, while men like Sir Isaac Newton voted in the House of Commons for the restoration of our religious and natural rights, they were out-voted by the "Church in Danger" party, who virtually sat to represent the ignorance and bigotry of their day. That great Englishman, John Locke, might describe and argue the principles of religious equality in his First Letter on Toleration, but he could not convince the clerical bigot, or the Tory legislator, and

therefore the Test and Corporation Acts were not repealed when the Toleration Act was passed. But the Liberal party has in all after times endorsed the positions he laid down, and a man can scarcely be said to have a fair grasp of the political doctrine of religious equality who has not read and mastered Locke on Toleration.

Now let us see what a mud wall of opposition was for long years opposed to the attempted stride over the detestable Test Acts, of which one speaker in the House declared that "They contained as much intrinsic iniquity as any Act whatever." On March 16th, 1689, the kingly King William III. went down to the Lord's and Commons, and earnestly advised that the Test and Corporation Acts be abolished, and all Protestants be admitted to the public service of their country. The only effect of this wise counsel was to fill all the Tory Churchmen with rage, and, in spite of their King, and the protest of some of the greatest minds then living, they blotted the history of their country by heartily insisting upon the retention of injustice. We may note this as a specimen of Tory loyalty. In 1718, King George I., in a speech to Parliament, intimated that the time had come to remove the disabilities of Dissenters; and meetings were held all over the country, by Nonconformists, to demand the repeal of the obnoxious Acts: but the Tories followed the counsels of the Bishop of London, who said that, "In wise governments, all offices and places of trust are in the hands of those of the National Church." George I. understood constitutional government to mean equal liberty for all, and no distinction whatever between Churchmen and Dissenters; but he was met by more Tory loyalty, and history was blotted again as before. In 1736 another effort was made to abolish these laws of injury and oppression, but the bill to repeal was lost by 251 to 123, and the Tories rejoiced again over another hideous historical blot. The Prime Minister of the day, Sir Robert Walpole, commended the services and public spirit of Dissenters, and had nothing to say against the bill except that it was ill-timed. But when, after the decision of the Commons, the Dissenting deputies waited on him to remind him of his promises, of their services to the House of Hanover and to his government, and to ask him when would be the right time to redress their wrongs in this matter, he said, "If you require a specific answer I give it you in a word—Never!" In spite of this, however, they did not lie down and die, but in 1739 gave the Tories a chance to make another great blot, which they did by 188 to 89 votes. The subject was then allowed to sleep for half a century—not that Nonconformists were asleep, but that it took them all that time to educate English statesmen so as to render the attempt a little more hopeful. During this long period the Nonconformists were occupied, at great expense, in defending their civil and religious rights. They resisted the unjust taxation of their chapels; the ignorant and intolerant endeavours of Justices to suppress their places of worship; the numerous demands for clergy fees, charged for services that had never been rendered. They protected the rights of Dissenters in their own charity schools and their own trust deeds. There was many a law-suit forced upon them if they were not to lose the little ground they had gained by the now old Toleration Act: but their vigilance was a power that interposed an effectual check to the inroads of intolerance, and they fought, not for themselves alone, but for the rights and liberties of every man who bore the English name.

E. HALL JACKSON.

The Jews of Russia :

THEIR POLITICAL, SOCIAL, AND RELIGIOUS POSITION.

THE recent outrages on the Jews of Russia have aroused the spirit of Englishmen, who have always sided, and, it is to be hoped, will continue to side, with the oppressed. This noble spirit is the more praiseworthy from the fact that the object of their generosity is, almost, if not entirely, unknown to them, except by name. I propose to give here a short outline of the position, political, social, and religious, of the Jews under the sway of the Czar—not from a Russian point of view, which is prejudiced; nor from a Jewish point of view, which must necessarily be partial. I shall simply speak of facts as I know them, and treat them with the strictest impartiality, without fear of being contradicted by either party concerned: and I hope some good may come to those who still take an interest in the race once the chosen nation of God, the nation whom He selected to be our first masters in true religion, and from the midst of whom our Lord came into this world to teach us the way of salvation.

I speak of the Jews of Russia; for there is a decided and great difference between the English and Russian Jew. The typical Israelite, as he was before his emancipation in England, has entirely disappeared, swallowed up by the immense progress in liberty England has made in these last fifty years. The Parliament, the bar, etc., no longer close their doors against him. The proud nobility do not evade his society; nay, they do not even shrink from forming with him family ties; and the middle classes no longer despise him for his wealth. The gap of difference between him and the Anglo-Saxon has narrowed with astounding rapidity within the last half century, and is not as wide as that between a Churchman and a Dissenter. In other countries on the continent the Jew is placed on an equal footing with all the other citizens, and the word "*Jew*" is no longer used as a symbol of everything mean and despicable.

But the Germany of to-day seems to grudge the Jew the liberty she has granted him. Still there can be no doubt as to the final issue of the agitation started by the Protestant minister, Dr. Stoecker. It stands upon insecure foundations, and will soon sink into oblivion. The only country that seems to be prone as ever to treat the Jew as a "*necessary evil*," is Russia. The arguments for keeping him distinct and isolated from the rest of the imperial subjects differ only thus far from the arguments used in England fifty years ago against his emancipation—that here, they were used for preserving the then existing *status quo*; and there, they are being used against the now existing *status quo* of the Jews. Now the *status quo* of the Jews of Russia cannot be very easily defined. Before the ascension to the throne of the late Emperor they were not allowed to settle in Russia proper, but were confined to the southern provinces, to Poland, and the provinces adjacent to Prussia and Austria. From these districts no Jew could move without special permission from the Government, to any other part of the Empire. For example, no Jew has ever been allowed to stay in St. Petersburg or in Moscow longer than three days, no matter of what importance his busi-

ness. He would be met at the gate of the town, conducted to a special inn, and looked after till the time had expired for him to leave the city. There was no possibility for him to evade these regulations. I know only of one instance where a Jew contrived to live in St. Petersburg for a considerable time without being recognized as such. He was a native of Mitaw (Province of Courland). He succeeded in getting a passport where the word "Jew" was omitted, which enabled him to pass for a German. But he was eventually detected through the death of a child of his, whom his religious convictions would not allow to be buried in a Christian cemetery.

Since the death of Nicholas I., the father of the late Czar, things have changed. A spirit of toleration at once set in. A certain class of Jews was now permitted to settle in the prohibited districts and towns. But only that class which comprised the industrial Jews—such as shoemakers, tailors, etc. Their children were admitted into the public schools, hitherto closed against them. The result was that the large towns were at once inundated by them. Every one had some profession or other—so at least was stated in their credentials issued by the local authorities. There are, at the present moment, 20,000 Jews in Moscow, 15,000 of whom are supposed to be of some profession or other, and to derive their livelihood from them. But it is a fact that very few follow their alleged professions. The majority find means to make a lucrative income by some other channels which, in the eyes of the law, are certainly illegal. The authorities are quite aware of it; but bribery, in the shape of periodical presents, keep them quiet, and the Jews, meanwhile, lose no time. The remaining 5,000 are those who have special privileges to live without being disturbed. They are merchants of the first guild,* and their representatives—and there are many representatives only by name, doctors, solicitors, and others. It must be acknowledged that the thirst for higher education is very great among the Jews of every station of life. Every family does its utmost to have its children educated, so that the progress they have made during the last twenty-five years is really astonishing, every school of note having not less than twenty per cent. of Jewish students, notwithstanding the population is only two per cent. in proportion to the whole. Special laws have been enacted to admit the Jew to all the degrees of scholarship; and with an unprecedented avidity the Jews, males and females alike, have availed themselves of these opportunities. Hence Jewish students are close friends with their orthodox fellow-students, and by them are introduced into their families.

Whence, then, comes the Russian animosity towards the Jews, and to what class of Jews is it directed? The Anti-Jewish feelings, which have led to such deplorable results, are evidently directed against a class which is decidedly in the majority, and has, by bitter experience, learnt how much they are still despised and hated by the Russian populace. Whether it is their fault or not, whether their demerits are really such as to warrant the fury of the lower orders of Russia against them, and the Government to direct its absolutism to their disadvantage, we will enquire in our next.

H. OSSIPOFF-WOLFSON.

* Merchants in Russia pay special duties for the privilege of trade and commerce, and are divided into three Guilds. •

That Bazaar !

I HAVE had many questions to answer in the course of a brief life; questions easy and questions difficult, questions at College and at University, questions on Greek and English, theology and physics, but I never had a "poser" of "higher power," speaking mathematically, than one forwarded to me by one of our earnest friends concerning "that Bazaar !"

We are beginning to feel sure that we shall have a grand supply of material. "Work" is started and advancing north and south, east and west. Water-colour pictures are promised in one direction, and veritable Cheshire Cheese in another. Beautiful China ware will reach us from the Potteries, and stores of native products from busy Birmingham and wealthy Walsall. Charming and attractive lace will speak for thriving Nottingham; and Leicester will prove that "there's nothing like leather." And—but I must stop, and say briefly, the Bazaar will be *thoroughly* denominational and universally representative. The ladies are at work as with the heart of one "woman," and that a great Home Missionary heart;—and therefore success is assured.

But the question! Well, the question? What is it? Will it be believed? A lady wishes me to say,—not how the goods are to be got to Derby; nor how they are to be arranged; nor in what way the Bazaar will be conducted; nor what will be done with the money;—but "how the people are to get their purses filled with the money necessary to make the purchases?" for it is not only necessary, says this far-seeing friend, to have goods to sell, but also *customers to buy*.

That is certainly a grave problem.. But I remember that we meet at DERBY, whither the tribes go up; all the tribes, from Yorkshire and Middlesex, Lincolnshire and Surrey, as well as from Nottingham and Leicester, and the many villages their large shires contain. *All* the "Generals" will be there some part of the week, and therefore we may take heart; for there are vast stores of wealth amongst the "Generals" if we can only move the strong hands of love to disburse them.

And I remember, too, that this is A WOMAN'S HOME Missionary movement. The General Baptist Women are to the fore. The men! well, they are necessary, after a fashion, and in a certain degree, and we welcome them; but where does woman fail when she makes up her heart to win!

And sure I am this movement has the cordial sympathy and warm love of our sisters throughout the denomination. They see that the Home Mission is the one weak part in our organic machinery, and has been for many years; that it still lags behind everything else, notwithstanding its pace has quickened a little in these later years: and that it has not yet had the enthusiastic support that our College, Foreign Missions, and Magazine, have won. They see clearly, and feel acutely, that the advance of our HOME MISSIONARY WORK is essential to the expansion of our contributing power to work that trains the Minister and supports the Missionary; and therefore they are eager to make some *real* sacrifice, where necessary, to signalize this year of WOMAN'S WORK FOR GENERAL BAPTIST MISSIONS.

When I remember this I shrink from giving suggestions about "filling purses." I think what would have become of "my purse," and

indeed of myself, had purse and self depended upon me. Tell a woman, with a heart aflame for a grand object how to collect, how to put by, week by week and day by day, how to deny herself, how to work! I dare not do it! The miserable inferiority of the masculine sex would be painfully evident! No, I comfort myself that this effort of the sisterhood of "Generals" could not be in safer hands.

Martin Luther said to his wife, in his earnest way, "When the money fails, dear Katie, we must give the *silver tankards*!" That heroic benevolence is amongst us. Indeed I know some who are already exercising their thoughts as to the way in which they may have the largest sum possible to spare to aid this good work. Why! what is not woman's wit equal to! How she can economize! Marvellous, beyond all speech, to me, is woman in saving and giving, working and spending, where she loves! "Katie," no doubt, delights in the "silver tankards" that adorn the table and minister to a wholesome taste, but she is even more eager than Luther to sell her "silver" to help languishing enterprises at home, and to work for the heathen abroad. It is Woman's work; and I am sure that the Christ of Martha and Mary will crown it with His blessing.

Somebody asks—what is the Bazaar for?

Briefly the answer is, to raise at least £1,000 for our Home Mission Funds.

More at length, it is to aid in carrying on the following five really good works for our Saviour and Master.

(1.) We are assisting weak and struggling churches, which it is very desirable to maintain;

(2.) Aiding churches in positive peril;

(3.) Introducing the Gospel into new and populous localities;

(4.) Stimulating and inspiring enthusiasm for the spiritual welfare of our countrymen; and

(5.) Creating new contributing and supporting centres to our organized work at home and abroad.

President M. B. Anderson, of Rochester, recently said: "I regard the cause of Home Missions as the most important one on the hands of the Baptists of America, and I am prepared to *give* and to *do* more for it than for any other. I am ready to take this position publicly." And I am sure our friends will be ready to say the same for General Baptists in England, and therefore they will take care to "fill their purses" with the results of their self-sacrifice against the anticipated days of the ASSOCIATION BAZAAR, June 19—23. JOHN CLIFFORD.

N.B.—Goods or money, etc., may be sent to our Treasurer, T. H. HARRISON, Esq., 18, Wardwick, Derby.

I am not aware that any of the leading authorities of physical science are opposed to what they believe to be Christianity; and the lives of the best authorities of science have always been of a purity which Christianity could not but approve.—*Benjamin Peirce*.

No man truly prays against sin who does not pray against temptation. No man truly hates sin who does not hate temptation when known as temptation. To guard against temptation is the supreme wisdom; and Christ put that wisdom into the prayer He framed for His people.—*Christian Index*.

Carlyle, Rev. T. Mathews, and Dr. Johnson.

THIS paper, from the vitalising pages of the *Christian Leader*, has a *triple* interest to us. It characteristically recalls a dearly beloved friend and father in our ministry, at the same time that it gives us a glimpse of the real goodness of *Sartor Resartus* towards one who was rendered specially interesting to him by her relations to the mighty Dr. Samuel Johnson.

"In a few weeks, it seems, we are to be favoured with the first instalment of Mr. Froude's biography of Thomas Carlyle; and, if the work is properly performed, it ought to correct the grievously false impression that was made upon many minds by the ill-timed publication of the 'Reminiscences.' Any faithful portrait of the philosopher will tend especially to confirm the estimate of his character which Leigh Hunt so happily expressed when he spoke of 'Carlyle's paramount humanity.' There were few men of his generation prepared to go so far out of their way to help others as the old, tender-hearted 'cynic' of Cheyne Row; in this respect his practice rebuked the high religious profession of many who considered themselves authorised to sit as assessors upon his character and life, but who were strangers to his spirit of self-sacrifice. About 1855 the late Rev. T. Mathews, of Boston, Lincolnshire, discovered two poor old women, sisters, in distressed circumstances, one of whom was a god-daughter of Dr. Samuel Johnson. He communicated the interesting fact to his friend, Mr. Erskine, of Linlathen, with whom he had formed an intimacy at Hamburgh, upwards of thirty years before; and Erskine at once mentioned the matter to his friend Carlyle, who immediately said that the Prime Minister would feel that the bestowment of a small pension upon the poor old lady, at least to the extent of keeping her, and also the sister, from want, would be recognised by the whole country as a right use of power. Nor did he rest content with expressing this opinion; for he went down with the General Baptist minister of Boston to Deptford to see the old ladies and certain curious relics which confirmed their story. Being satisfied therewith he then hastened straightway to the Bishop of Oxford, who was the almoner of some Royal bounty, and got their names put down for £10 annually. From a letter of Mr. Mathews, written at the time, we learn that Carlyle had a hope of something further; but we are not able to say whether this was realized. However, the peep we get into the business is pleasant, and profoundly interesting on several accounts. For one thing, it lets us see how energetic the old essayist at Chelsea could be when a case of real need came to his knowledge. That running down to Deptford with the parson from the Fen Country, and listening to the old-world talk, and looking at the faded relics of the decayed gentlewomen, and then hastening to get Wilberforce to bestow a little pension on the poor bodies, is very characteristic. We believe that if all the stories of the same sort relating to Carlyle could be told in print—which they never will be—many kind-hearted people who have been beguiled into thinking and speaking harshly of him since the appearance of the 'Reminiscences' would be extremely sorry for the injustice they have done to a great man, who, for genuine kindness of heart, was infinitely superior to most of the people who have ventured to sit in judgment upon him."

W. HOWIE WYLIE.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER IV.—OLIVER'S FIRST TRIAL.

AN observer, aware of the true relations between Oliver Raymond and those about him, might with confidence have prophesied that sooner or later there would be a contest, and one in which the lad could hardly be expected to conquer. As time went on the sneers and veiled insults to which he was subjected—and that despite that he tried his very best to be civil and kind, and to give no just reason for the dislike he was inspiring—became more and more pronounced, and everything gave evidence that only an occasion was required when either Oliver must visibly loosen his grasp upon those ideas which his former life had taught him to cling to, or submit to treatment far worse, perhaps, than half-playful gibes and partly-hidden opposition.

And quite safe such a prophecy would have been; for at the end of about six weeks after Mrs. Raymond's burial an incident occurred that was really the beginning of grave things. His cousin Sam was employed as porter, with occasional promotion to the post of assistant, especially when the master had to go out, by a grocer in the High Street, Mr. Bradford, whose business, being small, required no more to conduct it than himself, his wife (who happened just now to be ill), a young man, and an errand-boy. The last named official being discharged, Sam spoke for his cousin, and with success, so that now the two found themselves working together at the same place. It was here that the incident referred to occurred, before Oliver had been in his new place a fortnight.

One day, when Mr. Bradford was out and the shop in Sam's charge, and when Oliver had just brought up from the store-room some pots of preserve, and Sam was behind the counter weighing up sugar and whistling the last music-hall melody, there came into the shop a young fellow whom Oliver knew as a close chum of his cousin's. This youth, whose name was Fred Stokes, Oliver strongly disliked, not only because he had treated Pop cruelly when he had visited Sam at home on one occasion, but also because he had about him a "hang-dog" look that plainly proclaimed him vagabond.

"Well, Sam," said Stokes, looking sharply about him, but not seeing Oliver, who was up in a corner stowing away the preserves, "Old dodger out?—all right?"

"Hush!" returned Sam, mysteriously, casting a sidelong look in the direction of Oliver, which the latter did not fail to notice. "I say, Oliver!" he went on, calling—whereat Oliver came forward—"Mrs. Johnson's got two bottles o' port on order—you'd better get 'em up now and take 'em round. What do you want?" he continued to Stokes, "Some tea?"

"Yes—o' the usual best quality," quickly returned the other; and Oliver, as he went to the store-room for the wine, thought he laughed very strangely.

Being habitually quick about his work, Oliver was not long upon his errand, so that when he returned to the shop Stokes was just leaving it, and Sam saying hurriedly, "If you ain't soon away the guv'nor 'll see you. Go on." Whereupon, with two boxes under his arm, Stokes sped away, whistling gaily.

Sam's features underwent a change as his little cousin came in. But for some minutes he went on weighing his sugar and whistling carelessly. At last, however, he called Oliver to him, and then said, as he pushed some prunes into his hand,

"Eat them, Oliver—and *mind*, don't you ever say a word about anybody coming to see me—I mean about Fred. See? The guv'nor wouldn't like it. Now get on with them curran's—they're wanted for the winder."

Without making any reply, Oliver went to his work, while Sam continued his whistling, and some five or ten minutes passed so, two or three customers coming into the shop during the time.

But somehow all did not seem right in our little friend's mind. He began to think as he worked at his currants. These prunes—why did he not like to eat them? Stokes—what did *he* do there? What did Sam mean?

It does not, if we are naturally clear-headed, require thirty or fifty years of experience to give our eyes the faculty to see—or at least our minds the power to suspect—when any trickery may be going on before us. The understanding which has known but ten summers can detect it quite as quickly, if it cannot put it so clearly into words, as one that has known five times that number. This was true in Oliver's case now; and his ten minutes of thought resulted in his going up to his cousin, when the shop was empty, and saying, as he put the prunes down on the counter,

"I don't want *them*, Sam."

"Why don't you want 'em? Ain't they good?"

"You've no right to give them to me," returned Oliver, looking at the other timidly—for he was, to tell the truth, a little afraid of Sam, so much older and bigger than himself.

Sam laughed. "You're too religious, Oliver," he said. "Get rid o' your silly notions, do. You do yerself more 'arm than you think, I can tell you. 'Spouse," he added, with a half sneer, "you think it's dreadful wicked to take a few plums, when there's plenty for you if you like to have 'em? It's so very *naughty*, ain't it?"

Oliver did not answer. He scarcely knew whether he was right or wrong, and it was terribly hard to be laughed at.

"Look 'ere, Oliver," Sam continued persuasively, "don't be silly. Your mother was a good woman, I dessay, but she taught you a lot o' nonsense. It don't do to be too *good* in this world, I can tell you, and you'll find it out soon enough. Take them prunes up, now, there's a good fellow. You won't do much harm if you don't do nothing worse than that."

Oliver hesitated. Would it be so very wrong, after all, to take them? Did not Sam eat as much as he liked? Mr. Bradford had certainly forbidden him to do so, Oliver knew—but—but—Sam would be cross if he continued to refuse—and—and—it was not much—

"Go on, Oliver," Sam went on urgingly, "put 'em in your pocket,"—but this he did himself, without waiting for Oliver to do it; "and mind," he continued, when he had done, "whatever you do, never tell about Fred coming 'ere. If you do—" The rest of the sentence was supplied by a look which Oliver understood only too well. "Other boys has been turned away 'cause they didn't do as I told 'em. See if you and me can't git on nicely together. I don't want to be bad friends with you, but I can't 'elp being so if you act foolish; an' your religious ways ain't pleasant, at all."

Still Oliver hesitated, standing there with his eyes cast down. How could he boldly resist his cousin's persuasiveness?—harder to meet and stand against, indeed, than threats themselves. He shrank against making an open enemy of Sam, not only because he had power to inflict all sorts of pains and penalties, the worse for being vague, but also from a natural dislike for contention, and from an undefined idea that to be the first cause of any kind of quarrel was in itself a sin. And yet—these prunes that had been pushed into his pocket! What right had they there? Why, if they *had* a right there, did he feel his face burn and his heart throb excitedly? And then, his mother's last words—how they seemed to ring in his ears!—"Promise me you will be true to Jesus Christ."

No—he would not have them.

"It's wrong, Sam," he said, putting his hand into his pocket to take out the prunes, "and I won't take them. Mr. Bradford—"

"You're a little fool, let me tell yer!" interrupted Sam impatiently, and looking at Oliver in a way that seemed to crush all his objections by filling him with renewed fear. "What do you think Mr. Bradford would say to you having a few plums? 'Spouse you think he'd lock you up, eh? Ah!" he sneered, "I always thought you was a coward; now I know you are."

Oliver's cheeks flushed scarlet, and he took his hand out of his pocket—leaving the prunes there, however. Few lads of real courage and spirit can endure the terrible charge of cowardice; fewer still can distinguish between the moral and physical forms of that taint. Oliver was not able to make that distinction, and could not brave that charge, wherefore he suffered himself to fall into the trap. Sam saw his chance, and was proceeding to press home his

advantage with further arguments, when his eye caught the figure of his master in the street, advancing towards the shop.

"Here's the gun'nor—quick! git on with them curran's."

Thus did Oliver fall at his first temptation.

It was not a serious fall, truly. But it was a downward step, and, little as it was, it was a step out of the straight road of Right, and on to the downward path that leads to perdition. He had suffered the voice of conscience to be out-argued by his fears, and that is all that is done, in the beginning, by him who at last comes to suffer the worst of dooms.

But as he ran—trembling, and feeling as guilty as a murderer—to his work, his jacket pocket caught against the corner of a box, the prunes fell in a shower on the floor, and Mr. Bradford, entering the shop at the moment, stopped and looked first at them and then at him from whose pocket they had fallen.

Inside the Churches.

Two or three additional reports of the annual gatherings of churches have come to hand. Our friends at LINCOLN have toiled bravely and self-sacrificing in that large and rapidly-growing city. It is a Cathedral city, and as a rule Cathedral cities are not favourable to Free Church life; but our friends are holding on their way. The pastor, Rev. E. Compton, presided at the annual meeting, Feb. 15, and the secretaries of the various organizations presented their reports of the work done in the past twelve months. The treasurer's report showed a balance in hand of £6 4s. 10d., after meeting the expenses for the year. The total amount raised for all purposes for the year was £212 18s. 7d. We regret to state that the ill health of the pastor has constrained his medical adviser to counsel his resignation of the pastorate. A prolonged rest is required to recruit enfeebled health; therefore Mr. Compton felt constrained to tender his resignation as pastor of the church, with a view to its taking effect early in June. May the health of our brother be thoroughly re-established, and this ancient church be led by the Good Shepherd in the choice of his successor.

Shrove Tuesday is in danger of becoming a General Baptist SAINT day, so eager are our friends to turn it to account for annual meetings. The church at CLAYTON welcomed a large gathering of friends "to a substantial (and that means *something* in Yorkshire) knife and fork tea," which yielded the sum of £20 3s., all the provisions having been given by members of the church and congregation. Not less than 430 were present. The pastor, Rev. W. Hambly, presided. The report was set to the keynote of gladness, for the church had received a clear increase of 69 for the year. Its members are now 202. Besides sustaining all their work, £102 have been raised for the removal of the debt. Addresses were given by Revs. March Timson, Parkinson, Greenwood, Robinson, and Sidney Barker; and the choirs of both chapel and school rendered warmly-appreciated aid in a joyous and helpful gathering.

The church at PRAED STREET, WESTBOURNE PARK, and BOSWORTH ROAD, LONDON, has issued its report. It is sufficiently bulky, and contains forty-eight pages, almost wholly devoted to accounts of work done in 1881. The membership was 1,023 on the last day of 1881, *i.e.* exclusive of a list labelled "irregular," and on which all members dwelling in districts where there is no church, or sailing on the sea, or travelling on the Continent, etc., are registered. 1,023 represented the actual working strength ready for the field as the New Year dawned. The following is a financial summary of receipts for the year:—

	£	s.	d.		£	s.	d.
Chapels' Fund	1888	5	4	Domestic Mission	163	8	0
Praed Street Organ Fund	241	7	1	Temperance Work	45	12	9
W. P. C. Building Fund	439	13	3	Bands of Hope	35	6	1
Bosworth Road Chapel	66	14	0	Foreign Missions	183	5	4
Church Poor Fund	129	0	1	Home Missions	39	13	4
Schools—Praed Street, Hall Park, Westbourne Park, Bosworth Road, and Stephen Street	308	4	7	Chilwell College	81	2	0
Young Women's Association	24	17	6	London Baptist Association	17	5	0
Praed Street Young Men's Meetings	36	3	4	General Baptist Building Fund	80	0	0
Westbourne Park Institute	277	14	8	London Hospitals	34	5	11
Dorcas Society	22	2	8				
				Total (exclusive of gifts to Haven)	£8,514	0	11
				Green Chapel Building Fund			

JOHN CLIFFORD.

Did John Smyth Baptize Himself?

Our readers will remember that some time ago we printed some quotations from the records of the church at Crowle, in Lincolnshire, purporting to report the beginnings of Baptist history in England. Those citations reached the United States, and greatly disturbed some of our Congregational friends—notably the Rev. Dr. Dexter, who is one of the most painstaking and energetic of the authorities on Congregational history. Dr. Dexter has investigated these citations, and also the *copy* made by our friend, the Rev. Jabez Stutterd; and his verdict is that the originals were an extremely clumsy forgery made since 1856. In his dispassionate and even-tempered English they are labelled “unmitigated rubbish”—the most despicably fraudulent endeavour to pollute the sources of history” that stains “the annals of English literature”—“positively ludicrous for the stupendousness of their stupidity”—“a howling wilderness of lies.” It is scarcely necessary to add that a gentleman of such quiet speech, and grand historical calm, acquits our brother, Mr. Stutterd, of “all complicity with such an attempt, and all suspicion of it.” He, in his “comparatively uncultured simplicity,” has been imposed upon, and Dr. Dexter consoles himself that out of the fulness of his own superlatively cultured mind and omniscient acquaintance with the past he has closed the entrance for ever to one “howling wilderness of lies.”

Does some reader ask, And pray what is the portentous question which rouses to such gigantic and overwhelming proportions the boiling sea of Dr. Dexter's fiery indignation? Nothing less vital to the interests of the universe in general, and to General Baptists in particular, than whether John Smyth baptized himself or was baptized by another!

No doubt it is very shocking, but we really cannot feel much interest in this central ecclesiastical question. For John Smyth we have a profound reverence and a glowing admiration, and have given reasons sufficient for affectionate esteem;† but whether he carried the doctrine of “individualism” so far as to baptize *himself*, and was such a daring and wholesale antagonist of “apostolical succession” as not to have received baptism at the hands of a *properly* baptized and ecclesiastically ordained person; or whether he was duly and canonically immersed and admitted into the church by the authority of a truly baptized man, that same administrator himself having a certificate that he was truly baptized; and so on up to John the Baptist (who perhaps baptized himself, and so was a “Se-Baptist”)—all this does not seem to our poor wits so important as keeping “one's temper” and reasoning dispassionately.

Even so acute a critic as Dr. Dexter admits that the first writer on the subject of Smyth's baptism published nothing till Smyth had been in his grave seventy-eight years; and his own book furnishes abundant evidence, if it were wanted, (1) of the fearful facility and energetic dexterity with which those Christian controversialists flung “hard names” and intemperate charges at one another, and (2) of the unspeakable ignominy, even in the eyes of a Separatist, of setting up an Anabaptist church as a *true* church, and the consequent temptation to disparage an opponent by charging him with acts thought to be opprobrious. The days of King James were days of “light,” but certainly not of “sweetness”; and it is as certainly unhistorical to press the allegations made against the Anabaptists as it would be to treat Mr. Carvell Williams and Henry Richards as “spoliators,” “robbers of churches,” &c., because those mild designations are judged seemly on the lips of defenders of the State Church. There is no doubt that Mr. Smyth was denounced as a Se-Baptist; but we may be sure his opponents would do all they could to fasten upon him some contumelious nickname, and render him odious in the eyes of those whom he might even yet influence, and therefore it is unworthy of the historical spirit to treat that accusation as evidence.

But the principal point is this, and it is one with which Dr. Dexter does not deal. The question of that age was—“How can we establish the true, the

* “The True Story of John Smyth, the Se-Baptist.” By H. M. Dexter. Lee & Sheppard, Boston, U.S.

† “English Baptists: who they are, and what they have done,” p. 16.

divine church?" The Separatists thought they had it. Smyth's great offence—this is apparent from citations given in this book—was, that he attempted to go beyond them, and so set up a true and divine church in independance of them, and on the basis of baptism. John Robinson charges "Mr. Smyth, M. Heliusse, and the rest" with "having utterly dissolved and disclaimed their former church state and ministry," and "coming together to erect a new church by baptism."

In that phrase you have the key to the position. It was not so much the "baptism" as it was the "erection of a *new church* by baptism" that aroused the bitter antipathy of the Separatists. And if the interpretation of the language of Robinson, Clyfton, Jessop, and Gerrits is ruled, as it ought to be, by that fact, then it will at least follow that a verdict of "not proven" must be given on the question as to whether Smyth did baptize himself.

But those "Crowle Records" contain another tantalizing element. Dr. Dexter has maintained, and does maintain, that dipping was a new mode of baptism introduced into England about 1641. A chapter in this book is devoted to this question—a chapter which is vitiated by two faults. First, it ignores the evidence for the existence of Baptist churches at such places as Hillecliffe and Eyethorne, Faversham and Bocking; and secondly it assumes that means were in existence by which such churches might report their existence, if they desired. Indeed, we offer to prove, on precisely the same lines that Dr. Dexter adopts in this chapter, that there was no such thing as organized Christianity in the first century of the so-called Christian era.

In the *third* chapter of this book Dr. Dexter handles the "Crowle Records," and makes out, to his own satisfaction, that they are a collection of blunders. This is done by the simple process of assuming that all other records are faultless, and may be used in checking and expounding the astounding falsehoods of the Crowle church book, by exposing inconsistencies of date and of statement, improbabilities, etc., etc. But we meet all that with two or three statements. First, we have the assurance of a skilled antiquarian who saw the "originals" that the documents belonged to the age of Queen Elizabeth and of James the First.* Secondly, What could be the *motive* of the forger? What end could he gain by it? Why should he commit an act of such unrelieved stupidity? Thirdly, violent collisions and contradictions in the statements of eye-witnesses are common even in these days—as witness the newspaper accounts of Dr. Lamson's attitude and bearing on hearing the verdict of guilty and the sentence of death. Fourthly, Dr. Dexter "doth protest too much" to be accepted as an unbiased judge, although we may accord to him special praise as an able advocate of the side he has chosen, and a veritable "Maccabeus" in the thoroughness with which he "hammers" his opponents.

For ourselves, we must confess that we are neither convinced that John Smyth baptized himself, nor that the "Crowle Records" are false; although we are deeply grateful to Dr. Dexter both for his vigorous criticisms and his admirable collections towards a bibliography of the first two centuries of the Baptist controversy in England.

JOHN CLIFFORD.

Whether Boston cares, or Harvard, to know what the natural conditions of the soul's peace with the nature of things are, I do not know; but, for one, I feel very sure of going hence, and that I wish to go hence in peace; and that I cannot go hence in peace unless I love, not only a fragment, but the whole list, of the divine attributes.—*Joseph Cook*.

"The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by."—*Carlyle*, xiv. 241.

Rise, for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight have gone.

A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern To-day.

—*Adelaide Proctor*.

* "English Baptists," appendix, p. x.

Scraps.

I. OUR BELOVED QUEEN has escaped the dangerous attempt made upon her life by a poor and suffering lunatic. The Nation is thankful and glad, and renews its hearty assurances of loyalty and love. We are grateful to God for the preservation of the Monarch who for nearly half a century has been so closely identified with the manifold vicissitudes of our national life; and say, with a deepened fervour, "Long live the Queen!" And the wretched man! May God have pity upon him, and bring him swiftly to a better mind!

II. THE REV. GILES HESTER, of Berkhamstead, has again, we deeply lament to say, fallen a victim to the disease with which he has been battling so long: and so fierce is the attack this time that his medical advisers have been obliged to take special precautions for his safety. The latest news is a little brighter: but Mr. Hester's resignation of the pastorate has been tendered, and his ministerial relationship with the church at Berkhamstead may terminate in June. The sympathy of the church, and of many of the residents in Berkhamstead, has been nobly manifested to our afflicted brother and his family in their distress; and I am sure his brethren in the ministry, and the members of the denomination at large, will bear our dear friend on their heart in prayer, and will be ready to show, in any way they can, their warm appreciation of his beautiful character, fine powers, and glowing Christian service.

III. THE AFGHAN WAR is now said by *authority* to have cost the prodigious sum of £21,611,000. We hope there is nothing more to be added to these appalling figures; but the estimates have shown such an irrepressible tendency to increase that we are afraid to trust them. This is only one of the Salisbury-Beaconsfield legacies to the country! And this is only a sample of the iniquitous Toryism some people wish to see re-enthroned!

IV. PUBLIC ABUSE OF PUBLIC MEN.—We should be the very last to advocate, or tolerate, any attempt to impose needless restrictions on liberty of speech. It is well that the discussion of political questions should be absolutely free. Much of the immunity we enjoy in this country from disturbance of the public peace arising out of differences of political opinion is, doubtless, directly due to the liberty with which all classes of speakers

and writers are blest. It cannot, however, be forgotten that abuse is not argument. Very much of the foul and most insulting things which have been publicly said about Mr. Gladstone of late pass all the bounds of decency. It was indecent to utter them, and it is barely decent to allow them to be said. In common with the majority of our fellow subjects, we are ashamed that any *Primo Minister* should be so maltreated, even in words, by the people of the United Kingdom, to whichever of the three subdivisions they may belong; but there are distinctly medical grounds on which we feel called upon to take serious exception to the tolerance of threats which, whether they have any intentional meaning or are mere idle words, cannot fail to prepare the way to deeds. It is a scientific fact that every thought, and in a still greater degree every spoken or written word, creates a physicomental base for action corresponding to the sentiment conceived or expressed. No man or woman can contemplate or purpose "massacre" without being more or less likely to commit the offence threatened. It is mischievous even to talk such things; and a propaganda of personal animosity, illustrated by specific threats, is not to be viewed with complacency. The ghostly counsellors of those who indulge in this most vicious mode of propagating political opinion, and fomenting the agitation which—sometimes—leads to reform, would be acting in a manner befitting their cloth and mission if they were to advise a certain measure of restraint. Priests, who profess to have some knowledge of what they are pleased to call "the workings of the human heart," should know that he who thinks evil does evil, and the way to destroy wickedness is to nip it in the bud.—*The Lancet*.

V. THE DRINK BILL FOR 1881.—Mr. William Hoyle sends to the *Times* an estimate gathered from the Excise returns of the expenditure upon intoxicating liquors during the year 1881. The quantity of beer consumed in 1881 was 970,788,564 gallons, the value of which, at 1s. 6d. a gallon, is £72,809,142, against £67,881,673 in 1880. The consumption of British wines and spirits was 28,730,719 gallons, which, at 20s. a gallon, amounts to £28,730,719, against £28,457,486. In foreign spirits the figures are 8,295,265 gallons at 24s., amounting to £9,954,318, against £10,173,014 in 1880. For wine

the figures are 15,644,757 gallons, at 18s., amounting to £14,080,281, against £14,267,102 in 1880; while the consumption of British wines is estimated at 15,000,000 gallons, amounting, at 2s. per gallon, to £1,500,000, the same sum as in 1880. The total for 1881 is £127,074,460, against £122,279,275, an increase of £4,795,185. The consumption of beer shows an increase of 7·3 per cent., and British spirits 0·96 per cent., while foreign spirits show a decrease of 2·1 per cent., and wine 1·3 per cent. Taking the percentage of the total, it gives an aggregate increase of 3·9 per cent. With regard to the consumption of beer, however, Mr. Hoyle finds, by the avowal of the brewing interest itself, that the old computation of its liabilities to the Excise for the malt it used was delusive. Malt was taxed as if a quantity produced fifty-five barrels which in truth produced sixty, and accordingly the real increase in the drink bill is only 0·8 instead of 3·9 per cent.

VI. A THING TO CRY OVER.—Dr. John Hall stood on a boat in New York harbour. Not far off was a well-dressed but tipsy young man. Beside the Doctor was a plainly-dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbour's eyes such a sad pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Mr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the Doctor hoped that he had comfort in the children, he said, "One, the second, is; she is a good child. The oldest is not steady, I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio—where, I am told, no liquor can be had—to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers' sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home-love of men, of women, of little children, of hope, of peace, of immortal souls."

VII. THE WORLD MAY NOT END AFTER ALL.—Mr. Proctor, the astronomer, has lately admitted that this planet may last fifteen millions of years; and now Dr. C. W. Siemens, in a paper just read before the Royal Society, maintains the theory that the heat and energy of the sun only proceed therefrom on a journey,

and after doing their appointed work here find their way back to the solar home from which they started. What will the "prophets" say to this?

VIII. GEORGE ELIOT, in a recently published letter, says, "I am not in any sense one of the 'good haters'; on the contrary, my weaknesses all vergo toward an excessive tolerance, and a tendency to melt off the outlines of things." In this she is typical of the age. Excessive tolerance of error and practical wrong, until the full truth is not spoken, nor an energetic protest against iniquities in high places uttered, is one of the more perilous tendencies of our life. We are so afraid of being labelled "bigot" that we refuse to utter our mind, and we have such a horror of intolerance that we allow evil to prey upon us night and day. Hence the apathy of the public conscience on the ravages of alcoholism, the horrors of war, the accursed C. D. Acts, and the devastations of Ritualism! The burglar is in the house, and we are so afraid of being regarded as harsh that we invite him to breakfast.

IX. "THEATRICAL MOUTHING" is the expressive designation given by the *Pall Mall Gazette* to the following account of the attack upon the life of our beloved Queen. It is as true a specimen of the *D. T.*'s screaming eloquence as we remember to have seen. It is loaded with errors, vicious in taste, and most immoral in tone. We cite it as an illustration of *how not to do it*. The *Daily Telegraph* remarks: "The risk was terrible; the bullet of the assassin passed probably in close proximity to the Queen. It may have been—humanly speaking—merely a tremor of the cowardly arm, a pulse of the false and cruel blood, which caused the shot to diverge, fired as it was so closely, and thus perhaps saved the invaluable life for which countless English children of the good Victoria would gladly give their own. As for the odious offender, whose deed, as inexplicable as it is atrocious, has thus astonished and horrified the community, it is not to be wondered at that the throng of bystanders and the Eton boys would, if they could, have torn him to pieces. He deserved such a death if it had been inflicted, and would have suffered it with far less general pity than the fox receives who is flung to the hounds."

X. INFANT BAPTISM ON THE WANE IN ENGLAND.—Dr. Dykes is reported to have said, at a meeting of the London Presbytery, that he was "afraid with Presbyterian ministers the ordinance of baptism was regarded as a venerable

formality rather than as an act to which God was one of the parties;" and manifold suggestions were volunteered to revive a decaying faith, and reanimate a practice that in England and America alike is falling into desuetude, smitten by the advancing intelligence and keen Bible study of our days.

XI. JUST A WORD FOR MOTHER.—A little boy who had committed a fault was punished, and then sent to his room to ask forgiveness of God. His offence was, that he had got into a passion. Anxious to hear what his prayer would be, his mother followed him to the door of his room, where she heard him in lisping accents asking the Lord to make him a better boy, so that he would never be angry again; and then, with child-like simplicity, he added, "And, Lord, make ma's temper botter, too."

XII. A SOUND DOCTRINE OF ELECTION.—That old negro waiter whom a certain Governor Vance met with in a hotel in Philadelphia was a good theologian. The Governor had known him "down south," and, having made a few pleasant remarks, began to twit him about religious matters, on which the negro spoke with some

fervour. "Well, now, Joe," said the Governor, "do you really believe in this election by God that you speak of?" "Deed, I do, Massa Vance," said the negro seriously, with a shake of the head. "Well, do you think I am elected to be saved?" "Scasely know, Massa Vance; but I nebber heerd of any one being 'lected what wasn't a candiderate."

XIII. THE PENTATEUCH.—A thoughtful reader asks "how the evidence for the supernatural events recorded in the Pentateuch is affected by the late date" assigned to some portions of the Five Books of Moses by Prof. Robertson Smith. Readers of Prof. Smith's book will recollect that what he maintains is a late *editing* of the books, not a late composition of each particular part of those books, and this does not in any way affect the evidence; any more than, *e.g.*, the admitted use of the different documents in the book of Genesis by Moses affects the evidence of the deluge.

XIV. "THE PREACHERS OF WILD WALES" by Mr. A. H. Moore, answers to questions of correspondents, etc., etc., are, we regret to say, crowded out this month, but will appear in the May issue.

Reviews.

IS LIFE WORTH LIVING? An Eightfold Answer. Third Edition. By John Clifford, M.A., LL.B. *Marlborough & Co.* Price 1s. 6d.

"FOR popular, and at the same time thoroughly wholesome effect, nothing could surpass this telling little volume. It is the best answer we have seen to Mr. Mallock's question. Mr. Clifford is sensitively alive to the wants of this restless age; and he brings to the performance of his task all the qualities, intellectual and spiritual, that are essential to its effective performance. Our cultivated young men and women will be attracted by the literary charm of his discourses, and the mature Christian reader by the evidence they afford of a rich experimental acquaintance with the doctrines of the Gospel. There is a manly breadth and a robustness of tone, too, in the work that cannot fail to win for it the goodwill of the working classes. Mr. Clifford does not arrive at his affirmative answer to the question put in his title by blinking any of the painful facts of life; and this will make his argument all the

more likely to prevail with the doubter. We rejoice to see that the work has already, in a very short period, reached a third edition."—*Christian Leader*, Jan. 12, 1882.

THE STATISTICS OF ATTENDANCE AT PUBLIC WORSHIP, 1881-2. By Andrew Means. *Hodder & Stoughton.* Price 1/-.

THIS tabulation of the religious statistics collected by the industry of our newspapers, will be very useful. A large sheet gives at a glance a view of the whole of the returns, and seven other tables show the differences in attendance in thickly and thinly populated districts—the relative strength of the Church of England to all other churches—the relation of worshippers to sittings provided, and to the number of the population—the contrast between 1851 and 1881-2—the average size of buildings and of congregations. As those figures will, for some time, be the basis of wise and unwise observation, of warrantable and unwarrantable inferences, of gloomy forebodings and of projected schemes, it is necessary

to have them at hand in a portable form. Mr. Means has, therefore, rendered valuable service by producing this compilation.

THE WORK OF THE CHURCH AMONGST THE YOUNG. By S. D. Rickards.

DR. DURGIN, of Hillsdale College, writes :—"While all are ready to admit that the period from five to fifteen offers the most hopeful field for pastoral work, it is passing strange that so few are qualified to cultivate it with success. I fear that the temptation to prepare and preach philosophical sermons, scientific sermons, or rhetorical sermons, to tickle learned ears, has blinded us to the importance of the Saviour's injunction, 'Feed my lambs.'

"Your thoughtful and suggestive paper upon this subject cannot fail to do good to every pastor and Christian worker who reads it. Let this pamphlet be scattered broadcast, that it may preach to the preachers, and stir them to their responsibilities."

May be had at 6s. per hundred, of Wilkins & Ellis, Derby, and Winks & Son, Leicester.

BIBLE MIS-READINGS; OR, THE BOOK DIVINE AND HUMAN? *Stock.*

No theme is more fertile than that which engages the author of this book; and no work is more urgently demanded than that of delivering the ordinary Christian mind from the injurious influence of current misconceptions of Scripture. These expositions vary in worth and reliability; and some of them only remove one mis-reading by giving another; but the majority of the expositions will be found of great and real value to the student of the Bible. We wish the book much success in its war with the traditional errors that still show a surprising vitality.

THE BETHEL FLAG; OR SERMONS TO SEAMEN. By Robert Philip, D.D. *George Philip & Son, 32, Fleet Street.* Price 3s.

It is scarcely necessary to commend a volume which has done such good service as Dr. Philip's Sermons to Seamen. Dr. Philip led the way in preaching the glad tidings of the gospel to the men in the ports and harbours of Great Britain; and his simple language, homely illustrations, forcible appeals, and apposite teaching, have rarely if ever been surpassed by any of his successors. This is a new edition, and is exactly suited for distribution amongst sailors, for sailor's libraries, and for reading in sailor's services.

THE BOOK OF JOSHUA. By G. C. M. Douglas, D.D. *Edinburgh: T. & T. Clark.* Price 1s. 6d.

THE work of Principal Douglas, in this series of Handbooks for Bible Classes, ranks high for scholarship, painstaking conscientiousness, and exegetical ability. Not long since we commended his book on the Judges. This is its companion in worth, in mastery of the history, and in exposition and analysis of the text. Dr. Douglas is thoroughly conservative in his critical spirit, and though fully aware of the "drift" of the scholarship of the age, stoutly maintains the "old ways" of regarding Hebrew literature. His work is perfectly fitted for Bible Classes.

MR. TENNYSON'S DESPAIR. A lecture on its Religious Significance. By Thomas Walker. *Stock.* Price 6d.

A FINE analysis of this sad poem is followed by a most able exposition and defence of the motive of the poet; the motive being to "force the hand" of the religious teachers of the day to declare against the dogma of the everlasting misery of the wicked, and on behalf of the final triumph of Divine Love and Righteousness. Mr. Walker's work is characterized by true sympathies, a lofty tone, and a convincing earnestness. The pamphlet is a valuable contribution to the Tennyson literature.

ENTERING INTO THE KINGDOM OF GOD. By Henry Solly. *Stock.*

THIS is a discourse delivered before the annual meeting of the G. B. Assembly, June 7th, 1881, and published at their request; and consists of a clear exposition and defence of Baptism as a decisive act of submission and self-consecration, and a warning against the errors from all sources that emasculate the Christian life, sap the energy, and mar the beauty, of the Christian church.

REMARKABLE RELIGIOUS ANECDOTES. Edited by Richard Pike. *Hamilton, Adams, & Co.*

THIS cheap and brief collection of religious anecdotes will not only prove interesting to the reader who cares for facts, but also useful for the teacher and preacher who wishes to illustrate principles in facts. A few of them are from familiar sources, but the majority have the charm of freshness, and the force of appositeness.

Church Register.

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

CONFERENCES.

The **CHESHIRE CONFERENCE** will meet at Tarporley on Tuesday, April 4. Morning service at eleven o'clock, when a subject for discussion will be introduced by Rev. Z. T. Downen, or, in case of failure, Rev. Sim Hirst. Afternoon session at 2.30 for business and discussion.

ROBERT P. COOK, Secretary.

The Spring Meeting of the **WARWICKSHIRE CONFERENCE** will be held at Stafford Street Chapel, Walsall, on Easter Tuesday. **LL. HOWARD PARSONS, Sec.**

The **MIDLAND CONFERENCE** met at Hucknall Torkard, Feb. 28th. The Rev. W. R. Stevenson, M.A., Chairman for the year presided. The Rev. J. Hubbard, Barlestone, preached from Matt. xi. 3.

The Reports of Churches stated that 522 had been baptized during the year, 40 restored to fellowship, and 143 candidates. The Secretary also presented the following statistical report:—

"According to 'The Year Book, 1881,' there are in this Conference 88 churches, 11,076 members, 44 stated ministers, 179 local preachers, 2,261 Sunday-school teachers, and 19,571 scholars. There are three Local Preachers' Associations—Leicester, Nottingham, and Derby. 38 churches subscribed for the HOME MISSION £188 3s. 11d.; 38 gave to the COLLEGE £410 3s. 7d.; and 62 to the FOREIGN MISSION £1,593 7s. 7d. 50 churches do not subscribe to the Home Mission or the College; 26 churches do not subscribe to the Foreign Mission.

Rev. J. R. Godfrey, having been nominated by the College Committee, was appointed by the Conference as its agent to solicit subscriptions for, and to stimulate interest in the College.

The Committee appointed to prepare recommendations for the purpose of establishing a closer union of the **LOCAL PREACHERS' ASSOCIATIONS** with the Conference, gave their report and it was received. The Secretary was also requested to forward the proposals contained therein to the Secretaries of the said Associations, that the local preachers might deliberate thereupon, and report to the next Conference.

Rev. R. F. Griffiths was appointed to preach at the next Conference, to be held at Barrow-on-Soar on Whit-Wednesday, May 31. The Revs. R. Silby and W. Evans were requested to prepare papers to be read at the afternoon session on "Modern Methods of Popular Evangelization."

The Rev. T. Goadby, B.A., delivered a lecture in the evening on his last visit to America. **J. SALISBURY, Secretary.**

CHURCHES.

GRANTHAM.—The anniversary services March 12 and 13. Preacher, A. T. Prout, of Chilwell College. Good congregations. Usual tea meeting on the Monday, followed by a public meeting. Chairman, W. Roe, Esq., of Nottingham. Addresses by Messrs. A. T. Prout, Parker, Watkinson, and Gibson, church secretary. These have been very successful services, and the hearts of the friends much cheered.

ILKESTON, South Street.—According to the advice of our Arbitration Board a **NEW CHURCH** was formed in South Street, Ilkeston, consisting of fifty-two members, on Lord's-day, Feb. 26, by the Rev. T. Yates.

LONDON, Bethnal Green Road.—A grand Organ Recital was given, Feb. 25, by Mr. Fountain Meen, and included selections from the works of the great masters. Madame Ada Paterson was the vocalist, and both were highly appreciated. On Saturday, March 11th, a monster Temperance Demonstration was held, presided over by the pastor. The Hackney Band of Hope Union Choir gave an excellent selection of music. Mr. William Ball, of the U. K. B. H. U., delivered a stirring lecture on "The Band of Hope, its History and Influence."

LONG EATON.—Special services were held, Feb. 22. J. Clifford preached. Proceeds, £12.

LOUGHBOROUGH, Wood Gate.—HOME MISSION Anniversary. Preacher Rev. J. J. Fitch. Collections, £10 1s. 6d.

SCHOOLS.

DERBY, Watson Street.—**NEW SCHOOL FOR INFANTS.**—Memorial stones of a new school for infants were laid March 4, in the presence of a numerous gathering of the inhabitants. The chapel was built in 1870. In 1878 the building was enlarged; and now it has been found necessary, for the accommodation of the children in attendance at the schools, to still further extend the buildings; but a vacant space still remains at the junction of Clover Street and Watson Street, which it is intended to appropriate for the erection of a larger chapel. The new school will accommodate 200 children, and is estimated to cost about £150, towards which about £100 have already been promised.

Mr. Owen, of Parker Street, is the builder. The memorial stones are six in number. The first was laid by Mr. G. Slack, the oldest member of the church; the second was laid by Miss M. A. Hatfield, in memory of the late Mrs. Slack; the third, by Mr. S. Chambers, superintendent, on behalf of the teachers and scholars; the fourth, by Mr. J. Hatfield, of Derby, on behalf of the infant class; the fifth by Mr. Isaac Hill; and the last by Mr. J. Thorley, on behalf of the Band of Hope.

SHEFFIELD, Cemetery Road.—On Monday, Feb. 27th, the teachers welcomed upwards of 250 of the parents of the scholars to tea. After tea a public meeting was held, the Rev. J. Maden (pastor) presiding. The Revs. Dr. Watts, A. E. Greening of Leeds, Mr. D. T. Ingham, and other friends, delivered addresses.

MINISTERIAL.

CANTRELL, REV. W. E.—On Monday, Feb. 20th, the recognition services in connection with the settlement of the Rev. E. W. Cantrell at Lombard Street Chapel, Birmingham, took place. At 3.30 a very good congregation assembled to listen to a sermon from J. Clifford, after which about 200 friends took tea in the school-rooms. At seven o'clock the chair was taken by the Rev. J. Jenkyn Brown, President elect of the Baptist Union, who extended a very cordial welcome to Mr. Cantrell on behalf of his ministerial brethren. Mr. Isaac Wright, one of the deacons, explained the circumstances of Mr. Cantrell's invitation; and Mr. Cantrell gave the reasons which led him to accept the invitation, and also the weightier reasons for the dedication of his life to the work of the ministry. Earnest testimony was borne to Mr. Cantrell's work at Longford by the Rev. R. Killip (Wesleyan), Coventry. Prayer was offered by the Rev. J. M. McKerrow, B.A., and addresses were delivered by the Revs. Thos. Goadby, B.A., and John Clifford. Other ministers of the town were present, some of whom took part in the service.

[We were surprised and delighted with the "outlook" at Birmingham. The attendances astonished us. The spirit of hope and enthusiasm abounds, and our brother starts his work at Birmingham cheered by the happiest auguries of success.—EDITOR.]

PARKER, REV. J. R., having received a cordial and unanimous invitation from Salem Church, Longford, will retire from Castle Donington and Sawley, April 9th. Mr. Parker's removal is a cause of universal regret.

BAPTISMS.

CHESHAM.—Six, by D. McCallum.
DENHOLME.—Five, by J. Taylor.
GREAT GRIMSDY.—Six, by W. Orton.
LEEDS, North Street.—Two, by W. Stone.
LEICESTER, Archdeacon Lane.—Feb. 1, two; March 1, three, by W. Bishop.
LEICESTER, Carley Street.—Two, by J. C. Forth.
LONDON, Bethnal Green Road.—Seven, by W. Harvey Smith.
LONDON, Praed Street, etc.—Three.
LOUGHBORO', Baxter St.—Four, by C. Savage.
LOUTH, Eastgate.—One, by C. Payne.
MOUNTSERRIEL.—Eight, by J. Collinson.
STALYBRIDGE.—Two, by C. Rushby.

MARRIAGES.

FOX-BANISTER.—Feb. 28, at the Baptist Chapel, Battle, by the Rev. J. S. Bellman, Charles John, second son of Mr. R. Fox, Heather Hall Farm, Ashby-de-la-Zouch, to Clara, only daughter of Mr. W. Banister, Battle, Sussex.

OBITUARIES.

BENNETT.—Died, at the house of her brother, Mr. Councillor Charles Bennett, Mapperley, Nottingham, Eliza Bennett, aged fifty-three, for eight years a member of the General Baptist Church at Carrington.

HOLDEN, MRS., of Sawley, and daughter of the late Mr. Jonathan Keetley, of Derby, departed this life, Nov. 24th, 1881, aged thirty-seven years. She was baptized and received into church fellowship at Sawley, May 5, 1861. Being naturally of a weakly constitution she was frequently indisposed; but when able to attend she enjoyed and appreciated the services of God's house, and her voice has many times been heard at the meetings for prayer. She had a presentiment that her last illness would terminate fatally, but was not afraid to die. She could say, "Absent from the body, present with the Lord," and so, quietly and peacefully, fell into the arms of Jesus.

JARROM, REV. W.—Feb. 28th, at Coningsby, Lincolnshire, the Rev. William Jarrom, aged sixty-seven, late of Kegworth and Barton Fabis, Leicestershire; only a few days after his retirement from the pastorate of the Coningsby church.

STENSON, MRS. THOS., died at Sawley, March the 11th, 1882, in the seventy-third year of her age, after a short but painful affliction, borne with much Christian fortitude and resignation to the Divine will. Our deceased sister had been a devoted member of the G. B. church for many years, and was universally respected by all who knew her. Her life and conduct were irreproachable, and she was an amiable pattern of Christian humility. Her end was peaceful and happy—"for so He giveth His beloved sleep."

STEVENSON, MR. WM., died at Beeston, near Nottingham, Jan. 28, 1882, aged sixty-four. Our departed friend had the great advantage of a pious parentage. In very early life he became truly serious, and joined the church at Leake and Wymeswold. His course through life was marked by strict integrity, coupled with an eminent Christian spirit and behaviour. His attachment to the house of God, and all its ordinances, was very strong. He served the church at Wymeswold faithfully as a deacon for some years. He very affectionately and devotedly discharged the obligations of domestic and social life. His end was eminently peaceful. He was buried at Wymeswold, by his pastor, Rev. W. Morris.

THE
MISSIONARY OBSERVER.

APRIL, 1882.

“The Imperial Gazetteer of India,”

BY W. W. HUNTER, C.L.E., L.L.D.

THIS is an exceedingly valuable work, and will be indispensable to all who wish to have a competent knowledge of India. No other work contains the same amount of information on India as these nine vols.; and as the information is derived for the most part from official sources, it may in the general be relied on. The execution of the work reflects great credit on the learning, research, and ability of the distinguished author; but the reader will do well to remember that Dr. Hunter, as a Government servant, could only state in reference to the different districts what was approved by the officers responsible for the administration of justice in those districts; and while he has undoubtedly a right to expect that “the truth, and nothing but the truth,” should be recorded, he is likely to be disappointed if he suppose that “the *whole* truth” will be stated. The article on the word “India,” in vol. IV., extending from p. 129 to p. 644, is a very elaborate one, and will well repay perusal; but some of its statements are open to grave exception. For instance, on page 464 he says, “No charge has recently pressed harder upon the Indian exchequer than that of famine relief;” he should have added, with the exception of the Afghan war. He goes on to say, “Apart from loss by reduced revenue the two famines of 1874 and 1877–78 have caused a direct expenditure on charitable and relief works amounting in the aggregate to nearly fifteen millions.” But as the expenditure on the iniquitous Afghan war was over twenty millions, it is obvious that the author’s statement required an important qualification, and that without such qualification it is very misleading. Besides, it is well that the world should know that war is much more costly than famine—that it is much more expensive to destroy men’s lives than to save them.

Dr. Hunter’s estimate of idolatry is widely different from ours, and, we may add, from that which is taught in the word of God, and has been confirmed by the records of every idolatrous nation for thousands of years. Philosophers are often struck by the elegance and beauty of the ancient systems of idolatry, and write about the gods as if they

were to them—what they are to their votaries—"delectable things;"* but the hateful deformities, unclean practices, and nameless evils inseparable from idol worship are kept in the background. Our author deals as mildly and gently as he can with the foul deformities of Juggernath's worship, but he is constrained to admit that "abuses are inevitable in a religion of this sort." This, however, is not stating the thing as it is. The licentious rites described as "abuses" are an essential part of the worship, and prostitutes have always been a part of Juggernath's establishment. Those who remember the controversies of half a century ago on the pilgrim tax will not require to be told that for many long years these bad women were, sad to say, paid by the British Government.

Dr. Hunter again refers, though in language somewhat different from that used in his history of Orissa, to the self-immolations at the shrine of Juggernath. "The piety of missionaries" was then assigned as one cause of the greatly exaggerated estimate formed in England of these self-immolations; and we at once challenged the accuracy of the statement, confident that, as far as the missionaries in Orissa were concerned, it was altogether without foundation. He now speaks of "the Christian calumnies against Juggernath." If he refers to the reckless way in which writers like Southey, Thackeray, and Charlotte Bronte have written of the numbers sacrificed under the wheels of the car, he is quite right; but if he refers to missionary statements, we must again ask for proof. At the same time the friends of the Orissa Mission should know that the Doctor's statements abundantly corroborate all that the missionaries have said and written on the awful waste of human life occasioned by the Juggernath pilgrimage. He estimates "the net slaughter at ten thousand per annum." Let thoughtful men ponder this affecting statement.

The statistics of the "Gazetteer" are those of the census of 1871; but for this the author cannot be blamed, as the Government required that the work should be completed before the statistics of last year's census were available.

The way in which Indian names are spelt will be found to be a very serious drawback to the value of the "Gazetteer." Abundant evidence of this might be furnished, but it is hardly necessary. We have been reading every week for two or three years past in the *Times* and other papers about Cabul and Candahar, but in the "Gazetteer" these important places are spelt Kabul and Kandahar; yet it may be safely said that where one person reads the "Gazetteer," more than twenty will read the papers. Some of the names of our Indian towns and cities are spelt so differently from the ordinary mode that they will be scarcely recognized by common readers. Eight or nine years ago, in a critique on his "History of Orissa," we entered our protest—a sober and earnest one too—against the mode of spelling adopted, and pointed out that the only sound and enlightened principle to act upon was to adhere to established usage. We objected to his spelling our capital city Cuttack, because for more than half a century it had been spelt Outtack. We are, therefore, glad to see that in the "Gazetteer" he has returned to the old paths, and writes *Cuttack*; but the way of spelling some of our Oriya names will greatly perplex and confuse those who have only a

* Isaiah xliv. 9.

moderate knowledge of the Province. Not many of our readers will recognize in Ohhagan Gobra the Choga with which they have long been familiar in our Reports. It should be known that several years ago the Government of India fixed the mode in which postal towns should be spelt, and published it in the Postal Guide; but from this decision the deviations in the "Gazetteer" are many and great. We give the spelling of the following places often mentioned in our letters and reports as given in the Postal Guide. Berhampore,* Balasore,† Jellasore,‡ Russelconda,§ Aska, Cuttack, Jajpur, Khurda,|| Pooree,¶ Piplee,** and Sambalpur. The last word has been altered during the past few years; Government officers formerly spelt it Sumbulpore. We take our leave of the "Imperial Gazetteer," grateful for all the information it gives, and acknowledging the great ability with which it has been prepared.

JOHN BUCKLEY.

New School-rooms, Cuttack.

AMOUNT REQUIRED, £500. AMOUNT RECEIVED, £158 14s. 11d.

THE undermentioned sums have been received since the publication of the last list:—

	£	s.	d.		s.	d.	£	s.	d.
Aslackby—Miss Smith	0	10	0	Long Sutton—					
Barlestone—Mrs. Kirkman	0	10	0	By Nellie Towler	10	3			
Bedworth—Sunday School	0	5	0	Lucy Clifton	5	0			
Birchcliffe—Mr. George Townsend ..	0	10	0	Fredk. Read	4	1½			
B. Sutcliffe	0	2	6	Thos. Warwick	2	6			
Bourne—Mr. W. Wherry	5	0	0	Less expenses	0	3½			
Duffield—Miss Stevenson	0	10	0				1	1	7
Hebden Bridge—Mr. John Robertshaw	1	0	0	Melbourne—Mr. Earp	1	1	0		
Hitchin—A few friends	0	15	0	Mr. H. W. Earp	1	1	0		
Leicester—Mrs. W. Gray	1	1	0	Nottingham—Rev. T. Bailey	2	0	0		
Friends per Mrs. I. Stubbins	0	15	0	Whittlesea—Mrs. Richards, Bridge					
				House Farm, Coates	3	0	0		

It will be seen from the above that *not one-third* of the sum required has been received. We have heard of several other sums being given or promised, but we fear that even these will not bring the amount up to half what is needed. In looking over the lists, it is remarkable how few, comparatively, of our larger churches, and well to do friends, have at present sent in their contributions.

Considering that in India there are 80,000,000 of boys and girls, under twelve years of age, who are receiving no Scriptural instruction; and considering that of these there are nearly 3,000,000 in Orissa, the necessity for Bible-school accommodation will not be disputed. Indeed a more needy or deserving case it would be difficult to find. Moreover, considering that one kind friend in Cuttack has generously promised half the amount required, it surely behoves the professed friends of Orissa in England to raise the other half as speedily as possible, especially as the money is needed to complete the work before the rains commence.

In a letter dated February 10th, your devoted brother, Dr. Buckley, says: "With mingled feelings we again report. The work is making

* In the "Gazetteer" Berhampur, † Balasore, ‡ Jaleswar, § Russellconda, || Khurda, ¶ Puri, ** Pippli.

rapid progress, and in this we greatly rejoice; but the anxiously expected help from home does not come so largely and speedily as we had hoped. We are thankful to those friends who have kindly and liberally responded to our appeal; and hope that many others will soon do so. Already more than 3,400 rupees, or £340, has been expended.

Letter from Rev. J. G. Pike.*

DURING the week we visited many villages on both sides of the river that runs by Talpatra (a branch of the Mahanuddy), amongst others Bhasura (short, I suppose, for Bhasmasura, a village sacred to the demon who secured from Mahadebe the boon that on whomsoever he laid hands the individual would immediately be reduced to ashes. The demon attempted to put his hands on Mahadebe, and the "great god"—"death's conqueror"—fled in terror). Here I secured

A TRACT CAREFULLY PRESERVED FOR TWENTY YEARS!

Having sat down with a large company of villagers, we began to tell our story, when an elderly man interrupted us, saying, "I've got something in my house about that; let me go and fetch it." In a few minutes he returned with a well worn copy of the "Destroyer of Delusion." "There," he said, "I've had that by me for twenty-five or thirty years. A sahib gave it to me at the car festival in Pooree." Asked more particularly, he could not say exactly how many years ago, but it was when he was a young man. I took the tract (giving another in exchange, and also a larger book, for I thought one who had shown such care for a tract would surely value a book), and then I saw it had been printed when our worthy secretary had charge of the Press in the absence of brother Brooks, more than twenty years ago. I found the owner of the tract (one of the writer caste) very intelligent, and, as might be expected, he knew the "Destroyer of Delusion" almost by heart. We had several very interesting conversations with him afterwards, for he came frequently to our camp. He brought also a present of flowers for me and of vegetables for Thoma. I hope we left him with clearer ideas of Christ and His salvation; but here is a case which brings home to us the difficulties which a profession of Christ would bring. He gets his livelihood by teaching a few Hindoo boys, but of course the moment he crossed the line his means of subsistence is gone. Even though I would gladly help to the utmost of my power any convert who was *manifestly sincere*, and who joined us without any expectation of help, to say one word to this effect would be to invite any number of hypocrites to join our ranks. The practical difficulty, "How am I to live if I become a Christian," is a very *grave* one, and it needs very strong faith in the convert to surmount it.

We came into contact with the

KUMI PATIAS

several times. They have many converts in this district; in fact we saw one village of fair size, all the inhabitants of which (including some brahmins, as I was told) had joined this movement. The first time on this journey that we came across one of the leaders was in the village of Talpatra. He did not seem very amiable, and refused to have anything to say to us. I was sitting on a small cot on a high verandah on one side of a narrow street, and he was on the verandah on the other side, somewhat lower. He said, in refusing to converse, "You see you are much higher than I am, and if we were to talk about our respective religions my religion would be dishonoured in the presence of all these people." I invited him to sit by me, but he refused. I then said, "My friend, I am sure I don't wish to take any advantage over you, even in position, and so, if you please, we will both sit down there." To this he assented, and down we both sat on the ground—not to the improvement of my garments, I dare say. But we had a long and friendly talk, with this result at least—that

* Continued from page 123.

the man's whole demeanour towards us has changed, and he has come eagerly to talk with us several times since, bringing a friend or two with him. I have seen him since our return to Sumbulporu, and he showed the same friendly spirit and a desire to know more about the "religion of Christ." I could but hope he was a seeker after truth.

Already there are several parties in this kumi patia movement, and whilst all emphasize the worship of the "alek" swami—the unknown god, as it might fairly be rendered,—great numbers of them recognize the Hindoo shasters and the Hindoo incarnations as *true, but obsolete*. They also, many of them, observe caste distinctions, and fraternize with their heathen neighbours. Many, too, as it seems to me, worship the sun; in fact, none will eat after sunset, and all worship at sunrise and sunset. Still, after all, this is no doubt one of the many movements towards the light—the brighter Sun that shall yet shine over India and the world.

We met with two instances of women who could read.

SOME FRUIT OF FEMALE EDUCATION IN THE DISTRICT.

First at Talpatra market a woman asked for a small poetical tract. On receiving it she read a few lines quite fluently, and seemed not a little proud of her ability. The next day, at Kerual market, a woman was the first to buy. She chose a volume of bound poetical tracts. She also read fluently. These are hitherto the only instances I have met with of women being able to read amongst the common people.

A MERCHANT BUYS BOOKS TO SELL AGAIN.

The sale of books was, on the whole, very satisfactory. But the most pleasing evidence that there is a decided demand for our books in the district is the fact that a native merchant came and carefully selected four rupees worth of them, which he said he should sell in the Gangpur Rajuary north of Talpatra. He would have bought more could we have let him had more poetical works. Altogether we sold a little over seventeen rupees worth of books in our short journey. We look forward, if spared, to much more extensive tours in this direction. We hope, indeed, to go as far as we can find an Oriya speaking people. But when we allow ourselves to think on the vast extent of country yet unvisited, and on the paucity of labourers, it makes us feel very sad. Would that you English Christians could realize more vividly India's need of the gospel.

The kind of Men required for Mission Work in India.

Much is said of the character of the men required, and too much scarcely can be said. We have here the special warranty of the Master. You and I will not mistrust Him, for He cannot lie. We need not fear going wrong so long as we follow His guidance. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest"—workers, and qualified workers, men fitted for the post, for the work, and for the most blessed issues in it. It is very hard to over-estimate or over-state these qualifications. I cannot imagine a man so great or so good as to be beyond the demand. They must be apostolic men, full of faith and of the Holy Ghost; unselfish men, who, instead of asking how much they can get, plan ever how much they can give; unworldly men, able to trample under foot greed and vanity and show; spiritual men, in whose inmost souls God and Christ, judgment and eternity, are living and burning realities; sympathetic men, capable of entering into a real brotherhood with the converted heathen, to respect them though so many despise them; to hope concerning them, notwithstanding their infirmities and failings; to yearn over them with a father's pity and a mother's tenderness; to travail in birth till Christ is formed in them; to hold on with a patience that never frets and an energy that never tires. They must be heaven-made and heaven-

sent men, in their measure and sphere again living over the holy, consecrated, and compassionate, yet redeeming, life of our Lord.

Men are required, able to enter into real brotherhood with the heathen—not coming to them to command them or exact their homage; not to suspect them, or even to pity and patronize them; but to welcome them into the family of God. In all this there must not be the least tinge of formality or the least idea of condescension, but all the chords of the heart must be attuned to the Lord's own words, "All ye are brethren." This is not easy anywhere. How few at home always exemplify it! It is far more difficult in India. The missionary belongs to the conquering race. That conquering race generally regards and treats the natives as "niggers." A subtle aristocratic influence embitters that thought and temper so that the lower castes are surveyed with only an intenser feeling, like that which used to be expressed by many when they spoke formerly of "the lower orders" amongst ourselves. Unless the missionary is on his guard, he insensibly imbibes that temper. It requires great moral courage, in presence of Europeans and Eurasians, to live manifestly and entirely above it. The habits of the natives are against the Christian man. Ages of oppression have crushed their manhood out of them, and we are astonished and saddened to see how like to artful children grown men, by possibility, may become. Ages of subservency to an exacting tyranny have made sycophancy their second nature, until everywhere the feeling is one of deep depression in regard to the possibility of inspiring even the idea of true manhood. It is a difficult task, but is it not a glorious one for men, strong in the Lord and in the power of His might, to go right down amongst them, and lift them up to the brotherhood of Christ and the family of God? Brethren, pray for such. Only God can send such men.

The *work* they are called to accomplish is no trifling work. The men that attempt it must not be content with the feeble piety that can limp to heaven on crutches; or with the timid weakness that hides behind Greatheart's shield; or with the ordinary graces sufficient for the home pastorate with its comparatively few difficulties and many helps. The missionary has to create what the eye has not seen nor the ear heard, nor the mind conceived in any definite form or to any important extent. There are evils to be vanquished before the good can be created. These evils—what are they? Apathy, as if the main-spring of life were broken; a dead conscience, as if truth, and righteousness, and judgment, and retribution were an idle breath; dependence on others, as if the only aim of human life were to hang on, as helpless infants, in perpetual and urgent demand; self-seeking and self-indulgence, to get all and to consume all. On the other hand, the missionary has to create a spirit of energetic working—that as surely as we work in the spirit of hopefulness there is something worth the doing and a sure reward for the doing of it; a spirit of self-help that, as each man must bear his own burden, so the Lord says to each, "My grace is sufficient for thee"; a spirit of self-denial, so that sometimes, at least, the sweet morsel may be put into another's hungry mouth, and so that men may live to toil and to pant to make others happy. Supremely he has to create, the recognition of an invisible demand, the demand of One who claims everything and deserves it, the Lord unseen, who has made us what we are and given us what we have. He has to secure a quickened conscience, which shall stand in trembling awe in presence of the approach of sin, and yet be able to rest immovable as the heavens in the recollection of free grace and dying love. Of all these things the missionary has to be a striking and new example. For all these things he has to inspire a novel and ardent and resolved passion. He has to do this where there is nothing to encourage and foster these things, but everything to stifle and to crush them. He has to do it where indifference is the habit of the multitude, and the avowed aim of the ruling and most intelligent and powerful few is to spend a few years in the land to acquire what they may, and then abandon both the country and the people. Add to all this the fact that a large amount of comparative self-indulgence is absolutely necessary to the health, if not to the continuance of the life, of the missionary. Try to realize this hard work under these circumstances. Imagine brethren full of the consciousness of it; and as they turn homeward and think of praying souls, what so natural and what so important as that they should cry to you, "Brethren, pray for us."

JOHN ALDIS.

Notes from Rome.

BY REV. N. H. SHAW.

THE EVANGELICALS ARE CHRISTIANS!—After hearing the denunciations of us by the Pope and priests, the people who are induced to enter our meetings seem to be quite surprised. They hear us talk of Jesus Christ and of God's love for sinners; they hear us pray for deliverance from sin, and they hear sin condemned, and the sinner exhorted to repentance, and they do not know what to make of it. On leaving, they are heard to exclaim, very often, "Why, these Evangelicals are Christians!" Yesterday an intelligent looking man came into our little Mission Room in Via Volturno, but after the sermon. He heard a part of a hymn sung, and he also heard me pray. After the benediction was invoked he asked how it was if we believed in Jesus Christ that we were denounced and excommunicated by the Church? I was explaining to him, when a working man, a mason, came to my assistance. He said, "It is just like this—The king and his ministers are bound to govern this realm according to the laws of the statute book; but suppose they were to become tyrants and elevate themselves above the statute book, seeking to have their own wills obeyed and not the laws of the realm, it would be the duty of good citizens to resist them, and obey the laws, but they would certainly denounce the good citizens as bad men and traitors, and, as far as they could, they would punish them. Well the pope and priests have usurped the place of the Word of God, the statute of the kingdom of Christ, and it is natural that they should denounce and excommunicate us who adhere to the statute." We all exclaimed: "*Ha detto bene!*" you have explained it well. The man who had asked the question seemed well satisfied, and smiled as he confessed that he knew the excommunication was just nothing at all.

IGNORANCE OF THE BIBLE.—I had, the other evening, an interesting talk with a young man from the University, who confessed himself an unbeliever, but, said he, "I feel that I lack something, and cannot rest quite satisfied with my unbelief." I asked him if he knew anything of the Bible, and he replied, "No, unfortunately I don't know anything of the Bible beyond what I have seen of it on the table of V—, (alluding to a mutual friend, and member of our church,) with whom I have talked sometimes respecting it; but I have come in order to get to know something of it." This young man is a type of thousands and tens of thousands here. He has studied science and metaphysics, etc., but knows nothing of the Bible, and the religion of Christ—while he respects the character of Christ—is to him a fable or a superstition.

MR. AND MRS. COOK and party are here. We were delighted to see them, but regret to have seen so little of them. Their time is short, and circumstances have been against them.

Notes and Gleanings.

EUROPEAN PROTESTANT SCHOOL FOR BOYS AND GIRLS.—On Saturday, Feb. 4, the first prize-giving was held on the school premises. The attendance was considerable, and all appeared much interested in the proceedings. A Smith, Esq., Commissioner of Orissa, presided. Dr. Stewart read the Report, which was very satisfactory, and Mr. Bond read the list of boys to whom prizes had been awarded. The Commissioner then distributed the prizes, and gave some sound practical advice to the boys. The Rev. H. King O'Connor, Chaplain of Cuttack, and J. Buckley, also delivered brief addresses. The school is unsectarian, but Protestant; and the importance of Bible instruction is fully recognized. In the present circumstances of Cuttack it supplies a necessity that was strongly felt, as before its establishment the education of Protestant children was largely passing into the hands of priests and nuns; and though not directly connected with the Mission, we all heartily desire its prosperity. J. B.

ENGLISH SUNDAY SCHOOL.—Feb. 5, the annual sermon for our English Sunday School, Cuttack, was preached by J. Buckley from 2 Tim. iii. 15. Two of the hymns were sung by the children. The collection amounted to 106 rupees

The Position of Woman in the Church.*

BY MRS. DAWSON BURNS.

WHAT is, and what might be, the position of women in the Christian Church? Before asking you to consider this truly important question, it may be deemed desirable to refresh the memory by the recollection of the debt of gratitude which the Church, even from its infancy to its present maturity, has owed to the consistency and activity of those women who have surrendered themselves to spiritualising influences.

Without entering into any lengthened argument, or adducing any string of illustrations, two reasons could be assigned as the cause of this result—first, the leisure women often have at their disposal; and the second, and by far the most significant reason, is the characteristic difference of the impression made by religious truth upon women, as compared with the effect produced on men. The emotional in women's nature is more directly acted upon; and, full-hearted, they feel compelled to give a practical proof of their entire belief in, and their earnest adhesion to, the blessed Gospel.

Taking up the narrative of our Lord's life, even up to His death, it will be seen that He accepted and tenderly recognised the gentle ministrations of His female disciples, and utters no censure at their openly following Him. Much of the charm that envelopes the mission of Christ would be lost if no mention had been made of the Marys, of Salome, of Martha, and many other women who surrounded with loving attention their Divine Leader during His weary labours, and accompanied Him in His last sad journey from Galilee to Jerusalem, showing more than a manly courage in maintaining their position when He was left to the fierce mockings of infuriated Jews, and consigned to a tedious and cruel death.

Open the Acts of the Apostles, and the very first chapter notifies the assembling together of men and women for prayer, and we may conclude that women formed a portion of that hundred and twenty who consulted together as to a fitting brother to supply the place of the apostate Judas.

It is rather a singular circumstance that there should have been, and still is, such a stress laid upon certain apostolic injunctions and restrictions in reference to women, doubtless necessary in those early days, and with such a class of converts, and yet so many have overlooked the fact that these very apostles were helped in a large measure by "servants or deaconesses" of the church.

Where would the apostles have received much of their comfort and support if there had been no Tabitha "full of good works," no Lydia with her ready hospitality; no "honourable women not a few"? Some of the early disciples were women of influence, and in their houses,

* A Paper read before the Southern Conference of General Baptist Churches at Bethnal Green Road Chapel, London, E., April 3, 1882.

probably, was often held the only church that dared assemble in those troubled times; and, however much Paul may be quoted as laying down certain rules to withhold women from some forms of church work, still it should be borne in mind that he gave noble testimony to the aid he had received *from women* "whose hearts the Lord had opened." How commendably Paul refers to Phœbe as a "Succourer of many, and of mine own self," and evidently confided in her, if the statement is to be relied upon, that to her care was committed his letter to the Romans.

Priscilla is designated "my fellow worker;" nor can we trace one word of chiding when she assisted her husband in expounding the "way of God more carefully" to the eloquent Apollos. Mary is to be saluted as a "bestower of much labour"; to Tryphena and Tryphosa Paul desires to be remembered as "labourers in the Lord." Naming these together, the supposition is that they were sisters dwelling in Rome, and doing an earnest work. The same apostle calls the mother of Rufus My mother also, assuredly cherishing the fond recollection of her motherly care for him. It is worth recalling this fact, that between twenty and thirty women are specially and deservedly named; and most of these, we may presume, with others, were deaconesses. Should the oft-quoted passage, "I permit not a woman to teach," be continually thrust to the front, why not let an equal prominence be given to Paul's advice to the church of Corinth? Certainly not to stop the praying and prophecying of the women, but to see that they did it with their heads covered; and even an easy reconciliation can be found to this dictum of Paul's, and one quite of an opposite character, in a later chapter in the same epistle.

Paul was led to enforce silence upon women because the church itself was in such a contentious condition. He urged, therefore, that it would be better for the women to remain quiet, seeking needed information in the seclusion of their own homes and from their own husbands. In the letter to Timothy the same advice is given that women should avoid in public contentious questionings, rather "learning at home."

Viewing, then, the whole history of primitive Christianity, it must be conceded that had women remained passively neutral, or only embraced the truth to hold it as a secret treasure in their own breasts, had they yielded to the *restrictive policy*, the promoters of the Redeemer's cause would be mourning to-day an incalculable loss of power, and the "good news" must have been immeasurably retarded; but women have ever devotedly, nobly, and self-denyingly rendered material aid, not only in Gospel pioneering, but in sustaining the interest of the Lord's kingdom on the earth.

In asking why the office of servant or deaconess in the church has become obsolete, it may be answered by a few that many duties required in the early Church could only be done by women. Owing to the practice of secluding women in the East access to them could only be obtained by these female officers of the church; and now the need having passed away, why retain the office? Why? Because we retain many other ecclesiastical customs not absolutely necessary, but yet most desirable, and surely a regularly organised band of women, with given names and specified work, cannot be less desirable now than among the first converts. The only body of Christians who in a certain degree

have retained the praying and prophecying alluded to in Paul's letter to the Corinthians is the "Society of Friends." Women, in their meetings, if "moved by the Spirit," are set apart for preaching, or exhorting, and praying, and are called "ministering friends;" but, beyond that body, in seeking out the actual status of women in the church, one answer can only be given, that save membership they have none.

We have seen that in the apostolic times certain female converts had recognised offices in their religious communities, and, further, we have no reason to believe that these female officers abused the trust laid upon them; rather we may judge from the written Word that the high encomiums uttered were as fully and justly merited.

There have been of late years "sisterhoods" in the Roman Catholic Church and Church of England, but these "sisters" are so under the control of their priests, vicars, and curates, that individual liberty of thought and action ceases to exist among them. Absurd and menial duties are apportioned, avowedly to teach them humility, and grotesque costumes are insisted upon to mark them out from ordinary women. Many of these "sisters" do a loving work in attendance on the sick poor, and in cherishing little outcast children, but the sweeping, dusting, and cleaning of churches is best left to those to whom the payment for such labour would be a benefit; and beyond the Pharisaical appearance their peculiar dress gives, on sanitary grounds, such a garb, as to material, is ill chosen, seeing the wretched and dirty homes these "sisters" have to visit, very frequently remaining as inmates of these dwellings for days.

The female teachers in our Sunday-schools come as near to holding a specified office in the church; still, the school is, after all, an auxiliary to, and not the church itself.

The minister's wife is no really elected officer of the church. Her position is simply the result of her being the wife of the minister, and as he wisely never should consult any but himself in his conjugal choice, her standing is by no means fair nor enviable. Duties and responsibilities are pressed upon her whether she is equal to them or not, a non-fulfilment of which may call down upon her uncharitable criticism, or a too ready assumption may equally lay her under the indiscriminating remarks of those who must find fault—not a small class in any community.

It might not be uninteresting to catalogue a few of the requirements looked for in the wife of a minister.

Decidedly, she must be the embodiment of every Christian virtue; she must have her "Bible-class," her "Dorcas," her "Mother's Meeting," her sick and poor visiting. She must call in proper rotation on the lady members of the church and congregation, be ready with her advice to the candidates, look after the tea-meetings, be ever at the services, show a lively interest in the various church institutions. She must "look well to the ways of her household," carefully shield her husband from domestic anxiety, rigidly train her children in all that is good, "be given to hospitality;" see that her own dress is not too smart nor too shabby; have open ears for the complaining ones, but a still tongue and a smiling face when her own burdens press sorely.

All this is claimed as a right by the church in the present day, and it is a matter of rejoicing how few, after all, of these overtaxed ministers' wives fail in the requisites demanded.

Each religious body needs such labour if progress is to be the outcome; the defect lies not in the multiplication of work for the welfare of the church, but in the imposing such responsibilities on one individual rather than systematising a distribution of the services required for the house of the Lord.

It is clear that long after the apostolic period women were still set apart for given duties. Many of the early fathers refer to female presbyters and deaconesses, and though there might be only one church to an extended district, yet mention is made of deaconesses to the number of forty attached to such a church. Also we read that these were consecrated to their office "by prayer and the imposition of hands."

Here naturally we may be led to ask, Is it not highly desirable to revive so beautiful and fitting a position for women in our various religious bodies in the present day? Women do labour more abundantly than ever, but it is labour self-sought and unacknowledged by a name. Therefore this labour, beyond that which is expected from the minister's wife, cannot be reduced to a system or depended upon, as a minister might and does depend upon the co-operation of his chosen "deacons" and "helps." "What is everybody's work is nobody's work," is an old adage not inapplicable when viewing this question. A minister by custom has become assured that the ladies of his charge will willingly aid his endeavours, and there has crept in a quiet and unrecognised acceptance of this aid.

No wish could be expressed to narrow such exertions; the aim rather should be to lay down suitable plans that each company of believers might feel that as they now can rely on their pastor, with his deacons and officers, so equally they could rely on the pastor's wife, with her "deaconesses" or female "helpers."

Much of church routine could be more thoroughly mapped out if this order of female officers was instituted.

1st. The neat, clean, and orderly appearance of the house of God would decidedly find more efficient overlooking from women, their own experience being a qualification.

2nd. The distribution of the poor fund to the aged women and the sick visiting seems peculiarly woman's prerogative.

3rd. Bible-classes for young women are best conducted by competent lady teachers.

4th. The Sabbath-school teacher in her early attempts would gain much profit and encouragement could she have the thoughtful superintendence of one of her own sex.

5th. Young women desiring membership could be placed in a class called, probably, the "Candidate's Class," under the conducting of one or more ladies. These classes would necessitate a longer public announcement of the time for the reception of members—not an undesirable rule, and one carefully observed in the Established Church, the rite of Confirmation being notified weeks before, and classes arranged accordingly.

6th. Classes or meetings might be formed for bringing young believers together to further instruct and fortify them in their spiritual course, opening up a sphere of usefulness most suitable for Christian women of mature years and experience, and is a much needed means of strengthening the young disciples in the vows they have made.

7th. Prayer-meetings occasionally might tell more effectively, and induce a larger attendance, if a careful selection was made of those women who could pray in public. Women have lost the courage for want of the opportunity; yet few can doubt but that women are specially gifted for Divine supplication, and that their silence is a "means of grace" lost to the church.

8th. Young women in shops, and servants in homes, could be better visited by ladies. The sympathy of masters and mistresses not unfrequently might thus be gained, and a pleasure expressed that those under their employ were looked after.

9th. Two vitally important church schemes, viz., "Home Missions" and "Foreign Missions," would gain very material support if special committees of women were appointed, and special duties left to their tact and perseverance.

These regulations are simply mentioned as additions to the regular church organisations, such as "Dorcases," "Sewing Meetings," "Mother's Meetings," "Temperance Societies," "Bands of Hope," and every evangelising effort.

This question has often exercised the minds of anxious ministers, "How can we more effectually increase our numbers, and diffuse our usefulness?"

Might it not be judicious to consider whether the materials already at their disposal have been worked up to produce the largest result? It is reasonable to presume that in every congregation there are women capable and ready to be of service, yet who feel shy in pressing forward. Could they know that by an arrangement they might be placed in a band or company of their own sex, with certain definite duties appointed them, they would speedily develop an aptitude greatly to the furtherance of the church's weal.

The advantages of such a system of female association are manifold and clear. Many of the calls now made upon the time and attention of the minister, pressing often so heavily, might thus be removed, and the difficulties not unfrequently experienced by them in visiting certain classes of female members be obviated. Though it is by no means desirable that any portion of a church should be shut entirely away from freely communicating with their pastor, yet the proposed arrangement would tend to increase the comfort of many a good man, and dispel much of the suspicion, whether true or false, that has rested on the church, and grieved the hearts of all true Christians.

The relief to the pastor's wife would be even more apparent. She and her company of co-workers might meet together in their own vestry, plan their own work, mutually share the responsibilities, and from time to time report results either to joint committees of deacons and deaconesses, or to the meetings of the church.

One other advantage is worth noting. Some ladies who under the

present arrangements are fulfilling many offices in the church, would, by a more equal distribution of the labour be better able to attend to their one allotted department, and a more complete working of the entire machinery thus be secured.

The brevity of this paper forbids any entering into the minutiae necessary for such an adjustment. Yet all will obviously perceive that the question of planning requires only very thoughtful attention, chiefly keeping in view the suitability of the women to fill such responsible positions. What could be better than to follow the advice of Paul? He directs and lays stress on age, spirituality, discreteness, and devotedness, insisting that great watchfulness is exercised against the appointment of improper or inefficient persons.

The whole subject is one worthy of prayerful consideration. Many naturally shrink from according to women certain names and offices in the church. Is it not repugnance arising out of conformity to custom rather than a repugnance based on honest principles? The teaching of our heavenly Master, if it is to be widely scattered, needs more than ever the systematic and co-operative power of every one of His followers; and if there are those who feel that the potent influence of woman is best left unutilised, let them suggest plans even more excellent.

There can be but one earnest feeling inspiring the hearts of those truly touched by Divine love—the feeling of deep anxiety that nothing should be lost to the church that could in any form be used to enlarge her borders and make her the fair evangelist of the world.

"Jerusalem the Golden."

JERUSALEM the Golden,
I long to dwell in thee:
There to behold my Saviour,
Who died upon the tree:
No longer crowned with thorns,
He reigns enthroned in light;
His kingdom is most glorious,
His sceptre pure and bright.

Jerusalem the Golden,
The home of all the good;
Prepared for all who enter,
By faith in Jesu's blood:
Its pearly gates are opened,
Their welcome to proclaim,
And all its golden treasures
They evermore may claim.

Jerusalem the Golden,
In thee no death is found:
The tree of life is blooming,
On thy most holy ground:
Its very leaves are healing;
Its fruit gives life and peace;
Oh! happy they who enter,
Their joys shall still increase.

Jerusalem the Golden,
Where Seraphim combine
To praise the great Jehovah
In harmonies divine:
Where all the just are seated,
Or round their Saviour stand,
Their characters completed,
A pure and chosen band.

Jerusalem the Golden,
Where all our sorrows end;
No more to earth beholden,
Where none shall lose a friend;
There love is pure and constant,
And broken vows unknown;
True friendship is triumphant,
Where Jesus has His throne.

Jerusalem the Golden,
When shall I dwell in thee?
E'en now my soul is longing
My Saviour's face to see:
His glory doth it lighten,
And He shall have all praise,
His grace our souls shall brighten,
Throughout eternal days!

J. BATEY.

“The Preachers of Wild Wales.”

A RECENT lecturer on Welsh Nonconformity has very forcibly told us “that it is not possible to sketch, however cursorily, its past history and present condition without referring to the deplorable neglect to which the country was abandoned for generations by those who were responsible for its moral and spiritual interests.” A very small acquaintance with the movement and operations of the Established Church in that country distinctly shows that in no time has it fulfilled its functions as the religious instructor of the Welsh people. Still, as Mr. Henry Richard pointed out, “There are many of our friends of the Episcopal Communion in Wales who now acknowledge as freely, and bewail as bitterly as we do, the delinquencies and scandals of the past, and who are working earnestly to make amends for the sins of their ecclesiastical forefathers, and to recover the ground lost through their apathy and unfaithfulness.”

It will be well for us to glance rapidly at the “religious past” of the Principality, to observe the conditions which have made the Welsh uniquely a Nonconformist community, and to say something of the men who were the contemporaries of Evans in the great religious awakening of the last century.

At the Dawning of the Reformation Wales was held in the iron chains of popery. The clergy were unprincipled teachers and blind guides, reprobates, sunk in the deepest immorality and superstition, drunken, unconscionable, and cruel; such was their fickleness they renounced Protestantism on the accession of Mary, and Popery on the accession of her successor. They were remiss in their first duty of supplying the word of God in the popular language, and beyond a translation of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, in 1546, by Sir John Price, of Brecon, and a translation of the Psalms, Gospels, and Epistles, in 1551, by William Salesbury (the first books printed in the language) there was nothing to aid the progress of religion and morality up to Elizabeth. The enforcement of Protestantism on a Popish nation does not seem to have improved the state of affairs. In 1563 the preamble of an Act of Parliament for the translation of the Bible, with the Book of Common Prayer into the Welsh tongue recited, “That Her Majesty's most loving and obedient subjects in Wales are utterly destitute of God's Word, *and do remain in the like, or rather more darkness, than they were in the time of papistry.*”

The Bible was withheld from the main body of the people for upwards of seventy years from the Reformation. There was a copy in the cathedrals and parish churches, as if, forsooth, the mass of the population had nothing to do with it, except to hear it (after a fashion) in the church. In 1588 Dr. Morgan, whose name is held in abiding reverence by every Welshman, published a translation of the Old Testament, and Salesbury revised his translation of the New. This was again revised and newly issued by Dr. Parry in 1620; still for the churches only. It was not till 1630 that a portable edition for the people was published, and even then, the number being small, there would not be more than two copies for each parish. It is worthy of note that in the next half century nine editions, consisting of about thirty thousand copies of the whole Bible, and above forty thousand of the New Testa-

ment, were published by persecuted Nonconformists—Walter Cradock, Vavasor Powell, Stephen Hughes, etc.—and only one edition of one thousand copies was issued by the Welsh clergy during the same period.

One would suppose that in the absence of the Bible the church would lay itself out for earnest practical work and diligent effort. Two statements shall speak for themselves.

"In the latter end of this year (February, 1565, old style,) a resolution was taken for the speedy supplying of two Welsh bishoprics, viz., that of Llandaff and Bangor. . . . As for the latter, that diocese was much out of order, *there being no preaching used*, and pensionary concubinary openly continued."*

"Dr. Hughes, Bishop of St. Asaph, was accused, in 1587, of misgoverning his diocese, and tolerating the most disgraceful abuses. When the case was inquired into, it was found that the bishop himself held sixteen rich livings *in commendam*; that most of the great livings were in possession of persons who lived out of the country; that one person who held two of the greatest livings in the diocese boarded in an alehouse; and that only three preachers resided upon their livings."†

It was in these days that

REES PRITCHARD,

the beloved Vicar of Llandovery, uttered his scorn of the corruptness of the religious life of the time in his collection of poems, published after his death, and called "The Welshman's Candle." In one of his poems, after describing all classes as wholly given up to every species of depravity, he adds that the clergy were asleep, leaving the people to wallow in their sins, and to live as they liked, unwarned and unrebuked. I take two stanzas from another poem, "God better than all," in Mr. Borrow's translation:—

"If God for thy portion thou hast ta'en,
There's Christ to support thee in every pain;
The world to respect thee thou wilt gain;
To fear thee, the fiend, and all his train.
Then let not thy heart, though distressed, complain;
A hold on thy portion firm maintain.
Thou didst choose the best portion again I say;
Resign it not till thy dying day!"

We must not suppose that the aims of the founders of Nonconformity were to exterminate the Church; rather to supply its omissions. It was very evident that the negligent bishops and unpreaching ministers had no desire to reach the masses, and when earnest godly men, zealous in good works, stretched forth their hands to the multitudes, they were deprived of their livings, and suffered persecution. Archbishop Laud's enforcement of strict conformity and obligation to read the Book of Sports (1618) drove out many worthy ministers, with their flocks, ultimately leading to the formation of regularly organized Nonconformist churches.

We must look back with equal reverence to men of all opinions who have been true to the highest life within their souls; and remember,

* Strypes' *Life of Archbishop Parkes*, Vol. i., pp. 404, 405. Edition 1821.

† Rees' "History of Protestant Nonconformity in Wales," pp. 4, 5.

also, that in a time like the period we are speaking about, when men were caring for essentials and great questions were touching the heart of the nation—Conformist and Nonconformist alike—shared imperfections common to mankind. Each party then, as now, desired unity in the church, and erred in the attempt and method to enforce it. Laud must not be wholly condemned, nor the Nonconformists entirely praised for their action.

WILLIAM WROTH

was the founder of the Independent Church in Wales. He was presented to the living of Llanvaches before 1600, but on Laud becoming Archbishop of Canterbury, and through the Court of High Commission, lost his living in 1638, formed the Independent Church at Llanvaches (assisted by Henry Jessey, pastor of the first English Independent Church at Southwark,) in 1639, and died in 1642. We are told that "for the powerfulness and efficaciousness of his preaching, and the exemplary holiness of his life, he was called the Apostle of Wales, for Papists and all sorts of men honoured him for a holy man."*

William Erbury† and Walter Cradock were of great service to the pastor of the Llanvaches Independent Church in the early days of its history. The latter was born somewhere about 1606. He heard Wroth in his childhood, and was probably converted through him. He was made Curate of St. Mary's, Cardiff, but was ejected in 1633, through staunch refusal to read the Book of Sports; reckoned by the Bishop of Llandaff "a bold indignant young fellow;" and by his parents a disgrace through avowal of nonconformist principles. He went to North Wales; obtained, by some means, the curacy of Wrexham, in Denbighshire, and was a sort of "Nonconforming Churchman" in that district. "Instead of reading the morning prayers, as the manner before was, he expounded the scriptures with such heavenly fire and plainness as greatly affected the people, so that when the bells would toll at six in the morning, the people would presently flock from town and country to hear him, and fill that large church."‡

The fruit of Cradock's one year's ministry at Wrexham lasts to this day in the vigorous Nonconformist church which exists there. He turned South again to help old Mr. Wroth in his work at Llanvaches, and became his successor. On the outbreak of the civil war the ministers of South Wales fled for refuge to Bristol.§ In 1643 that city was taken by the Royalists, and Cradock came on to London, laboured as stated preacher at Allhallows the Great till 1646; returned to Wales, was an itinerant preacher under the auspices of the Parliament, and died in 1659. We can only make passing reference of Marmaduke Matthews,|| Vicar of Penmain, who fled to New England on proceedings of the Court of High Commission, and was eventually minister of St. John's, Swansea, from which he was ejected at the Restoration. Of Richard Symonds,¶ who had Richard Baxter for one of his pupils in his

* Broadmead Records, pp. 7, 8. 1647.

† William Erbury, born near Cardiff, 1604. Educated at Brasenose College, Oxford; became Vicar of St. Mary's, Cardiff; ejected in 1638 for Nonconforming practices; became itinerant preacher, and chaplain to a regiment of the Parliament Army. Died April, 1654.

‡ Edmund Jones's Life of Evan Williams, pp. 56, 57. 1750.

§ Broadmead Records, pp. 29—31, for very interesting account.

|| Born 1606, died 1683.

¶ Born 1609, died before the Restoration.

school at Shrewsbury, and was an itinerant preacher of no small talent and power; of Ambrose Mostyn,[†] who was instrumental in gathering a church at Swansea; of Henry Walter,[‡] named in the Broadmead Records as one of the Reforming ministers of South Wales; of Robert Powell,[§] the intimate friend of Rees Pritchard (of whom we have spoken); of Vavasor Powell, Jenkin Jones, and many others—vigorous, earnest, soul-seeking men, who sacrificed their all for the sake of the Gospel of Christ.

The Long Parliament (1640) only brought temporary "liberty of prophesying" to the preachers. The bitterness of the clergy and aristocracy against a Puritanism tainted with the vile odour of Nonconformity, gave little chance for the persecuted Nonconformists to work successfully, and in a couple of years a civil war, for ever memorable, caused the Nonconformists to flee to England and wait their time. At the Commonwealth the outlook was brighter. The banished evangelists had been ordered to proceed again to Wales by order of the Parliament in 1646. They met with opposition on all sides, especially from the clergy, who compensated for their inability to imprison by "spitefully using them," and slandering their character. On the crushing of the Royalist cause many preachers who held livings in England were induced to return home, and "by the end of 1652 there were one hundred and fifty good preachers in the thirteen Welsh Counties, most of whom preached three or four times a week; and in every market town there was placed one, and in most great towns two, schoolmasters, able, learned, and university men."||

THE FIRST WELSH BAPTISTS.

There is much doubt as to the origin of Baptists in Wales. Dr. Rees, in his "History of Protestant Nonconformity" in Wales," gives 1649 as the date of the first Baptist church in Wales, formed at Ilston, near Swansea, and tells us that very speedily a second was formed at Hay, in Brecon, a third at Llanhaven, in Glamorgan, and a fourth at Carmarthen. It seems only natural, however, that Dr. Rees, as an Independent, should not be over particular in his treatment of the Baptists, and therefore must not be trusted. Josh. Thomas, who is an authority, says that Olchon church, near Abergavenny, was formed about 1633. It is also clear from another work that there were Baptists at Abergavenny in 1636. Mr. Josh. Thomas says that there were Baptists in the church formed at Llanvaches in 1639, and that they separated in 1646, after the return from London. This church worshipped in houses at Llanvaches, Llantrisant, Llangum, Usk, and Abergavenny. The first Baptist minister was Mr. Wm. Thomas, who had been assisting old Mr. Wroth. Dr. Richards, of Lynn, in his "Cambro-British Biography," p. 136, says "that Mr. Wroth had a worthy assistant in the ministry whose name was Wm. Thomas, a graduate from Oxford."¶

The Quakers, too, were an important religious body in 1660.

[†] Born 1610; educated at Brasenose College, Oxford. 1659 succeeded the celebrated Morgan Lloyd at Wrexham; afterwards domestic chaplain to Lord Saye and Sele, died in London 1666.

[‡] Born 1610; educated at Jesus College, Oxford; ejected from St. Woolos, Newport, at the Restoration; was living in 1675.

[§] Born 1599; educated at Hart Hall, Oxford; Vicar of Cadoxton in 1622; died previous to the Restoration.

|| Whitelock's Memorials of English Affairs, p. 518. 1682.

¶ My thanks are due to Rev. Thos. Lewis, of Pontymister, Mon., for his kindness in giving me the above facts in relation to Welsh Baptist History.

Thomas Holmes was the first to propagate their peculiar tenets. Their endeavour to bring the communities of existing churches to their way of thinking proved a temporary stumbling-block in the progress of religion. Experience taught them wisdom, and they became of considerable use in after time.

The Act of Uniformity* ejected over two thousand godly ministers. Before Charles II. set foot in London, in 1660, persecution had begun with increased vigour, and the prisons were soon full of Nonconformists. The Welsh greatly suffered through firm resolve to hold to what they believed to be righteous principles, and patiently, hopefully, to wait. Indulgences were granted to Nonconformists by Charles II. in 1672, and James II. in 1687, and so they were let out of their cages, and again permitted to preach. At our Revolution in 1689 we find William III. bringing religious liberty, and a growing tendency on the part of Churchmen to caress Nonconformists: so we gradually approach the great blossom-time of Welsh preaching. The Welsh preached far and wide, and increased their power, so that the vigorous attempts which were made by the High Church party and the Tories† to deprive them of their liberties were of no avail. The Whigs,‡ with whom, we may safely say, Nonconformists have always sympathized, protected them and encouraged them in their work as disseminators of a peaceable, personal, free religion.

We find the Nonconformists gaining strength in the days of Queen Anne, and yet considerable zeal against dissent. There was still a desire to establish the church and enforce agreement; but, as we have suggested before, we must not judge the church questions of those days in the light of the nineteenth century, nor are the men who battled against dissent then to be altogether judged by what we think and feel now. They were not simply narrow bigoted men, maintaining what was a course to be fought for, but they had not learnt that which we have found in our own day to be true, that there must always, and of necessity, be in religious matters a decided difference of opinion.

Ten years after the Great Arminian Controversy (1729), which divided the Nonconformist into two distinct bodies, the Methodists had taken hold of the people, and observing a dead religion in a dead church, without discarding it, sought to give it life; but excess of zeal for the moral and spiritual improvement of their countrymen brought about an actual separation from the Establishment in 1811. It was no fault of Wesley's which placed this great effort to restore sincerity to the religion of the country outside the Church. Methodism was a natural growth of the time, and a growth, too, from the Nonconformist churches.

Rev. Paxton Hood has introduced us to the founders of Methodism in Wales—

* Passed 19th May, 1662. It enacted that every minister must be ordained by a bishop; must "assent and consent to everything contained in and by" the Prayer Book, with declaration that the Covenant was an unlawful oath, and that it is unlawful to take arms against the King for any cause whatever.

† TORY.—The bogs of Ireland yielded refuge to Popish outlaws, who were called *Tories*, as being hunted men, from a Gaelic word, *toir*, pursuit, diligent search. Bands of thieves found safe retreat in these bogs, and so the word began to be applied contemptuously, in 1680, to the party that maintained Royal absolutism, and favoured Catholicism.

‡ WHIG.—Originally a contemptuous name given by Episcopalians to Presbyterian dissenters—a scold at the sourness of the Precision—whig being the acid liquor out of cream that has turned sour. The word is allied to *whay*. When churned milk begins to throw off *whay*, it is said to *whig*.

HOWELL HARRIS, of Trevecca, and DANIEL ROWLANDS, of Llangeitho. They were almost of equal age—the former born in 1714, and the latter in the previous year. Harris was ardently attached to the Church, although persecuted by it; and was beloved among the Nonconformists, and honoured as a successful and powerful preacher. He appears to have been converted about the same time as Rowlands, who, at twenty-two, was appointed to a perpetual curacy of two parishes at the modest sum of £10 a year, although as yet an unconverted, and, we are sorry to say, an intoxicated young man.

Rowlands became a preacher of the old Methodist type. The more fearful truths of the Bible seem to have had a charm to him, and his stern denunciation of sin, and vivid thoughts on death and judgment and the lower world, considerably awed and occasionally terrified the people. "If you go on preaching the law in this fashion," said his warm-hearted friend, counsellor, and sturdy Nonconformist, Mr. Pugh, "you will kill half the people in the country, for you thunder out the curses of the law, and preach in such a terrific manner, that no one can stand before you. Preach the Gospel." Rowlands did preach the Gospel at Llangeitho, where he will be for ever recollected as a faithful witness for the truth.

WILLIAMS, OF PANTYCELYN,

—the Welsh singer—also joined the young band of clerical Methodists. In 1743, when he was twenty-six, he was deprived of the curacy of a Breconshire village through a woval of Methodism, and was an itinerant preacher to his death in 1791. The spirit of his life is expressed in his hymns—"Guide me, O Thou great Jehovah," "O'er the gloomy hills of darkness," and many others.

Mention must be made, too, of

THE RAIKES, OF WALES,

and practical Founder of the British and Foreign Bible Society—Charles, of Bala. His Methodist principles prevented his entering the Church, and so he cast in his lot with the followers of Wesley as an educated Oxford man of thirty, in 1785. Impressed with the ignorance which abounded on all sides, he determined to establish schools, with masters and mistresses who should stay for six or twelve months at one, and then pass on to another school. Charles preached and travelled, visiting his schools, directing and stimulating his fellow-workers, and abundantly blessing the country.*

We have seen the relation of Christmas Evans to the life of his time, and the springs of conquering force and life-provoking energy which flowed from his preaching. In his youth and manhood his character and method were greatly influenced by men who were full of sympathy in his work, and in deep accord with the spirit and purpose of his saintly life. Through the darkness and disappointments of history the preachers of the last century glide before us as a pillar of fire, and their high example, heroic self-devotion, and all absorbing enthusiasm, stimulate our life to-day. We now note two or three of Evans' more immediate contemporaries.

* Cf. "The Sunday School in Wales. H. C. Williams. *Vide G. B. Magazine*, 1880, p. 846.

THOMAS RHYS DAVIS

was the great diarist of Wales. He tells us in it he preached 13,145 times. His sermons were simple, yet powerful; thoughtful, yet memorable. Here are two or three of his aphorisms:—

"There are only three passages in the Bible which declare what God is, although there are thousands which speak about Him—God is a spirit; God is light; and, God is love."

"Judas is much blamed for betraying Christ for three pounds; many, in our day, betray Him a hundred times for threepence."

"Many have a brother's face, but Christ has a brother's heart."

The following seems to have been an *effective antidote for a coughing congregation*:—"Cough away, my friends," he once said, "it will not disturb me in the least. It will indeed rather help me; for while you are coughing I shall make sure you are awake!"

When Christmas Evans died it was his friend and protégé, Evan Jones, who published, in Welsh, a graceful tribute to his memory in *Flowers of Thought*. He was rather a comical man. Preaching once on the scriptural reference to heaven as a state where *they neither marry nor are given in marriage*, some fervent brother uttered a hearty "Amen!" Evan Jones heard it, and looking the man full in the face, said, "*So you have had enough of it, have you?*"

One of the most useful men in Evans' early days was

SHENKIN, OF PENRHYDD.

He farmed, and preached in homely fashion, and worked hard at both. There was a good deal of roughness about him; but then he was genuinely effective. "Humility," he once said, "is as beautiful an ornament as a cow's tail; but it grows, like the cow's tail, downwards."

Then there was another farmer and preacher, Ebenezer Morris, who preached at the recognition of Theophilus Jones when chosen co-pastor with Rowland Hill at Wootton-under-Edge, and concerning whom Hill would say many times after, when he found the people heavy, "We must have the fat minister from Wales here to rouse you up again." Morris uttered the "whole truth, and nothing but the truth," to the conversion of men.

When speaking of Christmas Evans we observed the introduction of Sandemanianism into North Wales by John Richard Jones, of Ramoth, and the effect it had on Evans' career as a preacher of thirty years old. At about the same time Dr. Richards, who has done great service to Welsh literature in his *Welsh-English Dictionary*, introduced Pelagianism into the churches of the South. He was born in 1749, also at Penrhydd, in Pembrokeshire, was educated for the ministry at Bristol Baptist College, became minister of the Baptist Church at Lynn, in Norfolk, where he remained upwards of twenty years. He was purely philosophic, neither imaginative nor emotional, and so conspicuously differed from the rest.

Special reference must be made to

WILLIAMS, of Wern, JOHN ELIAS, and DAVID DAVIES, of Swansea,

before we close our story. William Williams, an Independent, was born in Merionethshire in 1781. He was received into church fellowship at

fifteen, and in 1803 entered Wrexham Academy, where he shone as a preacher, but failed as a student of language. He accepted the pastorate of a church at Wern, in Cardiganshire, and there passed most of his life. He read extensively, loved nature, had a taste for physics, and used to say that "if we understood nature, it would help us to understand the Bible better"—a truth which the nineteenth century is beginning to learn. He was not so imaginative in his preaching as Evans; he rather delighted in analogies, and was very practical in his utterances. He died in March, 1840, at the age of fifty-nine.

But the man whom Evans dearly loved, and who is usually associated with his name, is John Elias, a native of Carnarvonshire, and born in 1773, of humble parents. Through the good influence of a paternal grandfather, Elias was early drawn to the higher life. When quite a child he went to hear some well known Methodist preacher. The time for the service was long past, and he did not arrive. Elias's grandfather, who was with him, suggested, "It's a pity the people should be idling like this, go up into the pulpit, John, and read a chapter to them." The child read, with much diffidence, portions of the Sermon on the Mount, and then venturing to withdraw his eye from the Bible, lo! he saw the minister quietly waiting outside the pulpit door. He gently closed the book, and slipped down the pulpit stairs. This, his first appearance in the pulpit, was far from being the last. Presently he was to move Wales with his oratory, and lift the Cross high amongst men as the proudest of all symbols. He began to preach at twenty. "It was tremendous preaching. It met the state of society—the needs of the times. What is there in a sermon? What is there in preaching? some have flippantly inquired. The preaching of Elias effected social revolutions, destroyed bad customs, and improved manners. *He lived in his work, it consumed him.*"

This is just what we want to-day. To be consumed—"eaten up"—with zeal for the salvation of men. Sure I am that our prayers would lose their coldness and lack of fervour, and that they would be full of life—prayers indeed; we should wrestle, with strong cryings, with Him who is able to save. Our hearts, too, would praise Him in truer and sweeter strains for the manifestation of His love and revelation of Himself to perishing men, and our preaching especially, inspired by a firm and unfaltering trust in the gospel as the means of saving the world, would lose all taint of artificiality, affectation, and sentiment. All strain for ingenuity and "prettiness" and all fear lest "ears polite" should be touched, would vanish away, and the preacher would speak out boldly and unreservedly, yet kindly and lovingly, each in his own particular way, and from his own particular point of view, of the highest interests of man. If the preaching of to-day is to be powerful, and win its way to men's hearts, it must be fired with ardour and holy enthusiasm, and overflowed with love, and must meet the wants of men in their every day struggles and difficulties, and raise each several man's estimate of highest duty and sincerest purpose, and help him to live up to it.

The Rev. David Davies, of Castell Hywell, received another young man into church fellowship on the same evening as he received Christmas Evans. This was David Davies, of Swansea, a striking contemporary, seeing that they also preached their first sermon in the same little cottage

in the parish of Llangeles (where David Davies was born in June, 1763,) within a week of each other; and both, destined to be burning and shining lights in different denominations, left Mr. Davies' church about the same time. Davies, who had married at twenty, found a congenial ministration at Pencadair, under the direction of the Rev. Wm. Perkins. His faith became stronger, and his religious convictions matured. In 1802 Davies accepted the pastorate of two churches—suburbs of Swansea—and there finished his course with joy. His method of work, spirit of consecration, and kindliness of nature, effected social reformations; and the intensity, and at the same time the deep pathos of his preaching, penetrated the hearts of men. He was hymn writer, and biblical commentator; and altogether a scholarly and thoughtful man. He died on Dec. 26, 1816, before he had reached his fiftieth year.

Here, then, must end our record of a band of workers valiant for the truth. We ourselves have advanced a little farther than they on the road of life, and are drawing to ourselves vigour from the best minds of the past. Pleasant must the memory of these Welsh preachers be to us who still travel on and take part in the better knowledge of the world.

ALFRED H. MOORE.

Friendship.

NOTHING has greater influence on character, or affects more our future, than the friendships we form. Our associations are the moral atmosphere which gives complexion to our life. There was true philosophy in the resolution of that author who, it is said, determined to avoid all low society, lest the purity of his taste should become impaired. For just as the waving of one's hand alters the currents of air, so a word, or even a look, may change the current of one's life. How particular, then, we should be in the choice of companions; in making those alliances which wield such a mighty influence over our character and destiny.

As a rule, however, we are not sufficiently careful in this respect; we are so apt to think that a coarse word, or sinful suggestion, may be expressed in our hearing, and leave no taint, no injurious effect, behind. O, we know not how insidious is sin! how it insinuates itself into the mind, and, almost imperceptibly, lowers the moral standard of the soul. Surely we ought to be, at least, as anxious to guard our character, to secure a high spiritual tone, as an author is to acquire a refined and elegant taste. How necessary to avoid the coarse company of the streets, to hold aloof from the idle, the gay, and the dissolute, and to cultivate only those friendships which have an elevating and ennobling influence. "He that walketh with the wise shall be wise; but a companion of fools shall be destroyed."

In our choice of friends there is One whom we must not overlook; One, whose claims are paramount, and whose fellowship is divine. He is spoken of as "a friend that sticketh closer than a brother;" and if we walk with Him, we shall indeed "walk in newness of life."

A. HAMPDEN LEE.

An Easter Holiday with the Geologists.

A GOSSIP GEOLOGICAL.

AFTER the long strain of the winter's work the tired body calls a "halt." A holiday is a necessity, and the question urges itself with restless energy, "where shall we go?" Change is rest, change of *work* is perfect rest; therefore in all thy getting, get change of work.

Pleasant reminiscences might at once suggest to a man of sedentary life and theological vocation a geological stroll; for of many ways of spending a brief holiday, few combine more attractions than that of an excursion with the LONDON GEOLOGISTS' ASSOCIATION.

First, there comes the charm of freshened and invigorated nerve by the long tramp over hill and dale, or on the shingly beach, or up the sides of a flower-filled glen, alternating, perchance, with an exhilarating ride behind swift-footed steeds. Next, there is the stronger spell of contact with manifold minds; for interesting as Nature is, and must always be, *Humanity* is unspeakably more so. The study of "dirt-beds" and "ripple marks," of the dip of strata and the forms of fossils, is, no doubt, "edifying" in a high degree; but what shall we say of the study of men of different histories and pursuits, temperaments and aims; some deeply versed in ruined abbeys and time-worn churches, and others learned in the ways of flowers; some eager to read the significance of an ancient tumulus, and others as familiar with the aspect of this earth, with its life and movement, as it appeared cycles of ages ago, as they are with its retreating violets and large patches of bright yellow gorse, forests of primroses and bunches of hyacinths, ladysmocks, and anemones? "What an institution," exclaims Thoreau, "what a revelation is a man." Ay, verily, if we have only the eye and *heart* to read him!

But the chief advantage of such a holiday is the opportunity it affords of studying field geology under leaders who have devoted years to the particular district to be examined, and will answer any geological question that *can* be answered. I say that *can* be answered, for geologists, alas! like men with other "ologies" in hand, are able to start many more enquiries than they can respond to. Still the gain is great of having an authoritative answer within lip-shot to many of the interrogations the "earth" suggests.

As one of a party of forty-two I went, therefore, to visit the Weald of Sussex in Easter week, under the able direction of Messrs. W. Topley, F.G.S., and J. E. H. Peyton, F.G.S.—the former one of the Government Surveyors for England and Wales, and author of *the Standard treatise* on "The Geology of the Weald"; and the latter a resident for a number of years at St. Leonards, and thoroughly conversant with the geology of the whole district.

Our first halt was at BATTLE; for, by the "grace" of His Grace the Duke of Cleveland, we were privileged to inspect Battle Abbey. More than eight hundred years have passed since William the Norman, in fulfilment of a vow made previously to the Battle of Hastings, began to build the Abbey on the spot where brave Harold fell. We listened to the story of the fight, and investigated what remains of this structure

inside and out, from gateway to library, cloisters to refectory, modern drawing room and ruined ancient church; and then, since our business was with an older world than that of the Conqueror, we soon drove off to Archer Wood to examine the workings for limestone in the Purbeck beds; and then to the site of the notable Sub-Wealden boring in Lime-kiln Wood.

These *Purbeck* beds owe their name to the fact that they were first studied in the sea-cliffs of Purbeck in Dorsetshire. The *Sussex* "Purbecks" consist chiefly of shales with two series of limestone beds, and are about four hundred feet thick and not very rich in fossils. Early in this century they were very largely worked for lime, but now the works are almost abandoned since it is more economical to carry chalk-lime by railway.

In Lime-kiln Wood we had a clear and concise history of the "boring," which was commenced in 1872, and continued to 1875, for the purpose of reaching the Palæozoic rocks. This purpose was not achieved; for when 1,905 feet had been bored through, the cones proved that they were still in the Oxford clay. At the start the bore went through 200 feet of Purbeck shales and limestone; then between 70 and 80 feet of Portland sand were met with. These were followed by Kimmeridge clay, 800 feet in thickness; then came the Corallian Oolite; this led to the Oxford clay, in which the machine-rods were broken, and the work was abandoned.

But though this labour failed as to its direct object—that of finding the depth of the Palæozoic rocks in the south of England—it was not labour in vain. The Purbeck character of the uppermost beds was fully determined, the thickness of the Mesozoic beds were demonstrated, and beds of gypsum, from 7 to 5 feet thick, and equal in quality to the gypsum of Chellaston and of Gotham, were discovered at a depth of 125 feet, and are now being actively worked.

The *WEALDEN* beds, some of which we investigated the next day, are so designated because they form the district known as the Weald of Kent, Surrey, and Sussex. Anything more profoundly interesting, geologically, our country does not contain than this magnificent development of Wealden strata. Whether viewed as illustrative of those mighty energies that uplift vast continents, and fold and twist immense thicknesses of rock, or of those other forces that carve into forms of massive beauty the extended surface of the earth, it is one of the most fascinating and instructive chapters in the long annals of our globe.

Is it possible to understand the formation of this part of our old home? Can we trace the growth of these 2,000 feet of sandstones and shales, clays and ironstones, sands and limestones, and account for their present position? Let us see.

Be it remembered, then, the Purbeck beds are deposited, and their origin gives a sign of the physical conditions coming next into play; for the *life* of the Purbecks is mixed, and consists in part of creatures whose home is the sea, and in part of others distinct and different from them, who only dwell in the fresh water of rivers; the Upper Purbecks, *i.e.* the last formed, consisting of Cypris shales and clays, and beds in which we meet with the *Unio* and the crocodile, indicate that a vast *change* has taken place in the physical geography of the district since the deposition of the Middle or Marine Purbecks.

What is the character of that change? Look at these "rain-marks" and that "drift-wood"! See! I have just picked up this piece of a tree called *Endogenites erosa*. There is a relic of the ancient horse-tail (*Equisetum Lyelli*). One of our party has obtained a fossil fern; and several of us have gathered pieces of rock in which the stems of plants are seen standing in their uprightness. That rock is full of the shells of a *Paludina* very much like the *Paludina vivipara* of our rivers. Here is a shale filled with Cypris, a genus of crustaceans abounding in ponds and lakes. Reptiles are also plentiful. What do all these and similar things mean? Do they not speak of adjacent land? Have we not in them evidence that the Wealden deposit was not in a deep sea, but in a shallow lake or estuary?

Yes, immense change has taken place since *Portland* times; and instead of a far-reaching sea, the land has been upraised, and mighty rivers are forming a gigantic DELTA, covering an enormous area, in Western Europe—a delta like that of the Niger in South Africa, which is equal to the half of England, or like that of the Brahmapootra and the Ganges, which embraces 40,000 square miles. How far the Weald delta extended we cannot be sure, but it has been traced 320 miles from west to east, from the coast of Dorsetshire to near Boulogne, and from Surrey to Vassy in France. What an area it must have drained! It cannot have been less than the largest continents that exist at the present time.

But was not chalk, like that we see at Dover, deposited on these Wealden beds? Certainly; and to the extent of some 2,000 feet in thickness. Where is that chalk gone? The geologist's answer is twofold. First, he says, these Wealden beds with the chalk on them have been raised, but not raised horizontally, but in folds or curves, so that we get what is called an "*anticlinal*" area, or as Mr. Topley said, an area of several anticlinals—Crowborough and Brightling marking the two principal ones.

Then, secondly, this series of curved strata, making a high dome-shaped mass, is planed down by the action of the sea, and so you get the North and South Downs of chalk on either side, and the Weald, with its memorials, is revealed between. What an incalculable time these vast changes must have taken, and how old must be this globe if this is but one chapter in its life-story! Assuredly our God and Father has spent infinite pains in preparing this home for man, His child!

JOHN CLIFFORD.

LONDON.

"Much he talked
Of London, of its streets, its bridges, crowds;
St. Paul's, the broad moon sailing o'er the dome;
The rich-carved Abbey with its thousand frets
And pinnacles, religious with the dead:
Of the brave spirits who go up to woo
That terrible city whose neglect is death,
Whose smile is fame; the prosperous one who sits
Sole in the summer sun, the crowd who die
Unmentioned, as a wave which forms and breaks
On undiscovered shores."

Alex. Smith's "City Poems."

The Jews of Russia.

NO. II.—CAUSES OF ANIMOSITY.

THAT the Jews have been a target at which popular discontent of every shape and form, shot in semi-barbaric countries, every student of history is aware. Not only where the people professed Christianity, and where superstition and bigotry have been invoked as an excuse, have the Jews been outraged and robbed, but the prophecy, "*And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee*" (Deut. xxviii. 37), has been carried out with the most striking and painful completeness.

The Romans were the last to tolerate and, in a sense, to respect the religious institutions of the people of Israel; and it was not till the decline of Rome, and the growth of the Papal power, that the actual persecution of Jews occurred on any large scale in Christian countries. Ignorance, selfishness, and the wrong interpretation of Christ's teachings, were then, as they are now, the leading causes of the misery of the Jewish people; a misery which has naturally generated a fixed feeling of hatred towards their oppressors, and a strong contempt for "heathen" people from a religious point of view. The traditions of the wrongs they have undergone still survive in full force, and, along with their religion, operate to isolate them from the nations in the midst of whom they are thrown, and on the other hand to draw them nearer and nearer to each other, and have aided in giving them such an irrepressible vitality that, whilst nations once great and powerful are now known to us only by name, the Jew not only exists, but bids fair to outlive peoples that still continue registering their deeds in the history of the world.

In no country of the present day is the isolation of the Jews so marked as it is in Russia; partly through the persecutions they endure, but chiefly, I must in all honesty say, through that spirit of contempt and seeming hatred that fills their hearts towards the "*Goem*" (heathen). We have only to cast a glance at the towns chiefly inhabited by them in order to see how strong these evil qualities are, and in what diverse ways they operate. The towns and districts mentioned in the former article are principally peopled by the children of Israel. There they have it pretty well their own way. The trade is entirely in their hands. The only restriction put on them is that they are deprived of the privilege of becoming landowners. This law has been justified on the alleged ground that they are bad agriculturists; they neglect the soil, it is said, most fearfully, and cases are cited where the Jew, as a farmer, utterly spoiled the land in the space of a few years by neglecting to enrich the soil after sowing it with exhaustive crops. That may be so in cases where he occupies land for a short term, as on a lease—for the Russian law does not provide against a Jew holding land on a lease—but I can aver that it is *not* so where he is *actually* a landlord, if not *nominally*; for though it appears contradictory, it is a fact that the Jew may become an *actual* proprietor of land notwithstanding the law expressly forbids it, since his unfailing ingenuity easily discovers an effective remedy against such a disqualification by engaging a Russian to buy it for him, and to be the ostensible owner, he, meanwhile, securing himself by

"bills" of indebtedness to himself in case of any attempt to act as actual owner. Such a person is easily found who, for a consideration, consents to buy a freehold in his own name, but with the Jews money, the Jew providing against any claims on it by bills for double the value of the property, signed by him, thus constituting him a debtor in case of emergency. Thus this law does not lie so heavily upon the Jew as it is supposed to do: and in fact entire neighbourhoods, and whole provinces, are dependent on the Jew. The peasants have no other buyers for their products than the Jew; nor could he buy himself anything but from the Jew: so that if any Jews are unscrupulous in their dealings, they have abundant opportunities amongst the poor and ignorant peasants of Russia.

And, unfortunately, Jewish human nature is not a whit superior to temptation than the Gentile; and, I am obliged to admit that widespread dishonesty is practised towards the "*Goem*." Go on a market-day and watch the transactions, and you will witness the most revolting proceedings. Very seldom does the peasant get the exact amount agreed upon in his bargains. By some means or other his goods can rarely be brought to tally with the terms of his purchase when he is counting them over. Those who have the slightest idea of the ignorance and childishness of the Russian peasantry will understand how easily they can be imposed upon. The shops and the inns where he might make his purchases, or take refreshment, have *always* special weights and measures for him. I speak from a thorough knowledge of the facts I advance; and though it is true that other peoples and races are guilty of similar dishonesties in trade, it does not alter the fact that the prevalence of this feature amongst the Russian Jews is one of the prolific causes of the animosity which is felt towards them. Indeed I could relate some painful personal experiences in the matter that of themselves would show that the miseries the Jews have recently suffered are, to a large extent, the fruit of their own work; and though I do not for a moment accept the position of apologist for cruelty and injustice, yet I maintain that no fair judgment of the facts can be presented that does not take into account the exasperating manner in which ingenious and unscrupulous Jews have taken advantage of the exceptional ignorance and childishness of the Russian peasant.

It is really a painful task to us to have to expose the worst side of human nature in Jew or Gentile. How much more pleasant would it have been to us to speak differently: but we must not shrink from duty however painful it may be; and duty compels the conclusion that, however sincerely we may deplore the sufferings of the Jews in Russia, we cannot fully explain, and fairly judge them, without recognizing the prodigiously unfair advantage which the strong have taken of the weak. It is bad seed to sow, and it yields a bad harvest.

As true Christians we must pray to our heavenly Father to have mercy upon His ancient flock, to open their eyes that they may see the true Light, the true Sun that lighted the paths of Moses and the Prophets.

H. OSSIPOFF-WOLFSON.

(To be continued.)

Is that Parcel Ready?

"THAT is the question." But what parcel? Oh, you know, of course, the parcel for the *Association Home Mission Bazaar*, at Derby, June 19th to 23rd.

"No, indeed!" said a friend the other day. "I have two other bazaars before yours; but I shall not forget yours."

"Certainly not. Who could forget it, and who *would* if they could? Still the time is getting on apace. I hope you will make haste; for we are looking for 'bounteous stores?'"

"Oh, I'll not lose any time. I find I can always work the hardest when the time is running short."

"Isn't that good of *Macclesfield*? They have only just finished their own bazaar, and at once they set to work for the Home Mission! That's the spirit that wins—on earth and in heaven too; and indeed I believe that's the spirit in most, if not all, the churches; and even those who do little, will do their best."

"And so they ought. The work is most important, and the method is most wise. I see that a bazaar at Liverpool, for the Lancashire Independent College, is expected to nett £3000. Still some people object to the *method*, who approve of the use made of the results of bazaars. What do you say to them?"

"The same that I say to people who object to getting married because some people live miserably in the conjugal state; or protest against preaching altogether because some sermons are dry as a board, dreary as a wilderness, and drowsy as the veriest sluggard, *i.e.*, I say, as sermons *needn't* be dry, dreary, and drowsy, and married life *needn't* be wretched if the conjugal pair can only afford to be unselfish, so Bazaars, in beginning, middle, and end, may be, and ought to be, just and good, pure and helpful."

"Yes, but why not give the *money* at once, instead of something to sell for the money?"

"Why not?" Well, for a very good reason. Everybody can't give hard cash; but some who cannot do that may give labour, or materials. Why should they not have a chance? Of course if £1,000 were offered to us as the result of a Bazaar, and £1,000 down in gold, we should infinitely prefer—who wouldn't?—BOTH!"

"Ah! that's just like you! But where are we to send our parcels?"

"The best thing is to send them straight to our Treasurer, Mr. T. H. HARRISON, 18, *Wardwick*, DERBY; but where it is more convenient parcels may be left at

Mr. R. Pedley's, CREWE,

Messrs. Winks & Son, 53, High Street, LEICESTER,

Messrs. Mallet & Son's, St. Mary's Gate, NOTTINGHAM.

Rev. J. Fletcher, 322, Commercial Road, LONDON—or with me."

"I'll not forget, and I'll try to make my parcel as large as I can."

And don't forget that if you want some circulars to explain the matter to your friends, to introduce your appeal to them, you can get them by applying to Rev. Joseph Fletcher, 322, Commercial Road, E., or to

JOHN CLIFFORD.

Our New Chapel at Shottle.

FOR nearly seventy years the friends at Shottle, near Wirksworth, Derbyshire, have worshipped in a room originally used as one of the farm buildings. The time has now come when some repairs must be done to it, as it is totally unfit for the purpose of worship. Several interviews have taken place with the steward of His Grace the Duke of Devonshire, K.G., who has recommended that a new building should be erected suitable to the need of the congregation. A plan has been prepared and submitted to His Grace, and approved. It is proposed that a building capable of seating about one hundred and twenty persons shall be reared, and His Grace has generously granted a site in a better situation than the old one, and promises a donation of £50. We cannot speak too highly of the kindness and generosity which the Duke of Devonshire has shown.

A contract has been signed with Messrs. Taylor and Clark, of Wirksworth, and operations will commence on April 10. Memorial Stones will be laid on Thursday, May 4. Will our denominational friends help us to rear a house of the Lord in this village, which for many years has rendered substantial aid to worthy objects? Shottle forms part of the Wirksworth church, but the latter cannot aid it much as a new chapel (which is much needed) is contemplated at Wirksworth. Any contribution will be thankfully received and acknowledged by JOHN STARKEY, Hon. Sec., Wirksworth, Derbyshire.

The College.

ONLY five weeks remain in which to make College collections before the close of the financial year. Will the churches bear this in mind, so that their contributions may be in the Treasurer's hand in time for the audit, that they may appear in the report? Disappointment at not seeing sums acknowledged would be avoided, the Secretary would be saved needless trouble in replying to enquiries, and the Treasurer would be made comparatively happy. Will the churches also bear in mind that in the Treasurer's last interim report the balance on the wrong side was heavier than usual? If the wealthy members of our churches will be at the trouble to look through the list they will see that *only two* subscriptions reach £5, and not one above this sum, while not a single donation adorns the report; whereas one of our larger colleges can boast of fourteen or fifteen £5 subscriptions, several above that amount, and *over a hundred* donations ranging from a guinea to a *thousand pounds*. Will the friends kindly lay this matter to heart?

W. EVANS, Sec.

A LITTLE REAL CHRISTIANITY.

It is a strange fact, no doubt, but I am seeing every day that *Christian Churches* really cannot get on peaceably and prosperously without a little Christianity. Other things more difficult to obtain are tried, whilst the sacrifice of personal whims, the suppression of personal feelings, the earnest effort to do others good, these and the like qualities are ignored or forgotten. I have no doubt about Christianity being triumphant when once the *Church* fairly tries it.—*Scraps*.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER V.—STANDING UP FOR TRUTH.

"WHAT is the meaning of this?" Mr. Bradford demanded, in a voice that sounded the more dreadful to Oliver because it was so calm. And he looked first at Sam, and then at the other, who, as white as chalk, stood gazing on the floor, and feeling very much as if he were about to suffer death.

Sam at once came round in front of the counter and began picking up the prunes. "Oliver bought 'em, sir," he said, giving his cousin a sharp, frowning glance (unseen by the master) as a warning against contradiction, "an' he's going to pay for 'em to-morrow."

Mr. Bradford looked at him steadily. The lie was the clumsiest one Sam could have told, for Oliver's whole manner proclaimed loudly that some wrongdoing had been going on.

"Is this the *truth*, Oliver?" the master asked, turning to him, and still speaking calmly.

Thus driven into a corner, Oliver could do but one thing. There was not an atom of the sneak in him, and, had it been possible, he would have remained silent as to the share his cousin had had in this affair. But he had been so trained that, when it came to a choice between truth and falsehood, he could not hesitate a moment before taking the side of the former. So he at once looked up into his master's face, and answered, fearfully,

"No, sir—Sam gave them to me."

Mr. Bradford gazed a moment at the young man—now pale and savage-looking—and then said, still quietly,

"I wonder you can stand there and tell me such a bare-faced falsehood."

"But, sir, he—" Sam began, half in terror. But his master waved his hand.

"Let us have no more words," he said. "You had better leave this place on Saturday. I cannot afford to have a man like you in my employment. Oliver, go into the parlour, and wait there till I come."

And then, stopping short the fresh expostulations which Sam attempted to make, he bade him get ready an order which was to go out, and went to the desk, where he became busy with his books.

When Oliver reached the parlour, Mrs. Bradford (who, as I have said, was unwell) was sitting well wrapped up in the armchair, this being the first day for a week that she had been able to get out of bed. This lady was a kind, motherly woman, and, seeing Oliver looking so pale and frightened, she called him to her and said, gently,

"What's the matter, child? Arn't you well?"

Oliver turned red as fire as he thought of the cause of his agitation, and, touched by the kindly voice of the lady, he burst into tears, making no reply.

As Mrs. Bradford was repeating her question, a little girl of about Oliver's age, with beautiful golden hair and large, wistful blue eyes, came bounding into the room, bearing in her arms a tiny white kitten with a blue ribbon round its neck. This new-comer ran singing towards the lady, but stopped on catching sight of Oliver, and stood looking at him wonderingly a moment. It was not the first time the two had met, as Elsie Vaughan was very often visiting her aunt and uncle, and already some chord of sympathy had been struck between the two, for they often smiled at each other. But Elsie was so surprised to see Oliver sobbing, with his hands covering his face, that she could not speak for a moment. She quickly recovered herself, however, and then, going up to her aunt and throwing her arms round her neck, she asked,

"What is Oliver crying for, auntie dear?"

Mrs. Bradford answered, with a kiss, that she did not know, and was about to press Oliver again, when her husband entered the room.

"Now, young man," that gentleman began, seating himself, and telling Oliver to come to him, "just tell me all about this matter. Found him with a

pocketful of prunes, dear," he added, looking at his wife, to whom, in a few words, he went on to describe what had taken place in the shop. "Come," he proceeded, taking Oliver's hand and speaking kindly, "you have nothing to fear if you tell me the truth. How did you come by that fruit?"

Brokenly, and after much effort, and with many a deep sob, Oliver confessed all—mentioning nothing, however, about Stokes and what had passed between him and Sam. All his listeners—especially little Elsie, whose blue eyes became very wide open as she heard—hearkened attentively, and when he had done Mrs. Bradford remarked, sadly,

"It's what I've always said—that Sam Raymond corrupts all your boys. I've never liked him from the first, and I shall never believe but you were wrong in discharging William."

"Well," answered Mr. Bradford, rising, "he goes on Saturday, and so there'll be an end of him. You can get to your work, Oliver, and mind you be careful in future about taking things from people who have no right to give them."

"I want to speak to him first, dear," Mrs. Bradford interrupted, and, as her husband left the room, she told the lad to come near. She knew Oliver's sad history, and, as she looked at him a moment, sighing as she remembered a bright little fellow, the only one who had called her mother, but who had long lain in the churchyard with a little white stone above him, on which a cherub's head was carved, she half wished that this innocent-looking boy, with his honest brown eyes and open brow, had been her son. Her eyes grew moist, too, as she thought how much her little Henry would have been like this poor orphan lad.

"Didn't you know that Sam had no right to give you those things?" she asked, gently. And then, in a kind, motherly way, she went on to warn him against being led astray by others; said she was sure he had had a good mother, who had taught him to be careful not to fall into acts of wrong-doing, however little, and bade him remember that Jesus Christ knew everything he did and said, and that, accordingly as he did right or wrong, He was glad or sorrowful. And then, bidding him fear nothing further, she let him get to his work.

"Oh, auntie!" murmured Elsie, burying her sunny little head in the sick woman's lap, when Oliver was gone.

"What's the matter, darling?"

Elsie raised her head. "I'm so sorry for poor Oliver," she said, the tears swimming in her eyes. "He did look so sad. And he hasn't any mamma, has he?"

Mrs. Bradford kissed her niece tenderly, and told her that she guessed aright—Oliver was an orphan. Whereupon Elsie grew very thoughtful, and quite forgot, in her abstractedness, to laugh and enter into the fun which Snow, the kitten, was having with its tail.

So ended this incident for the time. But Oliver had not by any means heard the last of it, for that night, as he and Sam left the shop to go home, the latter (when they had gone a good distance from Mr. Bradford's) turned suddenly, and, shaking his fist in his little cousin's face, said, grinding his teeth,

"You little brute! What did you mean by telling the guv'nor I give you them prunes, eh? What did you mean by it?"

Oliver shrank away in fear. "You did give them to me, Sam," he said, simply.

"I know I did, you little sneak; but was that any reason why you should tell him? Tell him anything again," he went on, coming closer to the little fellow, and looking more threatening than ever, "and I'll wring yer vagabon' neck for yer! Mark my words, now. I'll show yer you can make your tongue much too busy."

So saying, and giving Oliver a parting look of hatred and warning, Sam strode on ahead, soon getting out of sight.

Oliver's heart sank as he anticipated what his reception would be when he reached home. He felt that to offend one of them there would be to offend all, and that would mean more, perhaps, than he dared imagine. He had made an

enemy of Sam, who would go and tell all at home what had happened, and so no one could tell where it would end.

No wonder, then, if his heart was full of dread. It would have been easier to bear if there had not been the oppressive memory of his sin on his mind, which had been weighing him down all day, and filling him with shame and misery. It was a little sin, as I have said, but his master's anger and Mrs. Bradford's little lecture had shown it clearly to be a sin, so that no doubt remained to soothe the smart which it was inflicting on his tenderly-kept conscience. When he remembered, too, the promise he had given his dying mother, he grew doubly wretched, for he had not only been false to Jesus Christ but he had been false to her also. Could she see him? he wondered, the hot tears in his eyes shutting out the stars overhead, as he glanced upward. Surely she could! And she was grieving. And Jesus—*He* always knew what people did, and—and—perhaps *He* would not love him any more! No, no—not *that*. Jesus never ceased to love people, even if they did sin, so long as they were sorry. He would cling to that hope with all his might! And then, with the tears streaming down his face, he clasped his hands and prayed, as he went along, that he might never sin again—that he might be able to keep his word.

So, weeping and sorrowing, and with resolutions half forming in his heart, he at last reached Dickson's Rents.

General Baptist Association, Derby.

I.—MINISTERS' RECEPTION AND LIST REVISION COMMITTEE.

1. This Committee for 1882 consists of Revs. S. S. Allsop, J. Maden, D. Burns, M.A.; Messrs. J. Binns, B. Baldwin, and J. T. Mallet.

2. The Secretary is Rev. S. S. Allsop, 64, Branstone Road, Burton-on-Trent.

3. Will each Conference Secretary please attend to the following things?

(A.) Report to Mr. Allsop all ministerial changes in his Conference area.

(B.) Notify every student or minister accepting a pastorate within his district, of the existence and requirements of this Committee, and forward his application to Mr. Allsop.

4. Will any minister whose name has been inadvertently omitted from the *Year Book*, please write to the Secretary of the district in which he resides?

N.B.—No name can be inserted in the *List of Ministers* without the sanction of this Committee, or of the Association.

J. FLETCHER, Association Secretary.

II.—BEDS.

Ministers and delegates requiring beds are requested to apply, not later than June 7th, to the Local Secretary, Mr. James Hill, Sun Foundry, Derby. The Committee do not pledge themselves to accommodate applicants after the above date.

Charles Robert Darwin

DIED at his residence, Down House, Down, near Orpington, Kent, in the seventy-fourth year of his age. He will be remembered as the most eminent biologist of the century, and his work on *Evolution*, published in 1854, will mark an era not only in scientific progress but also in theological criticism. The idea of development was not new; his grandfather, Dr. Erasmus Darwin, of Derby, had glimpses of it; but the grandson clothed it with new power, and secured for it the presidency of scientific thought. The continuity and order of Nature, the gradual unfolding of its forces, are dominant ideas in modern thought; and we are rapidly learning to mould our Biblical criticism and theological statement in reference thereto. The process will not be without pain, but the issues will be immensely beneficent both for the church and for humanity. We heartily thank the Lord of all life and the Source of all order for His largely gifted, unspeakably scrupulous servant, Charles Darwin.

Scraps.

I. MR. SPURGEON, speaking on COMMUNION, said: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him that he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion, and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me, 'These are they who separate themselves, sensual, not having the spirit.'"

II. THE THEATRE AND BUSINESS MORALS.—The judgment of those who know the theatre best, and whose dealings with it are of a business character, are fairly expressed in the language of one who has for more than thirty years been directly and actively concerned with those who take a leading part in them. Asked, concerning the wisdom of training a gifted artiste for the stage, he promptly said: "I do not like the theatre; it's a mass of dishonesty from top to bottom, and those at the top are the worst!" That verdict does not stand alone. I have it on most reliable authority that the credit of those connected with the stage is unspeakably low, and that the conception of the average looseness of stage morals is so prevalent that actors, and those associated with them, are rarely trusted in business except with extreme caution; though, of course, there are many whose position and means are such as to place them beyond suspicion or doubt. That is not the witness of the pulpit, but the witness of matter-of-fact business, and it ought to have some weight. Ought we to nourish an institution which *uniformly* produces such dis-

astrous results on the ordinary business morals of those who are most intimately associated with it?

III. THE DECAY OF THE HOUSE OF LORDS.—The *Times* says:—"No one can hide from himself the fact that power is passing away from the House of Lords. Every year emphasizes this. It is as patent under Conservative as Liberal Administrations. The responsibility rests with both parties. We see both sides of the House apparently endeavouring to bring about, or acquiescing in, the doom of insignificance which is overtaking it. The House of Commons refuses to endure any real restraint of its powers. And the Peers must not delude themselves as to the feeling of the country in regard to this conspicuous paralysis of their action. There is no wide or deep antagonism to the House of Lords. The outcry against it is spasmodic, and comes from a few. But there is little zeal for the House and its privileges, and the country watches with unconcern the apathetic way in which the Peers suffer their power to slip out of their hands. Their peril is not that they are hated, but that they are apt to be forgotten, especially when important decisions have to be taken. The Peers themselves are very much the authors of their own political decay. It is mistrust, and not hostility, which the House has to fear; and one cannot say that the feeling is without excuse."

IV. LORD SALISBURY TO THE RESCUE.—In a speech of an hour's length the mild Marquis defends the House of Lords and protests against any such false and delusive idea as that of Toryism legislating in the interests of a class or section of the nation. Did any body ever hear of such a thing? Recall the eagerness with which the Lords removed the taxes on knowledge! Who has forgotten their enthusiastic efforts to rid Ireland of the State Church? Talk of the Lords legislating for a class; why, you might as well speak of Pharaoh ruling Egypt in the interest of the dwellers in Goshen!

V. DON'T FORGET YOUR TRACTS.—"It is my conviction," says a popular writer, "that more will have to be done through the press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to

all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlour or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands." "Who hath despised the day of small things?" Not God! Not the wise!

General Baptists, are you doing all you might by this simple and easy, but mightily effective agency?

VI. REV. DAWSON BURNS.—A portrait and a biographical notice of the Rev. Dawson Burns, M.A., occupy the whole of the front and part of a subsequent page of the *Christian Globe* of April 6. The portrait is sufficiently well executed to justify the many friends of Mr. Burns in feeling glad to have a copy of it; and the memoir, besides giving the leading dates and incidents of his life, supplies minute references to his various temperance labours and publications for the press.

VII. "POETRY," &c. — We have thirty-four pieces of "poetry" waiting in our pigeon-holes for insertion. One has waited some four or five years? Could we not issue a "poetical" magazine? Who will subscribe?

Church Register.

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

CONFERENCES.

The next MIDLAND CONFERENCE will be held on Whit-Wednesday, May 31st, at Barrow-on-Soar. Service at eleven a.m. Preacher, the Rev. R. F. Griffiths. Conference in the afternoon.

J. SALISBURY, *Secretary*.

I. THE SOUTHERN CONFERENCE held its Spring Meetings at Bethnal Green Road Chapel, April 3rd. Rev. W. Harvey Smith presided at 2.30 p.m. Thirty-eight ministers and delegates, representing thirteen churches, certified their attendance.

1. Reports received from eighteen out of twenty-one churches indicated a nett increase in membership, for five months, of eighty, as follows:—Additions by profession, 164; by transfer, 51; by renewal, 6; by restoration, 1. Reductions by transfer, 43; by exclusion, 2; by erasure, 71; by death, 26. This shows about the same rate of progress as that recorded for the corresponding period last year.

2. Rev. C. Clark, of Ealing, and Rev. F. J. Bird, of Hitchin, were cordially welcomed into the Conference, and Mr. C. R. W. Offen, of Bethnal Green Road Chapel, was elected a personal member—the Chairman giving them the right hand of fellowship.

3. Revs. W. J. Avery, R. P. Cook, C. Pearco, and Mr. J. Perry, of Hitchin,

were appointed representatives of the Conference on the Home Mission Committee, and Revs. W. J. Avery and J. Fletcher on the Foreign Mission Committee.

4. Site for HOME MISSION work. It was unanimously resolved, "That, in accordance with the Rules of the Association, we exchange turns with the Cheshire Conference, with a view to the formation of a church at CREWE."

5. The Midsummer Conference is to be held at Tring, July 5th.

6. Resolved unanimously, "That the members of this Conference desire to express their deep-hearted Christian sympathy with the family of their beloved brother, Rev. GILES HESTER, and with the church lately under his pastoral care, on account of the severe personal affliction under which he is suffering; and this Conference cordially commends to the liberal support of our churches the appeal which will be issued in order that a fund may be raised for the adequate support of Mr. Hester while laid aside, permanently it is feared, from his ministerial labours."

7. As will have been seen by a very full, and fairly accurate report in the *Baptist*, resolutions were passed unanimously in favour of Temperance legislation, against the imposition of religious disabilities upon members elected to Parliament, and against the opium traffic.

The discussion upon the fact that the Salvation Army has recently been much molested was animated, interesting, and prolonged. Eventually the following resolution was carried with one dissenter:—"That this Conference, without expressing any opinion concerning the Salvation Army as an organization, desires to record its condemnation of lawless opposition to its processions and indoor meetings, and hopes that, if necessary, the law may be altered so as to give full protection to the holders of religious services, whether indoors or out of doors, when such services are conducted with due regard to the rights of other citizens."

8. A paper was read by Mrs. Dawson Burns on "The Position of Woman in the Church." After discussion the Rev. W. J. Avery moved a vote of thanks to Mrs. Burns for her valuable paper, which was seconded by Rev. C. Clark, and unanimously carried.

9. At seven o'clock the President, Mr. E. Cayford, of London, delivered his Inaugural Address upon the question, "How should the Church deal with the Young on week days?" It was a thoroughly practical utterance, and an interesting discussion was sustained by Revs. D. McCallum, J. P. Chapman, J. H. Callaway, W. Harvey Smith, and Mr. J. Johnson.

10. A collection in aid of the Conference Fund was taken; and it was declared by an authority that this was "the best Conference we ever had."

W. J. AVERY, *Secretary*.

II. THE EASTERN CONFERENCE met at Spalding on March 30. At 11.15 brother Payne, in the absence, through illness, of the appointed preacher, the Rev. R. Compton, of Lincoln, preached from Psalm cxix. 32.

In the afternoon the reports from the churches showed that since last Conference 45 had been baptized, 32 received from other churches, whilst 49 remained candidates. The baptisms were considerably fewer than during the corresponding period of 1880 and 1881.

The Secretary reported the result of his letter writing on behalf of the College, from which it appeared that some churches which were not named in the subscription list last year had made collections, and others hoped so to do.

Brethren Wherry and Barker reported that they had not been able to group any village churches at present, partly owing to the long distances the churches are from one another, and partly owing to

the unwillingness of the churches themselves.

Resolved—That the same brethren be requested to continue as a Committee, with the addition of the name of the Rev. J. C. Jones.

It was reported that the MALTYN church was under the superintendence of the Louth, Eastgate, minister, and brother Payne was thanked for thus taking the oversight. The Rev. W. Orton was also thanked for his enquiry into the safety of the property, the which revealed that all was satisfactory.

The ASSISTANT PREACHERS' presented a report, showing the best work done at the smallest cost—about five hundred services having been held at an outlay of about £50, though a large part of this is due to the Treasurer.

An important resolution was, moreover, passed as follows: "This Conference sanctions the immediate appointment of a colporteur to assist in working the Gedney Hill and Tydd St. Giles stations, under the direction of the President of the Local Preachers' Association; and it further requests the ministers present to appeal to the wealthier amongst the friends and members of the churches for funds towards his salary."

N.B.—Will the wealthier ones kindly accept this intimation, being inspired by the fact that about £15 annually have already been promised.

Brothers Barrass, J. C. Jones, J. Jolly, and S. H. Firks were re-elected representatives on the Home Mission Committee.

The Foreign Mission. Revs. J. C. Jones and W. Orton were elected to serve on the Committee.

A letter from Mr. Hill was read, asking the representatives appointed by the Conference to seek to stir up missionary interest among all the churches, and to act as deputations to the smaller ones. This they agreed to do.

It was also resolved, on Mr. Hill's suggestion, to have a Missionary Conference at our next meetings instead of the usual sermon; brother Orton to read a paper, and a discussion to follow.

A vote of affectionate sympathy was passed with the widow of the late Mr. Jarrom on the decease of her husband.

A welcome was accorded to brother Bentley, recently settled at Wisbech.

It was decided to hold the next Conference on September 21st, at either Lincoln or Louth.

In the evening a public meeting, presided over by the Rev. J. C. Jones, and addressed by various local brethren who sought to stir enthusiasm in local

proachers and colportage work, brought the meeting of this somewhat spirited Conference to a close.

CHAS. BARKER, *Secretary*.

III. WARWICKSHIRE was held at Stafford St., Walsall, on Tuesday, April 11.

The engagements of the day were inaugurated by a devotional service conducted by the Rev. E. W. Cantrell. The Rev. Carey Hood then took his place as President for 1882. The Rev. H. J. Hodson, of Longford, read a suggestive paper, subject, "Winning our Elder Scholars for Christ and the Church." A smart discussion was followed by a "bonus of gratitude."

1. A letter from the Rev. T. Lewis, of CINDERBANK, was read. The President and Rev. W. Oates were deputed to confer with the friends at Cinderbank, and to report to a Conference Sub-Committee, consisting of the Conference officials, together with Revs. W. Lees, E. W. Cantrell, A. H. Lee, Messrs. Marshall and Edmonds, sometime before the meeting of the Association in June.

2. The Church Reports were presented, and, by comparison with past statistics, were highly encouraging. Gross gains, 108; gross losses, 51; candidates, 20; inquirers, 32.

The President delivered his Inaugural Address in the afternoon. Subject, "Our Progress as a Denomination." The topic was well handled, and the President well thanked.

3. The Rev. W. Lees was appointed as Conference Representative on the Association Board of Reference.

4. Revs. Carey Hood and A. H. Lee were asked to represent the Conference on the Foreign Mission Committee.

5. The Revs. W. Lees and E. W. Cantrell to render like service on the Home Mission Committee.

Resolutions.

1. That in the opinion of this Conference it is desirable, in the interests of justice and morality, that every duly elected parliamentary representative be permitted either to take the oath or to affirm, according to the dictates of his own conscience, and that without other condition the right conferred by election to a seat in the House of Commons be allowed.

2. That in the judgment of this Conference the time has come for the abolition of that particular form of ecclesiastical monopoly enjoyed by the Established Church in relation to the Official Registration of Marriages. The Conference therefore earnestly hopes that success

may attend Mr. Briggs in his efforts so to amend existing law as (a) to dispense with the presence of the State Registrar at Nonconformist marriages, and (b) to multiply the hours per day during which marriages may be lawfully solemnized.

3. That believing the "Gospel Temperance Union," or "Blue Ribbon Army," to be essentially a gospel movement, the Conference earnestly recommends the churches to form Temperance Societies in connection with the above movement, and to encourage abstainers to adopt the simple badge of the Blue Ribbon.

The next Conference to be held at Longmore Street, Birmingham. Writer of the paper, Mr. Edmonds, of Walsall. Subject, "The Place of Music in the Worship of the Church." Preacher, the Rev. W. Lees.

In the evening the Secretary preached from 2. Sam. x. 9—12.

LL. HOWARD PARSONS, *Secretary*.

IV. CHESHIRE met at Tarporley April 4th. Rev. Z. T. Downen preached at 11 a.m., from Psalm lxxxvii. 5.

Business at 2.30 p.m. A letter was read from the Rev. R. P. Cook resigning the Secretaryship, owing to his removal to London. He was cordially thanked for his services, and the best of blessings was desired for him in his new sphere of labour. The Rev. Sim Hirst, of Stoke-on-Trent, was appointed his successor.

The Reports from the Churches were of a most pleasing character. Baptisms reported, 48; more than double the number of last year.

It was unanimously decided to recommend the new interest at Crewe to the care and attention of the Home Mission and the Association. There is every prospect of a good church being reared in this large and growing town.

Representatives were appointed to the Foreign and Home Mission Committees, and to the Ministerial Settlement Board. Mr. R. Pedley for the Home Mission, the Secretary for the Foreign Mission, and Rev. I. Preston for the Ministerial Settlement Board.

The Conference passed a cordial vote of thanks to the Rev. Z. T. Downen for his services in the morning.

It was decided to hold the next Annual Conference at Wheelock Heath, the preacher to be the Rev. S. Hirst.

The meetings were of a most pleasant and profitable character. They were ably presided over by the Rev. I. Preston.

The friends at Tarporley distinguished themselves by their kindness and hospitality.

S. HIRST, *Secretary*.

CHAPELS.

BURTON-ON-TRENT, Zion.—The annual tea meeting was held on Easter Monday. 300 sat down. Rev. S. S. Allsop presided at the public meeting. Addresses by Revs. E. Stevenson, Dr. Underwood, J. Robertson, J. Askew, W. Forth. Over 100 trays gratuitously given. Proceeds to New Chapel Building Fund.

DERBY, St. Mary's Gate.—Annual tea meeting of Tract and Benevolent Societies. Pastor, Rev. T. R. Stevenson, presided at the after meeting. The reports were interesting, and showed that not only were the efforts of the visitors appreciated by the people, but had resulted in the bringing of children to school, and parents to public worship.

INSTOCK.—Our chapel having been closed for a few weeks for repairs, cleaning, and beautifying, was re-opened April 9th, when sermons were preached by the Rev. E. Carrington, of Swadlincote.

LOUGHBORO', Wood Gate New Chapel Bazaar.—This has been so complete a success as to reward the Wood Gate friends for all their labour and anxiety. The Bazaar was opened on Easter Monday, in the Corn Exchange, by Admiral Sir W. King Hall, K.C.B., and Lady Hall, several ministers also taking part, also the chapel choir. The Hall presented a beautiful and attractive sight, there being a Sunday-school Stall, a Bachelors' Stall, and a Refreshment Stall, in addition to six others in charge of ladies of the congregation; in the centre was a floral bower for the sale of plants and cut flowers, and an "Art Gallery" was also prepared by several of the young men. The Bazaar was open also on Tuesday and Wednesday, and was brought to a conclusion by a capital concert on Thursday evening. After the payment of all expenses it is expected that the handsome sum of £600 will go to the New Chapel Building Fund.

MACCLESFIELD.—A very successful Bazaar was held, April 11, 12, 13, in the Town Hall. There was a large collection of artistic and plain needlework, ottomans, chair cushions, paintings and engravings, and a bewildering variety of work of all sorts done and given by loving hands and hearts. A feature of the bazaar was a formal opening each day. On the first day it was opened by John Walther, Esq., J.P. of Stockport; the second by W. C. Brocklehurst, Esq., of Butley Hall, Macclesfield; and the third by one of our own members, Mrs. Berry, of the Byrons, Macclesfield. At the opening a large and influential company (including all the Nonconformist ministers in the town)

met in the Town Hall, and a brisk trade was done. The proceeds, so far, are £345, though this is likely to receive some additions. We are not forgetting "That Bazaar" at Derby, and hope to make a substantial contribution.

NANTWICH.—Two sermons on behalf of our HOME MISSIONS were preached on Sunday, March 19, by Rev. Z. T. Down, of Macclesfield. Congregations good, and collections about the same as last year.

NORWICH.—A Bazaar in aid of incidentals was held March 15, 16, realizing over £50. All the friends who kindly helped are herewith cordially thanked.

SUTTERTON.—*Another Bazaar.*—We are making a brave attempt to build a new Sunday school-room, required by the large increase of scholars, the children in the school being one-fifth of the population. Sutterton is a small village situated in the Fens of Lincolnshire, in the centre of the wide-spread and long continued agricultural depression, from which the farmers and poor have suffered so much. Notwithstanding all these things, the Committee have succeeded in raising £150 towards this fondly cherished scheme. They still need £150 to complete the work, and to raise this sum purpose holding, early in July, a *Bazaar*. The church and congregation have, by much generous self-denial, done what they can; and now earnestly and hopefully appeal to Christian friends, who have it in their power, to aid them, by sending money or goods for the bazaar, and thus show in a practical way, their sympathy and love for one of our village churches which, during a period of 74 years, has maintained its existence and work, but now, in these hard times, *for this special purpose only*, asks to be remembered for good. Contributions in money and goods for the Bazaar, however small, will be thankfully received by the Pastor, Rev. G. F. Pitts, Sutterton; the Treasurer, Mr. B. Craven, Wigtoft; the Secretary, Mr. O. Faulkner, Sutterton.

CHAPEL ANNIVERSARIES.

EAST KIRKBY.—March 19. Preacher, Mr. A. S. Prout, of Chilwell College. Collections, £4 4s. 6d.

HEADCORN.—The anniversary of the chapel, and the second anniversary of the minister's settlement, were celebrated April 12th. R. T. Thatcher, preached at three p.m. Tea at five p.m., and at 6.15 a public meeting was held. T. S. Stokes, Esq., presided. Revs. J. Birdseye, T. Thatcher, J. J. Kendon, and J. A.

Andrews and Mr. R. Barling, gave addresses. Proceeds, £10 18s., to be devoted to a new school-room. From the report it was shown that besides meeting the ordinary expenditure, £28 of debt had been paid, £20 raised towards the new school, and £5 for the new harmonium. Increase of members is five. The gatherings were most cheering.

KIRKBY-IN-ASHFIELD.—Anniversary April 9th. Preacher, Mr. G. H. Bennett, of University College, London. On the 10th we had a public meeting. Mr. W. Massey presided, and along with Mr. Bennett addressed the meeting. Proceeds over £25 for the reduction of the chapel debt.

KIRTON LINDSEY, Lincolnshire.—Anniversary April 7th. 100 to tea. Rev. G. B. Bowles preached in the evening. The attendance was good, and the collection in advance of former years. On March 13, and following days, revival services were conducted by Rev. E. Lauderdale. A blessing was realized, and several of our young people were hopefully brought to Christ. We hope shortly to welcome them into the church. Our prayer is that there may be many more to follow.

SWADLINCOTE.—On Good Friday, over 300 sat down at our annual tea. In the evening the Rev. E. H. Jackson gave his popular and characteristic lecture, "A friendly talk with young men and women." The hall was well filled.

SCHOOLS.

BIRMINGHAM, Lombard Street.—A special meeting was held, April 3, for the distribution of rewards to scholars. This was a new feature in our church work. Special efforts were made by the teachers to obtain the presence of parents, and they were highly pleased with the result. About 200 parents and scholars met together for tea, after which the rewards—fifty in number—were distributed by the Rev. E. W. Cantrell, and short addresses given by the superintendent and Mr. Wm. Nutt.

KEGWORTH.—The annual tea was held April 7. A large number present. After tea an entertainment was given by the scholars, under the leadership of Mr. J. Wilders, Mr. F. Astle presiding at the harmonium. Rev. W. A. Davies presided, supported by the Revs. J. Wrigley, and F. Croake, B.A., Principal of Kegworth High School. There was a large attendance.

LINEHOLME.—We are making strenuous efforts to raise money to rebuild our school, the present one being too small. We have about £300, fifty pounds having been raised since Christmas, and we are

hoping to make it £500 by the end of this year. Subscriptions will be thankfully received by George Marshall, 80, Lower Nazebottom, Lydgate, near Todmorden.

STOKE-ON-TRENT—Children's Special Service Mission.—Mr. G. Bannister held a mission April 3 to 7, the numbers varying from about 150 to 300. Mr. Bannister also conducted the regular Children's Sunday even service in the Board Schools on the 2nd and 9th, and a special service in our school in the afternoon of the latter day. The interest evidently deepened as the meetings proceeded, and the later services were not without signs of blessing. Mr. Bannister appears to lay himself out especially for the boys and is very successful in winning their confidence and affection.

SCHOOL ANNIVERSARIES.

BURTON-ON-TRENT.—April 17. Collections, £41 15s. 4d.

HALIFAX, North Parade.—School sermons March 19, by Rev. J. H. Atkinson. Collections over £52.

ILKESTON, Queen Street.—Anniversary services. Preacher, Rev. W. R. Stevenson, M.A. The building was crowded. On the following day a holiday entertainment, which was sustained almost wholly by scholars, gave evident satisfaction to the large audience. Mr. Sanderson gave a brief address. Proceeds, £25.

LEICESTER, Archdeacon Lane.—April 16. Preachers, Rev. T. Barrass morning and evening, Rev. W. G. Beardmore afternoon. Collections, £30 2s.

NORWICH.—March 26, 27. Preacher, Mr. S. D. Rickards, of London. Collections good, and spiritual results most cheering, many being greatly impressed, and several finding peace through believing.

MINISTERIAL.

BURNS, Rev. D.—On Wednesday evening, April 12, a social re-union of the church and congregation meeting in Church Street Chapel, Edgware Road, London, was held in the Lecture Hall, Rev. Robert P. Cook, the pastor, in the chair. After several speeches by the officers and members, Mr. C. S. Brayne, Treasurer, presented a tea and coffee service of sterling silver to the Rev. Dawson Burns, M.A., on his retirement from the pastorate, and in token of the affection and esteem in which he is held by the officer's and congregation of the chapel. Mr. C. Kirby, superintendent of the Sunday-school, also presented a silver salver to Mr. and Mrs. Burns, in the name of the teachers and scholars. Mr. and Mrs. Dawson Burns, in acknowledgment,

both expressed their continued and unabated attachment to the various interests with which they have been so long and so honourably connected at Church Street.

JOLLY, REV. JOHN AND MRS., received a hearty welcome on the occasion of their return after their marriage, to their work at Boston, at a special gathering March 23. Mr. J. Ward presided, and presented a handsome electro-plated tea and coffee service to Mr. and Mrs. Jolly. Addresses were given by the pastor, and Messrs. Tayton, Munford, Darby, and Wilson.

MARSDEN, REV. H.—On April 3rd news reached Mrs. Marsden, of Derby, that her son, Rev. Henry Marsden, formerly of Mansfield, Notts., and since pastor of Kew Baptist Church, Victoria, died in Australia about six weeks ago. He had been to the seaside, and died soon after his return.

PARKER, REV. J. W., having completed his pastorate at Castle Donington and Sawley, a meeting was held, April 10, at the former place, when a presentation from the united churches was made, consisting of a timepiece and arm chair. Mr. Stevenson, on behalf of the churches, referred to the loss they had sustained, and the universal regret with which Mr. Parker's resignation was received; but believing it to be the guidance of divine providence, they must bow, though reluctantly, to God's will. Other friends having spoken, Mr. Parker, in acknowledging the presentations, spoke, in feeling terms, of the unbroken friendship, and said he should always cherish a very pleasant recollection of the ministry now completed. Mr. Parker commenced his ministry at Salem Chapel, Longford, April 16th.

SMITH, REV. A. H., from the Pastors' College, having received and accepted a unanimous invitation from the church at Coningsby, will, D.V., commence his labours May 13.

TURNER, REV. J., was publicly recognized as pastor of Moss Side Church, Manchester. Dr. Maclaren presided, and addresses were given by the Revs. T. Goadby, J. A. Macfadyen, and the pastor.

EDUCATIONAL HONOURS.—Frank W. Dyson, thirteen years of age, son of Rev. Watson Dyson, has passed the Junior Cambridge Examination in the first class with Honours in Mathematics, being bracketed twenty-sixth in England in the Honour's List. Our brother, Mr. Samuel Wilson, M.A., Fellow of Sydney Sussex College, Cambridge, has kindly assisted our young friend in his mathematical studies. As showing the advantages of these Examinations, one of the large Yorkshire Grammar Schools has tendered a Free Scholarship during the school life of our friend, which has been accepted.

Frank Dalby (Crossley Orphan Home, Halifax), of Chilwell, has passed the Junior Cambridge Examination.

BAPTISMS.

BOSTON.—Twelve, by J. Jolly.
BRADFORD, Tetley St.—Twelve, by B. Wood.
BURTON-ON-TRENT, Zion.—Four, by S. S. Allsop.
CASTLE DONINGTON.—Six, by J. W. Parker.
DESFORD.—Eleven, by E. Gilbert.
EAST KIRKBY.—Five, by G. Robinson.
HALIFAX.—One, by W. Dyson.
KEGWORTH.—Three, by W. A. Davies.
LEICESTER, Dover St.—Seven, by W. Evans.
LONDON, Commercial Rd.—Ten, by J. Fletcher.
 " *Bethnal Green.*—Nine, by W. H. Smith.
 " *Præd Street.*—Six, by W. J. Avery.
LONGTON.—Twenty-two, by C. T. Johnson.
LOUGHBOROUGH, Baxter Gate.—Four, by C. Savage.
LOUTH, Eastgate.—Three, by C. Payne.
MANSFIELD.—Eight, by J. Parks.
NOTTINGHAM, New Basford.—Eight, by W. R. Stevenson.
PETERBOROUGH.—Two, by T. Barrass.
RETFORD.—Three, by S. Skingle.
STANTON HILL.—Two, by J. Harvey.
STAPLEFORD.—Two, by F. Todd.
STOKE-ON-TRENT.—Six, by S. Hirst.
SWANWICK.—Two, by F. Todd.
TODMORDEN.—Two, by W. March.
WALSALL.—*Stafford St.*—Eleven, by W. Lees.

MARRIAGES.

THIRLBY-ASPEN.—March 15, at Long Ditton Surrey, Richard, youngest son of the late, Thomas Thirby, of Normanton-en-le-Heath, to Lavinia, daughter of the late John Aspin, of Berrylands Farm, Surbiton Hill.
WILSON—TOOTELL.—At Broad Street Baptist Chapel, Nov. 8, by the Rev. H. Bonner, Albert Edward, eldest son of Mark Wilson, 1, Cooper Street, to Lucy Sarah, fourth daughter of Thomas Tootell, 24, Birkin Terrace, Nottingham.

OBITUARIES.

HILL.—April 1, at 8, Crompton Street, Derby, Eliza, the devoted wife of the Rev. William Hill, Secretary of the General Baptist Missionary Society, and formerly missionary in Orissa, India, aged 53.

HILL.—April 12, at 79, Osmaston Street, Derby, Henry Sutton, the eldest son of the Rev. William Hill, aged 25, leaving a widow (and infant son one week old) to mourn her loss.

REYNOLDS.—March 12, Mary, the beloved wife of Mr. G. Reynolds, Finance Secretary of the Baptist Church, Lenton, passed into rest. Large numbers attended the funeral, this being the first funeral in Lenton churchyard in which a dissenting minister was to take part; and from the interesting fact that the service was conducted partly by the Vicar, and partly by the pastor of the Baptist church. The choir from the chapel volunteered to sing over the grave, and amidst the mournful looks and emblems a feeling of marked gratification was expressed over the unity and good feeling between Church and Dissent, and the Vicar's kindness and courtesy was much esteemed. On the retirement of the funeral cortege from the grave, the large concourse of people, and the solemnity of the occasion, caused the Lenton Scripture Reader to address a few words of exhortation to the people. The respect in which Mrs. Reynolds was held was thus well manifested. W. R.

SWAIN, MARY, departed this life Jan. 29, in the sixty-seventh year of her age. She was born at Ullesthorpe, and was a consistent member of the church nearly twenty years. Her end was peace.

THE
MISSIONARY OBSERVER.

MAY, 1882.

The Late Mrs. Hill.

"MRS. ELIZA HILL, wife of the Rev. William Hill (Secretary of the General Baptist Missionary Society, and formerly missionary in India), whose death is announced in another column, was a native of Derby. She was the fourth daughter of the late Mr. Henry Winterton, who for many years was a highly esteemed member and deacon of the Baptist church, St. Mary's Gate. In early life she joined that church, then under the pastorate of the Rev. J. G. Pike, author of 'Persuasives to Early Piety,' and many other useful works. In the Sunday school, the Tract, the Dorcas, and the Missionary Societies, she took a deep interest, and, indeed, was always ready for every good work. Shortly after her marriage, in 1855, she accompanied her husband to India as a missionary, where she remained until 1865, when, in shattered health, she returned to England. The next five or six years were spent at Barton, in Leicestershire, Mr. Hill having accepted an invitation to the pastorate of the ancient General Baptist church in that place. At the invitation of the committee, they again decided upon foreign mission work, and proceeded to India in 1871. So completely, however, did Mrs. Hill's health break down that she was compelled to quit the country in 1875, and return to England. During nearly the whole of her Indian life, which was spent in the province of Orissa, Mrs. Hill had the superintendence of mission orphanages, the inmates of which consisted chiefly of foundlings, of children rescued from a barbarous death among the Khonds, and of famine orphans. As opportunity offered, she accompanied her husband on missionary preaching tours, went with him into the Khond country, among the aboriginal tribes—tribes which, until a few years ago, offered up human sacrifices,—and into villages where no 'white-faced' lady had ever been before. On these journeys, as well as in the stations where she resided, she visited females in their own homes, and thus became one of the pioneers in Zenana work—a work which during the past few years has so marvellously increased among the women of India. For gentleness of spirit, and for kindness of disposition, Mrs. Hill was highly esteemed both at home and abroad. As a Christian, she endeavoured to 'walk worthy of the Lord'; as a mother, she 'looked well to the ways of her household'; and as a missionary, 'she hath done what she could.' Her illness, though protracted, was endured with patience, and she died, as she lived, in peace. Her remains were interred in the Uttoxeter Road Cemetery, on Wednesday last, but her record is on high. An Indian missionary, who has known her for more than twenty years, thus writes:—'Of the gentle

and genuine spirit that has passed away I need not speak. Few could be more Christ-like than she was, and few have been more widely beloved. The native Christians will feel her death as much as friends in this country, and it must be a great comfort to know that, having served her generation well, she has entered into rest."

The above notice, with slight alterations, appeared in the four Derby papers, the *Christian World*, the *Freeman*, the *Baptist*, and several others. Leaving, for the present, any further reference to Mrs. Hill as a missionary, it may be stated, in amplification of the remark, "she lived in peace," that she was never known to make an enemy, to have a quarrel, or to have to make up a difference. Concerning her it might be truly said, "she opened her mouth with wisdom; and in her tongue was the law of kindness. She looked well to the ways of her household, and did not eat the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

In reference to the remark that Mrs. Hill "died in peace," it may be observed that, for her husband and children's sake, she was anxious to live; and that to give them up cost her many a severe pang. But, as her weakness increased, her mind underwent a change; her face was turned heavenward; and the glories of the celestial city so brightened in her view, that at length she came to desire the better country, that is the heavenly.

On Wednesday, March 15, she was compelled to take to her bed, and on going up-stairs she remarked it was "for the last time." On the following day her medical attendant told her he could do no more, and informed her friends that he thought she would scarcely live over the next day, Friday. To the surprise of all, however, she revived somewhat; and Saturday and Sunday were as days of heaven upon earth. Never did her friends hear her talk with greater clearness and composure. Passages of scripture and verses of poetry were often on her lips, as expressive of her inward peace and joy. In repeating the hymn,

"My God, my Father, while I stray,"

she remarked, "Since I have felt so much I have experienced great difficulty in standing up in chapel to sing this hymn. The verse

'Should pining sickness waste away,' etc.,

I felt I could not sing *then*, though I can sing it *now*. Still, to stand up, in health, and sing it is one thing, but it is a very different thing to sing it on a dying bed."

On Lord's-day morning, March 19, as her husband and children stood around her bed, she said, "Let us have worship together, which will probably be for the last time on earth." Most heartily did she respond to the petitions presented; after which she spoke to her children one by one. To one that she hoped would become a minister and missionary she said, "Should you ever become a preacher you must remember and preach Christ. What could I do without Christ? and what could you do without Christ?"

'Preach Him to all, and cry in death
Behold! behold the Lamb.'

More than once she remarked, "I have often felt condemned that I have not spoken more to you all about spiritual things, but I have endeavoured to set before you a good example."

Seeing her daughter get out the weekly offering envelope (which she invariably reached out on the Saturday, and placed ready for Sunday morning) she said, "Let me put the money in for the last time." Having done this, and fastened up the envelope, she remarked, "There, that is for the support of the Lord's work; nobody knows the pleasure I have experienced in taking these offerings Sabbath by Sabbath."

About service-time she referred to the pleasures of the sanctuary, and repeated portions of the hymn,

"Yes! it is good to worship Thee
Within Thy courts, O Lord," etc.;

and many times over during her illness she repeated, and tried to sing, the following verse:

"But, O! if songs like these are sweet,
How sweet that song must be,
When all Thy ransomed ones shall meet,
From sin and sorrow free;
Where naught of discord can intrude
To mar that mighty multitude."

A relative was quoting portions of the hymn commencing,

"There is a land of pure delight,"

and on his repeating the verse,

"But timorous mortals start and shrink
To cross the narrow sea,
And linger, shivering, on the brink—"

she anticipated the last line by saying, with smiling confidence, "But *I don't fear to launch away.*"

Several times during the Sabbath she also repeated,

"Abide with me, fast falls the eventide,
The darkness deepens, Lord, with me abide."

But a verse that appeared to be most frequently on her lips was,

"Dear name! the rock on which I build;
My shield and hiding-place,
My never-failing treasury, filled
With boundless stores of grace"—

especially the line, "*My shield and hiding-place.*"

With various hymns and passages of scripture she often associated different individuals. For instance, in quoting the words,

"Sweet to be passive in His hand,
And know no will but His,"

she remarked, "Aye! that was poor Mary Derry's (Mrs. Thos. Bailey's) favourite verse on her death-bed." And in quoting the words, "For I know whom I have believed," she observed, "Aye! that was the text of my father's funeral sermon, by Mr. Pike." In sending her love to a beloved sister, Mrs. Brooks, with whom she had been happily associated in India, and with whom she had deeply sympathized in her sad bereavement, she said, "Tell her I shall see her dear husband sooner than she will."

Respecting her death, her grave, her funeral, and various matters which she wished to have attended to after her decease, she spoke with the greatest composure; just as if she were making arrangements before taking a journey. On being reminded how calmly she spoke, in the prospect of death, she remarked, "Yes! I am a wonder to myself. I never would have believed that, under my present circumstances, I

should enjoy such perfect peace." On the Monday she was informed that the Indian mail had arrived. She enquired if there were any letters, and on being informed there were not, she observed, "O! I am so sorry, as I shall be gone before the next mail arrives." She then wished her love to be given to all her brethren and sisters in Orissa—expressed her thankfulness that ever she had been permitted to labour there—said with what interest she always read communications from India—and how she looked forward with sacred pleasure to the great multitude she should meet in heaven. To her old friends at Barton and in other places she sent her warmest love.

With the visit of her old friend, Rev. T. R. Stevenson, and his beloved wife, she was very much gratified. To his settlement at St. Mary's Gate she looked forward with interest, and she was greatly anticipating the pleasure of sitting under his ministry. In the event of his preaching a sermon in reference to her death she told him she should like him to preach from the same text as Mr. Pike did on the occasion of her father's death: "For I know whom I have believed," etc.

As weakness and exhaustion came on, she became less able to talk, or even to listen to others. But in a whisper she would often say, "I am resting in the Lord, and trying to wait patiently for Him." "As I can be of no further use," she remarked, "I wonder why I am kept here." On being informed that her dying experience and example would leave precious memories, she said, with a smile, "If this be the case, then I am content to suffer." For a fortnight longer than was anticipated she continued to linger, in great weakness. On the day previous to her death she was heard to whisper, as if to herself,

"May we exchange at last,
This house, these hours of praise and prayer,
For holier, happier worship there;"

an exchange which was effected without a struggle or without a sigh, so mildly beamed the closing eyes, so gently heaved the expiring breast.

In a sermon appropriate to the occasion, and from the words she had selected, her pastor said that the characteristics of her life were humility, amiability, tranquility, and philanthropy.

Happily, Mrs. Hill was spared the sorrow which would have been experienced by the death of her eldest son, Henry Sutton, who was born at Berhampore, India, April 25th, 1856, and who died somewhat suddenly and unexpectedly twelve days after his mother. Having taken cold about Christmas, bronchitis ensued; then, rapid consumption. He leaves a widow (and son only a week old) and many friends to mourn his loss; but their loss is his gain, and though the event is as painful as it is mysterious, it has doubtless been ordered in wisdom and in love. In the language and sentiment of the beloved Amos Sutton, whose name the departed bears, may the bereaved widow and relatives find the consolation they so much need.

"No lingering look, no parting sigh,
Our future meeting knows;
There, friendship beams from every eye,
And love immortal grows.
O sacred hope! O blissful hope!
Which Jesus' grace has given,
The hope, when days and years are past,
We all shall meet in heaven."

New School-rooms, Cuttack.

AMOUNT REQUIRED, £500. AMOUNT RECEIVED, £167 1s. 8d.

SINCE the publication of the last list we have received the following sums :

	£	s.	d.
Ashby-de-la-Zouch—Mr. G. Orchard	1	0	0
Bradford, Tetley Street—S. S. Collection	0	12	9
Derby—Mr. G. Wilkins	0	10	6
London—By Miss Emily M. Johnson—			
Mr. Brown	1	0	0
Mr. G. Brown	1	0	0
Mrs. Williams, sen.	1	0	0
Mr. Ellis Tucker	1	0	0
Mrs. Johnson	1	0	0
Tarporley—Friends	5	0	0
	1	3	6

May we once more call the attention of our friends to the above object. We confess we are almost ashamed to seem so persistently pressing, but the simple reasons are (1) that the money is urgently needed, (2) that it has not at present been provided or promised. We confess, too, that we are jealous of the honour of the denomination, and should not like it to be said that, after a gentleman in Orissa had promised to provide half the cost of the above rooms, the 25,000 General Baptists of England, and the professed friends of Orissa too, could not, or would not, provide the other half. For the glory of God, if not for the honour of the denomination, will our ministers and deacons kindly take the matter in hand, so that before or by the Association it may be stated that the amount required has been raised.

Letter from Rome to the Secretary.

Via Urbana, Roma, April 12, 1882.

WE are too much occupied with the work of the Mission to find time to write about it just now. We have had recently much more than enough of work for mind, heart, and hand, but we have been held up in the midst of it. Mrs. Shaw has been very ill; but, through God's mercy, is now restored. In the midst of much difficulty the work goes on, and we have a prospect of adding to the church two persons who seem to be giving good proof of discipleship. Probably the priests never worked so hard as they are doing now, and if any good comes of their activity it is owing to the stimulating presence of Evangelical missions.

Lent has come and gone, and we have only had time to hear one of the so-called sermons. Easter has also followed and brought many strangers into the city; but we have seen only a few of them. We have been occupied in "holding the fort" under circumstances of unusual difficulty, and, thank God, the fort has been held, and is likely to be stronger in the future than it has been in the past. We cannot now describe the battles we have had to fight, but can only say that though they have been of a most testing kind, we are already enabled to see through the smoke, and to lift up the banner inscribed "Ebenezer! Hitherto hath the Lord helped us."

There is a movement begun in Rome, having for its object the better observance of the Lord's-day. It will be a great gain to the cause of Christ when Sunday is observed as a day of rest and worship in Italy. At present, the absence of all special regard for the weekly day of rest is as a great mountain damming up the stream of evangelization. Even the municipal offices are open and the clerks employed on Sunday. Perhaps the majority of the people cease from work, or from business, the latter half of Sunday, when they first go for a walk, or sit and drink, and then comes the theatre to crown the day.

Some few months since, the Evangelical Churches united and held a great meeting on the subject—the speeches delivered at which being afterwards printed. This meeting attracted the attention of the press, which commented on the movement; some writers suggesting that we needed to preach *work* rather than *rest*. It is sadly true that Sunday observance to an Italian is not easily considered apart from the observance of Saint's days; and the multiplication of these *giorni di festa* (feast days) by the Roman Church has naturally produced on the one hand neglect of the weekly Day of Rest, and on the other hand a vast amount of idleness and loss. How could it be otherwise when these *giorni di festa* number over eighty in the year? Our movement has met with a considerable amount of sympathy however, and this week is being devoted to special prayer for the better observance of the Lord's-day. The writer presided at one of the united prayer meetings last night (Tuesday), when the church in Teatro Valle was quite full. To-night (Wednesday), the meeting has been at Mr. Wall's Sala, which also has been full. To-morrow evening we expect to have a good meeting here in Via Urbana.

It is expected that the matter will be discussed in the city council soon; and we are arranging for a special week of preaching on the subject, to take place simultaneously with that discussion. I do not hope to see great results at present, but we confidently expect to make some progress.

N. HERBERT SHAW.

Commission on Education in India.

REFERENCE has been already made to the Commission on Education in India. We are indebted to the Calcutta correspondent of the *Times* for the following important information. In a telegram of the 5th of February he states:—

"The Government has resolved to appoint an Imperial Commission on Education, consisting of twenty-one members, representing different provinces of India and classes of the community. Each local government will specially select a high educational officer on behalf of its department of public instruction, and one or more natives of rank or intellectual eminence will also attend from each province. The President will be the Honourable Mr. Hunter, who will represent in a special manner the supreme Government and the views of the Viceroy with regard to the reforms under consideration. Among the distinguished natives will be the Honourable Maharajah Jotendro Mohun Tajore, the Honourable Bhundeb Moo, and others on behalf of the Hindus; and the Honourable Syed Ahmed Khan Bahadoor on behalf of the Mussulmans. Among the educational officers will be Mr. Croft, Director of Public Instruction in Bengal; Professor Deighton, of Agra; Mr. Jacob, Bombay; and Mr. Browning, Director of Public Instruction in the Central Provinces.

"The Missionary Societies will be strongly represented by Mr. Blackett, Anglican, principal of the Church Missionary Society Institution; Mr. Miller, Presbyterian, principal of the Christian College, Madras; and a Roman Catholic not yet nominated. The duties of the Commission will be, first, to inquire into the action of the educational despatches from 1854 to 1868, and how far the educational policy prescribed by the home Government has been carried out by the various local administrations; secondly, to enquire more especially how far primary education has been given to the people under those despatches, and to suggest means whereby vernacular education can be made more universal; thirdly, to devise means for this extension at a *minimum* cost to the state by setting free, if possible, funds which are now devoted to higher education, and by substituting a grant-in-aid system for direct Government support; fourthly, to offer every encouragement to native gentlemen to establish and support schools on a grant-in-aid system; fifthly, to ascertain how far it will be possible for the Government to hand over, under proper guarantees, its own schools and colleges to bodies of native gentlemen who will undertake to manage them as aided institutions; sixthly, to endeavour to supplement the results thus obtained

by enlisting the municipalities in the work of primary education, and by a large extension of the vernacular schools at the municipal cost, and under municipal control. The development of indigenous schools will also form a special subject of inquiry. The Commission will also be directed to make suggestions as to the better training of teachers, the improvement of the present system of inspection, the extension of female education, and as to a more intelligent system of statistical returns on an uniform basis; also as to the preparation of a great series of text-books for use in the schools throughout India. The first meeting will be held on Friday. The Commission will sit till April, when the members will disperse to their own duties till the next cold season. In the interval, Mr. Hunter, as President, will visit the different provincial governments with a view to studying the systems locally at work, collecting information on specific points, and making such local inquiries as the Commission may deem necessary."

The Commission has already entered upon its duties. In another telegram, which appeared in the *Times* of the 5th of March, the Calcutta correspondent says:—

"The Education Commission has been sitting daily during the past month, in Calcutta, three days a week as a Commission, and three days a week in its numerous Committees. The questions referred to it amount to a public trial of State Education in India, as now established, and its reconstruction on a broader basis. At present there are 2,000,000 children at school. There ought to have been at least 4,000,000. Lord Ripon has armed the Commission against influences naturally opposed to such an effort by giving it strength and numbers, and also a new sort of strength in India—that of a representative element. It is the most numerous Commission which has sat here, and it is the first strictly representative assembly ever brought together in the capital to inquire into a great department of the administration in the various provinces."

After describing the arrangements for carrying on the business of the Commission, he adds:—

"This dispassionate sifting of facts has led to an unexpected *rapprochement* between the representatives of hitherto opposed parties. That *rapprochement* seems, so far, to point to three conclusions:—First, that the Missionaries had throughout a large part of India good grounds for their complaints and for their memorials against the system of State Education; second, that the Education Department in certain provinces has fallen away from the principles laid down in Sir Charles Wood's despatch of 1854, and has misdirected the public funds from the general education of the public to the over education of a small favoured class; third, that great divergencies exist in various provinces with regard to the working of the department and the scope which it assigns to its duties."

Notes and Gleanings.

THE BIBLE TRANSLATION SOCIETY.—At a recent Committee meeting of this Society a grant of £150 was made in aid of Bible work in Orissa. Any friends taking an interest in this important object will do well to forward their contributions to our friend and brother, the Rev. J. R. Godfrey, of Bulwell, who has undertaken to solicit and receive contributions on behalf of the above Society.

SPECIAL THANKSGIVINGS were offered in our chapel at Cuttack, last Sabbath evening, for the merciful preservation of our beloved Queen from assassination, and "God bless our native land" was sung with much feeling. May a life so justly endeared to the millions of her subjects be long preserved.

MISS LEIGH is leaving Cuttack to-day, after a residence in India of more than nine years. Her passage from Calcutta to London has been taken in the S. S. *Eldorado*, which is advertised to sail on the 30th March. May the gracious promise be fulfilled, "My presence shall go with thee, and I will give thee rest."

J. B.

Nominations for the Committee.

LAY MEMBERS OF THE COMMITTEE.—Under the new regulations all the members of the Committee, consisting of twenty, retire every year. Sixteen are chosen by ballot at the Annual Member's Meeting, and four by the newly-elected sixteen.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected.

Nominations for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Crompton Street, Derby, on or before the 7th day of June. No name can be received after that date.

MINISTERIAL MEMBERS OF THE COMMITTEE.—*New Regulation.*—“That in future each Conference, at its last meeting before the Association, shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing their expenses be not charged to the Society.”

“That the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.”

The attention of the Conferences is directed to the above regulation, and the Secretaries will oblige by sending the nominations as early as possible to the Secretary of the Foreign Mission.

Contributions for the Foreign Mission.

It is particularly requested that all Contributions for the next Annual 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.

In preparing their *Lists of Contributions* will the local Secretaries kindly enter (1) Public and Sacramental Collections; (2) Contributions by Adults; (3) by Juveniles. Sums under 5s. should be entered as “Small sums.”

Contributions

Received on account of the General Baptist Missionary Society from March 16th, to April 15th, 1882.

	£	s.	d.		£	s.	d.
Bedworth	5	8	5	London—Mr. S. D. Rickards	15	0	0
Chatteris	8	4	9	“ Praed St. and Westbourne	60	0	0
Coningsby	7	4	9	Park—on account	24	9	0
Daybrook	20	0	5	Longford, Salem	22	6	3
Grimsby	9	9	0	Louth, Eastgate	19	6	5
Ibstock	8	8	8	“ Northgate	0	2	6
Ilkeston, South Street—for W. and O.	0	10	0	Milford—W. and O.	0	11	0
Leicester—Mr. Wood	1	1	0	New Hunstanton—Mrs. Mawby	24	5	9
London—Grant of Bible Translation Society	150	0	0	Nottingham, Stoney Street	28	15	11
London—Rev. J. Batey	0	10	6	Swadlincote			

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMERIDGE, 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.

Derby.

BY REV. W. H. TETLEY.

It is simply in the prospective visit of the General Baptist Association to Derby that the *raison d'être* of this contribution to denominational literature will have to be found. No one, living in this ancient midland borough, imagines for a moment that there is any special necessity for calling attention to the town, or that it will gain anything just now in national importance or municipal dignity from a magazine article. No, the town is characteristically content to be let alone. It still stands upon the banks of the Derwent: it still retains the proud position of being the head quarters of one of the finest railway systems in the world: it still keeps faith with its old traditions of steadfastness, and quiet unassuming progress: it still remains the metropolis of a fair county in which streamlet and grove, sequestered dell and breezy moorland weave their romantic spell for the tourist and the convalescent: and it still possesses its olden claim to denominational affection and confidence as the home of an earnest, loving, and active Christian fellowship. But what are all these things against an editorial mandate which bids from one under authority some account of the town in which he lives and labours? It is vain to plead the triteness of the theme, or the familiarity of an oft told story. There is no alternative but an obedient response, and a paper concerning Derby.

Possibly many people who speak of Derby as a Midland County Town are hardly aware of the extent to which the town answers that description. It is truly midland in its situation, being nearly equidistant from the Cheviot Hills to the north, the English Channel to the south, the German Ocean to the east, and the Irish Channel to the west. And it is lowland in its situation as well, for from whatever point of the compass the visitor approaches Derby a descent has to be made, not, it may be hoped, from the sublime to the ridiculous, but from the higher levels which guard the town on every hand, to the open valley where its workshops and its workers, "its mills and marts, its factories and foundries," are found nestling together. Just as true, too, is the commonly accepted description of Derby which assigns to the borough an ancient reputation. It is no town of recent origin. Long before some of the populous and overgrown industrial centres of the land which are now always classed amongst the large towns had even given promise of their coming greatness, Derby had taken rank as a town of historic importance. In the days of Saxon rule and conquest it could boast of a Castle, a military stronghold, overlooking the winding course of the Derwent on its way past Spondon and Borrowash, of which very little seems to be known now, except that in the tenth century its ramparts bristled with Danish defenders who were driven away from it by a Saxon host; and that towards the beginning of the second half of the thirteenth century it was given by Henry the Third to his son Edmund, and that

from this date it fell into ruin. There is still a Castle Ward in the municipal divisions of the town, and there is also a Castle Street which is near to the site on which it is supposed the Castle once stood, but both the Ward and the street are destitute of any castellated buildings, and nothing but the name seems to have survived the wreck of years. Many other historical associations, however, cluster round the name of Derby. Again and again, during the progress of "our island story," has Derby been visited by its royal rulers; in fact, in the days of Edward the Confessor it was a Royal Borough, and since the reign of Edward the First it has sent its two representatives to the House of Commons. In the twelfth century the name of the town was appropriated for an Earldom, which from the days of Henry the Seventh has been kept by the descendants of Baron Stanley. The great sporting event of the year on the downs at Epsom also bears the name of the town; while the mania for old china, and the quest for "six mark teapots" and rare vases, lead men's thoughts to dwell with *dilletanti* rapture on collections of old Crown Derby ware. The fitness of these associations cannot be questioned when Defoe's description of Derby is called to remembrance. He styles it "a town of gentry rather than trade," and to the gentry the interests of Royal visitations, of Earldoms, of aristocratic sport, and of a fashionable craze for cups and saucers, may be very dear; but

"The old order changeth, yielding place to new,"

and the Derby of to-day is much more truly a town of trade than a town of gentry. There are still left some memorials of the past in a few of the older houses, once tenanted by the great and good of former times; but the gorgeously painted ceilings of these houses, their historic chambers, where noble lords and ladies have found refuge, or fugitive princes and monarchs have slept, the relics of half-timbered buildings of the days of Queen Elizabeth, and the picturesque gables and windows of two or three old mansions which still retain the charm of earlier days, are all but little thought of by the toiling thousands who make the busy life and interest of the borough what they are to-day.

Not more than half a century ago the population of Derby stood at about three and twenty thousand souls. In the census of last year it had reached a total of nearly eighty-two thousand. Five years ago, when the Derby Borough Extension Bill came into force, the population was reckoned to be about fifty-three thousand: but the enlarged boundaries of the borough secured by this Bill, increasing the area of the town by more than a thousand acres, and the estimated addition to the number of its inhabitants, during the last decade, of something like fifteen thousand souls, have brought up the population to the standard required by the Registrar-General for his calculations of the statistics of public mortality, and Derby has been classed, within the last twelve months, amongst the large towns of the country whose ratio of births and deaths has to be taken as an index of the state of our national health.

In its general appearance there can be no doubt that the town has undergone, within a very recent period, some very remarkable changes. Like most towns Derby is illustrating the saying that as towns grow older they become newer. Old Derby is fast vanishing away, and in its

streets and its public buildings, in its growth of new neighbourhoods and its demolition of old landmarks, the place will soon wear a very unfamiliar aspect to those who have been absent from it for a few years. In the centre of the town especially have these alterations been successfully and usefully accomplished. Where, some few years ago, was an unwholesome and unattractive alley, bearing the name of St. James's Lane, there is now a well built and graceful street bearing still the same apostolic name, but presenting to the eye a commanding business thoroughfare, and by a slight stretch of the imagination almost reminding the spectator of our metropolitan Regent Street; in Iron Gate, in the Wardwick, in Victoria Street, and in St. Peter's Street, this work of improvement has been going on for the last fifteen years, with the result that the principal streets of Derby are now capable of inviting comparison with the leading thoroughfares of other important towns. Apart from the efforts of the Corporation, in the initiation and furtherance of this work of improvement, Derby is greatly indebted to its present worthy Mayor, who is the veritable Baron Haussman of the town for the impetus and the direction he has given to this work. St. James's Street and the Strand, are his creation. Some time must elapse before the Derby Strand is completed; but when the Mayor's arrangements are fully carried out there, the people of Derby will certainly be able to point to a plot of the town that has been redeemed from unsightliness and decay, and transformed into a pile of beauty and usefulness through the wealth, the enterprise, and the local interest of the self-made, prosperous, and highly-respected contractor of the Midlands, Abraham Woodiwiss, the Mayor of Derby.

In the neighbourhood of the St. Mary's Gate Chapel, where the chief interest of the Association will centre during its visit to Derby this year, the old-world air of Derby has not been very much disturbed. The exterior of the chapel still puts one in mind of an old family mansion, and recalls the middle of last century, when it was built by one of the Osborne house as a family residence, and was known by the name of St. Mary's Gate House; but in connection with the auspicious settlement of its present pastor, and in anticipation of the annual gathering of the General Baptist tribes for the Association meetings, the interior of the chapel has just now been renovated, and by lowering the pulpit, by constructing porches at the principal entrance, in which coloured mediæval glass work is a chief feature, and by many touches of decorative art on pillars, panels, pews, and pipes, the old chapel, with its massive wrought iron gates without, and its spacious area within, has been arrayed in winsome garb for the welcome and entertainment of its expected visitors. Close by the chapel, upreared in stately beauty, rises the tall tower of All Saints' Church. It is an impressive example of the late Perpendicular period, wrought out by thoughtful minds and earnest hands in the early part of the sixteenth century. Its height, inclusive of the soaring pinnacles, is about two hundred feet, surpassing considerably the lofty majesty of comely cathedral towers at Bristol, Carlisle, Chester, Exeter, Peterborough, Winchester, and Wells; and so prominent a feature is it in the aspect of Derby that one old historian says of it, "All Saints' stands as a prince among subjects—a giant among dwarfs. Viewed at any distance, or in any attitude, the associated ideas of taste, grandeur, and beauty, fascinate the mind; the

eye is captivated, and continually returns to its object, but never tires. Some pride, more sense, and still more judgment, must have combined in our forefathers in the construction of this noble tower; they wrought, and we enjoy the credit of their labours." From the belfry chamber a tuneful set of chimes discourse periodically their strains of ancient or modern melody, while a peal of bells proclaim from time to time the ringer's skill. Happy will that preacher or speaker be, during the forthcoming services, upon whose affrighted ear

"—— the tintinnabulation that so musically wells
From the bells, bells, bells, bells,"

falleth not when the climax of his persuasive oratory is at hand, or the peroration of his eloquent discourse draweth nigh.

Since the last visit of the Association to Derby the Free Library, which represents so admirably the munificent generosity of Mr. Bass to the borough of his Parliamentary adoption, has been opened. It stands in the Wardwick, a very elaborate and ornate pile of domestic Flemish-Gothic architecture, and is really one of the sights of the town. It has been reared at a cost to the donor of £25,000, and it is held in trust for the town by the Corporation. Its commodious reading rooms, its elegant and costly fittings, its imposing central hall for the library, with its richly-decorated glass screen, and its noble staircase leading to a growing and decidedly instructive museum, all conspire to make a very favourable impression on the mind of the stranger. Two rooms are found beneath this library roof which are invested with peculiar interest. One is the little chamber to the left of the entrance hall, where the Duke of Devonshire's collection of local literature is stored—a perfect mine of wealth for the bibliomaniac,—and the other is the truly picturesque Committee room, in which it is the writer's privilege and honour to sit from time to time, surrounded by the old oak panelling which once adorned the apartment in the town where the young Pretender held his last council of war before his retreat to Scotland. Only a few weeks ago Mr. Bass was induced by Sir Philip Cunliffe Owen to make the town a further present of an Art Gallery; and already, close by the Free Library and under the control of its Committee, on a site in the Strand given by the Mayor, there is rising a new home for art treasures, which will cost its generous donor, at the very lowest estimate, £3,000.

Not far away from the Free Library, and its adjacent Art Gallery, stands the Drill Hall, where Derby congregates on all its great and special occasions. There the Choral Union of the town pours forth its full oratorio harmonies; there the Home Secretary addresses the nation and his own warm-hearted and loyal constituents; there the Church Congress of this year will hold many of its meetings; there bazaars are held from one season to another; and there it is intended to hold the Home Mission Bazaar, for which so many earnest and self-denying efforts are being put forth by all the churches of the Association. It is the largest hall in Derby, and there is no place of resort in the town where a greater number of people can meet together under the same roof. Doubtless this Drill Hall will resound during the Association week with General Baptist greetings of every imaginable description. There will be the wise men from the East, there will be the hardy and *cashy*

men from the North, there will be the gentle, flowery, sunny, and leafy men from the South, and there will be the meek, the mild, and the managing men from the Midlands and the West; while eclipsing all in gracious toil and invincible arts for turning bazaar contributions and stall commodities into Home Mission funds will be the ladies, of whom some brethren, perchance, may be tempted to say beholding their beauty and denominational enthusiasm, that though they have both toiled and spun, "not even Solomon in all his glory was arrayed like 'some' of these."

Of many other things in Derby, nothing now can be written particularly. Its silk mills, its elastic web factories, its busy machine shops, and famous iron foundries, must be left unnoticed. Many will desire to see the Arboretum and the new china works on the Osmaston Road. Some will repair to the roomy Market Hall, taking note of the Guildhall at the same time. Some will be disposed to scan the Midland Railway works, and will probably try to get a sight of the huge mess rooms where the men take their meals, and where sometimes they hear an earnest gospel sermon. In one of them there is daily, during the breakfast hour, a morning service, of which, did space permit, an interesting chapter might be written. Yet, whatever the programme of sight-seeing or service attending may be, all may rest assured that there will be for them a hearty and hospitable welcome to Derby, and that to the busy communities of this hard-working Midland town no delight will be more acceptable than that these approaching meetings of the Association, with all their excitement and all their responsibility, should be a source of spiritual blessing to all the churches, and to the town in which their representatives will gather together.

The Children's Battle.

HAVE you heard an ocean ripple
Tell the story of the wave—
How it rolls and rushes onward
To the shore it leaps to lave?
So a child may whisper
Stories of the love,
Mighty as an ocean,
Gentle as a dove.

In the throbbing life around us,
In the world's great, boating heart
There is need of noble impulse,
And for each brave will a part;
Who then for the Master
Would some trophy win?
Make an early conquest
Of some little sin.

That is far the fiercer conflict
For the mastery within,
Than the battle fought for kingdoms,
With its carnage and its din;

Greater he who ruleth
His own heart's domain,
Than who takes a city,
With a thousand slain.

Many a life of hidden struggle
Merits more the Master's praise,
Than the deeds of greater seeming
Wrought before the people's gaze
And the quiet toiler,
Witnessed by the Lord,
For heroic patience
Shall get his reward.

And there comes a richer music
Than from ancient lyre or lute—
Sweeter melody of spirit!
Singing harsher accents mute;
Breathing through a peaceful,
Trustful, holy life,
With a hallowed calmness
Hushing all its strife.

W. H. PARKER.

In Lincoln Cathedral.*

BY REV. T. R. STEVENSON.

THIS morning I spent an hour in Lincoln Minster. Some may cavil at the shortness of the time. It is quite true that an hour is a brief period for such a visit; but necessity, you know, has no law, and when one travels by rail an eye must be kept on the clock. Besides, "half a loaf is better than none," and a hasty sojourn in a cathedral is surely preferable to entire absence. Such being my creed, I acted accordingly. "I was glad," therefore, to "go to the house of the Lord." How things change in the course of years! More than forty summers have passed since I last found myself in the city. It was during the restless, inquisitive days of boyhood. We were on our way from Leicester to Scarborough, and I travelled outside a coach. To-day, as I walked under an ancient gateway at the bottom of the hill, it awoke memories which have been dormant who shall say how long?

It is a stiff climb, for the Minster stands out boldly on the top of a considerable eminence. Nobody can be surprised that part of the road should be named Steep Street. May I moralise about the situation of the grand old building? If so, this shall be the lesson;—let a fine position be crowned by a fine erection. *Our* position, as men and as Christians, is a distinguished one, we have marvellous advantages. Are we not continually telling God in our prayers that we see what prophets and kings desired to see but never saw? etc. Be it, then, our aim and effort to erect a spiritual temple of good thoughts and good deeds worthy of our circumstances.

There were several objects which attracted my attention before I reached my destination. For instance, I was, as often beforetime, struck with the inferiority of much modern architecture to that of antiquity. A church belonging to the Hanoverian period, with big, round-topped windows, and ugly angular nave, was a case in point. These places are as unattractive as the monarchs under whose reigns they were built. I saw, too, a tower without a church. How this came about I have no means of ascertaining: no doubt there is a history, and most likely a curious history, connected with it. Is it not, moreover, a microcosm—a world in miniature? Incompleteness characterises well-nigh all human affairs. Characters full-orbed, and lives perfected, are indeed few and far between. "My book; my book! I shall not be able to finish my book," was the dying exclamation of Buckle. What do any of us really and satisfactorily finish?

I found the main entrance to the Cathedral closed. I fancy on account of repairs. The only available means of admission was by a door in the south transept. This was lucky for me, and on the following account. It afforded me an immediate view of something which I was particularly anxious to see. In one of his books, I forget which, Lord Macaulay mentions a window which has a notable story. It is made of fragments of coloured glass. I at once recognized it. No other in the place is at all like it. Large and circular, it has the mottled and variegated appearance which you often get when you look through

* The substance of a week-night address.

a kaleidoscope. To make sure that I was right, I inquired of a verger, and he told me that it was formed of bits of glass which were collected during the construction of all the other windows. Ah! that was only part of the tale: the best thing about it he evidently knew nothing of. Tradition says, that when the Minster was building an apprentice waited on his master as the latter completed a window. The youth was fired with a noble ambition: would that *he* might fill a window! Summoning courage he asked and gained permission to do so with the strips which remained. Nor is that all. According to the story, his achievement was superior to his employer's.

Don't you think that the incident is impressive and significant? How often do we witness its counterpart. Small and few means, well used, frequently accomplish more than great and many. Take two English poets and compare them: I mean Lord Byron and Dr. Watts. Nobody will deny the intellectual inferiority of the last-named. I suppose you would hardly apply to him the word genius. But the aristocratic bard fairly merits the term. Some of his lines will probably live as long as our language. The apostrophe to the ocean, and the familiar verses on the destruction of the Assyrians are almost faultless. On the other hand, while many of his hymns and psalms claim cordial admiration, Watts is not seldom a reckless transgressor against the canons of good taste: more than that, he occasionally makes havoc of correct doctrine. To speak of "this our mortal frame" as "a feeble piece" is simply ludicrous; and the woeful reference to "Samson when his eyes were lost" is a gross anti-climax in the case of an otherwise beautiful production. Nevertheless, commend me to Watts rather than Byron for real and positive usefulness: he bears the palm as a benefactor of his species. The author of *Manfred* and *Cain* lags far behind in moral influence. *Moral* influence, do I say? Nay, we remember, all too well, that the tone and tendency of much that he wrote was palpably immoral. This can never be said of the other singer. On the contrary, he has been, is, and will be a clear power for good. His devout strains have, times without number, aided the worshipper, consoled the sufferer, sustained the dying.

But I need not have travelled so far afield. I feel sure that you will agree with me when I affirm that our commonest experience quite endorses the statement which I just now made. Don't you see it illustrated perpetually in our home life and our church life? Sit, like the Master, "over against the treasury," and you will speedily find that liberality and poverty are close neighbours. A long purse does not always mean a ready hand. Notice those who are most active and self-abnegating in the sphere of benevolence, and you will discover that they often lack talent, and know very little touching culture. Thackeray very commonly represents his good people as simpletons, and his clever folk as knaves. It always appears to me that he is, by implication, laying down the following axiom;—much heart, little brain; little heart, much brain. "You can't have it everyway. Take your choice. Which is it to be? up intellectually and down morally, or *vice versa*?" So the satirist seems to speak. Well, of course we all pronounce it to be an exaggeration, if not a burlesque; at the same time you must please remember that in every exaggeration there is a residuum of truth. It is so here. The kindly, the merciful, the disinterested, are frequently

undistinguished in point of mental power. None, therefore, should despond in respect of usefulness. Disposition is the prime qualification for it. Have the desire to benefit others, and, however limited your endowments, you will infallibly leave the world better than you found it. Many years ago I came across a story which aptly illustrates this. A tenant having occasion to visit a nobleman was shown over his large and handsome hall. Among other things a jewel-case was produced and unlocked. There, in all their glory, were precious gems of various kinds. They shone and sparkled, glowed and glittered, till a spectator might be tempted to fancy that they were animated, or, as the sacred writer says, "lively stones." The owner stood on one side, the visitor on the other, gazing at the lovely ornaments. At length the former broke the silence, and, with a sardonic smile, remarked, "Ah! they're very beautiful; but, after all; of what use are they to me? They don't bring me in a shilling a year." "No, my lord," replied the other, "that is true: but if you will honour me with a call, I can, at my house, show you two stones which, though they did not cost me five pounds, bring me in hundreds a year." The nobleman went, and was shown two millstones. These, sure enough, cost little, but realised, as the tenant said, hundreds per annum. Nor can there be any dispute that love and earnestness are often more profitable to the treasury of philanthropy than dazzling talent and rare genius.

Let me name another thought which I had as I wandered through Lincoln Minster. Here is the place, where are the men? The Cathedral stands, defying the ravages of time; but the builders are all "gone over to the majority." Architect and sculptor, mason and carpenter, citizens who paid for it, and priests who prayed in it—long, long since, have made their exit. And thus it ever is. Man perishes, but his work endures. Only the evening before, I was near the sea. I strolled to and fro at the Grimsby Docks, and the same reflection crossed my mind. There I saw vessels large and small, home and foreign, steam and sailing, ugly and graceful. Ships, ships, ships on each side, before and behind. How about the man who made the first ship that ever was launched? Milleniums since he has passed away, and his body mouldered into dust; yet the *results* of his thought and labour are with us unto this hour. Nay, I may put the case more strongly still. Who made the first ship? Can any of you reply? If so, you know more than anyone with whom I have yet met. Indeed, I doubt whether there is authentic, reliable information extant. How striking! Not only the man, but the very name of the man, who became the father of navigation, is forgotten. Nevertheless, he lives in his invention. The toiler disappears, his toil remains. This, if we are striving to do our duty, is an inspiring and ennobling fact. It lends new dignity to our mortal experience; it adds fresh glory to all that we attempt and accomplish in the name of our Lord and Master. You who have always dwelt in England are not slow to gaze at and praise the beauties of a summer sunset. It is fine, it is wonderful. Nevertheless, it is hardly to be mentioned in the same day with an Eastern sunset. Rapidly, it is true, dips down the sun beyond the waters of the Indian Ocean; to the eye of an European the sudden disappearance is at first startling—but this is only the prelude, simply preface, to something inexpressibly fine. The after-glow—what words can describe, what artist reproduce that? For some time

the western sky is resplendent with crimson and gold, while the clouds that hover near are tinted with the loveliest and most delicate of hues. Serve God faithfully, brethren, and the orb of your life will have an after-glow of noble influence.

I should like to emphasize a kindred truth. Not only does our power for good survive us, but, as a rule, it survives all other power. Work for God endures longer than work for self. Benevolence wears well. A living poet, named Austin Dobson, has written some admirable verses entitled "The Mosque of the Caliph." The incident on which they are founded may be related in a few words. A certain Turkish ruler resolved to build a splendid palace. This he did out of sheer weariness: he had quite surfeited himself with luxuries, and was "faint with overrunning pleasure." The erection of the new edifice would be, he thought, an agreeable break in the life of almost habitual idleness which he was leading. Accordingly, orders were given to his principal officers, who forthwith began to execute them. Masons were soon busily at work; and, ere long, the foundations were finished. Alas! one day a river overflowed its channel, the ruthless flood swept over the place, and the labourers were drowned. Again, however, the enterprise went on when the waters had subsided. Higher and higher the pile rose, when lo! a cupola suddenly fell and killed more men. Nothing daunted, the pursuit was resumed, and in due time the top-stone was laid. But a greater disaster now befell it;—it was levelled to the ground by an earthquake. News being brought to the caliph, he exclaimed, "There is none great but God: I will build Him a mosque." His resolve was carried out; the house of worship was constructed and devoted to the service of Allah. No accident happened to it; and it still stands and "shines by the river." Yes: work for God endures. When other toils and plans have failed, it abides.

Take, as an example of this, books. We speak of dead languages; but we might also, with equal correctness, speak of dead books. How vast a proportion of volumes die soon after they are born, and are quite forgotten. If a literary cemetery could be made for such, it would be a large one indeed, and would need much vacant space for future interments. Writings which their authors believed to be immortal, and lauded by critics as destined to perpetuate the fame of their authors, are never heard of now. Far otherwise is it with others: they survive all the changes of time, and are handed down a precious heirloom from generation to generation. Moses still speaks, David's Psalms are sung by thousands, Isaiah's prophecies are pondered every day. The epistles of Paul, John, Peter, afford continuous light and strength to countless readers. As regards uninspired productions, it appears extremely improbable that Augustine, Thomas a Kempis, and Bunyan, will ever go out of fashion. Two hundred years after his decease the tomb of a monkish author was opened, and it was found that, though other parts of the body had perished, the right hand, that which held the pen, was flexible and undecayed: a parable easily interpreted by thoughtful minds.

But it is time that our mutual reflections were brought to an end. I therefore finish by alluding to a third impression which venerable Lincoln Minster is certain to have on the visitor. "How costly! See what manner of stones and buildings are here." Such is certain to be

his reflection—and it is a very just one. Years, intellect, labour, money, prayer, beyond calculation, have been expended. There was a lavish outlay of things precious and rare. A very practical question grows herefrom, namely, is *our* religion of this order? Are we, or are we not, generous in our monetary and other offerings? Only a few weeks ago I had occasion to pass through a vestry after a missionary service in one of our manufacturing towns. On the table lay the collection which, by diaconal speed and skill, was already counted and arranged in due order for the delight and spiritual profit of all beholders. Not one solitary piece of gold could be seen; half crowns were far from numerous, florins rare. But, believe me, sixpences were prolific, fourpenny pieces in the ascendant, and as for threepenny pieces they constituted “an exceeding great army.” This, mark you, from a large congregation, some of whom kept carriages. Involuntarily one’s mind went back to a great and sad contrast. Riding on a certain morning in a train bound for Kandy, in Ceylon, I was struck by the crowded state of the carriages. Entering into conversation with a native, a shrewd and sensible man, I found that the multitude was on a journey to the opening of a new Hindoo temple. A single statement was made, and it deserves pondering—this heathen place of worship cost nearly fifteen thousand pounds, and it was almost paid for. Comment on the two cases is superfluous. God help us to turn them to good account.

Darwin and “the Survival of the Fittest.”*

AKIN to the doctrine of “the struggle for existence” is the correlative theory of “the survival of the fittest”—a theory affirmed to be “a law,” a law of life! a law of all life! a part of the fixed order of the universe that you cannot evade, do as you will, as applicable to man as to other creatures, and illustrated in the decadence of once powerful multitudinous races, and the ascent to prerogative and primacy of particular peoples.

I am not going to quarrel with this statement; it has some truth in it, and I can believe that with proper qualifications, it may find general acceptance. But when we consider it as projected into the sphere of *human morals*, it becomes necessary to ask, Who are the fittest? By what *qualities* are they known? And on what *conditions* do they survive?

Rénan’s answer is a fascinating dream of a splendid millennium, in which intellect is King of Kings, and Lord of Lords, and an intellectual aristocracy bears sway in a just and beneficent spirit over all the world. Brain is supreme. Scientifically cultured brain holds all resources, directs all forces, guides all life. The survival of the fittest is the survival of scientifically drilled intellect.

Others anticipate the victorious reign of imperial will, the irresistible triumph of the man of energy, moving towards his elected goal with resolute daring, unflinching fortitude, and crushing force. The “surviving” man, is he of strong and compact make, invincibly determined,

* From *Charles Darwin; or, Evolution and Christianity: a discourse delivered in Westbourne Park Chapel. Marlborough & Co.; Griffiths & Co. Price 2d.*

terribly earnest, defiantly self-assertive, a revived Frederick the Great, a returned Oliver Cromwell, without the pity and gentleness of the famous hero of the Commonwealth. The fittest to "survive" is the mightiest. He *can*, therefore he *will*. It is the glorification of brute power.

But here, before all others, Christianity has a right to be heard: and to be heard and judged by scientific men, since it is their joy to see the *whole* fact, and omit nothing from the data on which they base their conclusions. In speaking of Christianity, I do not mean Christianity simply and only as it is found in the New Testament, but as it has wrought itself into the solid and irremovable substance of human history.

And what see we?

The insertion of the gospel of Christ into the life of the world at a critical time in human affairs, at a time of abysmal despair, wide-spread vice, and intense misery: and it comes, mark it, with a *prediction*, that the type of thought and feeling it inspires, and the type of character it produces, are predestined to outlive every other. In "the struggle for existence" amongst human beliefs, human hopes, human emotions, and human ideals, this Christianity itself says, its own shall survive. Revelation is as full of that prediction as spring water of compressed air, it is a part of it, incorporate with it: and yet, speaking after the manner of men, as unlikely of fulfilment as any word that could fall from human lips.

For what does it proclaim? What are the qualities destined to endure? What are the conditions on which they claim their perpetuity and presidency? Listen! and be astonished! Survival by death! Victory by defeat! Conquests won by yielding to injustice! and baring the breast to the indignities of men. Survival beyond the "struggle" by giving it up; and the attainment of the highest place, by going down to the lowest. Glorification through shame. The cross, the way to the Crown! Hear the great law: "He that will save his life shall lose it, but he that will lose his life for my sake and the gospel's shall find it." The survival of self, by the sacrifice of self!

Has that prediction been fulfilled?

Unhesitatingly and undeniably I say, "Yes"! The fact is before you. It is Christendom! The Christian type of belief and feeling and character is supreme. The Leader of the world's best life at this hour is the Crucified Nazarene. The dominant races of the earth are those in whom His type of character is most nearly realized. The forces that the world labels "weakness"—forces of gentleness and compassion, of righteousness and fairness, of peace and patience, of consideration and self-sacrifice, these are the "strong" and conquering forces of modern Life.

Therefore, interpreted and qualified by the gospel of the Lord Jesus Christ, we need not hesitate to believe in "the survival of the fittest," assured that the type of character destined to permanence is essentially *Christian*, marked by unreserved obedience to the law of self-sacrifice, by the Spirit of the Cross, by pity and help to the weakest, and heroic effort for the salvation of the lost. Such a survival is the survival of God, and of humanity through Him.

JOHN CLIFFORD.

The Jews of Russia.

III.—RABBIS, EDUCATION, CUSTOMS.

THE religious life of the Russian Jews is an illustration of the way in which the quibblings of the Talmudists have entirely perverted the teaching, and disguised the spirit, of the Old Testament. Their discussions, as is known, have been embodied in ponderous volumes, preserved to this day, and accepted as sacred and authoritative guides for the affairs of every day life. These volumes the orthodox Jew of the present generation studies with eagerness, and discusses in a spirit of pious devotion; and no position is more coveted than that of an appointed Rabbi, a teacher and expounder of the law.

Every town must have a personage of Rabbinical rank, whose business is to instruct the people concerning the contents of the Talmud, to settle disputes, and to arbitrate between man and wife wherever necessary. Even matters of business are often decided by him, and his decisions are generally accepted by the contending parties, though on these points of business his decision may be challenged, and an appeal lodged by one of the disputants with the chief Rabbi. The functions of the Rabbi extend to curious and surprising points, *e.g.*, as to whether a needle being found in the stomach of a fowl the bird is disqualified from being cooked and eaten.

The chief Rabbi, who is generally the Rabbi of a large town—the capital of a province—is, moreover, invested with the power to allocate the Rabbinical positions in the smaller towns under his jurisdiction, to examine the candidates, grant them certificates, and, if need be, to excommunicate any offender within his bounds. This excommunication is a grave circumstance, and may not only overtake the Rabbis, but any and every Jew is liable to be visited with this stringent punishment. And it is rare that resistance is offered; but the person thus branded usually takes off his shoes, and indicates his submission, and is there and then “boycotted” in a very complete sense. Nobody speaks to him, nor has anybody the right to buy anything of him should he happen to be a tradesman; so that he becomes a ruined man in case the sentence, which can only be limited to a certain period, is not soon revoked.

The Rabbi draws his income from the town where he exercises his authority, and so it varies according to the economical condition of the inhabitants; but generally his is an enviable position, desired by every mother for her son, not only for the good income he may obtain, but also because it opens the door to social advantage, to a financially profitable marriage, to a place in the ranks of the so-called aristocracy, and to abiding fame. But it is not an easy position to obtain. The student has to undergo many a hardship before his cherished hopes can be realized. He goes to a strange town, among a strange people, is clad in a long coat covering the stockings that reach to his knees, wears slippers instead of boots; sits the whole day in the synagogue poring over the Talmud, and sleeps at night on a bench in the same building. Seven families provide him with three meals each day of the week by turns, and he goes on studying till chance makes of him a Rabbi, or something else—for it must not be accepted that he always succeeds. He is as liable to fail as any other student. In that case he marries and becomes a

teacher of the rising generation. Children—that is to say boys (for girls are not obliged to be taught)—must be sent to school at the age of five years. And to such schools! schools suggestive of “Do-the-boys Hall” and Mr. Wakford Squeers, if not so bad. Imagine two rooms, one of which is let to a tailor or shoemaker, and the other made to do duty in the several capacities of school-room, dining-room, kitchen, and bed-room. Eight to ten pupils sit round a table, whilst the shoemaker keeps on hammering away at his work, and the wife of the teacher in company with the wife of the lodger, are busy preparing dinner. I have seen these dens—you could not call them by any other name—and wondered how they all managed to live in the poisonous air, to say nothing about doing any educational work under such conditions. Is it surprising that many are deformed, weakly, humpbacked, and really unfit for manual exertion?

And what is being taught there? Hebrew, and little else; and that by a system that cannot be commended. They begin by translating the prayers, word for word, into the language they speak, which may be a corrupted German, intermixed with Russian or Polish words, according to the district they inhabit; and a boy of twelve years of age will be considered a good scholar if he can thus translate the five books of Moses and the Commentary of Rashi thereon. They generally begin the Talmud after they reach maturity, that is, when they become responsible for their own sins; in other words, after thirteen years of age; the sins committed before that age being supposed to be added to those of the father. Manhood once reached, they have to fulfil all the rules prescribed by the “Shulkhan Orakh”—a guide for behaviour, which contains a goodly number of rules to be observed during the day, and formulates every action a good Jew is to perform,—but twenty-four hours are practically found to be insufficient to attend to all of them. Among the multitudes of rules we find that on rising in the morning one has to rub his fingers on the wall and utter a short prayer; in dressing one must put on his sock and boot, first on the right foot; next he must go to the synagogue and pray in company with others. The *quorum* of a prayer meeting is ten. He must not omit to utter prayers when he hears the thunder, sees the lightning or the rain-bow. In the latter case the prayer is, “Praised be Jehovah for reminding us of His covenant.” On Saturday he must not carry anything with him, nor touch fire or money. As to money an innkeeper accepts it from the voyagers on the point of a knife or fork, the rule being interpreted that he must not touch it with his *bare hands*.

A woman is irresponsible according to Russo-Jewish law. She can pray if she likes, but she is not obliged to do so. Still she is under law. The first and most important rule for her is, when once married she must never expose her own hair to public view. She, therefore, has to shave her head and wear a wig. As to other matters she may observe them or not. If she prays she must say, “Thanks be to Jehovah our Lord, the King of the universe, for having made me according to His will;” whilst the husband utters his thankfulness for *not having been made a woman*. Sabbath is a day of rest. It begins on Friday with the sunset. The public crier summons the shopkeepers to close their shops a quarter of an hour before sunset. Hawkers who have spent the whole week hawking in the neighbouring villages hurry home. Everybody goes

to the synagogue for the evening prayers. On returning home they sit down to table and make a hearty meal. The poorest Jew will live on bread and onions the whole week, but on the Sabbath-day he must have a luxurious repast. The morning prayers on Saturday are different to those used during the week, and take a longer time. The "Thorah"—or the parchment roll of the five books of Moses—is taken to an elevation, and the beadle sells by auction the six chapters that are to be read out, this being the case on every other holiday. To be called upon to listen to the reading of one of the chapters without having bought the privilege is a particular honour. If there be a stranger, the best tribute of respect to him is considered the calling upon him to ascend the elevation and listen to the reading of a chapter from the Thorah. It happens that persons having some grievance for which they cannot get redress, stop these proceedings. If a man expresses his determination not to allow the reading till his claims are adjusted, there is no other remedy than to comply with his wish, for of violence there can be no question as long as he does not withdraw willingly his interdiction.

So the Russian Jew still practises a religion of ceremonies, and is seemingly as far off as ever from being convinced that "the law was given by Moses, but grace and truth came by Jesus Christ." "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." No, they cannot be brought to believe in Christ that *came*, but they believe in a Christ that is to come, a Messiah clad in silver and gold, a warlike and revengeful personage, who will smite down without ceremony the enemies past and present of the children of Israel. He will blow the trumpet, whose sweet notes will awaken all the faithful, and lead them forth to Canaan.

It is not astonishing that there should be so few proselytes made amongst these Jews. Now and then one hears of a true Jewish convert to the Protestant Church of Russia; but the teachings of the Greek Orthodox Church are not such as to convince those who are seeking after the truth. It is only in a country like England there can be any hope of making Jews true Christians. Oppression will not bring men to the feet of Jesus. But liberty, which is the natural outflow of real Christianity, righteousness and justice and unselfishness, may bring reasonable men to open their eyes to behold the Messiah that has come, and to open their ears to listen to His voice. "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people." (Isaiah li. 4.)

H. OSSIPOFF-WOLFSON.

HUSBANDS AND WIVES.

A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single-blessedness, and they make their home miserable when they get married: they are like Tompkin's dog, which could not bear to be loose, and howled when it was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a joyful life between them, as the two spies carried the cluster of Eschol. They are a brace of birds of Paradise. They multiply their joys by sharing them, and lessen their troubles by dividing them. This is fine arithmetic. The waggon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labour.

JOHN PLOUGHMAN.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. VIII.—THE TEST AND CORPORATION ACTS REPEALED.

NEARLY fifty years had passed since the last hopeless appeal was made to Parliament to abolish the Test Acts, when in 1787 the Nonconformists determined to bring the subject once again before the Legislature. Deputations waited on Pitt and Fox and other leaders of the Commons, soliciting their support, and on March 28th, Mr. Beaufoy, in the name of the Dissenters, brought in his Bill. How brilliantly he advocated their rights is upon imperishable record. He reminded the House of the case of that great Nonconformist and prison philanthropist, John Howard, whom, he said, the proudest nation might be happy to call her own; yet, said he, John Howard is denied the rights of an English subject, is incapable of admission to any office, and because his zeal for his country has led him to brave the penalties of the law, and serve her in an expensive and troublesome civil employment, the penalties of the Test Act are hanging over him, and even now, on his return to his native land, amid the plaudits of an admiring world, it is in the power of any common informer who will take the road to wealth and damnation which the Legislature has pointed out, to prosecute this noble man to conviction, and bring upon him those dreadful penalties which punish the best of men as outlaws.

Up rose Lord North, and said that to repeal this state of the law would be to destroy a great bulwark of the Constitution to which they owed those blessings of freedom which they now happily enjoyed. This, and a good deal more of the same sort, was considered so beautiful by the Tories that they cheerfully blotted the history of their country again, rejecting the Bill that asked for equal rights for all English subjects by 178 to 100 votes. In 1789 Mr. Beaufoy brought in his Bill again. The great Whig orator, Fox, supported it. Mr. Beaufoy, in an eloquent speech, showed that under these Acts the sacrament of the Lord's Supper was degraded in the Church of England to "a qualification for gauging beer barrels and soap-tubs, and for seizing smuggled tea and tobacco." But Lord North said what he said before, and the Tories were so impressed with the idea that a bulwark of the Constitution would be gone if anyone could be an exciseman or a town councillor without taking the Lord's Supper at Church, that they made another pious blot by 122 to 102 votes. The blot was not so large this time; probably a few of the Tories had learned what a divine like Dr. Priestly, a poet like Cowper, and a lady like Mrs. Barbauld were teaching through their elegant and powerful pens.

We cannot quote much, but we will give the lady voice for a moment. In her address to the opponents of repeal of the Test and Corporation Acts, she described the alliance of Church and State as "an ill-assorted union," and protested against Dissenters being merely tolerated by the State. "What they call toleration," said she, "we call the exercise of an inalienable and natural right; we do not call it toleration first to strip a man of all his rights, and then to give him back a part; even if it were the whole, why tolerate us to worship God according to our

conscience? Why not tolerate a man in the use of his limbs?" All the bishops then living could not answer a question like that, and there is not a bishop on the bench that could answer it to-day.

The fact is, the bishops and High Church clergy did nothing but raise the red flag of the "Church in Danger," and point with cries of frantic excitement to that dear old time-honoured banner. Meantime Dissenters went a little further, and began to discover that they had a right to be married by their own ministers, to be relieved of Church rates, to study at the national universities, etc. These things have since become law, and no one even hints at altering them now; but so difficult was it to teach Liberal principles to Tories that they raised a great consternation by the time the next attempt was made to repeal the Test Acts. This was in 1790. On this occasion the eloquent Fox himself took the Bill in charge. That great statesman told the bishops in his speech in the House that "the cause of the Dissenters was identical with the universal rights of mankind, that the sympathies of the State Church went unfortunately with the doctrine of arbitrary power." And, alluding especially to Bishop Warburton, he said, "For a Christian prelate to appeal from the truth of scripture to the authority of secular power in support of the Christian religion was an idea which he should ever regard as contemptible and shameful." But the Tories were so sure that the real strength of the Church of England was in oppressive laws against their fellow countrymen, and so afraid that Nonconformists meant England to be still more free even after the Test Acts should have been repealed, that they rushed wildly into their lobby and made a bigger blot than ever, rejecting Mr. Fox's Bill by 294 to 105.

It were well if it had been the last political blunder they made, but happily it was the last on this particular question. It was not till 1828, just fifty-four years since, and within the memory of men still living, that these disgraceful Acts of two hundred years ago were repealed. For one hundred and fifty years Nonconformists had shown that they could suffer and be strong, and in the course of that time they taught the Tories that Parliament ought not to use the Lord's Supper for political purposes, not even to keep Dissenters out of post offices, Government clerkships, and town councils. The noble earl (then Lord John Russell) brought in a Bill, and in the Commons those Tories who had not learned the lessons so long taught by Nonconformists were in a minority so far as repeal went; but the others had not got thoroughly educated, for they so trembled for their Church that they begged hard for a little Test to be left, in the shape of a form of declaration, to be made by all officers and magistrates, never to exert any power they might have in virtue of their office to subvert the Protestant Church by law established. But even this little Test has gone the way of the great one, and town councillors were quite free to help Mr. Gladstone when he disestablished the Irish part of the law-established Church.

In the Lords the bishops seemed ashamed that justice had been so long delayed—at least the Bishops of Durham and Lincoln; and others seemed quite as distressed about the disgrace the Church of England endured now that everybody almost could see how right Nonconformists had been all along. The Archbishop of York said he felt imperatively

bound to vote for the repeal of an Act which led to the profanation of one of the most holy ordinances of the Christian religion. The Bishop of Lincoln said it was to the interest of the Church itself to stop the odium which this Act had occasioned. Only one Peer spoke against the whole Bill. During four nights he moved nearly twenty amendments, and spoke in their support thirty-five times; but his first amendment was lost by 100 to 32, and all the others were knocked on the head in much the same way. The immortal honour of piloting this great measure of repeal through the Commons belongs to Earl Russell, and a similar honour to Lord Holland, who performed the same duty in the Lords. Public thanks were given to them at a public dinner in the same year, presided over by the Duke of Sussex, who said the King and Prince of Wales were only prevented from attending by illness. There, lords and gentlemen congratulated the Houses and the country on the glorious result. The mover of a score of amendments was of course not present, but one thing he said in his speeches may close this story. "The repeal of this law is a virtual separation of Church and State—it is an abandonment by the Legislature of the principle of protection to one sect." There are people who think that a good speech for a Tory, and worthy of a prophet; at all events, he said nothing else so true as that in all the thirty-five speeches he delivered against the repeal of the Test and Corporation Acts.

E. HALL JACKSON.

The late Rev. H. Marsden

Was born at Wirksworth, Derbyshire, July 14, 1851. In his early days, his desire was to serve God, and when about fourteen years of age he was baptized and joined the church at Osmaston Road, Derby. Work was soon found him in connection with the Sunday-school and Band of Hope, and he toiled with beautiful earnestness and quenchless zeal. But already the ministry was his ideal of Christian service, and to obtain fitness for it, was the secret desire and noble ambition of his heart. But he was diffident and self-distrustful, and shrunk from pushing himself forward. The deacons and friends, however, seeing his fitness for the work, pressed him to devote his life to the highest of all service, and therefore he entered Mr. Spurgeon's College in 1871, and after about two years' training in that institution, he was led, by the good hand of God, to Mansfield.

On Sunday, Sept. 14th, 1873, he preached his first sermon as the pastor of the Mansfield Church. For nearly seven years they enjoyed his life and love, his teachings and direction; but his ministry was often interrupted by sickness, and in his last year at Mansfield he was obliged to take several months of rest. He came back full of hope, with every promise of doing good work, but after a few weeks, weakness took hold of him again, and a medical examination revealed the sad fact that his life was doomed.

A change of climate was ordered, and the church with great kindness and thoughtfulness, while unwilling to sever the bonds of seven years, made provision for his voyage to Australia. In December of 1879 he

sailed for his last place of toil, and reached Melbourne on March 16th, 1880. From the tone of a letter from the deceased gentleman to a deacon of the church, written when he landed, they were led to hope that the disease had been mastered. After a little rest he took the pastorate of a church at Kew, where, in spite of physical weakness, his loving and gentle disposition, godly life, and earnest faithful preaching, won for him many friends. The last letter received by one of the deacons of the Stokwell-gate church revealed the state of his mind in relation to the place of his toil, and showed how little he expected to be called away. Writing about the Mansfield church he said their prosperity was a source of pleasure to him, and added, "What a lot of fresh faces I should find if I could return! Often I think of old friends with whom I have often had the sweetest of Christian fellowship. May the Lord richly bless them. I cannot report myself as strong, yet have cause for gratitude, for I have lost only one Sunday during the year through illness. Our new chapel is nearly finished. They are putting the slates on, so in six or seven weeks we shall have the pleasure of using it. I wish a lot of you could come to the opening services." Alas for his hopes; he returned home from the seaside on the Tuesday prior to his death worse than before. Nothing serious was expected, however, but Saturday found him no better, and on Sunday he could not preach. Still no danger was anticipated, and friends were with him up to a late hour on Sunday evening. He went to rest at eleven, and a few minutes before twelve o'clock on Sunday, February 19th, the finger of God touched him, and after serving his generation, he fell asleep,—away in a strange land, with no hand to close his eyes save the hand of his loving, brave-hearted, sorrow-stricken wife. He had one of the sweetest, most gentle, most forgiving spirits ever found in a man, and as to character there could be but one opinion. The inner goodness of his godly life was a felt power, and his friendship was faithful, true, and honest, through good or evil report. He preached the absolute necessity of holiness as an essential part of the great salvation and the evidence of a man's title to life and blessedness.

A. FIRTH.

Making Gold Lace.

ONE of the most singular mechanical operations imaginable is the making of gold wire for what is known as gold lace. The refiner first prepares a solid rod of silver about an inch in thickness; he beats this rod, applies upon the surface a sheet of gold leaf, burnishes this down, and so on, until the gold is about one-hundredth part the thickness of the silver. The rod is then subject to a train of processes which brings it down to the state of fine wire, when it is passed through holes in a steel plate lessening step by step in diameter. The gold never deserts the silver, but adheres closely to it, and shares all its mutations: it is one-hundredth part the thickness of the silver at the beginning, and it maintains the same ratio to the end. As to the thickness to which the gold-coated rod of silver can be brought, the limit depends on the delicacy of human skill. It has been calculated, however, that the gold actually placed on the very finest silver wire for gold lace is not more than one-third of one-millionth of an inch in thickness; that is not above one-tenth the thickness of ordinary gold-leaf.

Young Men coming to London.

ONE of the many ways in which our metropolis enriches and enlarges the general life of the country is in the quickening and stimulating influence it exerts on Young Men who come to town at the most receptive and formative period of life, to perfect their knowledge of business, to pass their examinations in medicine, science (chemistry, etc.), or law, and so qualify for the work of life. During a lengthened pastorate in this city, one of my purest joys has been derived from contact with the mind and heart of such young men; and I rejoice to think that amongst the many friends scattered up and down this and other countries who have a warm place in their hearts for our Church, those men take a foremost place. With a hearty "God speed" I salute them, and assure them that I have quite a perennial satisfaction in knowing that many of them are serving God in a manly and Christ-like spirit, and increasing their own blessedness by seeking the good of others.

Hence, I print the following letter just issued to pastors of churches and superintendents of Sunday schools, as a sign that we still make it our special business to care for "Young Men." My friend, Mr. Alfred Towers, the writer of this letter, is the young man's MAN amongst us, and does not utter in this note all his desire and all his purpose concerning them. Nor are the officers of this class alone. The church feels it has a vocation to all—men and women, young men and maidens, and children,—but certainly does not seek *last* the welfare of young men. I know a father and mother who, in parting with a dear lad for a distant clime, would have felt unspeakable joy if they could have introduced him to such an atmosphere as Westbourne Park. May I say the vision of that far-off son gives to every other mother's son coming as a stranger to the "big city" an enlarged interest?

"Westbourne Park Chapel, Paddington, W."

"Dear Sir,—In asking your co-operation in the endeavour to help young MEN, we feel sure of your sympathy and support. For some time we have noticed the lamentable fact that of the hundreds of young men who come annually to the metropolis (many of whom have received a religious training, and if not decided Christians, are favourably disposed towards the Christian life) a large majority wander away, often very far, from the paths of righteousness. We believe this is largely owing to the want of right friendships; therefore the members of our Bible Class have resolved, as far as their limited power will permit, to lessen this evil; and we shall esteem it a favour whenever you may know of a young man coming to our locality in London, if you will kindly advise us, as early as possible, giving as many particulars as may be agreeable. Our *modus operandi* is as follows:—"Upon receipt of name and address we at once communicate by letter, and, when advisable, arrange to meet the young man at the railway station, or else seek an early introduction to some of the members of our Bible class.

A list of reliable lodgings is kept, suitable to various circumstances, and the Secretary will be pleased to give such information and counsel with respect thereto as we believe will be helpful.

"We have also an Institute, over which our pastor, the Rev. J. Clifford, M.A., LL.B., presides. This Institute is open every week evening from seven to ten o'clock, and provides various educational classes, reading and recreation rooms, etc., etc.

We are, dear sir, yours in Christian service,

"A. TOWERS, President; S. C. ADAMS, Secretary."

Will the readers and recipients of this epistle aid as far as they can in promoting a work second to none in importance to the Young Men themselves, and to the welfare of churches?

JOHN CLIFFORD.

The Association Programme.

THE 113th Association, to be held at St. Mary's Gate chapel, Derby, on Monday, June 19, and following days, under the presidency of Rev. W. Gray, will differ from its predecessors in several important particulars.

MONDAY afternoon will bring the usual round of Committees; also a Devotional Meeting at 7.15, presided over by Rev. T. R. Stevenson; to be followed at 8.0 p.m. by an entirely new Public Meeting on behalf of the College. Rev. J. Maden will preside; Professor Goadby, B.A., and Rev. J. H. Atkinson, will speak. It is to be hoped that this meeting will become as permanent and as popular as the old-established meetings for Home and Foreign Missions.

TUESDAY will open with a Prayer Meeting. Rev. W. Bishop will preside at 7.0 a.m., and Rev. J. T. Roberts will give an address. The President will deliver his *Inaugural* at 9.45, and business will follow. On this day the GRAND HOME MISSION BAZAAR will be opened in the Drill Hall. Foreign Mission Committee at 3.0 in the Sacheverel Street school room. The Public Home Mission Meeting at 6.30, with W. S. Caine, Esq., M.P., in the chair, and Revs. J. Clifford, M.A., C. Clark, J. C. Jones, M.A., and G. Eales, M.A., for speakers, promises to be one of deep interest.

WEDNESDAY will also open with a Devotional Meeting at 7.0 a.m., conducted by Rev. W. Dyson, and the subject of "Evangelical Etiquette" will be spoken to by Rev. C. Payne. At 9.0 the S. S. Conference will meet in Victoria Street Congregational Church, and will doubtless be as popular as ever. The First Association Sermon will be preached by Rev. W. Evans at 11.30. At 2.30 Rev. W. H. Tetley will preside at the Lord's Supper (open to all evangelical believers) in the Osmaston Road church. In the same building Rev. J. C. Jones, M.A., will read the Circular Letter on "The Conditions of Church Membership." A spirited debate is sure to follow. The Public Meeting of the Foreign Missionary Society will take place at 6.30, and it is expected that Revs. J. Maden, T. Bailey, of Orissa, and N. H. Shaw, of Rome, will occupy the platform, and move the sympathies of what always proves to be an enthusiastic gathering.

THURSDAY, at 7.0 a.m., the Rev. J. Jolly will preach the Second Association Sermon at Osmaston Road. Business at 9.30. Local Preachers' Conference at 2.15 in Green Hill Baptist chapel: Chairman, Mr. Jas. Hill. Mr. G. Payne will read a paper on the question, "What is the relation of the Village Churches to the Denomination; and is that relation strengthened by the Local Preachers' Associations?" Rev. J. J. Fitch will open the discussion. At 3.30 business will be resumed at St. Mary's Gate. It will be continued at 6.30 in the evening, and be adjourned, if necessary, till 9.30 on Friday morning.

It should be noted that all the meetings will be held at St. Mary's Gate, except those for Foreign Mission Committee, S. S. Conference, Lord's Supper, Circular Letter, Thursday's Sermon, and Local Preachers' Conference.

A programme with full details will be sent to any address for one *halfpenny stamp*, from 322, Commercial Road, London, E., by

JOSEPH FLETCHER, *Association Secretary*.

* * The *Local Secretary* is Mr. Jas. Hill, Sun Foundry, Derby.

The Association Bazaar at Derby.

By the time this Magazine is in the hands of our readers, the ladies, who have been working so energetically for the last few months, will feel that the Bazaar is "at hand," and be anxious for a statement of the final arrangements which have been made.

We meet in the large and commodious DRILL HALL, Newland Street, not far from St. Mary's Gate chapel, and the Bazaar opens at half-past twelve o'clock on TUESDAY, JUNE THE 20TH (the day, let it not be forgotten, that commemorates the accession of our gracious Queen to the throne in 1837). It will be open for three days from 12.30 to 10.0 p.m. The prices of admission will be one shilling each for the first and second days, and sixpence for the third day; but a two shilling ticket will admit for the *whole* time. REFRESHMENTS will be provided, and a cold luncheon will be obtainable at one shilling and sixpence each. And I may add here that those friends who are intending to send anything for the refreshment department will confer a special favour if they will send word on or before June 7th what goods may be expected to Mrs. Barker, 18, Wardwick, Derby.

Will the ladies please take note that every article sent should have the price marked "in plain figures," and a statement of the name of the church from which it is sent along therewith? Specially remember also that all parcels should be in the hands of our Treasurer, T. H. HARRISON, 18, Wardwick, Derby, on Friday, June 16th.

We are assured that no one will sell so persuasively and effectively as the lady who has interested herself sufficiently to contribute. Therefore the Secretaries will be pleased to receive the names of the ladies who will accept the position and wear the "badge" (to be provided by the Local Committee) of stall-holders. Friends will be specially welcome who can give their time on *Monday, the day of preparation*.

Amongst many other interesting features (of which we have not space to write) the "parcel department" will be specially useful. Here all purchased goods "may be left till called for," or will be sent to addresses given, where desired. This arrangement will be very welcome.

We are grateful for the following parcels received at Derby:—One from Clayton, Yorkshire; one from "a G. B. worker, Nottingham"; one from Archdeacon Lane, Leicester (and a promise of more to follow); and one from the Rev. Chas. Barker, Fleet, Lincolnshire. These are "earnests" of good things to come.

In case any goods are not sold, they will be returned to contributors *if desired*.

Any friends desiring information on any point connected with the Bazaar may write to Rev. J. Fletcher, 322, Commercial Road; or to me.

Do not forget! goods or money, etc., may be sent to our Treasurer, T. H. HARRISON, Esq, 18, Wardwick, DERBY, or to

Mr. R. Pedley, CREWE,

Rev. T. Barrass, PETERBOROUGH,

Messrs. Winks & Son, 53, High Street, LEICESTER,

Messrs. Mallet & Son, St. Mary's Gate, NOTTINGHAM,

Rev. E. W. Cantrell, 65, Gladstone Road, BIRMINGHAM,

Rev. J. Fletcher, 322, Commercial Road, LONDON—or to

JOHN CLIFFORD.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER VI.—OPEN WAR.

WHEN Oliver, in dread and hesitation, had made his way downstairs into the kitchen, he found his cousins Sam and Mary seated on the fender (one that had been brought from Dover Street, but now, alas! broken, and quite a stranger to its former brightness), as near to the fire as they could safely get, and playing at "noughts and crosses." On the bare table the supper was half-prepared, while in the middle of the room his aunt was seated, engaged in passing the wetted corner of a towel over Tommy's face and hands; a process (called by Mrs. Raymond "washing the baby") to which Tommy was taking violent and loud-mouthed objection.

Heretofore, being tolerated much as is a nuisance that has not yet made itself actively disagreeable, Oliver had felt no impulse to fear when coming and going amongst these people. This was otherwise now, and, as he cast a rapid glance round at the faces of his cousins and aunt, he saw a change come over them that warned him of other change, and that told him there was ample warrant for the shrinking feeling at his heart. No one, however, spoke to him for some time, and he was allowed to take his usual place in the corner in silence, and to fall into half-forgetfulness in the pages of an enchanting book of adventures.

Presently, however, when Tommy's "washing" was done and he was in bed, and just as all were about to take their places for supper, a sudden commotion began. Pop, who was well-nigh starved in this place, was caught stealing some fish from the cupboard. The act brought on him a savage kick from Mrs. Raymond, which Sam and Mary seemed to think it right to supplement by throwing at him various things, such as pieces of coal and their hats and boots, or anything else that came handy. Oliver could not see his poor companion in misery thus treated without doing something to shield him, and so he took him up, protectingly.

Then the storm broke. Mrs. Raymond began by saying that the two might well cling together, they were so well matched a pair of curs; and she went on to call Oliver sneak and tale-bearer, to abuse the memory of his mother, to say he was living on their charity, and to bemoan her husband's nameless folly and mistaken goodness in giving him such a comfortable home.

"It's just what we've been expecting," she went on, keeping her hate-filled eyes fixed on Oliver, "that you would prove yourself a sneak, sooner or later. I don't know what your uncle was thinking of to have anything to do with you."

Oliver, in silence, was taking his place at the table, poor Pop crouching at his feet.

"I don't know that you shall have any supper," his aunt proceeded, while Sam and Mary began to grin at each other. "You'd better go to bed, and make your supper off your thoughts. As for that cur of a dog," she added, kicking Pop, who at that moment unconsciously came within reach, "he shall be sold. It's quite enough to have you about, without that thieving cur as well. Go on—be off to bed!"

Her hands itched, at that moment, to fall upon the lad; but she managed to avoid doing more than giving him a vicious shove away from the table.

Oliver felt strongly inclined both to cry and to make an angry retort. Perhaps he might have done one or both, only that his uncle entered at that moment.

"What's the matter?" the latter asked, taking in the scene in his usual easy-going manner.

Whereupon, his wife commanded Sam to tell the story of Oliver's "treachery," which he did, and without, as may be guessed, being very particular as to details that favoured Oliver's, or spoke against his own, case.

"I didn't buy the prunes, Sam," said Oliver, determined on taking all risks for the truth in this matter; for Sam had told his father the same falsehood as he had told Mr. Bradford, namely, that Oliver had purchased the prunes, and

intended paying for them on the morrow. He knew well enough that his father would not actively support him in evil doing.

"See how he persists in his lies!" said, Mrs. Raymond, with something like triumph. "Why you ever consented to keep such a—"

"If you tell such lies as that," Sam began, coming forward threateningly towards Oliver, "I'll—"

"No, you won't, Sam," interrupted Mr. Raymond, decisively. "You'll just leave him alone. I'd sooner believe you guilty of falsehood than him."

"Goodness! to hear a father talk against his own child like that!" ejaculated Mrs. Raymond, in extreme horror, casting up her eyes. "No wonder *he* turns round on us."

"Oliver," said Mr. Raymond, desirous of putting an end to the matter, "you'd better go to bed. And as for you," he continued, looking round at the others, "you'd be better set to work in other ways, I should think, than trying to make the poor little wretch as miserable as possible. But let's hear no more about it;—give me something to eat."

Thus, however things turned out, they seemed determined on turning out unfortunately for Oliver; for though he felt extremely hungry, he could not say so, and so he went to bed miserable and supperless, and sobbed himself to sleep.

Later in the week, on the day before Sam was to be dismissed, Oliver took his dinner alone with his cousin Mary, all the others being out. In the evening, when he came home from work, his aunt received him with a volley of abusive words, saying that, for all his *religion*, he couldn't keep his hands from pilfering. Oliver flushed at this charge, and timidly asked what it meant. Whereupon, his aunt looked spitefully at him, and told him to leave the things in the cupboard alone in future, and to go and steal his master's currants, if he must steal anybody's.

Oliver, his anger keeping back his tears, stoutly denied having stolen anything from the cupboard, or anywhere else; to which Mrs. Raymond replied, pointing to Mary, who stood grinning in a corner,

"I s'pose you mean to say *she* stole them, do you? Did you take them, Mary?"

"No," returned Mary, as she spoke slyly trying to kick Pop, who was lying asleep a little way from her.

With something very like a curse, Mrs. Raymond took up a cane and savagely cut Oliver across the face with it. "I'll teach you to tell lies about my children, you little scoundrel, I will. Take that!"

The mark left by the cane was clearly visible next morning—a long, dark wale right across the boy's cheek, and it caught the notice of Mrs. Bradford, who kindly asked how Oliver had come by it. With tears, Oliver told all, and thus the lady became aware of the life he was being led at home.

"Don't you think, dear," she said to Mr. Bradford, a little later, "that you can manage to keep Samuel a little longer?"

Mr. Bradford looked at his wife in some surprise. "Why, you recommended me to get rid of him."

"I know I did, Henry. I've not changed my opinion of him, but I think you might forgive him once more, and see if he will mend. He came to me last night and begged me to intercede for him. But there's another reason still." And she told her husband of what had happened to Oliver at home. "If you discharge Samuel now," she proceeded, "they will all blame Oliver for it, because he did not support the other's falsehood—and its dreadful to think what a terrible life they can lead the poor child, if they choose. Do think over it, dear." And Mrs. Bradford—who was still unwell, and seated wrapped up in her armchair—gave her husband such a look that he was seemingly obliged to stoop down and kiss her. "I *will* think about it, Jessie," he said, and then returned to the shop—just too late, luckily for Sam, to see that individual playfully pelting a dog that had strayed into the shop with handfuls of his master's rice, instead of going on with his window-cleaning.

Fortunately for Sam, the result of Mr. Bradford's cogitating on the subject of his dismissal or retention was favourable to him, and so he was allowed to keep his place.

This fact, however, did not alter another—it did not change into peace the open war which had begun between Oliver and those amongst whom he lived. Certainly it might have been worse for Oliver—nay, would undoubtedly have been so had his cousin been discharged; for, as the Saturday approached, his aunt threw out ominous hints to the effect that she did not think it advisable that “that little sneak, Oliver,” should be suffered to keep his place after getting Sam out of it. As matters turned out, this threat (the execution of which just now would have been a distinct pain to Oliver) was forgotten. Neither Mrs. Raymond, however, nor the rest, forgot that they had now a solid and definite ground for hating the little Christian that had come into their midst. Somewhat as of old the prophet of God went into the midst of a rebellious nation, so he had come, unwelcome and undesired, into their midst, to be a witness against them, and therefore, since they would not be warned, it was natural that they should hate him.

Opening of the Annie E. Cook Memorial Hall, Archdeacon Lane, Leicester.

IN one of Tennyson's poems he represents a seemingly ghastly knight seated on a “night black horse,” and clad in “night black arms” emblazoned with the hideous signs of death, as holding undisputed the passes to the Castle Perilous. Fear and dread had seized on men's minds and kept them far away. But one day, as the dawn was breaking, two of the noble knights of good King Arthur arrived at the spot, challenged the terrible sentinel, and fearlessly smote his helm and clave his skull, and out therefrom

“Issued the bright face of a blooming boy
Fresh as a flower new born.”

In that is a parable. Out of death, with its dark form and terrifying associations and mysteries, Christ has made to spring the bright face of a blooming immortality. And often by His grace too a new and widely beneficent work has been made to issue forth into gladdening life from what looked like the hideous form of unmitigated sorrow and catastrophe. Such is the thought suggested by the erection and dedication to religious, educational, and social purposes of the Memorial Hall and Sunday School Rooms built by Mr. T. Cook as a monument to his beloved daughter. Snatched away in the midst of unfolding and Christ-inspired service, and under most distressing circumstances, the beautiful idea has been entertained and carried out by her bereaved parents of perpetuating her life work in the neighbourhood where her interests and activities chiefly centred. Out of the dark, terrible bereavement has been evolved the noble purpose to raise the extensive and beautiful Hall and School Rooms now standing on the site often pointed out by Miss Cook herself during her life as eminently adapted for Sunday school buildings.

The opening and dedicatory proceedings took place on Sunday and Monday, April 30 and May 1, and awakened wide-spread and intense interest. Crowded congregations gathered in the Hall and rooms on the Sunday afternoon and evening. The building was solemnly consecrated to the service of God in a dedication prayer, offered most appropriately by the ex-pastor of the Archdeacon Lane church—the revered Rev. T. Stevenson. The sermon was preached by the present pastor from Psalm cxxvii. 1. In the evening a sermon full of pathos and power, and containing many allusions to the character and work of Miss Cook, was preached by the Rev. J. G. Walker, of Mantua Baptist church, Philadelphia, U.S.A.,—the pastor and friend of Mr. Cook during his sojourn for six months in America at the Centennial Exhibition.

On the Monday evening the Hall and its rooms were again filled with a large and enthusiastic audience. On the previous day the building had been opened to specially religious work; on this day it was devoted to public, temperance, social, and similar objects. His Worship the Mayor of Leicester presided, and a large number of members of the Town Council and of ministers and other gentlemen supported him. Mr. Cook stated his reasons for erecting the Hall, and the purposes to which he designed it to be devoted. With wonderful self-

control, and yet with eloquent tenderness, he referred to the mournful event which had led him to rear the building, and described how its beautiful arrangements and special features had grown up in idea and realization. And then hopefully alluding to the ends he anticipated it would serve to the church and school at Archdeacon Lane, and as a public convenience to the district and town, he announced that it was placed at the service of all who would suitably use it in accordance with the conditions he shadowed forth. Addresses congratulatory and responsive followed from the Mayor on behalf of the town, by Rev. W. Bishop on behalf of the church, by Rev. T. Goadby, B.A., on behalf of the denomination, and by other gentlemen and ministers of the town.

The admirable character and complete arrangements of the magnificent building, and the feeling in the town respecting it, may be fairly gathered from the following extracts from the local press:—

The *Chronicle and Mercury* says—"The building is situated at the angle of Archdeacon Lane and Orchard Street. It is constructed of red bricks, with Bath-stone dressings, and covered with red tiles and slates, and covers an area of 110 by an average of 60 feet. Over the doorway of the central entrance in Archdeacon Lane is a sunk panel, with the inscription, in raised letters, 'Annie Elizabeth Cook Memorial Hall and Sunday School Rooms.' The building comprises about thirty rooms, to and from which ingress and egress may be effected through six external doorways. The main hall is situated on the ground floor, and will seat 650 people. The platform will accommodate 50, the orchestra 150, large class-room and gallery combined 100, twelve class-rooms (say 75 each) 900, making accommodation for a total of 1,850, though it is estimated that 2,000 persons may be made comfortable there and hear the speakers. On one side is a mural window of beautiful design, fourteen feet wide and twenty feet high, executed in stone in two heights, and divided by a wide transom, on which is engraved, in raised letters, 'Floral Memorial.'"

The *Midland Free Press* had the following references among others—"The Hall, internally and externally, is a 'thing of beauty'; and as such cannot fail to produce a good effect upon the neighbourhood in which it stands. It will afford ample accommodation for district meetings of all kinds. The Temperance Society may find in it scope for fresh endeavours; popular concerts, at popular prices, may here be given with advantage; while classes, both on Sundays and week evenings, may be held for those who wish to continue their education, or otherwise improve their minds. It is possible, also, that some of the rooms may be utilised for meetings of Friendly Societies, many of which would find it greatly to their advantage to hold their meetings in a building such as this, where no obligation would rest upon members to spend their hard earnings, uselessly to themselves, 'for the good of the house.' * * * * * Actions like this have hitherto been so rare in Leicester that we may be pardoned for devoting so much of our space to the proceedings. We join most heartily in the congratulations expressed by his worship the Mayor, that Mr. Cook has lived to see the accomplishment of the work upon which he had set his heart, and trust that the anticipation of beneficial influences arising therefrom in the future will be fully realized."

The inaugural meetings were brought to a close by a bazaar, opened on Wednesday, May 3. The capacity and arrangements of the Hall were tested to the utmost, and admirably answered every expectation. Goods contributed by friends near and far off were conveniently displayed, and found ready sale. By the close of the week the gross receipts amounted to £602. After deducting expenses the profits will be devoted to liquidating the debt remaining on Archdeacon Lane chapel, in cleaning and repainting, and in setting the church free for the enlarged responsibilities and means of service offered in the new premises so generously placed at their disposal.

Our one hope and prayer is, that in the advance of all well-being, social and moral, mental and religious, through the use of these noble buildings, Mr. and Mrs. Cook may be permitted through many years yet to see verified the glorious truth that God

"From seeming evil still educes good,
And better thence again, and better still
In infinite progression."

WILLIAM BISHOP.

Take Warning.

A WORD FOR CHURCH MEMBERS.

MR. I—was a man of high standing in a church of which the writer was once the minister. He had been a member of the church for the period of forty-nine years, during forty of which he filled the office of deacon. His deep piety, his devout disposition, his affability, his catholicity of spirit, and liberality, secured to him in the district an amount of respect and influence such as it is the privilege of but few private Christians to enjoy. In the church of which he was a member, and in all the churches around, he was looked up to as an oracle, his word was accepted as law, and his action in relation to any public matter determined the course that hundreds would take in relation to it. Yet, after forty-nine years membership, and forty of diaconal service of inestimable value to the church, it became the painful duty of that church to expel him from her communion for drunkenness, a step taken not hastily, or for one casual offence of that kind, but deliberately and most reluctantly resolved upon after having had recourse to the most tender and patient employment of every Christian means for the purpose of weaning him from this pernicious habit.

The question arises—How came this person into this condition? Not by frequenting public-houses, for this custom he had always most studiously avoided. To have been seen in such a place as a public-house he would have deemed a most culpable breach of propriety, from a social as well as a Christian stand-point. How, then, fell this Christian pillar? How was the fine gold of his character tarnished, the light of his whole life thus darkened? The melancholy result was the outcome of a regular and persistent indulgence—at first, it is true, only in very moderate quantities—in the use of stimulants with his meals, at his own family board, and with his evening pipe of tobacco. As he continued the habit grew upon him, his relish for it became stronger and stronger, and he constantly increased the quantity to satisfy his constantly growing craving, until at last he got into the habit of indulging even to intoxication, and was, for years before the fact became known outside the family circle, conveyed to his bed every night helplessly drunk.

Yet, not the least extraordinary and saddening feature in this case was that during the whole of this time, there was not observable the least change in his devoutness, or lessening of the fervour of his religious exercises, or the diligence with which he discharged the duties of his office; thus furnishing an instance of what we have already pointed out, namely, the influence of these drinks upon the mind in undermining its moral sense, and warping its judgment to the extent of preventing it from perceiving how utterly incompatible is all this fervid religiousness with such habits as these indicated. So utterly blunted had this person become, that he was astounded that his brethren should consider his conduct such as in any sense to call for discipline. Their action in this respect he resented with bitter indignation, as an unwarrantable interference with his liberty; and, sad to relate, in this bitter, rebellious, and resentful mood, he died only a few weeks after his expulsion.

Here is a sad instance of the power of intoxicants, and the risk attending their use, even at the family board, and surrounded by the restraining proprieties associated with such holy and social occasions. And this, we presume to say, is by no means an isolated case, but is typical of hundreds, yea, of thousands, of others equally melancholy.—*From "Paul's Meat Argument," pp. 65, 66, by Rev. A. J. Parry.*

BOOKS FOR CHILDREN.

Is it not high time to call a halt, to send out a bugle cry of alarm on this Sunday-school library question? Is it not high time to insist that purchasers of books for our children and youth shall no longer aim supremely to find books which merely *please*? To please a child simply is to ruin it, soul and body. No parent, no teacher, no Sunday-school has a right to make its mere pleasure a supreme end. More than this, he who does so commits a crime. He is false to his own obligations, to the child's interests, to the just expectation of the church, and to the Christ who looks to the church not to injure, but to lead the child to His side to be folded to His heart of love. Oh, that our libraries were fully consecrated to this blessed aim!—*Rev. Dr. Wise.*

Scraps.

I. THE FEARFUL CRIME perpetrated in the Phoenix Park on the 6th of May thoroughly stunned the country from end to end. We shall never forget the Sunday morning following, and the deep horror that seized London on the reception of the news; nor can we forget the significant and prophetic calm with which the country at large has borne this fresh trial. There has been no panic. The cry of vengeance has only been whispered to be instantly suppressed. The beautiful and patriotic spirit of Lady Frederic Cavendish has pervaded the people. It is one of the most welcome signs of the solid progress and true Christianity of the nation. Surely the Lord of men, who

—“weaving blessings out of trials,
Out of griefs evolving bliss,”

rules amongst the people will not fail to bring light and help to Ireland out of these dark scenes!

II. WHAT WE NEED FOR IRELAND JUST NOW.—That is a different question from what Ireland itself needs. So grave a question we dare not attempt to answer; but we have no misgiving in saying that what is wanted in England just now is an increased stock of PATIENCE. Here, as elsewhere, we are in too great haste. We sow the seed, and expect to reap the harvest in the twinkling of an eye. We cannot do that with *men*. The wrongs of centuries cannot be remedied and removed by the Land Act of a Session! What funds of patience have to be exhausted in training a child;—in getting rid of the evils of a parish;—in battling with the consolidated selfishness of a church! How unspcakably patient is God in His treatment of us! *In the main*, probably not in every detail, we are on the right tack; let us hold on in patience, and steadfastly apply a policy of justice and generosity, in a spirit of unwavering fairness towards the law abiding population, and of firm severity to the rebellious; and be *patient and hopeful*.

III. THE LATE CHIEF SECRETARY FOR IRELAND deserves to be treated with the largest consideration. It is extremely difficult to bear defeat with patience and dignity; and the stronger the man the more irksome and irritating the defeat. At such a time, and to such a man, nothing is so becoming, and nothing so safe, as silence. Mr. Forster has failed to bear himself in a truly dignified and manly way towards his late colleagues, and has sought to soothe his irritation by imperil-

ling their position. A larger spirit, and a more courageous reprossion of self, would have turned towards him not only the consideration, but the admiration of Liberals and Conservatives alike.

IV. WHICH?—Here are two men *professedly* Christian, and one is judging the action of the other. That action admits of two interpretations: it may be assigned to a fair, an honourable, an upright motive, or to a base one. *Motives cannot be seen; they can only, with enormous difficulty, be inferred.* Which ought to be inferred, the *good* or the *bad* motive? I feel that I am obliged, as a Christian, *always* to elect the better motive. Some of our M.P.'s are Christian men. Mr. Gladstone is a man who has given to his country fifty years of honourable and wholly uncorrupt service. Ought he, in the face of his express denials and of his stainless career, to be spoken of as having entered into an “infamous compact”? Should a Sunday school teacher like Sir Stafford Northcote lend himself to these tactics? Oh, but you say it is necessary to party warfare. Then if it is, “party warfare” must cease; for the principles of Christianity must be supreme even in Parliament.

V. OPEN FELLOWSHIP.—A friend, W. D., wishes to know where the “Thus saith the Lord” is for “open fellowship,” and says, “if it is Christ’s will He *must* have mentioned it: and if so, we ought to both know and practice: but if He has not mentioned it, we are unable to see how any true G. B. can practice it.” These are interesting questions, interestingly put. We should be delighted to answer them, and would were it not that the *whole* subject has been chosen, not by us, but by the ASSOCIATION, as the topic for the “Letter to the Churches” for 1882; and therefore we must, *for the present* at least, leave it in the capable hands of the writer of the Association Letter, and invite W. D. to hear the answer. Meanwhile I may add, that it will be well for us to try to read the New Testament *as it actually stands*, and without *reading into* the utterances of Christ and the Acts of the Apostles *anything they do not actually contain*. Nothing is more amazing in human history than the size of that *human Bible* which has been added to the Divine Bible by the process of what is called “interpretation.” I am interested in human exposition; but I reserve my homage for the Divine Teaching, and *for that only*.

VI. FINDING FAULT WITH OTHER PEOPLES' RELIGION is, strange though it may seem, no reliable sign of the strength and purity of our own. Even the editor of a Christian periodical may describe the "church as working much but praying little," and yet not pray three times a day himself; and another may bemoan the "prayerlessness of the pew and of the pulpit," without ever attending a prayer meeting. I remember a man vociferously denouncing the apathy of all other Christians at a noon prayer meeting, who had happened for *once* in a twelvemonth to stray in and find only a "few" gathered together. It is worth something to be quite sure that we do not add to, or improve, our spiritual life by finding fault with what I suppose must be, after all, the *unseen* spiritual life of others. The great High Priest and unerring Judge has bidden us "pray"—and also has said, "Judge not, that ye be not judged."

VII. AUTOMATISM AND ETERNAL PUNISHMENT.—The *British Medical Journal*, in a review of "The Brain and its Functions," by J. Luys, says, "the automatic activity of the brain is a subject of the highest importance, and one with which the public need greatly to be more

intimately acquainted. For instance, we commonly talk of, and have no words too severe for, what we are pleased to call 'red tapeism.' Now red tape is only routine, and routine is only another name for automatism; but, in inveighing against automatism, we are warring against our very nature, for it is a law of central function that what is done habitually is ultimately done automatically. There are no minds which entirely resist the influence of automatism; but those who resist it most are the best intellects of the sphere in which they move. The doctrine of automatism is, indeed, a most absorbing one; for example, in it may be found a rational basis, if we be so minded, for a belief in one of the main teachings of various religious codes, the doctrine of eternal punishment. At least from it, it follows that, given an original choice between right and wrong modes of action, the perpetual indulgence in either tends to become automatic; and the wrongdoer is ultimately incapable of acting rightly, for he is no longer a voluntary agent. His nervous energy discharges itself automatically in wrong lines, and after a time never can do otherwise."—April 29, 1882. *That word from science deserves to be read.*

Reviews.

THE RELIGIOUS TOPOGRAPHY OF ENGLAND. By S. R. Pattison. *Religious Tract Society*. Price 2s. 6d.

THIS earth is made sacred by its association with the experiences of men; and many a spot is bathed in hallowing influence through its incorporation with patient suffering, and heroic faith, and victorious energy of our predecessors. The valley of Achor, memorable for a signal defeat, becomes, through the cleansing chastisement of God, a door of hope and an inspiration to patient faith. The villages and towns, the hills and vales of Old England are invested with a true human interest by the valorous deeds of our fathers. No spot of earth is so precious as that which is consecrated by heroic and worthy work; therefore Mr. Pattison has done well to prepare a book which recalls these hallowed associations and reinforces these old memories. The arrangement is alphabetic; the information is given in a clear, concise, and interesting manner; the indexes are ample; and the tone is in perfect keeping with the theme.

THE BIBLICAL TREASURY. New Edition, Revised and Re-arranged. S. S. U. Price 2s.

THE fame of this series of expositions and illustrations is amply sufficient to justify this new issue. The first volume treats of the Gospel of Matthew, and supplies an abundance of illustrative material, chosen with manifest skill from the best sources and authorities, not only from the most recent works on biblical exposition and criticism, history, geography, and science, but also from works of earlier date. The "difficulties" of interpretation are frankly confronted, and the most wise and skilled voices are heard upon them. The work is remarkable for the range of its illustrative material, and will be of immense service to Sunday school teachers.

BIBLE READINGS. By Henry Moorhouse. *Morgan & Scott*. Price 1s. 6d.

THE author was an enthusiastic and useful evangelist, and this volume consists of free and familiar talks upon a

series of scripture passages gathered from different parts of the Bible, on such topics as "the Good Shepherd," "Law and grace," "The Lord's Jewels." Much that is refreshing to faith and stimulating to zeal in the service of Christ will be found in these Readings.

THE TRUTH OF THE CHRISTIAN RELIGION AS ESTABLISHED BY THE MIRACLES OF CHRIST. By Ram Chandra Bose. *Religious Tract Society.* Price 3s.

A NOTABLE feature of this volume is that it is a contribution to Christian Evidence made by a convert to Christianity from Hindooism; surely an augury of the greatest significance, since India will have to be christianized, not by foreign, but by native agents. But though produced for a Hindoo audience, these lectures show a range and fulness of knowledge, a logical thoroughness, a capability of weighing evidence, an acumen and literary force that will render them valuable wherever they are read. The lecturer is perfectly conversant with European theological and philosophical literature, understands the necessities of the hour, and speaks with the authority of a thorough mastery of his theme on the one hand, and an experiential conviction of the divinity of Christianity on the other.

WITHOUT INTENDING IT: OR TOM TINCROFT, BACHELOR AND BENEDICT. By George E. Sargent. *Religious Tract Society.* Price 5s.

THE art of this book is not of the highest; but amongst tales it may take a foremost rank for its purity of tone, soundness of principles, fulness of interest, and truthfulness to life. It is so captivating that the reader feels himself under its spell, and it teaches the value and victory of simple good-heartedness in a manner that is thoroughly robust and manly. We can warmly commend this book to parents in quest of books for their children, and S. S. librarians eager to fill their shelves with healthy literature that is sure to be read.

PASTOR BLUMHARDT AND HIS WORK. By Rev. W. Guest. *Morgan & Scott.* Price 1s. 6d.

THIS book gives us a glimpse of the life of one of God's worthies, and forms one true appendix, of which, doubtless, there are many, to the marvels of faith recorded in the eleventh of Hebrews. The pastor's radiant cheerfulness, abiding calm, and strong sense, are no less notable than his victorious faith and persistent prayer. It is equally interesting as an illustration

of the intimate relations between the Natural and Supernatural, of the power of believing supplication, and of the beauty and strength of Christian character, and as a stimulus to the spiritual life.

OLD FAITHS IN NEW LIGHT. By the Rev. Newman Smyth, D.D. *Higam.* Price 3s. 6d.

DR. SMYTH has recently been elected to the Chair of Systematic Theology at Andover, but has not been allowed to take that post because it is held by the Visitors that he is an unsafe teacher. But this action will not prevent his *method* of treating the scriptures from becoming universal. It is the only true method—the historical,—and it must prevail; and the work above is an able application of the method. We warmly commend it to thoughtful Christians who wish to know the *real* meaning of Revelation, and are not so un-Protestant and unorthodox as to desire to be in bondage to the authority of tradition. This is by far the best English edition we have seen in the quality of the paper, the clearness of the type, and in its elaborate indexes. It is also enriched with a valuable prefatory note by Professor Bruce.

SACRED SONGS AND SOLOS. Nos. I. and II. combined; words and music. Compiled and sung by Ira D. Sankey. *Morgan & Scott.* Price 2s. 6d.

THIS edition contains no less than 441 pieces, of which 170 are found in this connection for the first time. Amongst the recent additions are many which are sure to prove most acceptable. Of these may be named—"Waiting at the Door," which has an effective chorus; "Must I go—and empty handed?" written in connection with the death of one who was summoned hence very shortly after conversion; "Ye must be Born Again," a good gospel hymn; "Peace! Be Still!"; and "Will Jesus Find us Watching?" The greater number of the hymns have stirring choruses, in which congregations can readily join, and which greatly add to the effectiveness of the pieces. This edition will greatly enhance the popularity of "Sankey's Songs," and also increase the usefulness of a collection which has established itself as a household favourite.

BIBLE WORDS AND PHRASES EXPLAINED AND ILLUSTRATED. By Charles Michie, M.A. *Macniven & Wallace.* Price 1s.

THIS is one of the most useful of this series of Bible Class Primers. So capital a handbook should be on every Bible

reader's desk. It explains obsolete and technical terms; illustrates the meaning of words used in an uncommon sense; gives the Old Testament equivalents for the Greek forms under which many proper names are disguised in the New Testament; and supplies apt and striking citations from Shakespeare, Bacon, Spenser, Hooker, Milton, and Chaucer. It is a model of careful, painstaking, accurate, and useful work.

PROGRESS. By James Platt. *Simpkin, Marshall, & Co.* Price 1s.

MR. PLATT resumes in this volume the topics he has discussed on "Business," "Money," "Life," etc. The same ideas are in the ascendant, and the same characteristic faults and excellencies mark his work. The volume is rich in information. Quotations are numerous, and from a wide range. The topics are all "practical," and are treated in a practical way; but not without some one-sided and partial statements, some of which should be met with rejection, and others accepted with large qualifications. Readers who will take the trouble to think will find help in this volume on "Progress; and the help will be larger if they recollect that Mr. Platt is a much safer teacher on "Money," "Capital," "Employees," and "Free Labour," than he is on "Religion."

ANNIVERSARY GEMS. Music and Words. Compiled, adapted, and partly composed by John Burnham. *Nicholson & Sons.* Price 1s. 6d.

MORE anniversary music! Surely there ought to be no difficulty in obtaining fresh and appropriate song for our Sunday school anniversary occasions. Here are one hundred and fourteen "Gems," most of them new to English audiences, and many of them as bright and sunny as healthy childhood itself. The collection is admirable, and should not be forgotten in arranging for "that great event," the next anniversary.

SONGS FOR LITTLE SINGERS IN THE SUNDAY SCHOOL AND HOME. By Henry King Lewis. *Hodder & Stoughton.*

THIS is a second edition of a volume that ought to be in large demand in these days of increased devotion to Sunday-school and domestic song. There is an addition of new songs in this volume, and the whole forty-six may be obtained for 1/6 in paper covers, or strongly and beautifully bound, with gilt edges, for 3/6. Brightness, melody, simplicity, and adaptation to the child-nature, are the chief charms of this collection.

THE BIBLE EDUCATOR. Edited by the Very Rev. E. H. Plumptre, D.D., Dean of Wells. *Cassell, Petter, & Galpin.*

THE New Serial issue of this most valuable work commenced on the 27th ult. It is issued in monthly parts, and will contain 400 well executed illustrations. It is unequalled for the variety of its information, the fulness and authority of its knowledge, and for the fair and just spirit it everywhere breathes.

NEED I BE BAPTIZED. *Twentieth Thousand.* By John Clifford, M.A. *Marlborough & Co.*

THE *Baptist* of May 5, says—"We are glad to find that Rev. J. Clifford's useful tract, 'Need I be Baptized,' published by Messrs. Marlborough & Co., at 1s. 8d. per hundred, is being widely circulated. The subject is affectionately and powerfully placed before the reader, and the tract is well adapted for enclosure in letters."

THE HAPPY RESOLVE, AND OTHER SKETCHES. *Religious Tract Society.* Price 1s.

A VOLUME capitably adapted for the homes of working men, for the libraries of servants, and for reading at mothers' meetings. The facts of the tale are simple and well told, and the teaching is as salutary as it is needed.

THE WEEKLY TRACT SOCIETY, which issues excellent narrative tracts in large type for working people, every week, is, for a short time, making one-third price grants of the tracts issued by the society. Thus for 5/-, 15/- worth of useful tracts can be obtained. As the quantity set apart for distribution on these conditions is very limited, early application should be made to the Secretary, Mr. Elliot Stock, 62, Paternoster Row, London, E.C.

HOUSE AND HOME issues from Dr. Johnson's House, Gough Square, Fleet Street, and devotes itself to questions relating to domestic and social progress. We are glad to see this new series of this enterprising weekly. The first number has a capital portrait of Mrs. Gladstone, accompanied by a brief biographical sketch. The list of contributors is exceedingly strong.

THE CHRISTIAN.—Those who have read Rev. W. Haslam's remarkable narrative, "From Death into Life," will be interested to know that the story is now being continued under the title, "YET NOT I: or More Years of my Ministry." This continuation has all the vigour and attractiveness of the earlier history. It is appearing week by week. Price 1d.

Church Register.

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

CHILWELL COLLEGE.

THE Treasurer (Mr. T. W. Marshall, Loughborough, Leicestershire,) will feel greatly obliged if the friends will forward their subscriptions and collections forthwith, as no sums received after the audit will be included in this year's report.

There will be four or five vacancies for students next session. Candidates should send their applications at once to Rev. W. Evans, Lincoln Street, Leicester.

CHURCHES.

HEANOR.—On Good Friday a public tea was provided in the Town Hall for upwards of 200. Afterwards a sacred concert was given by the school and choir, under the leadership of Mr. J. Burton. Upwards of 600 were present. Proceeds, £24 13s.

IBSTOCK.—A bazaar in aid of the funds of the new Sunday school was held on Tuesday and Wednesday, May 9, 10. It was opened by Mr. Councillor Wilford, of Leicester, who gave a very suitable and encouraging address. The following ministers also took part in the opening ceremony, Revs. G. Needham, J. Hubbard, F. Pickbourne, T. Hagen, and the pastor. Proceeds, £154.

NANTWICH.—On Sunday evening, May 14th, Rev. W. L. Lang, F.R.G.S., of London, Secretary of the Baptist Total Abstinence Association, delivered a Temperance sermon.

WEST VALE.—We have re-opened our chapel after extensive alterations, enlargement, decoration, and the addition of a new and beautiful organ. The opening services began, April 20, with Haydn's "Creation," performed by fifty singers. Mr. S. E. Worton, of Elland, presided at the organ. On April 23 Rev. I. Preston preached the opening sermons; and on the following Sunday, April 30, the opening services were continued, the pastor, Rev. J. T. Roberts, preaching, and Mr. A. Brenard, organist of North Parade Chapel, presiding. The cost of the organ is about £400, and the alterations have cost another £400, which we hope soon to pay off. The organ consists of great, swell, and pedal, has 1,044 pipes, and was built by Conacher & Co.

SCHOOL ANNIVERSARIES.

ARNOLD.—May 7. Rev. J. R. Godfrey preached. The Wesleyan Chapel was kindly lent for the occasion. Coll. £16 10s.

BULWELL.—May 7th. Rev. Dr. Underwood and Mr. J. Buck preached. Tea meeting on Monday. Singing and recitations by scholars, and speeches by Messrs. West and Major. The pastor presided. Financial result, £20 5s.

CARRINGTON.—May 14. Services conducted morning and evening by Mr. C. W. Dixon, and in the afternoon by the Rev. J. J. Fitch. Colls. £12, being considerably in excess of any previous year.

DENHOLME.—May 14. Preacher, Rev. W. Hamby, of Clayton. Colls., over £35.

EAST KIRKBY.—May 7. Preacher, Mr. A. B. Middleditch, of Chilwell College. Collections, £8 12s.

HEANOR.—May 7. Preacher, the pastor, Rev. E. Hilton. In the afternoon a children's service was given, and a Scripture examination of the senior scholars and box class was held. Collections, upwards of £20, being greatly in excess of any previous year.

LONG EATON.—April 23. Preacher, Rev. W. Chapman, Hucknall Torkard. Crowded congregations. Colls., £32 11s. 1d.

LONGFORD, *Salem Chapel*.—April 30. Preacher, Rev. J. W. Parker. Collections, £29 17s. 6d.

LOUGHBOROUGH, *Barter Gate*.—May 14. Rev. H. Stowell Brown preached to crowded congregations. On the 15th Mr. Brown lectured on "How to make the best of it; and on the following evening on "Christianity and Common Sense." Another sermon was given by Mr. Brown on the 17th. The proceeds, £78 8s., are not only for current expenses, but also for much needed extra school accommodation.

NUNEATON.—April 16. Preacher, the Rev. Carey Hood, of Coventry (the late pastor). Crowded congregations. Collections, £20 5s. 2d.

SHEFFIELD, *Cemetery Road*.—May 14. Preacher, Rev. J. W. Charlesworth. In the afternoon a children's service was held. May 15, a sermon was preached by W. P. Lockhart, Esq., of Liverpool. Collections, £37.

TRING.—May 14. Preacher, Rev. H. Munton. School increasing, and church prosperous.

MINISTERIAL.

BIRD, REV. F. J. (late of Chatteris), was publicly recognised as pastor of the Walsworth Road Church, Hitchin, on Monday, May 15. At the same time the chapel building anniversary was held. The Rev. H. B. Robinson preached, May 14. At the services on the succeeding day the following ministers took part. Revs. T. Goadby, B.A., T. Barrass, J. Clifford, M.A., J. H. Atkinson (former and first pastor), A. McIntosh, F. G. Marchant, and the pastor. Mr. Johnson, of Ealing, presided at the evening meeting. During the meeting a financial statement was read by Mr. J. Perry, shewing that (exclusive of the loan from the G. B. Building Society) about £100 was needed to extinguish the debt. A vigorous effort was made, and promises and donations were received, which, with the proceeds of the services, succeeded in clearing off the debt, a fact celebrated by the singing of the doxology.

CLAYTON.—A tea and public meeting was held on the first of May to celebrate the first anniversary of the settlement of our pastor, Rev. W. Hambly. Addresses were delivered by our pastor, who presided, and all the deacons, on the good work going on amongst us.

HERWOOD, REV. RICHARD, of Hopwood Heywood, commenced his pastoral work at Edgeside, Newchurch, Lancashire, April 3.

NICHOL, REV. J. W., of Gosberton, has received and accepted the unanimous invitation of the G. B. church at Chatteris, and will enter upon his duties the first Sunday in July.

PARKER, REV. J. W., has entered upon his public ministry at Salem Chapel, Longford, and already the congregations have become very large, and his prospects for the future very cheering.

PROUT, MR. E. S., of our College, has accepted the pastorate of the church at Longmore Street, Birmingham.

RUSHBY, REV. C.'s, first anniversary, as pastor of the church at Stalybridge, was celebrated May 9th. 200 to tea. Mr. B. Brooks, secretary, reported that the debt, which they had been trying to remove during the first year of their pastor's settlement, had been accomplished, with about £7 to spare. The congregation had given nearly £400 in the year; twenty-seven persons had been received into Christian fellowship; and every branch of church work was in a flourishing condition. Congratulatory addresses were delivered by Messrs. J. Heap, W. Had-

field, J. G. Shaw, T. Hardy, J. Broadhurst, and G. Hopwood. The pastor said no minister could have been happier than he had been, and he trusted that the present relationship would continue, and that the successes of the past year might be but a foretaste of the greater successes in store. Profits, £17.

BAPTISMS.

ARNOLD.—Two, by J. Laurance.
BACUP.—Three, by J. Dearden.
BIRMINGHAM, Lombard Street.—Eleven, by E. W. Cantrell.
BOSTON.—One, by J. Jolly.
COALVILLE.—Three, by F. Pickbourne.
DENBOLM.—April 26 and 30, twenty-two, by B. Wood and J. Taylor.
GRIMSBY.—May 21, two, by W. Orton.
KEGWORTH.—Five, by W. A. Davies, for Diseworth.
LEICESTER, Friar Lane.—March 1, six; 29, seven; and April 23, nine, by J. H. Atkinson.
LONDON, Praed St., etc.—Six, by W. J. Avery.
Bethnal Green Road.—Seven, by W. H. Smith.
LONDON, Commercial Road.—Three, by J. Fletcher.
LONGTON.—Sixteen, by C. T. Johnson.
LOUGHBOROUGH, Baizer Gate.—Ten, by C. Savage.
LOUGHBOROUGH, Woodgate.—Four.
LOUTH, Eastgate.—One, by C. Payne.
NOTTINGHAM, Carlton.—Five, by T. Watkinson.
Lenton.—Eight, by J. Allway.
MORCOTT.—Nine, by S. Peacock.
PETERBOROUGH.—Two, by T. Battass.
TODMORDEN.—Seven, by W. March.

MARRIAGES.

MARSH—COLTMAN.—May 16, at Wood Gate Chapel, Loughborough, by the Rev. G. Jarman, of Bristol, Mr. John William Marsh, farmer, of Woodthorpe, near Loughborough, to Miss Colman ("Lizzie") daughter of Hiram Colman, Esq., of Island House, Loughborough.

OBITUARY.

BEST.—March 3, Elizabeth Best, for forty years a member of the G. B. church, Boston. A woman of blameless life, of noble character, and chastened piety. Her devotedness to her husband and household was such as becometh a good wife and tender mother, while the quietness and evenness with which she filled her place in the church rendered her both an example and strength to her fellow members. During the later years of her life she was a great sufferer, but she bore pain with that patient cheerfulness which, in her years of health, she did the work of her home life. She rests from her labours, and her works do follow her.

THE

MISSIONARY OBSERVER.

JUNE, 1882.

A New Missionary for Orissa.

WE are thankful to state that, at a meeting of the Committee of the Missionary Society, held at Dover Street School-room, Leicester, on Thursday, the 18th of May, Mr. Thomas Flemming Mulholland was engaged as a Missionary to Orissa, and appointed to superintend the Mission Press at Cuttack. We may say, for the information of our friends, that Mr. Mulholland is a native of Glasgow, and acquired a knowledge of printing in Glasgow and Edinburgh. He was brought up in connection with the Free Church of Scotland, and for nearly eight years has been engaged as a missionary in Liverpool and Glasgow. With the view of preparing himself for the ministry in the Free Church of Scotland, he attended classes in the Glasgow University for three years. About twelve months ago he was led to consider the subject of believers' baptism, and after prayerful consideration of the Scriptures he came to the conclusion that this was the only baptism enjoined in the word of God. With his revered pastor, Dr. A. Bonar, he had several interviews on the subject; but as his convictions were unaltered, he determined to confess Christ in baptism. As this decision involved separation from the church of his fathers, and the abandonment of the ministry in the Free Church, it was only reached after considerable pain, and in obedience to conscientious conviction. With his changed opinions he consulted Dr. Culross, of Adelaide Place Baptist Church, Glasgow, who greatly sympathized with him in his position, and advised him to follow the leadings of the Spirit of God. In December last he confessed Christ in baptism, and was received into the fellowship of the Adelaide Place Baptist Church. Subsequently he applied to be admitted as a theological student of the Baptist Union of Scotland, and was received as such. Shortly after this he became known to some of the members of the Committee through Dr. O. Flett, of Paisley. At the meeting on Thursday letters were read from Drs. Flett, Culross, and Bonar; and as these were considered highly satisfactory, Mr. Mulholland—after a personal interview with the Committee, which was also deemed highly satisfactory—was engaged as a missionary for Orissa. He and his like-minded wife will, it is hoped, proceed to India along with Mr. Bailey in the autumn, and all will pray that the blessing of Almighty God may attend them in their future course as missionaries to the heathen.

Is there any Water of Life for us?

A ZENANA missionary wrote of some native ladies whom she had visited in Lucknow. They said: "We hear you have some WATER OF LIFE, and whoever drinks of it will never die. Is there any of this water for us? And if so, where can we get it?"

Can any Englishwoman, surrounded with Christian privileges, read these touching words without tears, and without a yearning desire to be privileged to carry this Water of Life to the poor prisoners truly sitting in darkness and the shadow of death, and whom none but a woman can approach? When going again and again in this land to carry the oft-repeated, and, alas! oft-rejected, message of the love of God, which is here the "old, old story," how little can anyone realise the joy it is to be the first bearer of glad tidings to those who have never before heard the name of Jesus, to whom it is "a new thing," too wonderful to be believed that any words of loving invitation should be addressed to women, accustomed as they are to be trodden under foot, only "oppressed and crushed away."

The work that has been done by Christian women among our poor imprisoned sisters is as yet so limited that it seems as if the little gleams of light only served to show the intense darkness still shrouding millions. And this darkness may cover those most nearly related to the rulers of the country. Whatever change may take place in other respects, the condition of woman remains the same.

Whether the Zenana lady's dwelling is in the flat, sandy plains, or amidst the fragrance and beauty of the hills, she and her daughters are prisoners, closely hidden; and, as with few exceptions, no gleam of light had yet entered her prison walls, no message had yet reached her from Him who came to set the captive free.

We cannot break the bands of custom—iron bands they are in Eastern lands, and not to be easily snapped asunder; but much can be done, and done by women only. The sufferings of the body cannot be alleviated but by the help of women; and in this way God has in mercy opened a wide door for woman's ministry. Oh, that more were found ready to enter!

I have lately been cut to the heart by hearing the arguments used to hinder those who were longing to follow their Master's call—those who had taken to heart His words in John x. 16—"Other sheep I have which are not of this fold; them also I *must* bring." How fearful is the responsibility resting on those who would hinder any labourer from seeking those "*other* sheep!" and how unspeakable the privilege lost by those who are thus hindered! It is a privilege to carry the Lord's message anywhere, but to be permitted to carry it to those who have never before heard it, and who can hear it from none but a woman, is surely the dearest joy.

May it be given to many, and that quickly, for "the time is short!" Does one working hour yet remain? May the Lord direct us how and where we shall spend it for His own praise and honour and glory, and stir some of our readers to answer their Indian sisters' question!

—Condensed from "*Living Waters*."

Death of Miss Crawford.

WE have received the following letter from the Rev. James I. Phillips, M.D., announcing the death of one of the most devoted and self-sacrificing labourers Orissa, or any other country, has ever known. In proceeding to our destination in Dec., 1855, we had the pleasure of making our beloved sister's acquaintance at Balasore. From that time to this we have watched with intense interest and admiration her complete and untiring consecration to the Lord's work in Orissa. Concerning her it may be truly said, "She hath done what she could." Most sincerely do we sympathize with our Free Baptist brethren and sisters in the great loss their Mission has sustained through Miss Crawford's death. Dr. Phillips writes:—

Midnapore, April 17, 1882.

My dear brother Hill,—This morning a telegram from Balasore brings us heavy tidings. Our beloved sister Crawford passed away to her heavenly home at 10.15 a.m. yesterday, Sabbath. She died at Balasore, and has been buried there. I have no particulars, and know only this, that she was ill and was removed from Jellasore to Balasore. Her death inflicts a great loss upon the Mission. She came to India in 1851, and, a short furlough excepted, had toiled on all those years for the heathen of Orissa. She died at the age of sixty-two. Her chief work has been in our Girl's Orphanage, and it has been a work of remarkable faith and unfailing love. Many will rise up to call her blessed. Her pupils are widely scattered throughout our own Mission, and in other Missions in Bengal. Some are doing excellent work for the Master in schools and zenanas.

We shall miss dear sister Crawford more than words can tell. May the Lord send us many women of like faith and works for this needy field.

This hurried line is all I can write as our home mail is just closing.

With kindest regards, yours affectionately, J. L. PHILLIPS.

New School-rooms, Cuttack.

AMOUNT REQUIRED, £500. AMOUNT RECEIVED, £184 11s. 8d.

THE following sums have been received since our last list was made up and published:—

	£	s.	d.
A Friend ...	...	...	4 10 0
Boston—per Mr. S. Mumford...	...	...	1 18 6
Dewsbury—			
Mr. Joshua Mitchell ...	5	0	0
Mr. James A. Mitchell ...	0	10	0
Mr. Geo. Scott ...	0	10	0
Mr. Samuel Kershaw ...	0	10	0
Mr. John Scafe ...	0	2	6
	6	12	6
London—Bricks from Bosworth Road Mission Room ...	0	7	0
Manchester—Thos. Horsfield, Esq. ...	0	10	0
Mr. George Wright, Normanton, near Derby ...	1	10	0

The "Friend" above mentioned, who has to work for his daily bread (whose like-minded liberally disposed wife has been entirely laid aside by sickness for several months), and who has already given £5 to the same object, writes:—"I am very much exercised at the fact again recorded that the £500 needed for Cuttack Sunday Schools has not nearly been subscribed. I know there are gentlemen amongst us who could have given the whole amount without hurting themselves, and it

would have been a noble response to the gift from the one in India. I sent my mite sometime ago, and hoped it would have easily been raised in the first month of the appeal, but as there is yet considerably more than £300 required, I am constrained to send you the enclosed £4 10s., being a quarter's rent of a house dedicated to be devoted to "special objects." We could well afford to give it to our own schools as needing it, but I cannot think of that amount needing to be raised without foregoing the pleasure of giving it at home for the sake of the much more needed school-rooms for Cuttack."

Notes from Rome.

BY THE REV. N. H. SHAW.

A BAPTISM IN ROME.—On Sunday morning last, the 7th inst., we had a baptismal service at Via Urbana. After preaching from Matt. xxviii. 19, 20, to a most attentive congregation, I had the pleasure of baptizing one brother and one sister. The service was most edifying. The two friends baptized have given good evidence of their being true members of the spiritual church; and the brother will probably be very useful if the Lord spares him to us, as he is a young man of superior intelligence, and besides possessing a fair acquaintance with the scriptures, speaks freely and well.

In the evening, after the usual service, we partook of the Lord's Supper, and publicly received the newly baptized members. Although it was a very laborious day for at least two of our number, it was much enjoyed, and seemed like a springtide of hope and promise.

SIGNOR MAZZARELLA.—Some of the readers of the *Observer* will be familiar with the name of Signor Mazzarella. He was a member of the Italian Parliament, an author of some repute, and, best of all, a sincere and devout evangelical Christian. He has recently died, and it is exceedingly gratifying to find that with all parties he stood in the highest estimation for sterling character and Christian spirit. He was one of the first whose Italian speech the writer was able to understand. I shall never forget his clear articulation, precise and real gesticulation by which he made you feel with him even when you did not know his language, and the thoroughness with which he expressed from a text its meaning and interest. At one time he was a very powerful orator, but of late years broken health had considerably weakened his powers. For some time his only utterances in parliament were interjections of witty observations in the midst of the speeches of the other members, so that he became known as the "*Interruttore*" (Interruptor). But his wit never gave offence; and when, shortly before his death, he resigned his seat, being unable to continue his—perhaps unparalleled—diligence in attendance at the house, his constituents refused to accept his resignation, and re-elected him contrary to his wish.

Anecdotes are told by the papers of his benevolence, such as his meeting a poor man in the street one day shivering with cold, and his taking off his own coat and giving it to him. But what has made the deepest impression on my mind is the way in which allusions have been made publicly to his religion, showing that goodness and consistency are not without their influence even when they seem to be unobserved.

It is refreshing to listen to the President of the Chamber of Deputies, in a lengthy eulogy of the departed, saying: "Most delicate in his conscience, he was fervently religious. But his religion was not that which rests upon tradition and dogma. The Honourable Mazzarella had examined the creeds which he had inherited from his ancestors, had criticised them, and he had embraced that form of religion which was in conformity with his intellect and his conscience. He never said that which he did not think, that which he did not feel; neither did he say what he thought and felt in a way different from that

in which he thought and felt it: what he said was that which abode in his intellect and in his conscience." This comes as near to a public eulogy of evangelicalism as one could expect from the president of the first assembly in Italy, and is all the stronger when we reflect that the religion of Rome could not be so represented. Here, it is notorious that men say one thing and think another.

The *Bersagliere* (Signor Nicotera's journal) said of him, among other things, "He was a most zealous apostle of religious doctrines, of a species of pure Christianity, which was in him, however, tolerant of whatever other opinions, an aspiration, and dominating need of the ideal."

The facetious *Capitan Fracassa* said: "Mazzarella was the spiritual and spirited censor of Montecitorio" (i.e., of the House of Parliament).

Fanfulla, in saying that he was free from the vanity and other vices of party politicians, exclaims: "Poor Mazzarella! he was too evangelical to despise or feel contempt for others; and I believe no ambition to command ever passed through his mind."

One can hardly read these extracts, and others which might be added, without feeling that the "pure Christianity" which Mazzarella professed, and taught, and that we are seeking to propagate, has made a deeper and more favourable impression on the minds of statesmen and journalists than they are generally prepared to acknowledge.

MR. GEORGE MULLER, OF BRISTOL, is in Rome again, and on Sunday evening next will D.V. preach in our Sala.

A HARMONIUM NEEDED.—We should be glad if some kind friend would buy for us the harmonium which we now use at Via Volturmo. At present we are paying hire for it every month, which is a pity. But we cannot do without one, and it is a very sweet-toned and suitable one. £16 would purchase it.

A Missionary's Experience.

THE Rev. Griffith John, who has recently returned to China, has written a very earnest and deeply interesting letter, in which he says:—

It is not my habit to say anything to induce young men to devote themselves to the missionary work, for I have a wholesome dread of man-inspired missionaries. But I cannot allow this opportunity to pass without telling you, young men, that I thank God most sincerely and devoutly that I am a missionary. I have never regretted the step I took many years ago, in opposition to the strongly-expressed wishes of my best friends; and if there is a sincere desire burning within my breast, it is that I may live and die in labouring and suffering for Christ among the heathen. Oh, it is a glorious work! I know no work like it—so real, so unselfish, so apostolic, so Christ-like. I know no work that brings Christ so near to the soul, that throws a man back so completely upon God, and that makes the grand old Gospel appear so real, so precious, so Divine. Such were my sentiments then, and such are they now. I have given to the missionary work twenty-six years of my life; and I feel to-day that if I could multi-

ply these twenty-six years by twenty-six, I would willingly lay the whole on the altar on behalf of China. The missionary life is still, in my estimation, the noblest; and now that I am about to return to my sphere of labour, I am glad to be able to say that I do so, not as a matter of duty, but because I feel it to be a privilege and a joy to be thus engaged in the Master's work. There is, however, much in the present tone and temper of the churches in regard to the missionary enterprise which fills my mind with anxiety. Were matters as they ought to be, the missionary would go among the churches in order to get inspiration, and return to his work strengthened in soul. The reverse, however, is the case. He is invited to go and deliver a missionary sermon or address, because "my people want to be stirred," or because "the missionary spirit in my church is so low," or because "we are not doing as much as we used to do for foreign missions." In this the missionary is really expected to do the work of the pastor.

Goomsur and the Kondh Country.

THE following interesting letter from Mrs. Wood gives an account of a missionary journey into Goomsur and the Kondh country. Mrs. Wood writes :—

Camp, Majogoda, Goomsur, December 12th, 1881.

My dear Mr. Hill,—Some time ago I promised you a letter; and as we have received sundry hints from kind friends at home that they would be glad to hear of us a little more frequently in the *Observer*, I will try to write something that may interest both you and them.

I have not hitherto accompanied my husband in his long journeys, except to Cuttack for Conference. Domestic ties have kept me at home. But our two elder boys, Charlie and Dennis, having gone home with Mrs. Brooks, I shall try to go out a little more. I suppose our dear ones are now in the Mediterranean, and long ere you receive this I hope they may have safely reached England. How much we miss them you will understand.

Yesterday (Sunday) we spent at Russel Khonda. I was delighted with the station. It is so beautifully situated and so well laid out, and the whole region seems so healthy and so fertile. Goomsur seems to me far more fertile than the Ganjam district. Of course in the cold season we see it at its best; but the rich soil appears everywhere to be growing rice, sugar cane, or timber. None of the barren, arid stretches of waste land that we see nearer the coast. We pitched our tent near to our Christian village. It is clean, and the houses in good condition. It is much to be regretted that we have no European missionary here. There seems such an extensive and promising sphere for work. My husband took me to see the land that was purchased for a chapel; but, alas! no chapel has been built, and the regular services are conducted in one of the houses in the village.

Niladri and Gideon came with us from Berhampore, and they and Mr. Wood preached in the villages on the way to Russel Konda. From there Tama and Makunda Sahu have joined the party. The weather is delightful, and makes us almost wish the cold season lasted all the year. From Gungapore I went with my husband across the paddy fields to Pilepadda to see our old friend, Koghai Behara. Perhaps you know him; certainly you have heard of him. The old man seems much respected by his heathen neighbours, though he is by no means a "secret disciple."

Our little Freddie, eighteen months old, was an object of much interest to the villagers. One woman asked the ayah whether we rubbed his skin with saffron and oil to make him so fair! The road to Majogoda is up-hill and down, sometimes rocky, and sometimes through the dry sandy bed of what was a mountain torrent in the rainy season. For six or seven miles the jungle stretched almost unbroken on either side of the way. Beautiful birds and lovely ferns abound; and further on, going up the Kalinga ghauts, I saw some splendid orchids. How far they are appreciated by the dwellers in these regions is another thing.

Two or three years ago I purchased some ferns from men who dug them up in the jungles, and brought them to Berhampore for sale. Your old pundit, who was my husband's pundit at that time, gravely told him that he feared the mem sahib had been deceived by the men who sold her those plants. "They were nothing but jungle trees, and they would never have any flowers, let her keep them as long as she would!"

Kalinga, Dec. 15th.—I write this sitting on a camp stool in the verandah, trying to warm my feet in the sunshine. We left Majogoda on Tuesday morning, and came through a wild lovely country to Doorga Prasad. Tama says there used to be a small bungalow for travellers here, but there is only the skeleton of one now. So we pitched our tent on an open space, and some large tamarind trees near gave shelter for our camp. We were in a lovely little valley, shut in on almost every side by hills, while a little rivulet ran along in and out among the fields. Two Kondh villages were near us. But we did not leave this pretty spot without an experience of a most unpleasant kind. No sooner had the sun disappeared behind the western hills than a most disagree-

able smell, hitherto unperceived, was noticed around our tent. On enquiry, we found that one of the preachers, wandering in the jungle on the opposite side of the river, had seen mangled portions of a corpse lying exposed among the bushes, probably left there by some wild beast. The knowledge that the Kondhs thus throw out the corpses of those *only* who have died of cholera or small-pox, and the fact that I had unwittingly taken my baby-boy a walk beside the river, within a few yards of the very spot, did not contribute to our sense of security or peace of mind. My husband gave orders to our sweeper to cover the remains with earth; but the man, almost with tears, begged we would not insist on his going. His caste would go if he approached a dead body. Not even the fear of cholera for himself could move him. An attempt to get help from the villages resulted in all the people hiding themselves. It was growing dark, and too late to move our tent, so at last my husband ordered the man to light a fire to windward of the tent, and keep it up, preferring the smoke to the stench, and thus diminishing our danger. I am very thankful to say none of our company have suffered. A coolie, bringing out bread to us, who reached Doorga Prasad an hour after we left it yesterday morning, tells us that very near our camping-ground he saw a tiger crossing the road in front of him; and being alone, he wisely turned back, and brought two men from a Kondh village with him until he overtook us. The scenery between Doorga Prasad and Kalinga is magnificent. We came up a mountain pass, climbing one ghaut after another, with primeval forest on either hand, and a little river running along its rocky bed, now crossing the road like a little brook in England, now leaping through a gorge, and now lying in quiet pools under tall trees, whose dense foliage the sun's rays can scarcely penetrate. Its rippling music gave to us a most refreshing sense of coolness under the mid-day sun. The road is almost one continual ascent, and though the distance is only six miles, we were eight hours getting here. We arrived at half-past two, and sat down to breakfast on a mat at 3 p.m. The temperature is much lower than down below the pass. We seem to be on an elevated table-land, with the tops of the mountains round us.

Last evening several women and children came near to the bungalow, attracted by seeing Freddie outside. I went to speak to them, and found one or two of them understood Oriya. Their faces were tattooed, and their clothing not too abundant. I was chatting with them about their children (none of whom, they told me, could read, neither could they, nor their husbands), when suddenly they all turned and fled to their village near by, and in a few moments not one was to be seen. I did not know why until I turned and saw Gideon and Niladri coming towards me. The preachers say that when they went to the village this morning to preach, all the people fled to the jungles, under the impression that they were public vaccinators come to operate upon them. They called them to come and examine them, feel in their pockets, and assure themselves that they had no instruments; which they did after some persuasion, and then very attentively listened to their message. Mr. Wood sang for them, and played on his concertina, which they seemed much to enjoy, and asked for a repetition. These Kondhs are a very simple but most interesting people, and very hospitable. They sent us a quantity of firewood, for which they would have no payment. One man brought me some milk, and when I asked how much I was to pay for it, he replied, "If you give me money, I shall get some drink!" This man is the mullick, or head man, over twenty small villages round. His word is law among them, and he seems very friendly towards us.

(To be continued.)

An Estimate of Mission Work.

MR. R. N. CUST, a distinguished member of the Indian Civil Service, and the author of several valuable books upon Indian subjects, thus expresses his opinion of missionaries and their work. He writes:—

I never see a missionary but I seem to wish I were one of them. Are they not to be envied whose duties in this world lead them to the next; whose zeal in their

earthly vocations promotes the work of their own salvation? They stand among the heathen as an ensign of what each of us values most. The general represents our

victorious arms, the governor or our triumphs of administration; but the missionary displays our virtues, our patience, our Christian charity; and shall we not be proud of him? I asked myself how is it that so few of England's learned and pious sons select this profession? The vision of one man from Macedonia took St. Paul across the Hellespont; and will no one cross the Indian Ocean for the millions, not in vision, but in reality? Will no young Augustine spring up, to repay the debt of the Occident to the Orient, to bring back the sun to the East? Had I life to begin again, this would be

my choice; the glories and profits of other professions are but as vanity. We have fought battles which are scarcely known beyond the narrow limit of the echo of the cannon; we have ruled over provinces, but our fame is forgotten as soon as we are gone. But should we have saved souls a long line of Christians will carry back the legends of their family to our era, and entwine our names with the golden thread of general thanksgiving. Who remembers the generals, the pro-consuls, of the time of the Cæsars? Who remembers not the Apostles?

Notes and Gleanings.

DEATH OF MISS CRAWFORD.—In addition to the information contained on page 239, Dr. Buckley writes, April 18th:—"Another faithful labourer has just fallen in Orissa. We heard this morning of the death of Miss Crawford, of Jellasure. She has been for more than thirty years an earnest worker in the Orissa field. I admired the *thoroughness* of her consecration to the Lord's work. In a letter I received from her in February she said, 'Our Committee have voted me a holiday, but I was in too good health to take it. An enjoying work greatly this cold season.' In a later letter, the *last* I received, she refers to some of the last words of Dr. Lyman Beecher, whose autobiography she had been reading for the second time, and, as she said, had 'wonderfully enjoyed' it. Late in life, after his powers had somewhat failed (he died in his eighty-eighth year), a friend said to him, 'Dr. Beecher, you know a great deal; tell us what is the greatest of all things.' For an instant the cloud was rent, and a beam of light shot forth in the reply, 'It is not theology; it is not controversy: it is to save souls.' Applying the Doctor's words to our work in Orissa, she said, 'It is to enlighten the heathen, and bring them to Christ.' She will be much missed in Northern Orissa. May the Lord raise up other faithful and devoted labourers, men and women, to carry on the work. Our hope is in Him. In reporting Miss Crawford's arrival in 1851, for the information of our friends, I described her as 'an interesting addition' to the band of workers in Northern Orissa, and added, 'She is likely to prove a very useful helper.' (See *Observer*, 1852, p. 156.) She has been a noble character—all and more than all that was then anticipated."

REV. H. WILKINSON.—The friends of the Mission will learn with deep sorrow that the Rev. H. Wilkinson has had a paralytic stroke, by which he has been deprived of the use of his right side. At the recent meeting of the Committee, sympathy was expressed with our beloved brother and his wife in their trying affliction.

REV. J. G. PIKE.—Our friends will learn with thankfulness that Mr. Pike has recovered from the attack of fever, and is again able to prosecute his work as usual.

Contributions

Received on account of the General Baptist Missionary Society from April 16th, to May 15th, 1882.

£ s. d.			£ s. d.		
"The Star Life Assurance Society"			London—R. Johnson, Esq.		
on Life of the late Mr. W. Brooks	300	0 0	" Master H. E. Johnson's book	5	0 0
Birmingham, Lombard Street. . . .	54	7 0	" J. P. Bacon, Esq.	1	1 0
Burnley, Enon	20	7 9	Market Harborough—for W. and O. . .	0	5 0
Dewsbury	25	0 5	Peterborough	107	0 10
Hatfield	4	17 3	Spalding	82	8 10
Leicester—C. Harding, Esq.	1	0 0	Ramsgate	0	17 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 Conditions of Church Membership.*

BY THE REV. J. C. JONES, M.A.

For our present purpose Christianity may be viewed in the two following aspects, first as a divinely contrived and constructed plan for the restoration of man to God in loyal loving obedience; and, secondly, as a bond of union among all holy beings. The entrance of sin into the universe was the terrible and prolific source of division, disorder, disintegration, and ruin; the Gospel comes as a blessed harbinger of peace, reconciliation, and unity amongst the various branches of our heavenly Father's family. Thus, in Christ angels and men are united in holy and everlasting communion, and those who were once characterized by envy, hatred, and all uncharitableness, cluster around the common cross as members of one harmonious brotherhood. "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself, whether they be things in earth or things in heaven."

The Christian Church is an institution founded on obedience to the will of its risen Lord, in response to man's social nature and tendencies; nourished and intensified, as these are, by the infusion of a common spiritual life.

Starting in our investigation of the interesting and somewhat delicate subject now before us, it is of the first importance that we possess clear and definite views of the nature of a Scriptural Church, and what is involved in Church Membership. The primary meaning of the term translated in our language "Church" is simply an assembly; and was applied to the meetings of Greek citizens to discuss and determine upon matters of public interest. In the New Testament it is sometimes used in the restricted sense of the gathering together of persons in one place without specific allusion to any particular object. Thus Acts xix. 32. But whenever employed by Christ or His apostles in reference to that which is distinctively termed "the Christian Church," it always had one of two meanings only. In no single instance did it denote a *material edifice*,—nor a *separate class of ecclesiastical functionaries*,—as when we hear of certain promising young men being trained for the church—nor a *combination of separate assemblies of Christians in any particular province or nation*, as the Church of England, or the Church of Scotland, or the Church of Ireland. Looking, then, at the question in its broadest aspect, we contract our argument within measurable limits by a process of elimination; for, if what has been advanced be correct, a person may have been baptized, and, according to a well known formulary, made a member of Christ, etc.; or, being identified with a human institution called a National Church, he may have become one of her most conspicuous and eloquent dignitaries, sustaining the most intimate relationship with ecclesiastical forms, and the most imposing architectural splendours of her costliest edifices, and *in no sense whatever* recognized by the Master as having complied with the conditions of church membership.

* Abstract of Letter to the Churches, June, 1882.

The two New Testament meanings of the word "Church" are:—

1. A separate congregation of Christians met together for divine worship, etc.; and,

2. The entire aggregate of Christians, the total number of the redeemed and saved, part of whom are on earth and part in heaven.

These separate and local societies are *but fractional parts* of the one universal church—each member being a child of the same family—a living stone of the same temple—a branch of the same vine—a priest of the same hierarchy—consequently the conditions for membership with the larger confederation must be the self same conditions with any of the smaller sections.

"One family we dwell in Him,
One church, above, beneath," etc.

Much confusion has arisen from the adoption of a kind of phraseology totally unscriptural, and most misleading and dangerous. People talk about the *visible church* and the *invisible church*; thus setting up a distinction which embosoms the very germ of popery, and has been in all ages, since its introduction, fraught with the most disastrous results through fostering the delusion of a visible baptized society, comprising a mixed multitude of the godly and ungodly.

The next question that presents itself is, What are the essential conditions of membership with that holy, catholic, united church, of which Jesus is the Head of influence, of legislation, and of personal living sympathy? Only one answer can be given. A member of Christ's church must be a Christian—nothing more, nothing less.

Undoubtedly an observance of outward ordinances as taught and practiced by ourselves is, according to our views of Divine truth, *desirable*; nevertheless, as it appears to us, the *sole and absolute sine qua non* for membership is the voluntary and hearty surrender of a penitent believing soul to the government of the risen and exalted Saviour.

Now, we might adopt the *a priori* mode of argument, and ask, previously to any collation of facts, "Is it at all probable that He who is the only ultimate authority on the matter should formulate a different or additional set of terms for union with our separate and local organizations? Can we imagine the Master to say, I receive you as members of the church in heaven, but I must disown and reject you as members of the church on earth? The one condition for the higher sphere is that you be regenerated by the Spirit of God; but, for the lower sphere this is not enough; and unless you submit to an outward ordinance, you must, so far as church membership is concerned, be treated as 'a heathen man and a publican.'"

We now notice the old stock assertion about baptism being "the door of the church." It would be very much nearer to the truth to say, that the church is the door to baptism; or, better still, to adopt the words of Him who said, "I am the door," etc.

People often say—So far as *our* churches are concerned, we think the line ought to be drawn at the edge of the baptistery—yes, if they are *our* churches we may draw the line where we please; but if they are sections of Christ's church it would be immeasurably better to observe the line He has drawn.

Well then, we assert, without fear of contradiction, that the only visible distinction recognized by Christ is *between the church and the world*, and not between Christians, however they may vary in circumstances.

But would the apostles have received into fellowship true believers who had been unbaptized? Undoubtedly they would if such cases could have occurred under their ministry as are constantly taking place now. There were no two opinions then. Infallible human authority then: but where is the infallibility now?

How *did* the Apostles act in cases of differences of opinion? Read Romans xiv.

We may be asked, What have you to say to our Lord's commission?

In obedience to that commission we *teach* on the subject of baptism as on other questions: but to *teach* is one thing; arbitrarily to impose a creed or practice is another.

But did not the primitive churches uniformly require baptism before they admitted members to their communion? We reply that in no single case of baptism, as recorded in the New Testament, do we find the slightest reference to any act or vote of the church. Who conversed, as a church deputation, with the three thousand on the day of Pentecost, as candidates for baptism? or with Saul of Tarsus? or Lydia? or the Jailor? Baptism was invariably a *personal* act of consecration, and not a church ordinance at all.

Other considerations of great weight might be furnished did space permit, such as *the entire spirit and scope of the Christian economy as distinct from the ceremonialism of Judaism*;—*the secondary and subordinate position in which baptism is placed by the inspired writers*;—*the wonderful intercessory prayer of our Lord for the visible unity of His disciples*;—*the groundless fears of those who think that by throwing open the doors of our churches to all Christians we shall introduce the elements of strife, and pave the way to the total neglect of one of the Saviour's ordinances*. The above, with other points of interest on this subject, are fully discussed in the Association Letter, of which this forms an imperfect abstract, and to which we now direct our readers.

"We limit not the truth of 'God
To our poor reach of mind,
By notions of our day and sect,
Crude, partial, and confined;

No, let a new and better hope
Within our hearts be stirred—
The Lord bath yet more light and truth
To break forth from His Word."

My Refuge.

LET me fly to Jesus' arms!
Let me find a refuge there,
When the foe my soul alarms,
And would tempt me to despair;
I will trust the changeless love
That hath pledged itself to save;
Jesus! help me from above,
While life's beating storms I brave.
To Thy cross I lift mine eyes,
There in Thy dear wounds, I see,—
Though my sins before me rise,—
That Thy death is life to me!

On this rock my soul shall rest,
No keen dart shall reach me here,
Leaning on Thy loving breast,
Thou wilt calm each rising fear.
Jesus! near Thy wounded side,
Let me walk from day to day;
Ever with my soul abide,
While I tread life's thorny way;
When the evening shadows fall,
Fading into darkness night,
O be Thou my all in all,
Thou my everlasting light.

RAY PALMER, D.D.

Evangelical Etiquette.*

BY THE REV. C. PAYNE.

"ONE of the highest Christian achievements is the art of living sweetly with all sorts of people." Such is the testimony of the Editor of the "American S. S. Times," of whom Dr. Vincent wrote, "The land is full of the friends of Mr. Trumbull, and those who know him best love him most." Here is an instance in which conviction, character, and reputation, are in perfect accord. Between the lines of the above statement you may discover hints of fierce struggles with meanness and passion, with petty annoyances and gigantic opposition. We live in a moral atmosphere so charged with depressing elements, and amid forces so hostile to righteousness, that the art of living sweetly is but slowly acquired. We are daily brought into contact with persons of varied temperament and station; and the frequency with which pain is caused or suffered through the absence of a thoughtful kindness, shows the need of an occasional proclamation of the gospel of gentle manners. Where selfishness is dominant, there will always be discord and conflict. Rules of conduct, and theories of politeness, based upon a selfish principle, may bring within a narrow circle a momentary peace; but they will not overcome the disturbance in the moral world occasioned by the rebellion of the human will.

Even among Christians who profess to practice self-denial, and to do good to all men, many collisions occur. The unseemliness of their conduct brings a reproach upon themselves, and upon Christ; and tries severely the temper of their friends. If Christians are imperfect, so must the churches be. Blending the defective elements does not make a perfect body, any more than the piling up of worthless stone will make a perfect house. But the existence of these imperfections gives opportunity for the display of the grandest elements in the Christian character, enabling us to imitate the acts which constitute the glory of the Prince of Peace, whose work of reconciliation and renewal Paul joyously proclaimed as the model of and the motive to individual Christian behaviour. He heard a gospel melody; and he urged that human speech and conduct should be so reformed as to supply a perfect harmony. Grace is the keynote of the melody, and therefore must be of the harmony. Paul's ethics rested on an evangelical basis, and were animated by an evangelical spirit. He shows the old law transfigured by grace; and by the evangelized law he seeks the transfiguration of humanity, and the harmonizing of the antagonistic sections of the race. The work proposed is great, and to be effective it must be radical, embracing a new creation, citizenship in a new country, and membership in the Divine household.

The favoured ones, who by this gracious transformation have become members of this celestial community, are expected to conform to the rules of the society to which they are introduced.

By this new experience believers are brought into fellowship "with the Father, and with His Son Jesus Christ." Most fitting on their lips would be the question, "Wherewith shall I come before the Lord, and bow myself before the high God?" Considering the conditions of their admission to this society, their Godward conduct should be marked by humility and gratitude, by loving trust and joyous hopefulness. If a

* Paper read at the Association at Derby, June 21, 1882.

courtier is expected to observe the etiquette of the palace, surely a child of God, in his intercourse with his Father, may be expected to watch carefully, lest his speech lack grace and seasonableness, and his conduct betray an alien life. That the Lord requires of His people, in their intercourse with Him, a behaviour consistent with their character and station, He has distinctly shewn. "A son honoureth his father, and a servant his master : if, then, I be a father, where is mine honour ? and if I be a master, where is my fear ?" A true filial spirit, developed by careful training, will not be likely to ignore, under-estimate, or blame God ; but will the rather show a high regard for his authority, unquestioning trust in His ability, and a delighted acquiescence in His will.

This entrance into the Divine family brings believers into close contact with each other. There they meet as brethren ; and that relationship indicates, in a measure, the behaviour which is becoming. All being children by adoption, they owe their rank and inheritance to grace. This fact gives a colouring to their brotherly behaviour ; calling, as it does, for the exhibition of real sympathy, forbearance, forgiveness, conciliation, and a fostering kindliness, which elements we regard as *the essential characteristics of Evangelical Etiquette*.

1. *Real Sympathy* lies at the basis of this Christlike behaviour. We need to know our brethren sufficiently to understand what will be pleasing and helpful to them. This knowledge cannot be secured without sympathy.

"No soul can ever clearly see
Another's highest, noblest part,
Save through the sweet philosophy
And loving wisdom of the heart."

The soul that finds no responsive chord in our own, closes at our approach, as the sensitive plant at our touch. When once closed against us, we shall find the opening process difficult and slow, if not impossible. No one likes to expose the finer fibres of his soul to the gaze of curious critical eyes, or to the painful touch of a cold and cruel hand. We need a varied experience that we may gain a fellow feeling, and so be able to perceive what will be the probable effect upon another of our well-intended words, and of our deeds of kindness. Here and there, in social life, we find one who seems to read our thoughts, and anticipate our desires, so as to make all arrangements harmonize with our tastes and needs. In such we recognize the presence of this basic element of gospel manners.

2. Given the sympathy, *Forbearance* will not be wanting. Standing with our brother, we shall, in great measure, feel the force of his special temptations. We may ascertain his interpretation of the conduct which proved to be so strong a provocation to his wearied spirit. But even should we see no excuse for his irritating conduct and speech, ought we to "make a man an offender for a word," or deed, so long as our frequent failings require the forbearance of others ? A severely critical eye that looks only for flaws, a tongue swift to censure, and a spirit that condemns without investigation, seem strangely at variance with that Gospel of good manners furnished by Paul in the thirteenth chapter of his first Epistle to the Corinthians. In this transition state, where we are all under training, we must be prepared to witness many a painful sight ; but inconsistencies in others need not mar our own character by raising a destructive tempest of passion within. "The Lord is slow to anger." "He hath not dealt with us after our sins." *His* forbearance should

not be forgotten when we seek to frame our conduct so as to please Him by our treatment of His children.

3. Behaviour, to be thoroughly evangelical, must give especial prominence to the spirit of *Forgiveness*. This Christ teaches in His "Model Prayer," and in His parable of the "Unmerciful Servant;" while Paul insists upon it as an essential Christian trait. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This by no means implies indifference to wrongdoing. Ignoring is not forgiving; nor is the simple remission of the penalty forgiveness. You hate the sin; you grieve over the state of mind which made the act possible; you may chide, may even inflict a penalty, but in your gospel forgiveness there will, of necessity, be included restored confidence. The offending one will be received after the manner of Onesimus by Philemon, as "a brother beloved."

4. *Conciliation* is but another exhibition of that spirit which glories in forgiveness. "God was in Christ reconciling the world unto Himself." This reconciliation was designed to issue in the unification of men. "That they all may be one," was Christ's prayer, and will be ours in proportion as we are like Him. We shall deprecate division in Christ's church when His glory is our goal. Hence the unscriptural things which tend to divide we shall discountenance, and, as far as possible, remove. In our interviews with those alienated from each other, we shall avoid language which would tend to increase the bitterness between them, and seek to inculcate a spirit of meekness and love. No conduct shall we find more difficult than this; as in no other work are our motives more apt to be misinterpreted, or our service maligned. Nevertheless the beatitude of the peacemakers we must seek, while we give all diligence "to keep the unity of the spirit in the bond of peace."

5. Etiquette that is concerned only with what offends, having as its sole mission the correction of errors, will never become universally popular. To win its way it must show a *Fostering Kindliness*. Under its reign graces should bloom, and virtues yield their fruitage. Christ's public life was crowded with helpful activities. He "went about doing good." By lowly service, by unequalled sacrifice, by powerful intercession, He has enriched us. He points us to His loving earthly ministries; recalls to our minds His tenderness to the broken-spirited; His words in season to the weary; His rich cheering promises to the toilers in His service; and He bids us follow Him. To hut or palace, to the wayside well or stately temple, to the solitary ruler or the peasant crowd, He goes with blessing. Touched with a feeling of man's infirmities, He adapts Himself with charming grace to all; thus furnishing us with a noble example to guide and inspire us in our intercourse with men. To be His worthy followers we must seek to bring to light our brother's hidden beauties, to strengthen his struggling virtues, to shield him from his foe, to help him in his service, to urge him to his goal.

Think what a charm would be thrown around the church if we all had attained to this gospel art of living sweetly and usefully among men! The charm is lacking, but the obligation to secure it rests upon us. To how many of us might it not be said, "What do ye more than others?" The Gospel ideal is the noblest known! Christ bids us reach it. The Spirit comes as our all-sufficient helper.

Teachers' Hindrances.*

BY JOHN STARKEY.

TEACHERS' Hindrances are many and varied. The scholars themselves present a fair number; take, for instance, the scholar who does not learn—the rebellious—the careless—the lazy—the mischievous—the refractory—the irregular—the unpunctual.

This paper deals principally with *Teachers' Hindrances in the Home of the Scholars, and how they may be successfully counteracted.*

The work is not easy. We will suppose the teacher to possess the characteristics of a good teacher—earnest piety, anxiety for salvation of souls, mental qualification, love for the work, sympathy, tact—that he has gained the loved of the scholars—even then his path is anything but smooth.

Hindrances exist in the natural enmity of the human heart to God—the bad influence in the streets—the temptation of the wicked one—the perils of the shop, factory, and warehouse. But one of the chief hindrances is found in the *homes* of the scholars, though, thank God, not in *all* homes.

In many cases the time devoted to Sunday school teaching is the only religious instruction they get. The remainder of the week they hear evil words, and see evil habits. They are not taught by daily example to shun the lair of the lion that goeth about “seeking whom he may devour.” Some of the pre-disposing causes which operate against a teacher's success may be mainly physical, such as crowded courts and alleys, impure air, and defective sanitary arrangements.

Many families have no training. Unfortunately the parents have no notion of “training up a child in the right way,” and, what is far worse, cannot control or cultivate themselves. A low tone of morality, ungoverned passions, foul language, deceit, make up the pestilential atmosphere which some children perpetually breathe. What wonder, then, that a teacher finds that even from a child's heart and life there is much to be cleared away before positive spiritual results can be secured. A body of water is continually receiving fresh supplies, yet it does not rise. Why? Because a suction pipe draws off the water as fast as it is poured in. So bad home influences act on a teacher's work.

Again, what numbers of children are virtually homeless. Walls and a roof to shelter them no doubt they have, but home comforts are unknown. While their parents are out from morning to night they are left to the mercy of the world. In other cases men (unworthy of the name) leave all the care and responsibility of supporting the whole family on the mother's shoulders, who, in *any* circumstances, would find plenty to do to keep the family in order. What then must be the result in the worst of circumstances? At home they learn neither by precept nor example to “keep holy the Sabbath”—indeed that is frequently the worst of the seven. The children are sent to school to be out of the way, while at home more work is probably done, and the father spends the day in pleasure-seeking, drinking, and gambling. Thus the children never come in contact with what is spiritual and refined, elevating and divine, except in the Sunday school.

* Paper read at the Sunday School Conference of the Association at Derby, June 21, 1882.

Consider what all this involves! Is it any wonder if, with such suction pipes as these, the teacher grows discouraged at the thought that what he does another undoes, and that the work of years seems to make but slight impression on life and character?

What must a teacher do in the presence of these obstacles? The answer is—*If by some special causes his work is made more difficult, he must adopt some special means to overcome these difficulties.*

Let every teacher carefully study the bearings of the home life of his scholars. Obviously this is the first thing. He is but a poor Sunday school teacher, whose work begins and ends within the school. He cannot afford to be ignorant of the surroundings of his scholars, of their parents, their amusements, and their week-day life, that he may get such glimpses of their characters which may not be revealed in class.

Suppose a teacher has ten scholars. There are ten different cases for him to take in hand. There are in each case early training, youthful habits, and a home life, with its special dangers and its special needs. All these are to be looked at in connection with each other. Of every one of these ten the teacher should know most thoroughly the influences which surround them at home, at work, at the day school, and on the Sabbath-day. Otherwise he may draw the bow at a venture, far more at a venture than there is any need.

The entire method of teaching, training, and discipline should be arranged and adapted not only for *general* effect in the class, but for *special* power over each scholar. As the teacher looks upon his children he should feel concerning them all that they belong to God, but that each one will need special treatment. This should be fully realized. It is known, but not often realized. This is a cause of failure in the Sunday school. What reaches one does not another. The secret of all this needs to be sought and found, that a teacher may aim at working so that he may touch each one of his scholars.

The preparation of the lesson for the class deserves notice. Let the teacher set the whole class before him. Let him begin all his preparation with his own heart, with prayer, and in faith. Let him look at the bearings of the lesson on every individual scholar. Many a teacher is content with teaching "the multitude"; but if he is to be successful he must prepare for them individually. Let him put by something for the mischievous—the untruthful—the peevish—the wayward—the boy with a drunken father—the boy recently orphaned—the boy leaving home;—in short, something for each, and something for all.

Private meetings would be advantageous. Often there are several classes in one room, and perfect quiet is impossible; but should opportunity arise when the teacher could wrestle for God with his class when they and God only were near, the power would be very great.

But a teacher may go a step further. He can speak with them alone. Faithful, earnest words in the class are good, but *one* loving word for Jesus spoken in private to the scholar is worth ten words spoken in the class. Words in the class lesson may be for all or for any of the scholars; the word in private is unmistakably for that one, and will ring on through the heart though its effects may be delayed. Humanly speaking, the narrower the surface, the deeper down we can penetrate. Teachers, meet your scholars alone, and depend upon it, if

you understand them, your words can be made to fit as close as a glove. It will be impossible for such a work to be carried on long without a very strong bond of attachment being formed between yourself and them.

Pray with your scholars. Let them hear what you say to God about them. It will teach them more of the reality of speaking to God than all your lessons could do. It will bring home to their minds with more solemn force God's nearness, when they hear you speak with Him face to face as a man speaketh with his friend. Depend upon it they will have greater reverence for yourself and for your words when they see for themselves that communion with the invisible God with you is no mere name. When the writer was a scholar in the Sunday school this method was adopted by the teacher with marked success. Many, if not all the scholars joined the church, became useful Christians, and a very strong bond of affection was formed between teacher and scholar.

A teacher may go still nearer than this. His ten scholars will be to him the centre of ten circles. He will endeavour to let his power radiate from the centre outward till it is felt through all the family circle. A really good teacher will aim at teaching the parents through the children. The confidence of the child once gained, that of the parent follows; and when that is gained, the influence over the child will be greater. The parents are constantly neutralising all that the teacher does on the Sabbath. The evil can only be grappled with by visiting the family. The affections of the scholars will be gained. Nothing secures them so firmly as visitation—personal visitation at the scholars' homes. The teacher thus avails himself of their sympathies, with that of their parents, begets a reciprocal kindness, and prepares the soil of the heart for the proper culture of Sabbath school instruction. This may be the means of inducing the parents' attendance at the house of God, and in the end result in their being brought into the church.

There is great danger of presuming that the parents of many in our schools understand far more than they really do. Many of them need to be assisted in using the very alphabet of common sense and religion with regard to their children. You may take them under your wing without any offensiveness; you may learn their history without taking advantage of any social disparity; you may talk very plainly to them and yet make them bless you for your visit. The teacher of a large Bible class fully believes in this method, and has very successfully carried it out.

A teacher who has advanced thus far will endeavour to supplant poisonous literature, by introducing healthful publications, alluring to healthful scenes, and leading to profitable companions. This will require tact; but, by God's blessing, it can be accomplished; and it will be no mean reward to see the scholars deliberately choosing the good and rejecting the bad, both as regards literature and companionship.

A Sunday school teacher may find it a great addition to his influence to engage as far as he can in every movement which is calculated to benefit society, secular though these may be. By removing secular evils you are removing religious obstructions. There is scarcely one philanthropic movement which does not at some point touch on the sphere of Sunday school efficiency.

The social drinking custom of our country is another great hindrance to a teacher's success. Of all the causes which tend to rob our Sunday schools, and our churches, too, none can be compared to the drinking custom. Surely every teacher must hail with joy every movement which will lessen this great evil.

Above all let a teacher aim at acquiring power in private prayer. Everything will be random and weak unless power gives it strength. He must needs be living in constant communion with the blessed Saviour; for without His blessing, human nature is inadequate to the sublime responsibilities of his position.

Teachers, pray for your scholars. Pray for each one according as his need is. Plead for them one by one with God. Plead for the parents. Go again seven times, and you will in due season hear the sound of an abundance of rain.

There must be patient continuance in well doing. Let us be content to work silently. No single word for Christ is lost, not a breath of prayer but leaves its mark. A tear dropped here is not forgotten—no, it is registered in heaven. A heart-throb here is noted there. A note struck here is re-produced there. A thought started here is found again there. Work done here tells there. Every word spoken, and every deed done for the Master, shall there be found again and lost no more.

"Broad cast thy seed,
Altho' some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes some pestilent air
May make it drop and wither there.

Be not discouraged—some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower,
To bring it into beauteous flower;
From flowers to fruit to glad their eyes
And fill thy soul with sweet surprise;
Do good, and God will bless the deed;
Broad cast thy seed."

Play-writers and Actors on their own Work.

M. DUMAS, who wrote "*Camille*," said: "You do not take your daughter to see my play. You are right. Let me say once for all, you must not take your daughter to the theatre. It is not merely the work that is immoral, it is the place. Whenever we paint men there must be a grossness that cannot be placed before all eyes; and whenever the theatre is elevated and loyal, it can live only by using the colour of truth. The theatre being the picture or satire of the passions and social manners, it must be immoral—the passions and social manners themselves being immoral." Edwin Booth, in a letter to the *Christian Union*, says: "I never permit my wife or daughter to witness a play without previously ascertaining its character. . . . While the theatre is permitted to be a mere shop for gain, open to every huckster of immoral gimcracks, there is no other way to discriminate between the pure and base than through the experience of others." W. C. Macready said: "None of my children shall ever, with my consent, or on any pretence, enter a theatre, or have any visiting connection with actors and actresses." These men knew whoroom they affirmed.

Village Churches, Local Preachers, and the Denomination.*

BY GEORGE PAYNE, LEICESTER.

“WHAT is the relation of the Village Churches to the Denomination? and is that relation strengthened by the Local Preachers’ Association?” The title of this paper was chosen by the committee which arranges for this Conference. What they meant by the first question I have had some difficulty in deciding.

The village churches are not outside the denomination, but within it. They are as much an integral part of it as the large and flourishing communities in our busy centres of commercial life. So that the question is—In what relation does one part of the denomination stand to the other? The relation is many-sided and varied. The history, position, and circumstances of these churches vary in so many respects, that no description can be adopted which will apply to all equally alike.

The New Connexion of General Baptists was cradled in the villages—its early home was in the rural districts. The most revered names of our fathers are associated with these hallowed yet small places.

Those who planted the earliest of these churches were men with little or no education—for the most part men in obscure positions, who, with warm hearts and clear heads, went forth to tell their neighbours the simple story of the cross. Although every parish had its clergyman and church services, yet they failed to give satisfaction to earnest, godly men, who wanted something more satisfactory than formal ceremonies; who recognized Christ as the Head of the church, and who could find no warrant in the New Testament for the union of Church and State, nor baptismal regeneration. Whilst they could not find that which met their spiritual needs in the services which then existed, they desired to inaugurate such worship as they considered was in closer harmony with the faith and practice of the early Christians and the divine word. The churches thus formed consist of three classes: those which are presided over by ordained pastors; those which are affiliated to larger churches, and receive pastoral oversight and friendly help and supervision by such relation; and those which are without stated ministers, and have not the advantages of union and co-operation of stronger and more favoured churches.

I presume that our enquiry has to do mainly with the latter class. Each and all of these, helping to form the denomination, enjoy equal rights and privileges, having the same obligations towards each other and to the larger and more influential churches. All are united together, and form one connexion, by holding the same faith, doctrines, and principles. They are all identified with the same institutions, and have the same common objects of maintaining and extending those truths which are held with reverent affection by those who are designated by the title of General Baptists. This unity implies loyalty to each other and to the distinctive principles we hold. I maintain that there is equal loyalty to principles in the small village churches as that which distinguishes our larger town churches.

* Paper read at the Local Preachers’ Conference of the Association, June 23, 1882.

The relation of churches in any denomination is mutual, and consists in what they get from and what they contribute to the body.

The literature of the denominational organ is available for all the members. It is to be hoped there is not a village church to be found which does not hail the appearance of our Magazine with eagerness and pleasure. Wherever it goes it carries an enlightening and stimulating influence, and keeps alive the denominational spirit.

The benefits of our College seldom reach our small pastorless churches, as they are usually unable to command the services of the students, and do not offer spheres of usefulness sufficiently large for those who have completed their collegiate course, and who are desirous of a settlement.

The pastors of our town churches, as a rule, too, have so many pressing demands on their time and energies, as to afford few opportunities for helping and encouraging our village friends. Neither does the wealth of our rich men find its way to any large extent to these obscure places.

On the other hand, what do our village churches contribute to the body? This is no doubt considered by some a test question.

It is held to be the duty of all the churches to contribute to the funds of the three institutions of the connexion, and the proportion in which they do this is often the standard by which they are judged. It must be admitted that the financial support these village churches render to the College and Home Mission is very small. Not more than six of them contribute to either institution. This may be partly accounted for from the fact already named—that they are outside the range of the influence of the College. They seldom, if ever, see or know a student, or get a sight of a College Report. They have as much Home Mission work in their midst as they are able to maintain.

I am not authorized to speak for them, but I think I shall not be far wrong in saying that the absence of contributions is rather from lack of means than disposition. A larger number subscribe to the Foreign Mission. This appeals more strongly to their sympathies, is brought more closely before their attention, and a larger amount of information is furnished to them than of either of the other two institutions.

Although so little material help is rendered, yet I believe they contribute in one direction much more than they get. They give of that which costs them much labour, time, and thought. I refer to the *living sacrifices* they make of men and women, who have been trained by them, and who are carried by the tide of industry and commercial enterprise from rural districts to towns or large villages. This is a great gain to our town churches, not only because it increases their numbers, but inasmuch as those who have been reared in village homes cherish the denominational spirit with more enthusiasm, and they carry to our town churches a bracing influence as fresh and vigorous as the pure atmosphere from which they come. Our town churches have thus gained, and are still obtaining, many of their most useful members, who have become teachers, local preachers, and deacons, and have filled their varied positions with credit to themselves, and to the advantage of the churches to which they belong.

Whilst our town churches are thus strengthened, our already weak village churches are rendered smaller and weaker. Thirty years since one of our oldest village churches had a membership of one hundred and seventeen, which is now reduced to *thirty-two*, mainly as the result of whole families removing to Leicester in quest of employment. In nearly all cases those who thus remove are those who would have been the greatest help if they had remained in the villages. This is a source of great discouragement to our country friends, and calls for our hearty sympathy towards them. They sow often in tears, but we reap with joy the harvest for which they have laboured. All honour to the men who, amid opposition and difficulty, continue the work of sowing and training with so little prospect of reaping. Our Village churches stand in the relation of feeders to our town churches; requiring, for the help they thus give, encouragement, practical sympathy, and hearty co-operation. "We, then, that are strong ought to bear the infirmities of the weak."

The second question of our subject I propose to answer in the affirmative. Local Preachers' Associations, from their constitution and operation, tend to bind the village churches to the denomination in more ways than one. Churches that are too small and weak to sustain pastors are, and must of necessity be dependent upon laymen for the ministrations of the gospel, and also for such advice as they need in the management of their churches. They have amongst themselves men who are able and willing to serve them with ability and efficiency; but the majority of our lay preachers are connected with those churches which enjoy pastoral ministrations.

Although our local preachers are not all equally gifted, yet, in the main, they prosecute their labours with earnestness and fidelity, and are all animated by a common desire to do whatever they can to make their work effective, successful, and permanent. For years past it has been felt desirable that all who are engaged in this work should be drawn as closely together as possible for mutual help and better organization of forces. From this desire our Preachers' Associations have sprung into existence. Unity of purpose has led to organized effort.

The *objects* of these Associations are to promote a closer bond of union; to help each other by counsel and conference; to increase the number and efficiency of the workers; and to secure the regular supplying of our village pulpits. Without these organizations some are fully engaged, whilst others have very few appointments.

These Associations are not, as some suppose, defensive leagues nor professional unions, nor yet antagonistic to the denomination. They are intended to confer mental and spiritual help upon the members thereof, and by these means to benefit and bless the churches through and by the preachers.

There are three Associations in the Midland Conference—Nottingham, Derby, and Leicester. The first named is the oldest and strongest. It has been in existence about thirty-three years. Since its formation there have been ninety-seven members identified with it, and twenty-nine churches united to it. It has now a membership of forty-one preachers and eighteen churches. Some of its members in the past have entered

the regular ministry, and others have become home missionaries. Of the churches which have been connected with it, ten have become sufficiently strong to support pastors. Some of these are now in a flourishing condition; but several of them have not been able to retain their pastors, and then the Association has come to their relief and assisted them in the time of need. In connection with this Association *ten* new chapels have been built, and others enlarged and improved. The infant cause at Kimberley has grown up under its fostering care, and bids fair to become a strong and healthy church. By this Association promising young men have been encouraged and introduced to useful work, whilst unworthy men have been kept out of the field. The preachers and churches thus associated meet together quarterly to report progress, and to confer on any question affecting their interests. A united plan is printed, but each church has absolute freedom in the choice of the brethren who shall serve it.

The Derby Association has nearly as large a membership as the former, and nine churches are connected with it. The church at Watson Street is an evidence of the good it has been able to accomplish. The brethren of these *two* Associations have not only rendered eminent service in their own counties, but valuable help has been afforded to the churches in the county of Leicester.

The Leicestershire Association has been in existence about fourteen years, and has thirty-six members. Like the two former Associations it meets monthly for mutual improvement, reading of essays or sermons, and discussion. There has been one church under its special care for several years, but no united plan is adopted for the others. Each church arranges for its *own* supplies.

In other districts, specially in Lincolnshire, organization is going on, and is being followed by increased evangelistic effort. More work, and of better quality, is being accomplished as the result of co-operation. I regard it as the duty of all our preachers to identify themselves with these Associations for the mutual benefit they will receive and confer, and for the better preparation of each other for the great work of winning souls.

The *evidence* that our Associations strengthen the denomination is to be found in the work we have done and the influence we have exerted. The churches which have been preserved from decay testify to it. The new *causes* which have been commenced proclaim it, and souls won for Christ at *open-air services* are seals of it. Let us seek to have unity of purpose, harmony of action, and kindly judgment of each other, on the part of all who are striving to extend the kingdom of God. Whether we labour in town or country, in the stated or lay ministry, let it be our constant endeavour so to work that we may secure the best results, and win the approval of our great Master.

WE are natural believers. Truth, or the connection between cause and effect, alone interests us. We are persuaded that a thread runs through all things; all worlds are strung on it, as beads; and men, and events, and life come to us only because of that thread, they pass and repass, only that we may know the direction and continuity of that line.—*Emerson*.

From Christchurch to Hokitika.

BY THE REV. CHARLES CLARK.

"Story! God bless you, Sir, I've none to tell."

IN these days of steam and restlessness everybody goes everywhere, and mostly with a return ticket. Nothing occurs to me more frequently than to be accosted by men whom I last saw in Honolulu, or the Cape, or on the top of the Sierra Nevada. Travellers are multiplying, and like the sheep in the nursery rhyme, they come home again and bring their *tales* behind them.

But where are the listeners? One despairs of finding any of those old fashioned elbow-chair travellers whose patron saint is the dear old Vicar of Wakefield, "all whose adventures were by the fireside, and all his migrations from the blue bed to the brown."

The Editor of this Magazine seems to think that among the many readers of these pages a chapter of pure gossip will be welcome.

Gentle reader, permit me respectfully to buttonhole you. This is no story of "disastrous chances, or moving accidents, or hair-breadth 'scapes," but just the record made at the time of a trip not often taken by tourists, through the middle island of New Zealand from the East coast to the West.

Christchurch, the capital of the province of Canterbury, is a charming little city, clean and trim, and with an air of quietude which befits its episcopal traditions. Christchurch is the only city in New Zealand which boasts a cathedral, though, alas! the edifice is unfinished, and seems to grow, as the coral reefs do, at the rate of about an inch a year. The streets are named after English and colonial bishoprics, and altogether there is something of ecclesiastical tranquility about the place which contrasts very pleasantly with the slovenly incompleteness of many colonial towns.

Hokitika is removed from Christchurch, not only geographically but in every other sense of the phrase, "as far as the West is from the East." It looks as if the ugly wooden houses had been pitched headlong from the mountains on to the narrow plain which lies between them and the sea. The coast is low but savage, and seems to scowl sternly at the pitiless sea, which comes roaring straight from the Antarctic, rushing over the breadths of loose black sand, and stirring up the fine gold, which is eagerly sought for after every tide.

West-coast people, like most mining populations, are rough and ready; but I found them warm-hearted and free-handed, and must needs pronounce them intelligent, since they crowded to my lectures in a most astonishing fashion.

The ride between these two places is one of the most picturesque and interesting which even New Zealand, rich as it is in noble and varied scenery, can furnish.

We left the neat little Anglican city at early morning, in a neat little train, with its little locomotive puffing and panting in ludicrous iliputian likeness to the huge engines and cars that cross the American continent.

The level landscape seemed to have few charms for some fastidious fellow-travellers, for they stretched themselves out on the cushions, and fell asleep, to dream the most delicious dreams, if one might judge by their beatified expression, and the dulcet music of their snores.

For a long distance there was nothing but a flat plain, more or less under cultivation, but not showing signs of extraordinary agricultural thrift and energy; yet it had a beauty of its own, for "lowing herds wound slowly o'er the lea," birds sprang from the dewy pastures, and soared aloft on twinkling wings. The air was fresh and bright, and in the blue the clouds were sailing like summer butterflies. The grass waved, the flowers nodded, the leaves danced, the young corn uplifted its emerald spears to the sunshine, the very waters sparkled as if they felt a living joy. The little train jogged contentedly along through the level country, stopping here and there at wooden stations, like magnified packing-cases, to take a leisurely little drink to slake the thirst of its parched little throat, and then toddled on again to where the ridge of snow-capped hills cut with sharp outline the clear morning sky.

At Sheffield (about as much like its English namesake as I am to Hecuba) the coach was soon equipped, and we started gaily for Porter's Pass, with keen anticipations of the excellent dinner, comprising "all the delicacies of the season," which our courteous driver assured us would be ready on our arrival. The ascent was imperceptible except to the horses; and nothing of moment occurred save a momentous rumbling in our interior economy, suggestive of stomach-quakes, unless the cravings of the intestinal caverns should be speedily appeased. On reaching the hotel I confess my expectations fell to the nadir, though my hunger leaped to the zenith when it was found that the "roast turkeys, with pastry to follow," described with such mouth-watering circumstantiality by our imaginative coachman, resolved themselves into a solitary prosaic leg of mutton. Conceive our disgust! Only one leg of mutton among six of us. We soon left nothing but the bone; and I saw one of my travelling companions casting sheep's eyes at that, as if he meant to bone it, and suck the marrow as a sort of stand-by between dinner and tea. I divined then the meaning of the enigmatic sign, "Porter's Pass" Hotel, and estimated the common sense of the unknown Porter much more highly than if that unsatisfactory hostelry had received the name of Porter's *Rest*.

Out into a roughish country, past some noble breadths of fern and scrub gracefully dotted with groups of hungry pigs, rooting and grubbing in all directions. Watching their grotesque antics, I thought of Tennyson's line anent the dappled deer cropping the herbage in some lordly English park,

"In copse and fern
Twinkled the innumerable ear and tail."

For the first time, too, I appreciated the classical beauty and cogent force of that American phrase, "Root hog or die"—a phrase which presents, with tersest truth, the delightful alternative which confronts every unlucky porker in this inhospitable region.

Steadily for an hour we climbed up the pass, down which the coach bowls on its return journey in ten minutes, the road a mere shelf scooped out of the hill-side, and zigzagging on the brink of the precipice in a

highly picturesque and nervous fashion. The sunny afternoon was very peaceful. Nothing more startling than a cow-bell broke the silence; an occasional change of horses was quite an exciting event, especially when the leaders refused to be "hitched up;" and we began to think, as we nodded on the box, that, like the Vicar of Wakefield, we were living in a state of great comfort, and had neither revolutions to fear nor fatigues to undergo.

We were now fairly among the mountains; the road, as it wound among the foothills, seeming to be blocked up at every turn by the heights that appeared to crowd together for the purpose of gazing at us over one another's shoulders.

Late in the afternoon we opened on a broad sunny valley, and saw on the distant hill side an assemblage of rocks, some grouped like the buildings of a Cyclopean city deserted by its founders, some standing alone, stern and grim like sentries, petrified at their posts; others again looking like the tombs of a colossal graveyard, or the circling seats of a vast amphitheatre; and further still huge groups and solitary upright masses like the gigantic monoliths of Stonehenge. A wonderful spectacle, overspread as it was with mellow, liquid light, that flooded the hill-tops, lingered lovingly about the savage crags, and even trickled over into their sombre shadows.

And now we see the snow-line. It has grown very cold, and the nipping eager air bites shrewdly.

"The stars are forth, the moon above the tops
Of the snow shining mountains."

We are more than glad to see the twinkling lights of the "Cass" Hotel, our resting-place for the night. This house of refuge among the snowy hills was snug enough, the blazing logs on the ample hearth relaxed one's stiffened muscles, and the thoughts of some of my fellow travellers appeared to be singularly engaged, for I heard them murmur certain ambiguous phrases about "something warm," and presently some of the extra-prudent ones openly suggested the propriety of putting on "night-caps" before going to bed.

As I stretched my legs before the ruddy blaze, crackling and leaping, and listened to the wind thundering among the ghostly peaks outside, I wondered why every shanty in the colonies where grog is sold, or a lodger taken in, should perk itself up and claim the pretentious title of "hotel." Why not stick to the cosy old English word "inn," so pleasantly suggestive of hearty welcome, glowing comfort, and plenteous cheer? My thoughts wandered to the noble scenery of Dovedale, (where I had spent some happy time a few months before,) with its low-pitched, white-washed, cosy inns, such as the gentle Izaak Walton loved to seek after his day's fishing, to cook and eat the speckled beauties of the brook, and over a quiet pipe to angle for the muse that floats like a Naiad in the limpid waters of his verse.

I thought of those old English inns which Charles Dickens has described with such hearty appreciation. That, for example, in "Barnaby Rudge," an ancient ruddy Elizabethan house, with a maypole for its sign, an antique porch rose-clustered, where the bees love to linger, quaint chimneys festooned with ivy, and "more gable-ends than a lazy man would care to count on a sunny day;" the ornamented eaves

haunted by twittering swallows, and the distorted roof crowded with noisy pigeons. Within the house "the very suggest, cosiest, and completest bar that ever the wit of man devised." The landlord, old John Willet, square and slow as a tortoise; the evening customers, long Parks and Tom Cobb, both taciturn and heavy smokers, and little Solomon Daisy, that parochial Argus, studded all down his rusty black coat, and his long flapped waistcoat, with "little queer buttons, like nothing except his eyes, but so like them that as they twinkled and glistened in the light of the fire, which shone too in his bright shoe-buckles, he seemed all eyes from head to foot."

The noisy arrival of the Christchurch coach from Hokitika, and the influx of cold and hungry passengers, dispelled my pleasant dream, and I went off hoping it would be "continued in our next" between the sheets. Alas! my dreams were not rosy, though the night seemed all too short. At four o'clock, as the first sun-rays gilded the white hill opposite the window, we unwillingly crawled out of bed and made our shivering ablutions.

After a hearty breakfast we were soon again climbing hills, and bumping and crunching across river beds. We rejoiced in our special good fortune in respect of weather, which until then, though it was midsummer, had been dreadful; hundreds of prostrate trees, and the scarred hillsides, bore witness to the awful rage of the storms which sweep here all the winter long. Nothing can well be more dreary than the channels of these rivers along which we drive for miles. The track is indicated sometimes by fallen trunks, and sometimes is half obliterated by the ravages of tempests. Now it winds through desolate marshes, or wide belts of shingle, cleft here and there by rushing streams, which in wintry storms, or when the melting snow pours from the mountains, join in one mighty roaring torrent, that overleaps its banks, and sweeps rocks and trees in hideous confusion along its devastating course.

After sundry ups and downs we entered the justly famous gorge of "The Otira" (white waters). I cannot pretend to describe in detail this glorious region. It lives in my memory as a succession of forests, mountains, lakes, and waterfalls, as brilliant and fascinating as the most vivid fancy could depict, or the most exacting eye desire.

There were bold hills crowned with luxuriant foliage, the rich trees waving in the transparent air, backed by the white summits of still loftier ranges, upon whose surfaces, now delicate and lovely, now monstrous or grotesque, the changeful light wrought itself in a magical variety of contrasted colours. Deep solitary ravines walled in by precipitous cliffs devoid of verdure, and overhanging the dark swift streams that swirl about their bases, dismal to the eye and oppressive to the heart. Miles upon miles of road smooth and well kept as the avenues of an English park, running through a dense growth of stately trees, and an endless variety of blooming creepers that, intertwining each with other, formed an impenetrable jungle. The trunks, and even the loftiest branches of the huge trees, were coated with moss and hung with ferns, and looked like bearded Druids, some clasped in the writhing coils of dark-stemmed rata vines, and yielding slowly to the insidious parasites which sap their vitals, while they make gay the surfaces of their life. There were hundreds of delicious "chines," any one of which would

make the fortune of its owner, could it be transferred to Devonshire or the Isle of Wight—nooks where the sunshine steals in and goes to sleep, and the winds breathe in soft whispers; festooned with trailing ferns, and carpeted with fairy mosses, and overhung with dripping boughs that catch a brighter green from the translucent water, that from a shelf of rock five hundred feet above comes leaping, sparkling, dancing, jingling, dashing, and performing all the antics with which Southey credits the water that comes down at Lodore. This is the finest cascade in the gorge, and is supplied by an alpine lake lying three thousand feet above the sea, and called the "Devil's Punchbowl."

By-the-bye, what a skilful engineer, and what a thirsty soul, that same Devil must be, or how is it that in so many different parts of the world he should have built so many bridges, dug his trident into so many chasms and passes, and scooped out so many dykes, basins, and punchbowls? If popular nomenclature goes for anything, it seems he has had a hand in fashioning some of the boldest and grandest scenery on this planet.

It is perfectly marvellous to note how Nature, with her two ministers of sun and water, repairs the ravages of the destroyer, Man, and takes back her scarred and broken handiwork into her heart again. There was not a log by the wayside, or a cutting for the passage of the road, but every square foot of it was a microscopic study, embroidered with variegated mosses, and fringed with ferns of the rarest and most exquisite workmanship. The very stones were thickly coated with a most minute lichen, bright scarlet in colour, and with an odour like violets. Everything bore witness to the ceaseless activity of Nature's deft and noiseless fingers.

The scene changed perpetually, and weariness was charmed away, as we rattled along the edge of precipices where

"The tall pines dwindled down to shrubs
In dizziness of distance."

The road was full of sharp turns, round which the horses slipped in the most knowing fashion, the leaders rushing full tilt at the wall, and coming round with a swing just as their noses scraped the rock.

Apropos of horses—the driver assured us at one time that we were being drawn by a team of poets, Byron and Longfellow leading, with Milton and Moore as wheelers. He added that Shakespeare and Tennyson were the regular companions of Milton and Byron, but, unfortunately, Shakespeare (save the mark) was lame, and the Laureate out at grass. Our next team, a fine lot of roans, bore very "high-falutin" titles—Julius Cæsar, Hannibal, Scipio, and Caius Gracchus. Inasmuch, however, as I heard the driver, in a moment of inadvertence, rebuke the Carthaginian general by the commonplace name of "Fred," I came to the conclusion that the whole of his nomenclature was a pleasant bit of bunkum manufactured for the occasion. More power to him! that coachman must have received a special unction from the father of all blarney, for he fibbed with a natural facility, and sweet imaginative grace, quite rare in the terribly matter-of-fact days in which our lot is cast.

Crossing the rivers is a process the reverse of reassuring to nervous people, though there is really very little danger in ordinary weather, for the fords are carefully watched and sounded, the drivers particularly alert and skilful, and the horses patient, clever, and stanch. I cannot

feel, however, that I should ever come to enjoy the sensation of the coach slipping bodily down steep banks, and bumping across wide beds of shingle, every stone of which seems to have a malignant faculty for jolting the vehicle in a contrary direction. Then comes a slow gliding plunge, and the straining horses are girth-deep, and the swirling water rushing against the wheels and under the carriage makes one (in the language of the hymn) cast wistful glances to the other side of Jordan, and long to be at home. There is nothing sluggardly about these rivers at all events, for they absolutely refuse to lie still in their beds, but rise up and shift their quarters upon the slightest provocation; and so far from studying the comfort and safety of the Queen's lieges, they seem to bubble and chuckle with malicious pleasure if there appears to be a chance of swallowing up a coachful of unwary passengers. Perhaps it may be some excuse for their fractiousness to remember how often they are *crossed* by the travelling public. This afternoon we had a curious illustration of their treachery, and of the way in which, after many days, they disgorge their prey. Soon after crossing the Taipo (Devil) River, a man on horseback hailed us, and, holding up some tattered fragments of paper, said he had found the mail bags which had been swept away on May 11, 1876. It appears that three coaches were standing near the river, while the passengers were having lunch, on a spot where they had stood regularly and in perfect safety for nine years. Suddenly a noise was heard, as if the demon had broken out in a fresh place, which proved literally to be the case. Some obstruction higher up had dammed the stream, which, without warning, burst out in a new direction, sweeping everything before it; and the astonished passengers, with their mouths full of lunch, and their hearts full of woe, rushed out in time to see the coaches careering over and over in the boiling flood, and carrying away all their belongings into the vasty deep. When the flood subsided search was made for many months, but only a few relics of the coach fittings were found. To-day, however, the river-fiend having recently carved out another new road for himself, and left the old one dry, the mails were discovered. The letters were pulpy enough, and the bags grievously rotted, but still intact, and bearing legibly the Government stamp, proving afresh the truth of the old saw "There's nothing like leather."

Evening is drawing on apace, and our journey's end is near. There, full before us, is the sea. We catch the glitter of the crested surf, though its roar is inaudible at this distance. The sun is peering over the farthest verge of the level plain of waters, staining the deep with crimson, and lighting with a rosy glow the peaks of the enchanted region through which we have so lately passed. This soon fades, and as

"The Star of Evening
Melts and trembles, through the purple
Hangs suspended in the twilight,"

the mountains stand out against the daffodil sky, glimmering with pale greenish hues; and as we rattle into the town we can see them wrapped about their breasts with clinging mists, hooded with sombre clouds, silent, dark, menacing—solemnity itself.

I cannot express the enjoyment I have had in recalling the details of this journey through scenes whose beauties will dwell in my memory for ever.

What becomes of Infidel Leaders?

BY REV. C. J. WHITMORE.

DURING the past thirty years of my life as a Christian worker and minister in London, I have come into contact with twenty of the leading lecturers and writers on the side of unbelief. Nearly all of them have been lecturers in London; some of them writers in *The National Reformer*, and other infidel papers; some of them secretaries of branch societies. Of these twenty, only four now remain; three of these have lately been engaged in speaking and writing accusations against each other, and the fourth holds a very doubtful position between Christianity and unbelief.

Leaving these four, there are sixteen to account for. What has become of these sixteen infidel leaders in London during the past thirty years? *They have all left their infidelity, have turned to Christianity, and openly professed their belief in its facts and teachings!* I subjoin initials, and an outline sketch of each of these once-infidel leaders in London.

1. T. C.—This most talented leader of infidelity was well known as a lecturer at the Hall of Science. But he became converted, and is now far more widely known as a lecturer on Christian evidences.

2. J. B., once a Wesleyan preacher, then a deist, and for years one of the secular lecturers at the Hall of Science. He was Mr. Bradlaugh's co-editor of *The National Reformer*. He was convinced of the error of his way, returned to the faith he had left, and died believing in Jesus.

3. C. S.—This man was one of the chief lecturers at the Hall of Science, and the most shocking blasphemer I have ever known. He went to Australia, professed Christianity, became editor of a Wesleyan Methodist magazine, and was editor when he died.

4. J. H. G. came to London to lecture at the Hall of Science, returned to the Midlands, when he was brought to see Jesus as his Saviour under Mr. Conder's ministry. He afterwards became a Baptist minister near Manchester.

5. J. B. B. was lecturer at the Hall of Science, and editor of a free-thinking paper. He became disgusted with the arcana of secularism, left the body, and publicly made known his recantation at Taylor's Repository Hall. He became also a minister of the gospel.

6. G. S., one of the most talented and educated of the infidel lecturers at the Hall of Science, etc. He was led to examine and so to abandon secularism, and now lectures on Christian evidences, and is editor of a magazine published in defence of the faith of Jesus Christ.

7. H. F. was a schoolmaster, writer in *The National Reformer*, and lecturer. He also was disgusted with unveiled secularism, left it, and became a Christian. He went down into the depths of misery and want rather than accept help that would have been gladly given, in order that secularists should not be able to charge him with impure motives in professing Christianity.

8. D. K. F. was the most talented and industrious writer employed on *The National Reformer*, writing under the signature of "Free Lance." He was private secretary to the founder of secularism. But gospel truth reached him, and he read his recantation of secular principles in Whitefield Presbyterian Church, Drury Lane. He lived a quiet Christian life, and was a member of St. Luke's, Chelsea, when he died.

9. E. E. was superintendent of the Hall of Science Sunday school for teaching atheism to children, and lecturer in North London. He engaged in debate with some Christian advocates, saw his errors, and left secularism. He became one of Mr. Spurgeon's colporteurs, and was working at the Sunday School Union when he died.

10. G. B. was lecturer at the Hall of Science, and sent thence to Northampton, where he constantly opposed Christian advocates. He was led into the light of Christian truth in the place where he had lectured against and opposed it, and now preaches the gospel he once despised and rejected.

11. R. S. C. was secretary of the South London Secular Society, and lecturer in South London. He was brought to know truth from error, and became an earnest propagator of Christianity.

12. F. M. E. was one of the leaders and lecturers among the infidels of North London. He was converted at one of the theatre special services, and became an advocate of Christianity under the auspices of the vicar of St. James's, Pentonville.

13. J. S. was one of the earlier lecturers and leaders, also in North London. Like the foregoing he also was converted at the theatre special services. He became a member of the Open-Air Mission, and, while working for daily bread, he freely preached the gospel he once despised, at every opportunity.

14. W. O. B. was a lecturer at the Hall of Science. He afterwards recanted his infidelity, and became one of the advocates of the Christian Evidence Society.

15. J. H. was one of the most determined opponents of Christianity in North London, lecturing against it constantly under the arches of the Midland Railway. At one time he was in great distress, and a Christian friend sought him out, comforted and helped him. This practical Christianity commenced his conversion. He left London, became a hearty, joyful Christian, and wrote to his former friends, bearing earnest testimony to gospel truth.

16. J. K., not known as a lecturer, but thoroughly well known as an opponent of the gospel and leader among secularists. He also has recanted his infidelity, and I have seldom seen a happier face than his when recently he met me in the house of God, glorying in Christ. I had known him as an infidel leader for thirty years.

What, then, has become of these lecturers at the Hall of Science, these writers in *The National Reformer*, these infidel leaders of past years? Thank God! they have turned to Christianity and Salvation. Will not those who followed them into evil and danger, follow them into cleansing safety, and eternal life by Jesus Christ?

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER VII.—A TRUCE.

Time passed on. Weeks grew into months. Spring held her brisk, invigorating sway, and then gave place to summer, whose more luxuriant rule, in turn, made way for autumn's reign of decay—and still Oliver Raymond was an inmate of the house in Dickson's Rents, and a fellow-worker with his cousin at Mr. Bradford's.

During this flight of time Oliver's life had, to utter a paradox, grown more wretched and more happy. It had been like a divided stream, one branch of which flows through sweet country scenes, the other amongst the cities of toil and evil and pain. There had been little change or softening towards him on the part of his aunt and cousins. Now and then, certainly, one or other of them had changed attitude and made overtures to him with smiles and apparent frankness, while his uncle had seemingly grown to like him. This last fact accounted largely, indeed, for Oliver being still one of them, and for his having come safely through all these months, for probably, had the case been otherwise, he would have been driven into the streets long ago. Not that Mr. Peter was altered very much. He certainly seemed now to take more interest in his brother's child, for once he had actually knocked Sam down for illtreating the boy, thereby incurring a fortnight's incessant sneering and lecturing from his wife. Yet the protecting arm he thus extended over his nephew was backed up by a will that was not over eager, and therefore, though Oliver was saved from severer blows, minor ones—which are often the most trying—were not prevented from reaching him. And plenty of these were levelled at him, as may easily be believed, though, as has been said, at times his aunt or the others would seem desirous of bringing the war to an end, and would for a day or two be less fierce than usual, forgetting the taunts so frequently in their mouths. Such intervals, however, Oliver quickly found were charged with greater real danger to him than he had to meet from open opposition, for advantage was invariably taken of the deceiving season of amity to tempt the poor little fellow into some evil or other; so that, when (as, happily, was mostly the case) the tempting proved futile, the interval ceased and the war was renewed.

But it must not be supposed that Oliver came through all this perfectly blameless. To have done so he would have required more than human power and have been a juvenile marvel. He was no such thing. He was only a boy, of little more than ten, with the teaching of a sweet and sainted mother in his heart acting as his guide, and with a soul like that of the fair lad Samuel, meek and timid, yet cherishing a mighty love for truth and goodness. But he had also the frailty of humanity in his nature, with its proneness to cease resisting and give way, so that there were times during this long interval when he found himself straying from the narrow path and wandering over to the broad one that ran so near and was so easy to reach. It would have been a wonder if this had not been so, seeing that temptation had been seldom away from his side; seeing that, in the shape of Sam's open dislike and contempt of him, Mary's teasing and petty acts of tyranny, in which her mother encouraged her, and the latter's sneers and neglect and general unkindness, there were all this while never wanting incentives to the exhibition of temper, the utterance of sharp and angry words, and even, on one or two occasions, to the giving of blows—for once Oliver, goaded beyond all self-restraint by the sarcasms of Sam upon his dead mother, and by being called a thief and a coward, had fought right desperately with his cousin, and had done the same on another occasion, when Sam, in his malicious playfulness, had hunted Pop about the room with a red-hot poker.

All this had been one phase of his twofold life. The other was found in his connexion with the Bradfords.

Right nobly, indeed, did Mrs. Bradford carry out a certain little scheme she had conceived concerning Oliver. In her chats with the lad she had, as the reader knows, discovered the miserable life he was led at home. But it had

been reserved for some time after the incident of the prunes to reveal to her that Mrs. Raymond's dislike of her nephew did not stop short at sneers and canings, but even went so far as to keep him short of food and to clothe him in rags. Spurred by this knowledge, many were the nice little breakfasts and suppers she gave him, while her kindness in the matter of clothes had carried her so far that now, when the chilly nights of autumn were coming on apace, she had the delight of seeing her young protégé garbed in a complete suit—the portions of which had been put together at different times—made by her own hands.

"Do you think it fits, dear?" she asked her husband, on the day when she called Oliver into the parlour and put on him a jacket which she had made out of one of Mr. Bradford's left-off coats.

"As if a tailor had made it!" returned the gentleman, smiling, while Elsie, who was present at the time, laughed delightedly, clapping her hands, and then came up and put the collar straight, looked sweetly into Oliver's face to see how he enjoyed the gift, and then took up her little pet kitten and asked it how it liked the jacket. "I think you ought to change his name," continued Mr. Bradford, going to the door, and, as he spoke, looking at his wife anything but rebukefully; "call him Oliver Bradford, say." Mrs. Bradford heaved a little sigh as her imagination caught hold of the suggestion and its meaning, but she said nothing.

So much a matter of course had this kindness become during these months, and so happy was Oliver when he was in his mistress's house, that he had now grown to look upon his place of work as ten times more his home than that where he slept—as, indeed, something very, very much like that calm, beautiful home which misfortune had swept into the dim region of things that were, and are no more. He began to lose the awe which a boy naturally feels for his mistress, and to feel love taking its place. Instead of moving timidly and hesitatingly into the parlour, when asked to go in, he now walked in freely and gladly, and instead of speaking to little Elsie in a low and quivering voice, and with blushes and timid glances, he talked and laughed with her and admired her books and playthings as a brother might have done. For Mrs. Bradford's kindness did not draw the line at giving him meals or making him clothes. She had found out that his aunt, to set the crown upon her baseness, was keeping him from Sunday school, and doing her best to make a heathen of him by rendering it difficult for him to hear of spiritual things in every other way, ordering him to mind the baby on Sunday afternoons, assist on Sunday mornings in preparing the dinner, and in the evening keeping him at home on some other pretext. This state of things Mrs. Bradford contrived to change a little, by getting Oliver to join the Sunday school which Elsie attended, and from that it was easy to have him home to tea, and sometimes to spend the rest of the day with her; so that during all this time Oliver had the delight of spending many a bright and joyful Sunday, and in company which could hardly have been brighter or more joyful.

In this way passed away the spring and the summer; in this way was the autumn passing away—made up, for Oliver, of trouble and peace in very nearly equal parts.

But this two-fold life was now about to undergo a change. From the first, as the reader knows, Mrs. Raymond looked upon her nephew's connexion with his master's family with no favourable eye, and it was not likely that an increased closeness of that connexion would alter her views. The taunt about Oliver's "crawling round Mrs. Bradford" had become a favourite one with her and the rest, except the uncle, and, as might be expected, it grew more frequent as the weeks lengthened into months, and no doubt Mrs. Raymond would long ere this have found means to rob Oliver of his one source of pleasure if she had not found a resolute, though dangerously easy-going, opponent in her husband. But now, as the cold and damp weather began to make themselves felt, circumstances commenced so to arrange themselves that change for the better or worse must happen, and it seemed that it must be for the worse, as far as Oliver was concerned.

How this half-truce came to an end, however, and how this decisive change began, we must leave for another chapter to say.

The School Hymnal Tune Book.

Conversation between Pastor, Superintendent, and Organist.

P.—Our Sunday school superintendent, who is a warm admirer of the *School Hymnal*, asks my opinion of the new Tune Book. What is the judgment of our organist?

O.—It is a remarkably neat and tasteful book, all round.

S.—The paper, printing, binding, &c., seem to be in excellent style. Do you think the music equal to the standard of the *Hymnal*?

P.—That standard is high, no doubt, but the music seems very good indeed, although much of it is fresh and unknown.

O.—Much of the music is certainly high-class, and some people question whether it is not *too* high to be generally acceptable in Sunday schools.

S.—Does that objection refer to the tunes, or to the harmonies?

O.—To both, but mainly to the tunes, some of which, in their rich and charming modulations, present slight difficulties to uncultured ears and voices. For instance, a beautiful tune by the late Dr. J. B. Dykes, set to hymn 21 (*Hosanna, we sing*), has a modulation in the fourth line from the key of E flat major to B flat minor, and a couple of chromatics in line seven; but the effect is so delightful as to compensate abundantly for the trouble of teaching the scholars to sing them correctly.

P.—We could not expect any other than really good music from such composers as Dr. Dykes, W. H. Monk, Henry Smart, C. H. Purday, Sir George Elvey, J. F. Barnett, Arthur Sullivan, Sir H. W. Baker, Dr. Gauntlet, and others, whose compositions so greatly enrich the *Tune Book*, and form such fit company for those gems from the old Masters (Beethoven, Mozart, Handel, Haydn, Spohr, Mendelssohn, &c.) which stud its pages. Don't you think, Mr. Superintendent, that such music must greatly improve the taste of our teachers and scholars? What is the best way of teaching the scholars to sing with appreciation these capital tunes to these excellent hymns?

S.—We want more singing classes. The children ought to be taught the art of vocal music in the day schools, and the theory and practice should be kept up in connection with our Sunday schools, by means of classes. What method does our organist deem best for this purpose?

O.—Mr. Curwen's method is without doubt the best, in my judgment, being, as the *Times* observed some years ago, "THE ONLY POPULAR SYSTEM OF TEACHING VOCAL MUSIC WORTHY OF THE NAME." It is *easy, cheap, and true*, and forms the best preparation for the mysteries of the staff notation. Even a youth, male or female, who has successfully passed the examination for its Elementary Certificate, could teach a class of young ones to sing tunes at sight in a comparatively short space of time, and thus render the singing of almost any tune in the *Hymnal Tune Book* easy and delightful; especially when this attractive book shall be obtainable in both notations, as the *Bristol* and other tune books are. No Sunday school should be without a singing class.

P.—The enjoyment connected with the singing of these choice hymns and tunes must recompense almost any amount of effort to teach them; and a singing class in connection with the Sunday school would, in many cases, prove an invaluable institution in its effects on the service of song, both in school and sanctuary. Such tunes as *Chalvey*, *Kirkstall*, *Clovelly*, *Evangelist*, *Daybrook*, *Spohr*, *Gracedieu*, *Tiberias*, *Day* (128), *Evangel*, *Beacon*, *Woodthorpe*, *Nightclouds*, *Avon*, (not to mention a host of others whose fame is already established) will afford a welcome treat to most musical ears.

S.—Those of us who are not up to the times in music, and I suppose we are many, are apt to miss some of the good old tunes which find no place in the new *Tune Book*; and perhaps it is not surprising if we fail to appreciate the explanation in the preface that such tunes are met with in almost every other

collection, seeing that the adoption of this tune book in our schools will practically exclude the old favourites. It is pleasant, however, to find a few of them (*Darrell's, Hanover, Richmond, &c.*); but what does our pastor think of the tune which is set to hymn 113 ("A gladsome hymn of praise we sing"), and which is said to be none other than the old public-house song tune, "*The Vicar of Bray*"?

P.—That question opens up the whole subject of secular airs set to sacred words; the only rule concerning which seems to be that the practice should be regulated by a due regard to the associations of such tunes; and when the singing of them would be likely to suggest a ludicrous or very incongruous association, it would be better not to use them. Sometimes it is difficult to draw the line, as when the air is particularly good, but the association too secular for the hymn intended, as, perhaps, in the instance you mention, and possibly in the case of hymn 195, set to the well-known air, *Ashgrove*.

O.—The German political song-tune, *The Watch on the Rhine*, set to hymn 276, may be considered almost unobjectionable, as having no offensive associations, and as set to very suitable words. The same may be said as to the air, *The Men of Kent*, or what seems to be a disguised form of that effective tune, set to hymn 327 ("The boys and girls of England"). Most musicians, however, will feel that the original form of the tune is much the better. The error in the signature of this tune (64) which gives E instead of A as the key-tone, is a rare oversight in a book which has evidently been edited with great care and skill.

P.—There is a very commendable feature of the editor's taste and tact in the successful endeavour to preserve correct accent in the singing of certain hymns containing irregularities of rhythm. The neglect of this by many singers, and in some recent tune-books, especially those of the popular American class, is so great as to constitute almost an outrage on our language, and to justify the satirical judgment of an experienced minister, that "most singers know how to sing tunes, but are unable to sing hymns." The editor of the *School Hymnal Tune Book* has done good service in this important matter.

S.—Seeing that those who are competent to judge form so favourable an opinion of the new *Tune Book* as a worthy companion of the best *School Hymnal* ever issued, there seems to be every reason why we who are superintendents and leaders should endeavour to make the book as great a success as it evidently deserves to be, in the triple sense of circulation, educational power, and spiritual edification.

J. COMPTON.

"The *School Hymnal Tune Book* is well adapted to the use for which it is intended. The tunes lie well within the compass of the voices, are well and carefully harmonized, and it contains some uncommonly good melodies, easy to sing, and very effective. It is an excellent book, one of the best I have seen for some time, and deserves to meet with hearty and cordial support."—F. R. KINKEE, *Organist of Westbourne Park Chapel*.

"It meets a want in hymnody which is perfectly unique. Abundant as are the collections of hymns and tunes in use in the different Protestant denominations—several of them of the highest class, such as 'Hymns Ancient and Modern' and 'Church Hymns' in the Church of England, and the 'Bristol Tune Book' among Congregationalists—we have practically no hymn tune book especially intended for the Sunday school. Mr. Adeock has done his part of the work well. Some of the tunes are remarkable for their beauty and sweetness, among them being several by the editor himself. We are glad to see included some of the grand compositions to be found in 'grown up' collections, such as the noble hymn of Palestrina, 'The strife is o'er, the battle won'; 'Just I am' (Sir George Elvey); 'Abide with me'; 'Holy, holy, holy'; 'Days and moments quickly flying.' All these are grand in character without being heavy, so to speak, and they give a certain relief and solidity to the book, which would otherwise be wholly given up to melodies of one type, and that of an exceedingly simple character. Mr. Adeock has evidently accomplished his task with much care and discrimination. The tunes, while they are all musically of a high class, are eminently 'singable.' The harmonies are simple and well arranged."—*Nottingham Journal*, June 6.

"The new 'Tune Book' contains 207 tunes, and of these 90 are entirely new, most of them having been composed expressly for the work. Tunes have been supplied for

130 different metres, and those that are not new have been chosen, for the most part, with great discrimination. Mr. Adeock's industry and versatility are beyond all praise, his tunes showing great variety in structure and sentiment, and yet being all specially well adapted for the use of children. Of the volume as a whole we can speak highly. Its best praise is that it is worthy of the 'Hymnal'—the selection having been made, and the general editing having been performed, with taste and skill. We may mention that the 207 tunes can be utilised for an indefinite number of hymns, and that to facilitate the process the editor has prefixed an 'Index of Metres,' showing the tunes that are adapted to each. He also prefixes a list of the special hymns in the Union and Baptist Hymnals for which tunes have been supplied in this volume. At the end of the book is given an index of the first lines to the hymns in the 'Hymnal,' showing the tunes appropriate to them both in this 'Tune Book' and in the 'Bristol Tune Book.'—*Nottingham Guardian*, June 7.

Spalding—Re-Opening of Chapel.

OUR Chapel has been closed for six months for repairs and general renovation under the direction of Mr. W. Jepson. The interior is completely transformed, and the exterior much improved. The preacher's vestry and class-room above have been taken down and rebuilt near the front entrance, so that the door leading from the same is directly opposite the platform, instead of at the further end of the chapel as heretofore. The side entrance to the gallery has been stopped up, and a new entrance made on the other side, near the school-room. The stairs have been altered, and will serve both for the gallery and class-rooms in the school, and also for the new entrance to the gallery of the chapel. The old unsightly wall adjoining the front of the sacred edifice has been removed, and a neat dwarf wall built, with iron gate in the centre. This will form the front entrance to the preacher's vestry. The old front doors and frame have been taken out, and new doors, frame, and fan-light put in. The old partition forming the main lobbies has been taken down, shortened, and re-fixed twelve inches further into the chapel, thus making a much larger lobby. Two new pitch pine lobbies have been put inside the chapel (in lieu of the old iron rods and curtains), having large cornice moulds, and the doors are covered with scarlet baize. The old stairs have been removed, and new stairs of pitch pine, and twelve inches wider than the old ones, erected, with more substantial newels, and enclosed in the gallery with new pitch pine lobbies, with folding doors, and covered with scarlet baize. The ceiling, which was so much out of the level, and in such a dilapidated state, has been shorn up, and made quite straight, new timbers having been put in to strengthen it, and all being hung and made secure to the roof. The ceiling has been cleaned, stopped, and fresh papered. The plaster cornices have been distempered white, and picked out in pink, giving them a very lively appearance. The walls have been thoroughly cleaned and done in grey. The whole of the old floors above and below have been taken out, and new floors and joists put down. The side galleries have been made eighteen inches wider, giving six inches more to each seat, and also to the aisles. The old fronts to the gallery have been taken down, and the old wood cornice removed and finished under with a large plaster cove. This will throw more light on those seats under the gallery. The side galleries, which were eight inches out of the level, have been shorn up and made quite level. This has done away with the two old ramped panels, and two straight ones have been put in. The old wood columns which before supported the main beams of the galleries have been removed, and new cast iron columns put in. The floor in the body of the chapel, which before was six inches lower at the farther end, has been raised fourteen inches, so that now it will be eight inches higher than where the platform stands. The whole of the seating is of pitch pine, and the bench ends below are let in an oak kerb; those over the baptistry are moveable, and are all fitted with book racks and hat rails. The baptistry has had all the old cement taken off, and been paved all over with white glazed tiles, and the steps have been well cemented. The building is illuminated (by Mr. Thos. Guy, gas engineer), with a 48-light centre star, six feet in diameter, and thirteen six-light stars, giving a very nice effect. Indeed the whole appearance of the chapel is attractive, and exceedingly comfortable. The total cost of the undertaking has been about £700, towards which the sum of over £250 is still required. An American organ, purchased at a cost of 120 guineas, has also been added, which, under the manipulation of Miss Jepson, added materially to the effect of the opening services.

A Year's Work at Haven Green, Ealing.

THE first anniversary of the above was celebrated on May 21st, J. Clifford preaching in the morning, our pastor, Rev. Charles Clark, in the evening. On the Wednesday following tea was served in the lecture hall from 6.0 to 7.0. At 7.30 a public meeting was held, presided over by Sir Thos. Chambers, Q.C., M.P., (Recorder of the City of London). After singing and prayer, the Secretary of the original Building Committee made a statement concerning the origin and growth of the church. After reference to the stone laying, opening services, pastor's settlement, and church formation,* the report deals with the work of the past few months.

"Our membership has increased from forty to sixty-two during the six months of Mr. Clark's ministry. Amidst the agitations of the time, the conflicts of opinion, and laxities of practice which prevail in many quarters, it will be the ambition of this church to build on apostolic foundation, to hold fast the form of sound words in the simplicity and fervency of primitive faith, and 'to know nothing among men save Jesus Christ and Him crucified.' We have felt the responsibility that rests upon us, as a church, in respect of Christian missions, and have made collections on behalf of those at home and abroad. Our Home Mission collection amounted to £13 10s., in addition to which the Bazaar at Derby will receive substantial help from the ladies of the Working Society. We have contributed over £20 to Foreign Missions. The Sunday school is increasing, and we have over fifty scholars in regular attendance. A Juvenile Sewing Society is busy for the children of Orissa; and the interest in Foreign Missions is shown from the fact that over £1 1s. was collected in the missionary box in three Sundays." The report has something to say to those who never pay for a seat or a hymnal, and whose eyes are up to heaven when the offertory box comes round, and suggests systematic giving to the support of God's work as the best safeguard from covetousness, and the establishment of the principle as a most wholesome and happy form of Christian usefulness.

After a few words of encouragement from Sir Thos. Chambers and Rev. R. H. Roberts, B.A., of Cromwell Road, Bayswater, Rev. J. Fletcher addressed the meeting on the importance of individual work for Christ, and was followed by J. Clifford, who spoke on the value of self-sacrifice, without which no body of Christians could succeed, and urged on the friends present to "take sides," and join the Christian community at Haven Green. The pastor afterwards addressed the meeting with his accustomed spirit, remarking that although there was nothing in the present position of the church to warrant a flourish of trumpets, at the same time they had every encouragement to go on to still larger success. The collections at the anniversary services amounted to £47.

In the words of the report, "It is needless to add that the year has had its anxieties and perplexities, and it would be useless, and even cowardly, to hope that the future may have no stern difficulties and conflicts. We will not give up our striving, our seeking, and our persevering; for in due season we shall reap it if we faint not."

A. H. M.

GARIBALDI,

THE great Italian patriot, has passed to his rest, after a long, and chequered, and grandly unselfish life. His stainless honour, heroic courage, noble patriotism, and nobler love of humanity, have given him universal fame. He made mistakes; who do not? but he was a man of grand mould, whose aims were never personal; and whose chivalry and daring were always equal to any demand. Farewell, brave soul! The Papacy is weaker, Italy is freer, the world is richer, for thy self-forgetting enthusiasm!

* G. B. Magazine, 1880, pp. 241-2, 326-9; 1881, pp. 181-2, 265-6, 428, 468.

Church Register.

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

CONFERENCES.

SOUTHERN CONFERENCE.—THE MID-SUMMER MEETINGS will be held at Tring, on Wednesday, July 5. Business at 11 a.m.; dinner at 1.30; sermon by John Clifford, M.A., at 4 p.m.; tea at 5.30. Weather permitting, there will be open-air preaching at 6.30, in which the president (E. Cayford, Esq.) and all the ministers present will take part.

W. J. AVERY, *Secretary*.

THE LANCASHIRE AND YORKSHIRE CONFERENCE assembled at Vale, Todmorden, May 31, 1882.

Morning service, at eleven, was introduced by Rev. R. Heyworth, and sermon by Rev. C. Rushby from 1 Sam. x. 26.

The Conference met for business at two. Prayer by Rev. J. E. Barton. Rev. J. Lawton introduced the new president, Rev. W. Sharman, and Mr. Lister the new vice-president, Rev. J. Dearden.

The president then delivered his inaugural address, the subject of which was "The Church of the Future," which provoked a rather sharp discussion, in which several brethren shared. At length the president was cordially thanked, and without holding the Conference responsible for all the address contains, Mr. Sharman was requested to send it to the Magazine.

The late president and vice-president were then heartily thanked for their services during the past year.

A hearty welcome was given to Revs. J. E. Barton, of Burnley, and R. Heyworth, of Edgeside.

The reports and statistics of the churches were given; the baptisms since January had been 155, and 42 remained candidates.

After the doxology, the Conference collection was taken, which amounted to £3 10s. 6d.

I. Rev. W. Sharman's resolutions—alterations suggested in the management of Building Fund—were referred to the committee of that Society.

II. A hearty vote of sympathy and good wishes and prayers, was passed in relation to the removal of Rev. W. J. Staynes from Vale to Portsmouth.

III. Rev. J. Lawton and Rev. W. March were put on the Foreign Mission Committee, and Rev. W. Sharman retained on the Home Mission.

IV. Resolutions of sympathy with the Cavendish family, and expressive of con-

fidence in Mr. Gladstone, were cordially passed, and ordered to be sent.

V. Next Conference to be at Sandy Lane, Allerton, Sept. 13, 1882; Rev. W. Hambly to read a paper in the morning, and Messrs. Eales, Bramley, and Jones, to take the evening meeting.

W. GRAY, *Secretary*.

MIDLAND CONFERENCE met at Barrow-on-Soar, May 31. There was a devotional service at 11 a.m., at which the Rev. R. B. Wallace presided. The Rev. R. F. Griffiths preached from Ephesians v. 32—"Concerning Christ and the church."

Rev. W. R. Stevenson, M.A., chairman for the year, presided.

1. The following brethren were appointed on Associational Committees:—

Home Mission.—W. R. Stevenson, G. Payne, and E. Barwick.

Foreign Mission.—E. Stevenson, J. C. Forth, and the Secretary.

2. A letter was read from the Rev. W. Hill, for the purpose of promoting an increased missionary spirit in the churches included in the Conference. This letter was forwarded by the request of a sub-committee appointed to promote organization among the churches for mission purposes.

3. The suggestion of the Association respecting the closer union of the Local Preachers' Associations with the Conference was again considered, but no course of action was adopted thereon.

4. Arrangements for the next Conference to be held at Ashby-de-la-Zouch, on Tuesday, Oct. 17. The Rev. T. R. Stevenson was appointed to preach in the morning. The Rev. J. H. Atkinson was requested to read a paper for discussion on "The Claims of our Foreign Mission upon the Churches."

5. The Rev. R. Silby read a paper on "Modern Methods of Evangelization." After an interesting discussion he was cordially thanked.

A public meeting was held in the evening, at which the Rev. E. Stevenson presided. J. SALISBURY, *Secretary*.

CHAPELS.

CARRINGTON.—The annual excursion of the Benevolent Society took place on Whit-Tuesday. 120 were conveyed to Oxtou in vehicles kindly lent for the purpose. H. Sherbrooke, Esq., J.P., kindly opened his beautiful grounds to the party.

The trip was exceedingly enjoyed, and the funds of the Society were benefited to the extent of £4 1s.

COALVILLE.—June 13, two sermons were preached by Dr. Landola on behalf of the RESTORATION FUND. Between the services tea, given by Mr. Gutteridge, was partaken of by visitors and friends. Proceeds, £28.

DERBY, *St. Mary's Gate*.—Restored and beautified, this honoured place is now ready for the Association. May 21st, the re-opening services were conducted by the pastor, Rev. T. R. Stevenson. By a singular coincidence, and one not at all premeditated, this re-opening fell on the 40th anniversary of the first opening of the chapel, and the pastor, in explaining why in the morning he had preached from the text, "How dreadful is this place," referred, in most affectionate language, to his late revered uncle, Rev. John Stevenson, who, forty years previously, had preached from the same text. Mr. Clifford preached on the following Tuesday. Collections, £83.

DERBY, *Watson Street*.—Anniversary, June 11. Preacher, Mr. A. S. Prout, of Chilwell College. Public meeting June 12. Mr. G. Slack in the chair. Mr. Chambers read a most gratifying report. Addresses were given by Rev. T. R. Stevenson, Messrs. Prout and Dean.

GREAT GRIMSBY.—The 13th anniversary was held May 28, 29. Rev. Thomas Barrass was the preacher on the Sunday, and W. Newman, Esq., of Grainthorpe House, presided at the meeting on Monday, when addresses were given by the Rev. W. Orton (the pastor) and others, and anthems were sung by the choir. The report stated that encouraging progress had been made in the work of the church during the year. Proceeds of the anniversary, £41 15s. 11d.

HUCKNALL TORKARD.—The church here has recently received a very gratifying surprise. During the year, altogether unknown to the church, Mrs. Nall, of Papplewick, Mrs. Hinners and Mrs. W. Nall, of Eccles, and members of their families, have been working and providing materials for a drawing-room bazaar. A few weeks ago the bazaar was held in the drawing-room of W. Hinners, Esq., J. P., at Eccles, near Manchester. The proceeds of the sale amounted to the handsome sum of £175 10s. J. Nall, Esq., in the name of the above ladies, has since presented £165 10s. to the Baptist Church at Hucknall, and £10 to the pastor of the church. What adds greatly to the gift is, that, while some of the workers and donors are Baptists, some are Congregationalists and some Episcopalians.

The church here has been greatly cheered by this altogether unsolicited and unexpected expression of kind Christian feeling, and our desire is that our future career as a church may be such as never to make them regret this expression of their good-will. Our debt has now been reduced, during the year, £380.

W. CHAPMAN.

LINCOLN.—On Sunday, June 4, our esteemed brother, Mr. Thomas Cooper, author of the "Purgatory of Suicides," etc., preached in the evening to a crowded congregation largely composed of young men, on "*Charles Darwin*: in what his real greatness consisted. His theory of Natural Selection: what truth is there in it, and what is the worth of it to us?"

NOTTINGHAM, *Old Rasford*.—In December last a debt of £277 remained upon the chapel, and it was resolved to clear it off by March 31st. To the joy of all this has been accomplished, and after a congratulatory tea suitable addresses were delivered by the Revs. J. Alcorn, pastor, W. Dyson, Halifax, and other friends. But whilst we were rejoicing in the thought that we are entirely free from debt, an intimation from the pastor that he was about to resign and retire into private life, filled the hearts of the members of the church and congregation with sorrow and grief. Several meetings were held for the purpose of inducing him to prolong his stay, but without avail. His ministry amongst us has been highly acceptable, profitable, and successful; and whilst deeply regretting the decision arrived at, we cannot deny the right (after a forty-two years' ministry) of Mr. Alcorn desiring to take partial rest. We trust, however, that he will still be useful to the denomination by taking occasional special services, for which he is so specially qualified.

SPALDING.—Rev. H. S. Brown preached the re-opening sermons May 11; Rev. R. Cavan, B.A., May 14; and the pastor, Rev. J. C. Jones, M.A., on the 21st. R. Johnson, Esq., C.E., presided at the public meeting on Monday the 22nd, and addresses were given by Revs. S. Yates, W. R. Winter, G. Makin, J. T. Steed, J. Newbold, C. Barker, and the pastor. Collections, etc., £51 15s.

STOKE-ON-TRENT.—Home Mission sermons were preached, May 21, by our pastor, Rev. S. Hirst. Collections in advance of last year.

WENDOVER.—The 199th anniversary was held, June 8th, with the usual tea, trays being given by liberal friends of the church. The public meeting in the evening was enlivened with characteristic speeches by the Revs. T. Armstrong, H.

Fletcher, G. Wilson, and the pastor, J. H. Callaway. D. Clarke, Esq., kindly presided. Altogether it was an earnest of better things when the 200th year shall come.

SCHOOL ANNIVERSARIES.

BIRCHCLIFFE.—June 4. Preacher, Rev. W. Evans. Collections, £66 19s. 6d.

HUCKNALL TORKARD.—May 28. Sermons by Rev. J. Wild. Colls., £20 6s.

HUGGLESCOTE.—May 14. Preacher, Rev. W. Evans. Collections, £73.

IBSTOCK.—June 11. Preacher, Rev. W. Harvey Smith. On the Monday following Mr. Smith delivered his lecture entitled, "Some Seventeenth Century Baptists." Collections, £18 10s.

NANTWICH.—May 21. Preacher, Rev. S. Hirst. Collections, £5 11s.

LONGFORD, *Salem*.—The anniversary services were preached by Rev. J. Alcorn.

NOTTINGHAM, *New Basford*.—May 21. Preacher, Rev. E. H. Jackson. Collections, £23 4s. 6d.

POLESWORTH.—May 28. Preacher, Mr. T. A. Prout, of Chilwell College. Collections, £9 7s. 7d. May 31, tea was provided and given to 150 scholars, after which over eighty adults sat down.

SAWLEY.—June 11. Preacher, Mr. Godkin of Loughborough. Congregations excellent, and collections in advance of any previous year, being £27 15s.

WIRKSWORTH.—May 28. Preacher, Rev. S. S. Allsop. Collections considerably more than last year.

MINISTERIAL.

COMPTON, REV. E.—June 12, a farewell tea meeting was held in St. Benedict Square Chapel, Lincoln, followed by a public meeting, to bid adieu to our pastor, Rev. E. Compton, who has resigned the pastorate of the church through failing health, and is seeking a prolonged rest from ministerial work. Mr. G. F. Muse, senior deacon, occupied the chair, and presented a purse containing £20 to the pastor, on behalf of the church and congregation, as an expression of sympathy with him, and assured him of the prayers of the members for his future welfare, and that of his family. An album was also presented to Mrs. Compton, on behalf of the ladies, as a memento of the high personal esteem in which she is held. Revs. J. Williamson, M.A., G. P. Mackay, and Mr. J. Plumtree, addressed the meeting, and expressed, in affectionate terms,

the high esteem they had for our brother, and testified to the regret felt by the Nonconformist ministers of the city at his removal. Mr. Compton is removing, with his family, to Hastings.

MORRIS, REV. W., has announced his intention of resigning the charge of the G. B. Church, Leake and Wymeswold, after a pastorate of ten years. He is open to supply the pulpits of absent pastors or vacant churches. Address, Loughborough.

SMITH, REV. J. H., is open to receive a call to the pastorate, or to conduct special evangelistic services. Address, Withy House, Victoria Road, Fulwood, Preston.

BAPTISMS.

BIRCHCLIFFE.—Five, by W. Gray.
BURNLEY, *Ebenezer*.—Eighteen, by J. G. Barton.

BURTON, *Parker Street*.—Four, by W. Underwood, D.D.

BULWELL.—Two, by J. R. Godfrey.

CHESHAM.—Three, by D. McCallum.

CLAYTON.—Five, by W. Hamby.

COALVILLE.—Five, by F. Pickbourne.

DENHOLME.—Sixteen, by B. Wood and J. Oatey, one of whom belongs to the "Redeemed Army."

DEWSBURY.—Five, by G. Eales, M.A.

HITCHIN.—Two, by F. J. Bird.

HUCKNALL TORKARD.—Five, by W. Chapman.

HUGGLESCOTE.—June 4, four.

IBSTOCK.—Fifteen, by J. Watmough.

ISLEHAM.—Four, by W. L. Stevenson.

LEICESTER, *Dover Street*.—Three, by W. Evans.

LONDON, *Bethnal Green Road*.—Fourteen, by W. Harvey Smith.

LONGTON.—Fifteen, by C. T. Johnson.

LOUGHBOROUGH, *Baxter Gate*.—Seven, by C. Savage.

MELBOURNE.—Five, by R. B. Wallace.

NOTTINGHAM, *Hyson Green*.—Three sisters, by R. Suby.

NOTTINGHAM, *Old Basford*.—Five, by J. Alcorn.

NORWICH.—Three, by G. Taylor.

MACCLESFIELD.—Three, by Z. T. Downen.

RETFORD.—Two, by S. Skingle.

SHORE.—Five, by J. K. Chappelle.

SPALDING.—Ten, by J. C. Jones.

SCALYBRIDGE.—Eight, by C. Rushby; from the Dukinfield church, seven, by C. Rushby.

STOKE-UPON-TRENT.—Four, by S. Hirst.

WHELOCK HEATH.—Six, by R. Fedley.

MARRIAGES.

BELL—WHYBREW.—May 27, at the Cemetery Road, Baptist Church, Sheffield, by the Rev. J. Maden, Mr. William Bell to Miss Emily Whybrow, both of Sheffield.

FORREST—FOX.—May 29th, at All Saints', Arthur Forrest to Sarah Fox, both of Prospect Place, Old Radford, Nottingham.

HOLLAND—COX.—June 1, at St. George's Street Chapel, Macclesfield, by the Rev. Z. T. Downen, Hubert C. J. Holland to Harriet Smith Cox, of Langley, near Macclesfield.

PARKER—CARR.—May 25, at Castle Donington, by the Rev. E. Stevenson, the Rev. John R. Parker, of Salem Chapel, Longford, to Miss

M. J. Carr, youngest daughter of the late Mr. Thos. Carr, of Castle Donington. The bride, who is much respected, was presented, on the day of her marriage, by friends connected with the church, with a handsome lady's chair.

TILLSON—LAND.—May 30, at the Baptist Chapel, Wirksworth, by Rev. C. Springthorpe, Mr. William Tillson, to Martha, daughter of Mr. John Land.

OBITUARIES.

BERRY, MILLICENT, departed this life May 17th at the early age of eighteen. She had been a scholar in the General Baptist Sunday school sixteen years. Several years in succession she was awarded the first prize for good conduct and regular attendance, and she was one of the reciters at every school anniversary from 1869 to 1880. Although young she had been for a number of years a teacher and a member of the choir, and on the 6th October, 1879, she was baptized and received into the church. Though always delicate, she was regular and punctual in her attendance at the means of grace, and in the discharge of her duties as a teacher and singer. Last Christmas her health quite failed her, and she gradually grew weaker until she passed away. Her end was peace. As a daughter, a sister, and a Christian she was highly and deservedly esteemed, and so general was the respect entertained for her that on the occasion of her funeral the parish church was crowded with sincere mourners, and numbers were unable to obtain seats; and when the body had been lowered into its last resting place, the coffin was buried to a considerable depth in beautiful wreaths and flowers. Her funeral sermon was preached to a large congregation on Sunday evening, May 28, by Mr. J. Ferneyhough.

HARVEY, JOSEPH, passed to his rest Dec. 22, 1881, aged seventy-four years. He was born at Belton, near Loughborough. While yet an infant he was left without a father, a loss which necessitated his being sent to work as a farm lad at the early age of ten years. In this employment he continued until he was nineteen, when he removed to Loughborough to be with his elder brother, who was carrying on the business of a grocer. After returning home for a short time he rejoined his brother, who in the interval had removed to Leicester. Here he obtained a thorough knowledge of the business, and eventually became a partner. In 1837 he was married to Selina, daughter of Mr. John Tyers, a name well-known and greatly honoured in the town and in the denomination. About this time the deceased commenced business for himself at Loughborough, and after a stay of some years he returned to Leicester, where he remained (carrying on the business in which he had previously been engaged with his brother) until his death. His connection with the Dover Street church dates from the year 1837, the church being then under the pastoral care of the Rev. Joseph Goadby. On removing to Loughborough he was transferred to the Wood Gate church, and on returning to Leicester he again united himself with the church in Dover Street, being drawn thereto not simply by old associations, but also by the low condition of the cause, which he was the means of relieving from considerable embarrassment by his personal influence and pecuniary help. This connection he kept up till his death. For ten years he was treasurer for the Sunday school, for twelve years he acted in the same capacity for the church, and for twenty-six years he wisely and faithfully filled the office of deacon.

In all these offices, and in his public and private life, his genial disposition, his sound judgment, and his unswerving integrity, won the respect and confidence of all who knew him. "He is a grand old man," was an expression often heard from the lips of those who knew him best while he lived, and now he is gone his memory will be cherished as one of the church's choicest treasures. During his later years the loss of his hearing cut him off from active service, and in a great measure from social intercourse; and to this was added business losses and troubles which weighed heavily upon him. But in the midst of all he retained his old genial, hopeful spirit, exemplifying the Psalmist's words, "They shall still bring forth fruit in old age." May the good Lord raise up many more such men to be the ornament and strength of our churches! W. E.

WHERRY, Mr. WILLIAM, died at Bourn, on Wednesday, May 24th, 1882, in his 80th year. The event was not quite unlooked for, and yet it came at last as a surprise. For a period of more than three years he had, through loss of sight, been unable to read or write, or attend to the active duties of life, and during several months there were signs of increasing feebleness; but until within a few hours of the close it was not foreseen that "the time of his departure was at hand." On the Tuesday there was unusual weakness, and he retired to his sleeping room earlier than usual in the hope of finding rest; but the long hours of night brought little repose, and in the morning it was manifest that the precious life was surely and rather rapidly ebbing away. At about one p.m. all was over. The departure was very peaceful. Those who watched by the bedside most closely and tenderly could perceive little suffering at the close. According to the promise, "He did not see death"—"He fell on sleep"—"He was not, for God took him." The life that closed on May 24th was one of inestimable value. Mr. Wherry was brought up "in the nurture and admonition of the Lord" "in the days of his youth." Under the ministry of the Rev. Joseph Binns he gave himself unto the Lord, and became a member of the General Baptist church at Bourn. His life was full of useful service. During more than half a century he served in the office of deacon; he took the chief part in organizing the Sunday school, and was its superintendent above fifty years; he was active in the formation of the Bourn Auxiliary of the British and Foreign Bible Society, and was its secretary from its commencement to the time of its jubilee, when his long services were acknowledged by a Presentation Bible from the Parent Society; he was one of the original members of the Burial Board, and fought hard to secure the equal rights of Non-conformists in the cemetery; and in liberality to many a good cause, and in various other ways, he "served his own generation by the will of God." "He had good report of all men;" and even those whose opinions did not harmonize with his always respected him for his sterling integrity. The esteem in which he was held was clearly seen in the day of his burial: the places of business were closed, and representatives of the church, the Sunday school, the Christian Fund, and many of the inhabitants of the town, joined in the funeral procession. The service at the grave was conducted by his friend and former pastor, the Rev. William Orton, who also preached his memorial sermon to a large congregation from Rev. xiv. 13. There are few men to whom it could be more truly said, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: which have borne witness of thy charity."

THE MISSIONARY OBSERVER.

JULY, 1882.

Abstract of the Sixty-fifth Annual Report.

AN interesting feature in the present Report is the fact that it contains the most recent and reliable information with reference to the population of Orissa—the Society's Indian field of labour. In the year 1872, the first real census of India was taken, the result of which, so far as Orissa is concerned, appeared in the Annual Report for 1873. Last year the experiment of taking a census was repeated, and the general result confirms the substantial accuracy of the census of 1872. Whether, in consequence of the terrible famine of 1867, the population of Orissa was, in 1872, below its ordinary average, or whether there was great inaccuracy in the returns, it is impossible to say, but, from whatever cause, the census of 1882 shows a remarkable increase over that of 1872.

For general information it may be stated that Orissa, in its widest extent, or including that part of India over which the Oriya language is spoken, has no regularly defined boundaries. It may be said to lie between the eighteenth and twenty-third degrees of north latitude, and the eighty-second and eighty-eighth degrees of east longitude. On the north it is bounded by Bengal; on the south by the river Godavery; on the east by the bay of Bengal; and on the west by the Central Provinces. From north-east to south-west it may be estimated at nearly four hundred miles in length, and by from fifty to two hundred miles in breadth.

For Governmental purposes the ancient country of Orissa has been divided into three several portions, and the Oriya-speaking people are now placed under the respective Governments of Bengal, Madras, and the Central Provinces—the far greater portion being placed under that of the former. In an *official* sense, Orissa only includes that part of the country which is under the Government of Bengal. *This* is the Orissa described by Dr. Hunter, in his excellent work on the province—no account whatever being taken of those ancient parts of the country now included in the presidency of Madras, and in the Central Provinces. From a *missionary* point of view, however, Orissa includes the whole of the territories occupied by Oriya-speaking people, irrespective of the Government under which they may be placed. Clearly to understand this definition is very desirable; for, by speaking of Orissa, sometimes in an *official*, or a modern sense, and sometimes in a *missionary*, or ancient sense, many of the conflicting statements in reference to the size and population of the province have arisen. Let it, therefore, be distinctly understood that *Orissa, in its missionary aspect*, includes the

whole of the country which was included within the ancient limits of the province, and over which the Oriya language is spoken.

For the sake of comparison the census returns of the year 1871 and 1881 are here given. They are as follows :—

	1871.	1881.
Population of Balasore District	770,232	942,414
Ditto of Cuttack „	1,494,784	1,731,548
Ditto of Pooree „	769,674	885,794
Ditto of 19 Tributary States of Orissa	1,283,309	1,664,310
Ditto of Ganjam District	1,487,227	1,772,743
Ditto of Jeypore, in Vizagapatam District... ..	429,513	450,000*
Ditto of Sumbulpore District	1,152,534	1,653,960
Total	7,387,273	9,100,769

In the absence of any census as to race, it is difficult to form a correct estimate as to the number of pure Oriyas, or of those who speak the Oriya language. “The Oriya language”—observes Mr. J. T. Maltby, of the Madras Civil Service, and the author of an Oriya Grammar and Handbook—“is spoken in one line along the coast from Midnapore to Barwar, a small seaport of Ganjam—a distance of three hundred and fifty 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 halfway between Sumbulpore and Raipore. It will thus be seen that the Oriya-speaking country is irregular in shape, and contains an approximate area of sixty thousand square miles.”

From the above returns it is clear that the increase during the last decade has been 1,713,496, and that the Oriya-speaking country contains a population of NINE MILLIONS of souls—souls for whose spiritual interests, it may be almost said, there is none to care, but the agents of this Society. NINE MILLIONS! words easily spoken, but the import of which it is impossible to realize. Well may your brethren in Orissa feel their spirits stirred within them as they contemplate the millions of ignorant, debased idolaters by whom they are surrounded.

When Jesus saw the multitudes in Galilee, “as sheep having no shepherd,” His heart was “moved with compassion,” and He exclaimed, “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.” To this Dr. Buckley adds :—

“But the spiritual destitution of Orissa is much greater than that which awakened the Saviour’s compassionate concern, and the population of its hills and plains is vastly more numerous than that of Palestine. ‘In Judah was God known, and His name was great in Israel,’ but Orissa is famed throughout the world as the principal seat of Juggernath’s worship, and the honour and homage due to the blessed and only Potentate are given to a hideous idol. Instead of the tabernacle of God in Salem, and His dwelling place in Zion, attracting happy pilgrims from the extremities of the holy land, each cheered with the hope of appearing before God in Zion, there is on the desolate sands of

* Approximate. Census returns not received.

Pooree a temple which has for nearly seven centuries insulted the One Lord of the world, which has during these ages attracted millions of pilgrims from every part of India, and though it has done more to spread wretchedness, disease, and death, than any idolatrous shrine on which the sun has ever shone, it has strange fascinations for myriads still. Sad, deeply and inexpressibly sad, is it to state that while those who preach Christ are so few and feeble, Juggernath has hundreds, nay thousands, of missionaries. They are called pilgrim-hunters, and are constantly employed in proclaiming the glory of the idol to the peoples and races of India, and in enticing pilgrims to its shrine. At the present time there are some seven English missionaries in Orissa, their wives, and several single ladies. In addition to these there are twenty-two converted natives engaged as preachers of the gospel, or scripture readers. But the missionaries of Juggernath are three thousand. This fact calls with a trumpet-voice on the churches of Christ to send forth more men and put forth mightier efforts for the diffusion of the gospel among this benighted race. The rousing words of Latimer, when urging the slothful to diligence, are applicable here:—‘If you will not learn of God, nor of good men, for shame learn of the devil’; and surely Christians may learn an important lesson from the emissaries of the great foe. Your brethren, long discouraged and dispirited by the lack of response to their appeals for help, exclaim, ‘But our eyes are up to God, and our expectation is from Him.’ ‘Devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and who sends out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom He pleases,’ will bring the blessing for which we have long sighed. He will send out ‘the spirit of prayer upon His servants all over the land, and stir up their vows as the sound of many waters about His throne.’”

BAPTISMS IN ORISSA.

Threescore years having been completed on the 12th of February since the arrival of the Society’s first missionaries at Cuttack, a summary of the number of believers baptized, from that time to the present, will not be without interest. The first Hindoo baptized was a Telegoo, named Erun, and the sacred rite was administered to him in a tank at Berhampore, called the Ramalingum, December 25th, 1827. The second native, to profess his faith in Christ, and the *first Oriya* convert of the Mission (Erun being, as stated, a Telegoo), was Gunga Dhor. He was baptized in the river Mahanuddi, at Cuttack, by Mr. Lacey, March 23rd, 1828. Not long after the baptism of this high caste brahman, and for so many years an able and eloquent preacher of the gospel, a young brahminee was baptized in the same river by Mr. Sutton. An interest attaches to her baptism inasmuch as she was the *first female* in Orissa that ever publicly professed her faith in Christ. As nearly as can be ascertained, the number baptized each twenty years since the commencement of the Mission has been as follows:—

In the first twenty years	...	...	...	...	123
„ „ second twenty „	...	...	...	...	604
„ „ third twenty „	...	...	...	...	1,115
Total	...	...	...	...	1,842

GENERAL STATISTICS.

The general statistics of the Mission at the present time are as follows :—

English Missionaries (male and female) ...	17
Native Ministers	20
Ministerial Students	4
Mission Stations	14
Mission Chapels	14
Mission Churches	9
Church Members	1,148
Total Native Christian Community	2,966

STATISTICS OF CHURCHES FOR THE YEAR.—The statistics for the year 1881–82 are as follows :—

Increase—by baptism, 47 ; by reception, 58 ; by restored, 6. Total increase, 111.

Decrease—by removal, 7 ; by exclusion, 14 ; by death, 15. Total decrease, 36. Nett increase, 75.

RECEIPTS AND DISBURSEMENTS.

The Total Receipts for the year have amounted to £8,116 4s. 8d. Of this amount the sum of £3,203 0s. 11d. has been received in India, and £185 15s. 4d. in Rome.

The Total Disbursements, including a balance of £552 1s. 10d., have been £8,947 14s. 2d., showing a balance now due to the bank of £831 9s. 6d. ; the amount of the Society's liabilities having increased, during the year, by £279 7s. 8d.

An encouraging feature in these accounts is the fact that the ordinary contributions for general purposes are in excess of what they have been for the past two years, and nearly equal in amount to what they have been in any previous year. The amount from legacies has been considerably below the average, only £10 having been received from this source. Among the Special Funds two items will be noticed. Two friends of the Society, Mr. James Dunicliff, of Uttoxeter, and Mr. John Salisbury, of Ashby-de-la-Zouch, has generously given £100, and £250, respectively, subject to an annuity ; and for which they have received the hearty thanks of the Committee. For schools, orphans, preachers, etc., the amount has been much the same as in former years ; £242 6s. 11d. having been also received towards the £500 required for the new school-rooms in Cuttack.

The real facts of the case, as stated in last year's Report, are, that the ordinary income of the Society is not sufficient, by £500 per annum, to meet its present expenditure. It is quite evident, therefore, that, to maintain even the present staff, the income of the Society must be increased ; and that to send out and sustain the two extra missionaries so urgently required in Orissa, there must be a steady yearly income, from ordinary sources, of £4,000. Nor is this, surely, an impossible task, as less than one penny per week, on an average, from the members of our churches would more than accomplish this object. As matters now stand it will be seen that, during the past and the previous year, about forty churches, or nearly one-fourth of the whole, have contributed

nothing whatever towards the funds of the Mission, and that over thirty other churches have contributed less than £5 each; so that nearly one-half of the churches in the denomination contribute less than £150 yearly in support of foreign mission work. And, of every hundred pounds contributed annually for religious and benevolent objects, even by the larger and wealthier churches, *ninety* per cent. are spent at home. Taking the whole amount of money annually raised by the denomination for religious purposes, probably not ten per cent. are expended on foreign work. With a fair show of reason and equity, therefore, it may be urged, not that the amount raised for home work shall be decreased, but that the amount contributed for foreign work should be augmented.

By all giving according to their ability, your Committee are convinced that the amount required to relieve the Society of its present difficulty, and strengthen the Mission staff, would easily be raised.

In the Report there will be found a review of the Mission during the past ten years—a biographical notice of the late Mr. Brooks—a history of the Mission Press during the past forty years—Reports of the various stations in Orissa, Rome, &c., &c.

Notes by Mr. Shaw, of Rome.

I write in London, where, with my wife and children, I have just arrived. We had a very rough passage across the Straits, as the submarine tunnel has not yet been completed, though it would be soon if all who object to it were condemned to cross as we did, and, like the writer of this, had to make the journey from Dover to London wet to the skin, and shivering under two or three shawls. In Rome we had been experiencing a temperature of about 90° Fahr., and in England we found ourselves in a temperature of less than 60°, and, moreover, drenched and soaked with cold water. However, on arriving in London, we soon divested ourselves of our clinging garments and went to bed, with the result that to-day we are not very much the worse.

It is pleasant once again to tread English soil, and hear the familiar language spoken all around us, though we have so learned to love our work and the people among whom we have worked, that our thoughts fly backwards involuntarily to Rome, and to the most interesting spot in all the city of the Cæsars—Via Urbana.

The friends of the Mission will be cheered to know that we have made very satisfactory arrangements for the carrying on of the work during our absence, and that the position and prospects of our Mission in Rome were never so encouraging as now. Sig. Bertola, whom we have left in charge, is a man of experience and reputation, who seems determined to do his best for the cause; the people take to him, and are united; and as he is being assisted, also, by two promising young men who are members of the church, there is every reason to hope that the Lord's work will prosper.

Previous to our departure two very interesting re-unions were held. One consisted of the children of the school, who met for an afternoon of enjoyment, being regaled with buns, fruit, etc., their parents looking on and sharing the pleasure of the children. The other re-union consisted of the members of the church, and one or two others, who came together to say "Addio." A cup of coffee, etc., was handed round, and an hour spent in conversation, after which a hymn was sung, prayers offered, and very affectionate addresses delivered. Then followed the warm grasp of hands, sincere recommendations of one another to God, and the expression of a mutual hope that we might soon meet again strong in body and mind for the good work.

GARIBALDI.—Just as we left Rome the whole of Italy was agitated by the death and funeral of General Garibaldi. He died in his island home of Caprera, surrounded by his family, and is bewailed by the nation for which he has done so much. He left a will, in which he expressed a desire to be burned, not buried, in Caprera. He indicated the precise spot where the cremation was to take place, and the scented woods with which the fire was to be made. He had also prepared the "*forno*," or oven, by means of which his body was to be reduced to ashes. But the nation would not hear of a hair of his head being burned, and in obedience to its wish his body has been embalmed and temporarily buried. As we passed Civita Vecchia we saw a great crowd that had just returned from the funeral ceremonies in Caprera, and among them were the correspondents of the *Times* and the *Daily News*. We were told by the former that they had had an awful time, for the weather had been so stormy that the crowds had been been unable to leave the island, or to obtain food.

Last Sunday there were grand processions in Rome in honour of Garibaldi, whose bust was carried along the Corso and to Campidoglio (the Capital) amid much enthusiasm. There is a very generally expressed desire to bring the remains of the General to Rome. Garibaldi deserves to be honoured. Italy owes more to him than to any other man. His life has been a most unselfish one. Though a warrior, he loved peace. It was not his will that Italy should be one great barracks, for he was opposed to the maintenance of a standing army. Although the arbiter of kingdoms, he lived and died a comparatively poor man. We may not approve of all his methods, but we cannot refuse to Giuseppe Garibaldi the title of a king among men, the greatest modern champion of liberty, a true, unselfish, and glorious hero.

What his religious position was it is not quite easy to say. Probably it was similar to what our great Cromwell's would have been had he been born and brought up in like circumstances. He hated priestcraft with his whole soul; but I am not aware of any word or action of his against religion. On the other hand, he has uttered sentiments which have led friends of evangelical missions to hope and believe that he was not without warm sympathy for our cause, and certainly he has himself done something towards the distribution of the Bible. I have been told that he read the Bible himself with admiration. But his soul burned with one idea—that of liberty for the oppressed of every name and nation. That was the one thing which he thought of and acted for. And that which he found to do he did with all his might, and regardless of consequences to himself. Italy will never forget her idol, her loved hero, Garibaldi.

Goomsur and the Kondh Country.*

Dec. 16th.—My husband and all the preachers have gone to Tikkawalli market, about seven miles away. They left before daylight. Last evening I went with them to a Kondh village. Here we met with the vaccination scare again. When we entered the village it appeared deserted. The houses are wooden cabins, in long rows, and every door was shut. Dogs, fowls, and pigs were running about, but no human being was to be seen, though we felt sure that the women and children, at least, were inside the huts, and peeping at us through the chinks in their wooden walls. We sat down on a log, and my husband began to play. Presently a door opened, and a tattooed face peeped out, but seeing she was observed, its owner quickly shut her door again. By-and-bye a man appeared, somewhat under the influence of drink, and inclined to be talkative. He had seen things like that (pointing to the concertina) in Cuttack, whither he went every year to sell saffron and buy cloths. Gradually other men came round, and one of them fetched me a seat; but they were all afraid they were going to be vaccinated. The mullick came, and added his assurances to ours that there was no cause for fear. Tama gave them a beautifully simple address, which they evidently understood. The men, almost

* Continued from page 243.

without exception, speak Oriya; but very few of the women understand anything but their own language. The men responded to almost every sentence, asking questions, or giving assent; but they seemed to have some difficulty in pronouncing "Jesu Khrista."

They are literally worshippers of "stocks and stones." They sacrifice goats and fowls; and my husband tells me he once came across a place where they offer their sacrifices, and it was saturated with gore. Evidently they have the idea that "without shedding of blood there is no remission of sin."

By-and-bye the women ventured to come to the outside of the group. They were all tattooed, and each wore about a dozen brass rings in each ear. Some wore strings of beads round their necks, and a few, silver necklets. I beckoned to one woman to come and show me her baby, but she fled into her house, and only when the mullick gave the order would she venture near. Even then she was shrinking and trembling with fear, though I told the mullick to assure her that I had children of my own, and had no wish to steal or injure hers. Before leaving, one of the men gave us a fowl, and declined payment for it, saying we had come to them in love, had taken nothing from them, and brought them good tidings. A word was said to them about their drinking habits—their besetting sin. In answer to the question whether it was good for them, one man replied, "It is not good to drink the toddy we get from the palms; *but the Government drink—that is good!*" A comment this on the licensing system. These simple people seem to believe that a licensed drink-seller is a Government servant, and to drink what he supplies is a right and proper thing. Just as we were leaving the village our ayah brought our little boy; they were much interested in a white child, and the man who gave us the fowl took him up and kissed him.

This afternoon several women came to me as I sat with my work in the verandah, and I tried to learn something of their social customs; but their limited knowledge of Oriya was a difficulty in the way of much conversation. I learned, however, that child-marriage, with its train of evils, is not practised among them, and that they burn their dead. Their girls are not tattooed in babyhood, but at about twelve years of age. The process causes much suffering for three or four days, and then they are "beautiful for ever." The boys are not tattooed at all. They asked me a few questions as to my habits, and were anxious to know if I smoked! They had never seen a European mem sahib before.

19th.—We left the next morning early, and I walked with my husband down the pass—four-and-a-half miles of steep descent—and as a consequence have scarcely been able to walk at all since. Our bullock-coach was brought down by coolies. Before they left us a New Testament was given to the only one among them who could read, on condition that he would read it to the others. They all came round my husband, and one of them who had been at Tikkawalli market the day before said, "Tell us again the name of your God, sahib, that we may not forget;" and sitting on a rock beside the road, my husband, in the simplest language, "preached unto them Jesus." Like school-boys learning a lesson, they all repeated over and over again, "Probhhu Jesu Khrista" (the Lord Jesus Christ). Then the spokesman said, "We will not forget, sahib; we must not worship the rocks and trees any more, but the Lord Jesus Christ; and you will come again, sahib, and teach us more."

We camped for breakfast at the bottom of the pass (at some risk as we afterwards learned), and then went on to Majogoda. A panther was seen in the road only a few yards in front of us, though it was only two or three o'clock in the afternoon. The woodman's axe may be heard ringing in the jungle round about Majogoda. A very large trade in sleepers has developed here within the last two or three years. The logs are taken in to Russel Khonda, where they are sawn into sleepers, taken on carts to Gopalpore, and shipped to Calcutta for the Bengal railways.

Sunday we again spent at Russel Khonda, and on Monday three of the preachers went to Bellamutah market. My husband had business to look after in connection with the station. On the Sunday two persons, both somewhat advanced in years, were baptized and received into the church, and I believe there are one or two more candidates. We left on Tuesday morning, and reached home at mid-day on Thursday, Dec. 22nd, all well.

S. E. Wood.

Notes and Gleanings.

BAPTISMS AT CUTTACK.—Seven were baptized, May 7th, by Shom Sahu, and there are several other candidates. The Lord is showing us tokens for good, for which we magnify His name. A blessing evidently rests on our English work as well as on that in the native language. Two weekly Bible classes are conducted, one of which is for the senior scholars in the English Sunday school, and the other for East Indians. Our prayer meetings were never better attended, and we cannot but hope that the Spirit of God is working in the minds of several. We have a few choice friends of whom it may be said, "These are our fellow-workers unto the kingdom of God," and they are most helpful, ready to every good work. J. B.

THE AMERICAN TRACT SOCIETY has not, we are glad to say, forgotten Orissa. It greatly helped the Mission thirty or forty years ago. We have just received the grant made in March last, 100 dollars, or £20 11s. 2d. The Religious Tract Society never forgets us; the last grant of paper (eighty reams white and ten coloured) is on its way, and is shortly expected. J. B.

THE WEATHER is remarkable for the month of May. We have had a succession of thunder storms, which has greatly mitigated the intensity of the heat. The thermometer is now (2.30 p.m.) 85°, or ten degrees less than it usually is at this time. It seems like the beginning of the rains. J. B.

NEW SCHOOL-ROOMS, CUTTACK.—We hope to give a further list of subscriptions next month, and we shall rejoice if our friends will enable us to say that the amount still required has been received, or promised. It is intended also to publish a complete list of subscriptions in the Annual Report.

Contributions

Received on account of the General Baptist Missionary Society from May 16th, to Audit, June 15th, 1882.

	£	s.	d.		£	s.	d.
E. C. Pike	0	10	6	London, Borough Road	2	15	5
Ashby	9	5	6	" Church Street... ..	22	6	8
Racup	1	0	0	" Commercial Road	49	14	0
Barton	12	4	0	" East Finchley, Mrs. Pegg	2	0	0
Berkhamstead	12	5	9	" Haven Green, Ealing	6	7	8
Billesdon	8	6	7	" Praed Street, etc.	20	4	4
Boston	41	1	6	Long Eaton	43	7	5
Bradford, Tetley Street	18	18	4	" Longford, Union Place... ..	1	1	0
Broughton—Mr. W. Underwood	10	0	0	Long Sutton	0	16	3
Bulwell	1	3	0	Loughborough, Baxter Gate	13	3	6
Castle Donington	19	0	3	Louth, Northgate	30	8	0
Chellaston	8	9	0	Lyndhurst	13	11	3
Chesham	56	0	5	Malthy	3	0	5
Crompton	2	12	9	Manchester—T. Horsfield	13	13	2
Derby—T. W. Evans, Esq., M.P.	2	0	0	" Ardwick	2	0	0
" Osmaston Road	48	2	11	Mansham	0	5	0
" St. Mary's Gate	55	8	1	Melbourne	11	2	7
" Watson Street	2	0	0	Milford	40	8	2
Duffield	4	16	6	Nantwich	1	1	0
—Miss Stevenson	3	3	0	Norwich	1	8	8
Earl Shilton	3	5	0	Nottingham, Prospect Place	33	3	8
Fleet	5	0	0	" Whitemoor	12	14	6
Ford	18	6	0	Pinebeck	6	18	0
Halifax	50	19	10	Quorndon and Woodhouse	3	17	0
Heptonstall Slack	23	8	1	Retford	7	7	0
Hineley	4	13	0	Sheffield	15	7	6
Hitchin	25	16	0	Smailey	8	1	8
Hose	11	4	0	Sutton	7	0	0
Ilkeston	0	10	0	Tonge—Mr. Wm. Cross	9	10	0
Isleham	3	12	6	Wendover	0	10	6
Leeds, North Street	30	2	0	Whittlesea	4	19	1
" Wintoun Street	2	6	0	Windley	2	2	3
Leicester, Dover Street	0	14	2	Wirksworth	1	2	0
Lincoln	24	7	5	Wisbech	2	6	8
London, Bethnal Green	1	5	0		43	13	1

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Hopley, 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 BAPTIST HOME MISSIONS,

FROM JUNE, 1881, TO JUNE, 1882.

Jesus said "that repentance and remission of sins should be preached in His name unto all the nations, BEGINNING FROM JERUSALEM."

Jesus said, "Ye shall be my witnesses both in JERUSALEM, AND IN ALL JUDEA, AND IN SAMARIA, and unto the uttermost part of the earth."

Paul said, "I have great sorrow and unceasing pain in my heart, for I could wish that I myself were anathema from Christ, for MY BRETHREN'S SAKE, MY KINSMEN ACCORDING TO THE FLESH."

Officers and Committee for 1882-83.

President—R. JOHNSON, Esq., London.

Vice-President—JOHN CLIFFORD, M.A., LL.B., 51, Porchester Road, London, W.

Treasurer—T. H. HARRISON, Esq., Wardwick, Derby.

I.—MIDLAND CONFERENCE.

Rev. J. H. ATKINSON	Mr. E. BARWICK
" W. EVANS	" J. CHOLERTON
" R. F. GRIFFITHS	" G. DEAN
" J. SALISBURY, M.A.	" G. PAYNE
" W. H. TETLEY	" J. S. SMITH.
" W. R. STEVENSON, M.A.	

II.—LANCASHIRE AND YORKSHIRE.

Rev. J. PARKINSON	Mr. J. BRAMLEY
" W. SHARMAN, F.R.H.S.	" J. LISTER
" B. WOOD	

III.—SOUTHERN.

Rev. W. J. AVERY | Rev. R. P. COOK | Rev. C. PEARCE | Mr. J. PERRY

IV.—EASTERN.

Rev. T. BARRASS	Rev. J. JOLLY
" S. H. FIRKS	" J. C. JONES, M.A.

V.—WARWICKSHIRE.

Rev. E. W. CANTRELL	Rev. W. LEES

VI.—CHESHIRE.

Mr. R. PEDLEY.

Secretary—Rev. J. FLETCHER, 322, Commercial Road, London, E.

Auditors—Messrs. G. DEAN and G. CHOLERTON.

CONSTITUTION AND LAWS.

EXISTING OPERATIONS.

This Scheme is adopted without prejudice to any existing liabilities contracted by the Committees of the various Home Mission Districts for Home Mission Work.

OBJECT.

To extend the denomination by the establishment of new Churches, and to utilize to the utmost degree, and by the most efficient methods, the power of all the Churches in Home Mission operations.

OFFICERS AND COMMITTEE.

The Association shall conduct the Home Mission business by means of a President, a Treasurer, and a Secretary, appointed at its Annual Assembly; and an Executive Committee chosen by the Conferences, on the principle that one representative is deputed for each thousand members in the Conference, and fractional part of a thousand. Seven to form a quorum. The Association shall also appoint Auditors.

RIGHTS AND DUTIES OF CONFERENCES AS TO DELEGATES, AND CHOICE OF LOCALITY.

(1.) Each Conference shall before the Association in each year elect its delegate or delegates to represent it on the Committee according to the above principle.

(2.) Each Conference shall nominate the locality for the station, in an order of rotation determined according to the number of Church Members in the Conference, as printed in the Minutes for 1876. The Conference containing the highest number of members to be first nominating Conference.

(3.) If a Conference decline or fail to nominate an approved locality within the twelve months, *i.e.*, from one Association to another, it will lose its turn. Conferences may exchange turns.

RIGHTS AND DUTIES OF COMMITTEE.

To manage the Home Mission Finances; prepare Annual Report to be submitted to the Association; elect a Vice-President; reject, amend, or endorse the proposals of the nominating Conference as to locality, but not to have the power of substituting a new arrangement for that of the nominating Conference. The Committee shall have power to make bye-laws.

TRUSTS.

The property to be held in Trust for the denomination, with reversion to the Association in every case.

ALTERATION OF CONSTITUTION.

None of the above Rules to be altered save by the Association. No proposal for change to be entertained without three months' notice given to the Secretary, and two insertions of the same notice in the *Magazine*, signed by the proposer.

CONTRIBUTIONS.

Collections.—It is one of the laws of our Association that EACH church shall make a collection on behalf of the Home Mission. At present not more than one-third of the churches comply with this rule. This is as great a mistake as we can commit. It is, moreover, a wrong. Pastors and deacons, get this altered. Arrange for a collection at once.

Collections and Subscriptions to be forwarded to T. H. HARRISON, Esq., Wardwick, Derby. Collecting Cards and information as to the working of the Society may be obtained from the Secretary.

FORM OF BEQUEST.

I give and bequeath the sum of £ sterling unto the Treasurer for the time being of the General Baptist Home Missionary Society, upon trust for the use of that Society; the sum to be paid out of such part only of my personal estate as shall not consist of mortgages, or chattels real, within twelve months after my decease.

Devises of land, or money charged on land, or secured on mortgage of land or tenements, are void; but money or stock may be given by will if not directed to be laid out in land.

THE ANNUAL MEETING

OF THE

General Baptist Home Missionary Society

WAS HELD IN

ST. MARY'S GATE CHAPEL, DERBY,

ON TUESDAY, JUNE 20th, 1882,

THOS. COOK, ESQ., IN THE CHAIR.

THERE was a large attendance, and the meeting was admirably sustained throughout. Prayer was offered by the Rev. N. H. Shaw, of Rome. Mr. Cook, in a brief opening address, referred to his connection with Derbyshire in early life, and gave an interesting account of early morning meetings on behalf of mission work which he attended at Loughborough in 1829. The Treasurer, Mr. Harrison, was able to report that the ordinary contributions from the churches were £72 in advance of the previous year. Rev. J. Clifford, M.A., the Secretary, followed with a statement which is printed herewith. The Rev. G. Eales, M.A., of Dewsbury, gave an interesting address, an abstract of which will be found on another page. The Rev. C. Clark, of Haven Green, Ealing, spoke most eloquently, as the *extracts* further on will indicate: and the Rev. J. C. Jones, M.A., uttered a few earnest and stirring words. After the usual votes of thanks, and a hymn, the Rev. J. H. Millard, B.A., of Derby, closed the meeting with prayer.

The increased contributions of the year; the spirit of the Annual Meeting; and the handsome contributions sent from all parts to the BAZAAR, which formed the chief attraction of the Association week (of which more anon), are among the best signs of the times, not only for the Home Mission, but also for the whole denomination; for the salvation of any body of Christians is to be found in a well-sustained Home Mission.

CONTRIBUTIONS.

I.—MIDLAND CONFERENCE.

Mr. W. Cross (*Tonge*) 10s. 6d.

Ashby & Packington.

ASHBY.	£	s.	d.
Collection ...	3	4	6
Mr. G. Orchard ...	0	5	0
„ J. Salisbury ...	0	5	0
„ Evans ...	0	2	6
„ Geadby ...	0	2	6
„ Poole ...	0	2	6
„ Toplis ...	0	2	6
PACKINGTON.			
Collection ...	0	17	0
Mr. Green ...	0	10	0
„ Fox ...	0	5	0
„ Orgill ...	0	2	6
	5	19	0

Barton & Barlestone.

By Miss Haywood—			
Mr. Compton ...	0	5	0
„ J. Haywood ...	0	5	0
„ T. Deacon, sen ...	0	2	6
A Friend ...	0	2	6
Mr. Farmer ...	0	1	0
By Miss Kirkman—			
Mrs. Kirkman ...	0	10	0
Mr. Bailey ...	0	5	0
„ R. C. Chawner ...	0	5	0
„ Goodacre ...	0	5	0
„ Wilkins ...	0	5	0
„ Cart ...	0	2	6
Rev. J. Hubbard ...	0	2	6
Mr. Johnson, sen ...	0	2	6
„ Johnson, jun ...	0	2	6
	2	16	0

Broughton.

Collection ...	1	0	0

Burton-on-Trent (Zion).

Collections ...	9	3	8
Rev. S. S. Allsop ...	1	1	0
Mr. John Ellis ...	1	1	0
Miss Bailey ...	0	10	6
Mr. Jas. Bannister ...	0	10	6
„ T. Bramall ...	0	10	6
„ D. Hardy ...	0	10	6
„ G. Hurst ...	0	10	6
„ Jno. Bakewell ...	0	5	0
„ W. Poynton ...	0	5	0
„ Draper ...	0	2	6
„ Dunnicliff ...	0	2	6
„ K. Hunt ...	0	2	6
„ W. Nutt ...	0	2	6
„ C. Spalding ...	0	2	6
Miss Waters ...	0	2	6
„ Wilshee ...	0	2	6

15 5 8

Castle Donington.

	£	s.	d.
Collection ...	3	8	0
Mr. Stevenson ...	0	10	6
„ Elliot ...	0	10	0
„ Dunicliff ...	0	6	0
Mrs. Clayton ...	0	5	0
Miss Doughty ...	0	4	0
„ A. Dakin's box ...	0	3	6
Mrs. Attwood ...	0	2	6
„ Fielding ...	0	2	6
„ Oldershaw ...	0	2	6
Miss E. Carr ...	0	2	0
Mr. Dakin ...	0	2	0
„ Statham ...	0	2	0
Mrs. Sutton ...	0	2	0
	6	2	6

Sawley.

Collection ...	2	0	11
Mrs. T. Stenson ...	0	4	0
	2	4	11

Coalville.

Collection ...	2	2	0

Derby, St. Mary's Gate.

Collections ...	15	13	3
By Miss Wilkins—			
Mr. James Hill ...	1	1	0
„ G. Cholerton ...	0	10	6
Rev. W. Hill ...	0	10	0
Mr. W. Wilkins ...	0	10	0
Miss Perry ...	0	6	0
Mr. W. Abell ...	0	5	0
„ Bryer ...	0	5	0
„ Jos. Hill ...	0	5	0
„ W. Hall ...	0	2	6

19 8 3

Derby, Osmaston Road.

Collections ...	11	16	4
By Mr. T. H. Bennett—			
Mr. J. Lamb ...	2	2	0
„ T. H. Harrison ...	1	1	0
„ W. Woodroffe ...	0	10	6
„ S. Bennett ...	0	10	0
„ D. Renwick ...	0	10	0
„ Bacon ...	0	5	0
„ T. H. Bennett ...	0	5	0
Mrs. T. Bennett ...	0	5	0
Mr. P. Bothamley ...	0	5	0
„ F. Earp ...	0	5	0
„ A. H. Leese ...	0	5	0
„ W. R. Statham ...	0	5	0
Mrs. C. Stevenson ...	0	5	0

18 9 10

Derby, Watson Street.

Collection ...	1	0	0

Kirkby-in-Ashfield.

Collection ...	2	0	0

Kirkby, East.

Per W. Garner ...	0	10	0

Leicester, Friar Lane.

By Miss Turner—			
Mr. Turner ...	5	0	0
Rev. J. H. Atkin-son ...	1	1	0
Mr. J. V. Perry ...	0	10	6
Rev. I. Stubbs ...	0	10	6
	7	2	0

Leicester, Archdeacon Lane.

1881.

J. Noble, Esq. ...	1	0	0
Mr. J. G. Winks ...	1	0	0
„ T. Cook ...	0	10	0
„ W. Dicks ...	0	10	0
„ W. Gray ...	0	10	0
„ G. Stevenson ...	0	10	0
Rev. T. Stevenson ...	0	10	0
„ W. Bishop ...	0	5	0
Miss Bailey ...	0	2	6
Mr. T. Eayres ...	0	2	6
Mr. G. Hull ...	0	2	6
Mrs. Hull ...	0	2	6
Miss Hull ...	0	2	6

1882.

Mr. J. G. Winks ...	1	0	0
„ T. Cook ...	0	10	0
„ W. Dicks ...	0	10	0
„ W. Gray ...	0	10	0
The Misses Noble ...	0	10	0
Rev. T. Stevenson ...	0	10	0
Mr. G. Stevenson ...	0	10	0
Rev. W. Bishop ...	0	5	0
Miss Bailey ...	0	2	6
Mr. T. Eayres ...	0	2	6
„ G. Hull ...	0	2	6
Miss Hull ...	0	2	6
	10	2	6

Leicester, Dover Street.

Per Mr. W. Thirlby ...	1	1	0

Longton.

Collection ...	4	6	0

Loughborough, Baxter Gate.

	£	s.	d.
H. Jelley, Esq. ...	1	0	0
R. Ratcliffe, Esq. ...	1	0	0
E Stevenson ...	1	0	0

3 0 0

Loughboro', Wood Gate.

Collections ... 10 1 9

By Miss L. Wilcocks—

Mr. H. Godkin	1	0	0
„ Baldwin ...	0	10	0
„ Burchnall ...	0	10	0
„ Clemerson ...	0	10	0
„ Coltman ...	0	10	0
„ Marshall ...	0	10	0
„ Barson ...	0	6	0
Miss Hood ...	0	4	0
Mrs. Shepenson ...	0	3	0
Mr. Bromhead ...	0	2	6
Miss Callis ...	0	2	6
„ Clemerson ...	0	2	6
Mrs. Clemerson ...	0	2	6
„ Dexter ...	0	2	6
Mr. Fisher ...	0	2	6
Mrs. Godkin, sen. ...	0	2	6
„ Green ...	0	2	6
„ Morgan ...	0	2	6
„ Needham ...	0	2	6
Miss Needham ...	0	2	6
Mr. Rowland ...	0	2	6
„ Skinner ...	0	2	6
„ Stevens ...	0	2	6
Miss E. Wilcocks ...	0	2	6
A Friend ...	0	2	0

16 4 3

Market Harborough.

Collection ... 1 0 0

Nottingham, Stoney St.Collection ... 2 1 8
Rev. R. F. Griffiths ... 0 5 0

2 6 8

Nottingham, Broad St.

Collection ... 10 0 0

By Mrs J. T. Mallet—

Mr. A. Goodliffe	1	0	0
„ A Brownsword ...	0	10	0
Mrs. A. Brownsword ...	0	10	0
Mr. F. S. Granger ...	0	10	0
Mrs. Thos. Hill ...	0	10	0
Mr. J. T. Mallet ...	0	10	0
„ W. Mallet ...	0	10	0
„ E. Renals ...	0	10	0
„ B. Smith ...	0	10	0
„ F. Hill ...	0	7	6
„ Jas Baldwin ...	0	5	0
„ Cholerton ...	0	5	0

	£	s.	d.
Mr. W. Goodliffe	0	5	0
Mrs. F. Granger	0	5	0
Mr. H. Hill ...	0	5	0
Mr. Kendle ...	0	5	0
Mrs. Bakewell ...	0	2	6
Mr. Sheldon ...	0	2	6
„ F. Stanhope ...	0	2	6
„ J. Thornton ...	0	2	6
„ Wilson ...	0	2	6

By Miss Unthank—

Mr. Hunt ...	1	0	0
„ Sulley ...	1	0	0
Mrs. Squire ...	0	10	0
„ Bretland ...	0	5	0
Mr. W. Goodliffe ...	0	5	0
Mrs. Unthank ...	0	5	0
Mr. Bradbury ...	0	2	6
Mrs. Granger ...	0	2	6
Mr. Hewis ...	0	2	6
Mrs. Wheatley ...	0	2	6
A Friend ...	0	1	0

21 6 0

Nottingham (Daybrook)

Collection ... 1 5 0

Nottingham (Carrington).

Per H. Belton ...	1	0	0
Per A. Stevenson ...	1	0	0

2 0 0

Nottingham (Mansfield Road).

Collections ... 11 8 8

By Miss Alice Truman—

Mr. W. H. Booker	1	0	0
„ McCraith ...	0	10	0
„ Green ...	0	10	0
„ T. Goodliffe ...	0	10	0
„ Hinton ...	0	10	0
„ Page ...	0	10	0
„ G. B. Truman ...	0	10	0
„ Jackson ...	0	5	0
„ W. Walker ...	0	5	0
„ G. Savage ...	0	2	6

16 1 2

Nottingham (Old Basford).

Collections ... 10 0 0

Nottingham (New Basford).

Collection ...	2	7	8
Rev. W. R. Stevenson, M.A. ...	0	10	0

2 17 8

Nottingham (Woodborough Road).

By Mrs. Barker—

Mr. Barwick ...	0	10	0
„ Barker ...	0	5	0
Mrs. Bishop ...	0	5	0
Mr. Cox ...	0	5	0
„ Dobbs ...	0	5	0
Rev. G. H. James ...	0	5	0
Mr. Sanby ...	0	5	0
„ Sharman ...	0	5	0
„ Booker ...	0	2	6
„ Bown ...	0	2	6
„ Brailsford ...	0	2	6
„ Hoffman ...	0	2	6
„ Millward ...	0	2	6
„ Moore ...	0	2	6
„ Morley ...	0	2	6

3 2 6

Nottingham (Hyson Green).

Collection ... 1 13 0

Quorndon.

By Miss Smith—

Mr. J. S. Smith	0	10	0
Mrs. Illingworth (Leeds) ...	0	5	0
Mrs. North ...	0	5	0

1 0 0

Retford.

Collection ... 1 6 8

Ripley.

Collection ...	2	8	6
Mr. W. B. Bembridge ...	1	0	0

3 8 6

Sutton-in-Ashfield.

Friends ... 0 3 6

Swadlincote.

Collection ...	3	15	4
Mr. Cholerton ...	1	0	0
„ Cooper ...	0	5	0
„ Eley ...	0	5	0

5 5 4

Whitwick.

Contribution ... 0 5 0

Wirksworth.

Rev. C. Springthorpe ...	0	10	6
Mr. J. H. Starkey ...	0	10	0

1 0 6

II.—SOUTHERN CONFERENCE.

Rev. J. Batey ... 10s. 6d.

Chesham.	£	s.	d.	Mrs. Kerr	£	s.	d.	S. D. Rickards	£	s.	d.
Collections ...	5	12	0	„ Russell, sen.	0	2	6	J. Clifford, M.A.	1	1	0
Hitchin.				„ Hughes	0	2	0	J. Hawes	1	1	0
Mr. J. Perry	1	1	0	By Mrs. Fletcher—				T. Lilley	1	1	0
Landport.				Miss Armstead	0	5	0	J. Ryan	1	1	0
Rev. W. J. Staynes	1	0	0	Mrs. Fletcher	0	5	0	J. M. Stubbs	1	1	0
London (Commercial Road).				„ Wells	0	5	0	A. Towers	1	1	0
Collection ...	3	16	0	„ Woodward	0	5	0	A. Bult	1	0	0
Mrs. Beavan (box)	1	1	6	Mrs. Chittenden	0	4	4	Miss Crowne	1	0	0
Mr. T. Adams	1	0	0	Miss Chittenden	0	4	4	C. Saunders	1	0	0
Mr. and Mrs. C. Roberts, jun.	1	0	0	Mrs. Coard	0	4	4	J. W. Chapman	0	10	6
Rev. J. Fletcher	1	0	0	„ Isebister	0	4	4	R. O. Davies	0	10	0
Mr. H. A. Bourne	0	10	0	Miss L. Mills	0	4	4	Miss E. Jenkins	0	10	0
„ T. Grigsby	0	10	0	Mr Carter	0	4	0	„ Keatley	0	10	0
„ John Roberts	0	7	0	Miss Lardent	0	3	3	J. Stewart	0	10	0
„ Attersley	0	5	0					Sums under 10/-	1	2	0
Mrs. Fozzard	0	5	0					By Edith Clifford	1	19	1
Mr. T. E. Grigsby	0	5	0					„ Kate Clifford	1	15	10
„ Padfield	0	5	0	London (Church St.)				„ Miss Bail	0	12	0
Miss Paske	0	5	0	Collection ...	8	6	9	„ „ Moss	0	11	0
Mr. Quiney	0	5	0	London (Praed Street, Westbourne Park, and Bosworth Road).				„ „ Roberts	0	10	9
„ Tatum	0	5	0	Collections—				„ „ Harvey	0	7	0
Miss Hewitt	0	4	0	Westbourne Pk	23	2	0				
Mrs. Phillips	0	4	0	Praed Street	4	2	8	London (Haven Green).			
„ Barnes	0	2	6	Bosworth Road	0	16	4	Collection ...	13	10	0
„ Chandler	0	2	6	E. Cayford	21	1	0	Smarden.			
								Mr. T. Rofo	1	0	0

77 16 2

III.—LANCASHIRE AND YORKSHIRE CONFERENCE.

Bacup.	Bradford (Tetley St.)	Halifax.
Collection ...	Collections ...	Collections ...
Birchcliffe.	Burnley (Ebenezer).	Conference Collec.
Collections ...	Collection ...	Misses Sutcliffe
Mr. J. Lister	Burnley (Enon.)	Mr. Binns
„ J. Thomas	Collection ...	„ J. Bramley
Rev. W. Gray	Clayton.	„ Drake
Mr. G. Townsend	Collection ...	„ Dyson
„ J. C. Gray	Denholme.	Mrs. Duckitt
„ J. Greenwood	Collection ...	Mr. E. Foster
„ J. Helliwell	Dewsbury.	„ R. Greenwood
„ C. Knowles	Collection ...	„ J. Ingham
„ T. J. Lister	Collection ...	„ M. Stocks
„ A. Sutcliffe	Collection ...	„ Wilcock
„ W. Thomas	Collection ...	Mrs. Wilson
„ W. Clayton	Collection ...	Mr. J. Wilson, M.A.
„ S. Crossley	Collection ...	„ S. Wilson, M.A.
„ W. Eastwood	Collection ...	„ Worsick
A Friend	Collection ...	Mrs. Aked
Mr. A. T. Gray	Collection ...	Mr. Atkinson
„ J. Greenwood	Collection ...	„ J. Barstow
„ J. Greenwood	Collection ...	„ T. Barstow
„ T. Greenwood	Collection ...	„ Bentley
„ A. Webster	Collection ...	Miss Briggs
„ J. Greenwood	Collection ...	Mr. J. Butler
„ G. Jowett	Collection ...	„ F. Crabtree
		Miss Crabtree

Louth (Eastgate).			Peterborough.						£	s.	d.
	£	s.	d.		£	s.	d.				
W. Newman, Esq.	3	2	6	Collection ...	4	11	0	Mr. Mackinder ...	0	2	6
Rev. C. Payne ...	0	10	0	Mr. C. Roberts, jun.	1	0	0	„ Rickman ...	0	2	6
Small sums...	0	3	6	Rev. T. Barrass ...	0	10	0	Mrs. Stevenson ...	0	2	6
	3	16	0	Mr. J. C. Colman	0	10	0	Mr. Storrar...	0	2	6
				„ W. Heath ...	0	10	0	Miss Straugward	0	2	6
March.				„ J. Dennison...	0	5	0	Mr. Watson ...	0	2	6
Collection ...	2	17	0	Mrs. Dickinson ...	0	5	0		9	9	6
				Mr. J. Marriott ...	0	5	0				
Norwich.				„ C. Smith ...	0	5	0	Whittlesea.			
Trevor, Page, & Co.	10	0	0	„ S. Wilson ...	0	5	0	Rev. J. A. Jones	0	10	0
Collection ...	2	7	6	„ Jarmin ...	0	3	6				
	12	7	6	„ Christian ...	0	2	6	Wisbech.			
				Mrs. Hornsey ...	0	2	6	Collection ...	2	9	2

V.—CHESHIRE CONFERENCE.

Macclesfield.	Stoke-on-Trent.	Wheelock Heath.
Collection 2 0 0	Collection 4 7 2	Collection 5 10 0
Nantwich.	Tarporley.	Mr. R. Booth ... 5 0 0
Collections... .. 5 11 9	Collection 4 0 0	„ R. Pedley ... 5 0 0
Poynton.	Rev. I. Preston ... 0 10 0	
Collection 1 13 1		
	4 10 0	15 10 0

VI.—WARWICKSHIRE CONFERENCE.

Birmingham (Lombard Street).	Walsall (Stafford Street).	Walsall (Vicarage Walk).
Collection ... 2 7 2	Collection ... 4 0 0	Moiety of Collection 2 11 5

PERSONAL SUBSCRIPTIONS, &c.

	£	s.	d.			£	s.	d.
Publication Board—Grant ...	50	0	0	India—Rev. P. E. Heberlet ...	1	0	0	
Salvation Army—Rent ...	25	0	0	„ „ J. G. Pike ...	1	0	0	
Association Collec. at Norwich	15	15	6	„ „ H. Wood ...	1	0	0	
India—Rev. W. Miller ...	1	1	0					
„ „ T. Bailey ...	1	0	0			£95	16	6

The Treasurer in Account with the General Baptist Home Missionary Society.

BALANCE SHEET FOR THE YEAR ENDING JUNE, 1882.

INCOME.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
To Balance of last Audit...			271 0 8	By Grants—			
To Subscriptions and Collections—				Preston	117	9	8
Midland Conference	198	5	11	Longton	22	10	0
Southern	128	4	10	Swadlincote	22	10	0
Northern	102	2	1	Nantwich	7	10	0
Eastern	67	15	6	Leeds (Wintoun Street) ..	80	0	0
Cheshire	83	12	0	Market Harborough ..	2	10	0
Warwick	8	18	7				
			518 18 11	By Interest on Mortgages, Loans, &c.	202	9	8
To Grants, Rents, &c.—				By Repayment of Loans—	141	6	6
Publication Board	50	0	0	Building Fund	60	0	0
Salvation Army	25	0	0	By Printing, Stationery, Travelling,			
			75 0 0	Legal Expenses, &c.	91	16	11
To Personal Subscriptions	5	1	0	By Walsall—Building Fund ..	48	10	7
To Collection at Association	15	15	6	By Balance	401	12	10
			20 16 6				
	£885	16	1		£885	16	1

Our Home Mission Work in 1882.*

WE are all glad, dear Mr. Cook, that you occupy the chair this evening. It is especially fitting that one who in his early days worked so earnestly and successfully as an agent of General Baptist Home Missions should, in his later years, preside at the annual gathering of the same Society. You, Sir, are essentially a missionary—a Home and a Foreign Missionary in one; and whilst you have been acting as “Captain Cook the Second,” and organizing and directing tours round the world, and all about and across the world, you have never forgotten the deeper moral and spiritual needs of men; but, as most of us know, have availed yourself of the opportunity, to meet and satisfy those needs by philanthropic and missionary endeavour. Agra, with its Library for soldiers, bears witness to your thoughtful solicitude. Rome, with its *Cristiana Sala* in the Via Urbana, testifies to your zeal on behalf of the Italians; and Archdeacon Lane, Leicester, with its beautiful and capacious Memorial Hall, shows the way in which a great sorrow may be best hallowed, and the work commenced by a beloved and devoted daughter, carried on and perfected by a father’s love. We rejoice in your occupancy of the Home Missionary Chair to night, and pray that you may long be spared to serve the denomination you so loyally and thoroughly love, and to advance the kingdom of the Lord Jesus Christ.

It is meet, too, that we should make merry and be glad, on this occasion beyond all others, because it is the *first* time we are permitted to return as a re-born, reinvigorated society, to the place of our *second* birth. It was here, in this centre of Mid-England activity and enterprise—in this town so indissolubly and inspiringly associated with the fortunes of our denomination, and hallowed by the memory of brave and heroic workers for God, that our Home Missionary organization took fresh shape, and addressed itself with new zeal to its work. Six years had gone in preparation for the critical hour; six long and painful years of preparation they seemed to us; six very short years of work these last have been; but years bright with solid and reproductive achievement, and brighter still with reliable and alluring promise.

FAITH INSPIRED.

For one thing is most manifest. We have lived long enough, and worked wisely enough, to achieve that perilous good—the inspiration of the churches with faith in our exhaustless resources and unbounded capacity. Indeed! some of the churches believe in us a little too much! From North and South, East and West, applications for help and suggestions for future action pour in like plenteous rains in hay-harvest. We are delighted. We are glad to be thought wealthy and capable. We hail these applications, and welcome counsel from all points of the compass. But it may as well be hinted that we have not lost all faith in the beneficent ministry of struggle, and the splendid opulence that follows the combat with difficulties. It is necessary for churches to go

* Statement made at the Annual Meeting held at Derby, June 20th. Thos. Cook, Esq., of Leicester, in the Chair.

through the gates of tribulation to gain the largest and most abiding treasures of the kingdom of heaven. And therefore, if some of those who apply for aid are gently reminded of the immense wealth hidden in the fields nearer home, only waiting the diligent use of the spade, they will believe in our goodness, applaud our wisdom, and forthwith say, "To beg we are ashamed, and therefore will take to 'digging' at once."

SPHERES OF WORK.

Our specific working-grounds are in five out of the six areas covered by our Denominational Organizations; and we hope we shall not be long before we are able to furnish a contingent of power to the sixth; for it is our aim *to nourish the whole organic life of the denomination, to strengthen that which is feeble and ready to perish, to mitigate the evil issues of accidental misfortunes to churches, to encourage energetic and heroic church ventures, to plant ourselves in such new districts as will foster and perfect existing work as well as originate new, and so add to the entire Christian and missionary effectiveness of the ONE GENERAL BAPTIST CHURCH in these realms.*

Beginning with the sunny South. HAVEN GREEN, EALING, has just finished its first year's occupancy of its new and lovely building, in a cheerful and courageous mood. It contributes a membership of over sixty to our forces, has already taken its share of our corporate work in sending no less than £13 to our Home Mission, over £20 to our work in Rome and Orissa; and, thanks to the ladies, has furnished a contribution to the Bazaar of at least £40 in value. Think of that, and you will be encouraged to place your gifts in our treasury, and to give to the faithful and devoted pastor of this church, the Rev. Charles Clark, a hearty "God speed."

From South to NORTH is not far in these days, and yet it is far enough to bring into our report colours of a more sober hue; for though the work at Preston has been heroically sustained for years in the face of gigantic difficulties and chequered fortunes, we are obliged to admit that we are beaten for the present. We acknowledge our defeat; and, what is better, we understand it, and shall be able, without much difficulty, to avoid a repetition of it. At *Wintoun Street, Leeds*, there is not much change; but we are holding on our way in patient toil, and well assured hope of better days.

The CHESHIRE work has suffered not a little this year by the removal of our brother, Rev. R. P. Cook, from *Nantwich and Audlem* to Church Street, London; but the arrival of the new minister, Mr. P. Williams, of Llangollen College, bids fair to be coincident with the return of prosperity. *Congleton* speaks of a gleam of brighter light in the sky. But "the one thing needful" for the complete efficiency of our Cheshire churches is a

NATURAL GEOGRAPHICAL CENTRE.

This they have not; and therefore the churches suffer, our institutions suffer, our whole associational work suffers. Hence it has been our desire for a long time to initiate an evangelistic mission at Crewe. Everybody knows Crewe. Crewe, may I not say, is the young Derby of the London and North Western Railway system? It has a popula-

tion of over 25,000, and is rapidly increasing. Members of our Cheshire and other churches drift thither, and find no General Baptist home. We rejoice, therefore, to say, that on Sunday, Feb. 25, a new work was started. An admirable site has since been bought, and the London Conference, with that preference for *denominational* over *local* considerations, which marks all our Conferences, and which so well becomes us, has given up "its turn for a New Chapel" to the Cheshire Conference, and the Association has endorsed the effort to build our next

NEW CHAPEL AT CREWE.

Nor may we be content with small things here. It ought to rouse the enthusiasm, and quicken and increase the gifts, of the *whole* denomination; for a good church there will not only mean the good of the town, the good of the Cheshire churches, but the deepening and extending of our church work generally.

In addition to this capital enterprise, we have new work at *Coventry*, where we are helping a church to face and master a paralyzing difficulty; at *Hyson Green, Nottingham*, where we have guaranteed aid in supporting a courageous people in undertaking an enterprise "of great pith and moment," and of special and immediate urgency.

But I must return to the past. In the MIDLANDS we are at work at *Swadlincote*, which is happy, energetic, and progressive; at *Market Harborough*, which is patiently plodding its way, winning a somewhat estranged affection and esteem in the town, and hoping to reseat and renovate its chapel and to enjoy the services of a pastor. *Longton* is growing, and gives a sign of lusty force in attacking its debt of £570 on the chapel and school property. A large employer of labour in the town writes of this endeavour:—

"I most sincerely wish you success in your effort to enlarge and consolidate your good work in connection with the Chapel in Trentham Road. I strongly commend it to the Christian public and to all who take an interest in the welfare of the working classes. I know of no similar agency that has accomplished so much in so short a time. Men that were dissolute and shunned a year or so back, are now members of your church and respectable members of society, their wives and children follow. It is a treat to attend your monthly celebration of the Lord's Supper, so large a proportion of your audience are celebrants. I will help you in any small way that lies in my power."

Most cheering and important changes have taken place at *Walsall*. *Vicarage Walk* is separate and independent; and the terms of separation between them and the Home Mission are about to be arranged in the most amicable spirit. *Stafford Street* rejoices in the results of its self-sacrificing toil, and is almost eager for a new venture. And no wonder; for the new enterprise numbers 90 members, has a school of over 200, has already begun mission work at Dudley Street; contributed £34 6s. to Foreign Missions, nearly £20 for Sunday Schools, and £5 15s. for the College and Home Missions.

Now that is work for which we heartily thank God. It is work that saves men; saves them here, and *keeps* them saved. It is work that lasts; it will be here when we are gone—work that, like all God's work, is reproductive—like virtue itself, is always going on, and ever to be. NOT UNTO US! but to the name of Christ be all the praise, and to us

the unspeakable honour of adding to it, and perfecting it, in a spirit of enduring hopefulness and self-denying vigour.

FINANCES.

Financially, this is the best year we have had since our second birth. I do not mean that the largest total has been recorded, but that our *ordinary* sources of income, church collections and subscriptions, are more productive now than at any previous time; and this, "notwithstanding" the Bazaar! say some. I incline to elide "notwithstanding" and to insert *because* of the Bazaar. Challenged in the south by my friend and deacon Mr. Cayford with the promise of £20 if we raised our sum to three figures, we have succeeded, and so gained the second place in the contributing list, and we shall not be long before we run a race with the Midlands for the *first* place in aiding this most *productive* of all our organized activities.

But the financial event of the year has been the splendidly hearty and characteristically generous work of the ladies in *all* parts of the denomination on behalf of

OUR BAZAAR.

Does some one object? I CAN hardly believe it. But it may be one says, This is a questionable and discreditable method of obtaining funds to propagate the gospel of righteousness and establish spiritual churches. Dr. White issues an indictment against them, and cites in evidence the notoriously doubtful proceedings characteristic of *SOME* Bazaars. I have heard of doubtful proceedings at "church meetings;" but we do not therefore abolish them. Even the "pulpit" is not altogether free from doubtful practices, yet it is not proposed to annihilate the company of preachers. There are very doubtful proceedings in our House of Commons; but it is wiser to try to alter its method of procedure than to dispense with it. Let us be sensible. The "evils" of Bazaars are accidental: they can be avoided, and ought to be, and in our *model* Bazaar they will be. We know the *preparation* for it has been a rich and fruitful means of grace to the churches: and since nothing but what is kind, and fair, generous and just, will mark the proceedings of this week, we confidently predict that the Bazaar will be remembered as one of the most Christian and most helpful of the features of the Derby Association.

THE PRESENT NEED.

But, brethren, though we have bright hopes of the future, and potent reasons for a grateful review of the past: how wide-spread, urgent and constraining is the need for this evangelistic and church-creating work in order that England may obtain that distinguished precedence amongst the peoples of the world, and the only one coveted by Milton for his country, of "teaching the nations how to live!" How far we are from that ideal! How slowly we travel towards it! Some years ago Mr. Gladstone was entertained at a banquet in Italy, and he delivered a speech in the Italian language, portraying the glories of Italy, reciting the heroic deeds of the ancestors of the Italians, and thrilling their hearts with admiring enthusiasm of the fathers of their

country. Suddenly he paused and exclaimed, "But there is an enemy among you"—the company were startled, and in smothered whispers they said, as they looked at one another, "he means the Pope." But Mr. Gladstone was not thinking of the Pope, and stretching forth his hand and surveying in his thought the strangled finance of Italy, he said, "and his name is DEFICIT." So it is, my brethren, here and there, there and here. There is an enemy amongst us, and Deficit is his name. There is a lack of revenue. The treasure house is poor, and missions are crippled. God's dues are not met. The souls of men are blinded by ignorance; their hands are fettered by vice; their hearts are bereft of happiness, and England—"God's England," as Milton delighted to call her, fails in her mission of salvation to the world. Oh! for the calm but self-consuming zeal of Christ! for His wide and active sympathy—for His passionate enthusiasm—for His sublime faith and sustained work!

With unabated love for God and men let us toil on, brethren, assured that our work, defective though it be in many things, yet cannot fail. Sir Christopher Wren had to clear the ground of old St. Paul's before he could begin building the present cathedral. An ancient, massive and strong wall confronted him. How was it to be removed? The old Roman battering ram suggested itself to his mind. One was built, and a gang of men began their work. For a whole day they battered, but it fell not; nay, there was not a sign of a fissure in it. They wanted to stop. But the architect said, "Go on." They went on another day, and still no crack; a third and a fourth day, and a seventh day they battered before the wall gave any signs that they had impressed it. Then it trembled, tottered, and soon fell. But, said Sir Christopher, the *very first blow* of the ram weakened the wall, though no visible record appeared. So, fellow-workers, we are using the old gospel battering ram, and the hoary walls of error will tremble, totter, and fall by and by, and the ground be cleared for the temple of a new humanity. We see not the whole results in our work, but they exist. Every true stroke tells. Let us keep on, patiently and strenuously toiling, never bating a jot of heart or hope in the glorious issues of our God-given and God-rewarded work. JOHN CLIFFORD.

THE HOME MISSIONARY SPIRIT AND THE CHURCHES*

The mission work of a denomination is of the greatest importance and utility. It is at once the gauge of its spirituality, and the expression of its developed Christian life. The degree of interest which a church takes in the work of missions is the test of its vitality, and the amount of support it contributes (proportionate to its members and means) is the exact measurement of its Christian experience.

The recent census of worshippers broke upon the country like a thunder-clap. The statistics were felt as a public exposure and rebuke of the church. Several apologies have been offered; but the most peculiar is the one which finds refuge in the idea that it is "the quality and not the area"—that we ought "to be careful about the

* Abstract of Address by Rev. G. Eales, M.A.

beauty and glory of the church," rather than "the gathering of masses of people about us." But why put these two as alternatives? Are they incompatible with each other? We do want the quality; but would not this lead to the gathering of the masses? The apology would condemn the labours of Paul, evade the very commission of Christ, and speedily extinguish every missionary society in existence. Convenient it may have been for the settlers of New England to place their babies on the bush and sing—

"Hush-a-by baby on a tree top,
When the wind blows the cradle will rock ;"

but it is a dangerous couplet to sing to the churches respecting the masses. The church is formed from the masses; and the material for her increase and perpetuation must come from the same source. True, the beauty and glory of the church are in one sense ends sought by Christianity; but in another sense they are only means—means to a still higher end, the salvation of universal man.

1. The surest token of a highly developed Christian life and the greatest beauty and glory of the church is the possession of a missionary spirit: an intense and ardent longing which seeks the fulfilment of Christ's redemptive purpose, at whatever cost or self-sacrifice. This embraces loyalty to Christ and a philanthropy of the highest order. *Loyalty* has long been the badge of the Baptist community, &c. But the *philanthropy of a missionary spirit* is a still nobler development and a greater glory. What encomiums society has awarded to our Howard's and Wilberforce's! But what shall be said of the charity and moral daring which plunges into the dark haunts of vice and crime to dispel the gloom—to wipe out the brand from the heart—to snap asunder the fetters of the spirit—to hush the din of social strife with the songs of salvation—to build the homes of our faith in the homes of ignorance and want—to heal humanity's bleeding heart, and save those who are ready to perish? It is here that we find a high culture, a noble purpose, a dauntless spirit, and an enriched charity. Missionary work lifts humanity to a higher level and welds society on a new and improved basis. It breathes purifying and regenerative influences among men, which human magistracy and social philanthropy could never inspire.

2. A missionary spirit is the great want of the churches. Very many view the church as a kind of spiritual drawing-room into which they may repair after the struggles of business cares, &c. They expect it to be furnished with silken promises on which they may rest their weary feet—with downy cushions on which they may recline their jaded frame—with easy corners in which they may refresh an aching brain. To them the minister of religion is a *spiritual confectioner*, trained to prepare inviting dishes of delicious viands, sweet tarts, and choice jellies, to tempt their unwilling appetites. And they look upon that man as a model pastor, who takes care to preserve the apostolic state, where it is said, "*Then had the churches rest.*"

The lack of spontaneous liberality is another evidence of the need of a missionary spirit. Money is rarely received except through the organized channels, which means that the members of the churches give when they are applied to at the annual collection, and never on any other occasion. The Chancellor of the Exchequer sometimes acknowledges

conscience-money; a privilege Mission-Treasurers seldom enjoy. There is a rumour, sir, that some churches *lump* the collections, sending £2 to the Home Missions, £2 to the College, and the rest to the Foreign Missions. What they want is a missionary spirit. Soul-culture should produce this spirit; and this spirit would raise the whole tone of the church. Given a missionary spirit, and every department of church-work will flourish. Its eager aspirations and fervid zeal would engage every energy of the soul in all local activities.

3. A missionary spirit in the church is the great need of our Home-population. Vice, drunkenness, and crime, are fearfully prevalent in our large towns. Our criminal population numbers 200,000, exclusive of 320,000 apprehensions for drunkenness. The Sabbath desecration is simply astounding; for every 1000 persons attending the house of God, above 2000 are to be found in the public-house on the Sabbath. Other reasons add urgency to the need for Home-Mission work: *the growing political power of the masses; the State-education of the young, &c.*

The remedy for our national pollution and crime is in the hands of the church; and if she had but the motive-power our sea-girt isle would soon be won to Christ. The Gospel is the same as when the disciples first proclaimed it: humanity is the same: God's promises are the same. Oh, for a mighty outburst of missionary zeal! G. EALES.

GOD'S MANY WORKERS.*

If the spiritual destitution and abandonment of vast masses of our countrymen have been truthfully described, it may seem to many that what we are doing is hopelessly, almost ludicrously, out of proportion to the need. And it is. But in simple justice we must remember that our Society is but one, and a very small one, among many agencies which exist for the same purposes and ends; and this, perhaps, may tend to mitigate our despair as to the aggregate results of Christian labour.

For my own part I am profoundly thankful for the signs which meet us, that determined, aggressive warfare, is being made upon the lowest stratum of society; and I pray that the Salvation Army, with its wild fire, but true fire, may increase and multiply. I am not a whit afraid of eccentricities and extravagances, and offences against my canons of good taste, so long as I have reason to believe that the heart is sound and the purpose sincere.

There were moments of supreme exaltation when the apostles themselves acted like men who were "filled with new wine." "Stay yourselves, and wonder; cry out and cry: ye say," says the prophet, "They are drunken, but not with wine; they stagger, but not with strong drink." If it be the wine of the Spirit of God which thus flushes, with its per-fervid energy, the souls of these men, in due season it will refine and lose its roughness, and with more silent yet more subtle influence transform the whole being of those who have drunk of the cup of salvation, and call upon the name of the Lord. I earnestly wish, that we who pardonably pride ourselves on our respectability (I say *pardonably*, because if we were not respectable perhaps we should be nothing,) might

* Extracts from Rev. Charles Clark's Speech.

undergo a similar baptism of blood and fire, and find ourselves stirred with a consuming zeal for the salvation of men.

We need not fear that our churches will have no work to do. The necessity for our existence will be more pressing than ever, for our function will be to explain the way of God more perfectly, to direct and discipline the new disciples, to shape and polish the rough-hewn blocks fresh quarried from the rock, and, like wise master-builders, to set them in their places; that "the whole building fitly framed together, may grow into a holy temple of the Lord."

* * * * *

We do not grasp the case if we have got to learn that an adequate impression upon the iniquity of the world can be made only by the church as a whole; her individual elements, no longer standing apart as isolated units, or held together only by the flimsy filaments of an artificial cohesion; but fused by pentecostal fire, and welded by the shocks of a sublime purpose into a unity of spirit, and life, and effort, which nothing can disturb or break.

Let us do all honour to individuals. They are mountain peaks; the first to catch the golden morning ray, the last to lose the purple flush of evening; serene, majestic, types of the ideal to which all are called to climb. I think of certain names blazoned in glory on the church's head-roll—names which to all Christendom are synonyms for generous giving and devoted personal service. I venerate the men of wealth and station who base their life on something broader and more lasting than their wealth; and, so far from seeking exemption from hard, continuous, self-denying labour, fling themselves into every form of effort, and covet, for Christ's sake, the sacred sweat and weariness of toil.

And who shall say, or sing, the heroic story of the obscure and nameless ones, poor in pocket, but rich in heart, lowly in earthly station, but ennobled among the hierarchy of ministering angels, who have given themselves—the noblest gift that man can offer, or Christ receive—to pray, to toil, to suffer, to die, that the world might be something better for their living in it.

Such men there are in every Christian society. We have them, God be thanked. But what one man is in the church, all ought to be, and might be; not the same in point of means, of intellectual endowment, or superadded culture, but in spiritual illumination, functional energy, and executive power. For though there be "diversities of gifts, there is the same spirit; and diversities of ministrations, yet the same Lord; and diversities of workings, yet the same God who worketh all things in all."

* * * * *

We want the energy of a great inspiration to bring us forth to the help of the Lord against the mighty; a heroism of self-sacrifice which shall count all labour to be sweetness, all suffering joy; yea, death itself a coveted possession if that thereby the cause of God and man may hasten to its goal. Surely

"The crescent promise of our spirit hath not set;
Ancient founts of inspiration well through all our nature yet,"

to rouse us from our sluggishness, and make us "followers of them who through faith and patience inherit the promises."

An illustrious death has recently reminded us that this prosaic nineteenth century has its heroes, glorious as the paladins of antique chivalry. Garibaldi, "the noblest Roman of them all," has passed away amidst the loving lamentations of all free peoples of the world. What a career! sailor, soldier, candle-maker, mathematical teacher, swordsman of oppressed republics, apostle of Italian solidarity, and winner of a kingdom for Victor Emmanuel. What a life of high romance, of passionate self-sacrifice for freedom, that red-shirted man's has been, and what a name he has planted to grow green through all the coming time! Loving liberty with an ardour possible only to one who had the fire of inspiration in his blood, he won the victories of Italy with a genius and daring which place him in the foremost rank of the world's chiefs of revolutionary war. His passion was infectious. He had the heaven-sent power of firing others with his own enthusiasm. What was his war-cry, his promise of honours and rewards to the men whom he called into the arena? "Young men of Italy! in recompense for the love you may show your country, I offer you hunger, thirst, cold, war, and death: whoso accepts these terms, let him follow me!" How they crowded to his standard let history tell. The men who followed him grew like their leader. The weak grew strong, the doubtful confident, the timorous brave; and though the absolutism of Pope and Kaiser reared its grim batteries of steel and granite, against which the flower of Italy—youth and age, the peasant and the noble, the thinker, the poet and the patriot—hurled themselves in combat only to fall back dead, the issue of their martyrdom was victory, unity, and regeneration, for their beloved and illustrious land.

Pray God the enthusiasm of the "rash Triumvir" and his comrades fire us in our struggle against "principalities and powers"—that fashion fetters, direr than human tyrant ever forged, and hold in fouler and bitterer captivity the better manhood of our time—then shall we rise in the name, and strength, and glory of the invincible Christ, against the spiritual wickednesses "that smite and desolate humanity," and "enduring hardness as good soldiers," maintain the battle under the cross-emblazoned banner till this England of our birth, and love, and longing, shall be free, regenerated, unified by Christianity, and *Emmanuel*, *Emmanuel*, *Victor*, shall be enshrined as King. CHARLES CLARK.

THE BAZAAR.

THE BAZAAR is over, and it has been, as we expected and said it would be, a real and most gratifying "success." The good results are manifold; and the best and most enduring are not financial. Enthusiasm in our Home Mission work has been nourished; the noteworthy and distinguishing "family life" of our community has been deepened and strengthened; the "graces" and "courtesies" of Christian life have been developed; and, lastly, our hearts have been cheered by a solid and gratifying addition to our funds.

The "takings," notwithstanding the prolonged out-pour of rain, amounted to nearly £800; and though we have returned "goods" that were left unsold and desired back again, yet we have left for our New

Home Mission Chapel at CREWE about £200 worth of material for a Bazaar to be held there at the earliest convenient date.

The letters which we have received assure us of the living interest of the churches in Home Missionary work, and testify to the joy and the zeal with which they prepared for the great event. One, a sufferer of a quarter of a century, soothed her pain-filled life, and testified her love to the Saviour, by preparing a memorial-gift for the work He loves. Another and another, yea, and many others, gladly denied themselves, and out of scant means furnished valuable aid. Churches, laden almost to stooping under the pressure of their own burdens, cheerfully and largely contributed their gifts. Indeed it is a fact that nearly EVERY CHURCH was represented either in money gifts or else in the Drill Hall, and some in both ways; and the beautiful scene was a graceful, eloquent, and unforgettable witness to the self-sacrifice, the unity, and love of the General Baptist churches.

The efforts of our friends at *Derby*, led by their pastors, the Revs. T. R. Stevenson and W. H. Tetley, are beyond all praise. They obtained for us the best place in the town, the *Drill Hall*, arranged it in the most attractive style, and worked both before and at the Sale with a kindness and zest, continuity and heartiness, that compelled success. Their stalls were splendidly furnished, and their business skill perfect. The Secretaries of the Committees of St. Mary's Gate and Osmaston Road churches, Mrs. Barker and Mrs. Husband respectively, toiled with a patient energy and an indefatigable zeal that lays us under the greatest obligation. Valuable assistance of a musical and elocutionary character, by the Rev. Chas. and Mrs. Clark, Miss Brownsword, Misses Marshall, Miss Ellis, Miss Speight, Miss Kate Bothamley, Miss Annie Renwick, Mr. Edgar Taylor, Mr. P. M. Warren, Mr. L. Wilshire, and choir, not only added to the brightness and animation of the gatherings, but also materially aided in the "despatch of business." The Rev. W. H. Tetley won a high "degree" by his magnificent "engineering," his urbanity, self-denial, and complete devotion. We tender to him, and to all our Derby friends, our most cordial gratitude for their warmly appreciated services. Nor may we forget the valuable work of our admirable Treasurer, Mr. T. H. Harrison, who opened the Bazaar, and who found his extensive offices almost blocked by the arrival of "goods" from all quarters on the Friday and Saturday before the Association week. And it should be added that in nearly all cases these "arrivals" were acknowledged at the time, but one or more may have been passed over in the push and hurry of work. Be assured, dear friends, our Treasurer bids me say, we are not the less grateful for your aid.

The willingness of the churches in preparing for the work was matched by the enterprise and eagerness, patience and push, courtesy and constancy of the friends from North and South, East and West, who took charge of the several stalls. They sold as though "to the manner born," and proved not only their zeal, but also their capacity, by the rapidity with which they transacted their business. The Committee is unspeakably grateful to them.

The universal verdict on the Bazaar is, "Everybody is delighted"; and the deepest feeling of the writer can find no fitter expression than, "Thanks, thanks to each and all," and "MAY WE SOON HAVE ANOTHER."

JOHN CLIFFORD.

The Association at Derby.

THE proceedings of the 113th Association have been so fully reported in *The Baptist* and *The Freeman*, that, to avoid mere repetition, our "notes" must be eclectic and suggestive rather than detailed and descriptive.

I. BUSINESS MEETINGS.—The bright sunshine of Monday and the genial atmosphere of St. Mary's Gate Chapel enabled us to enter upon Committee work with good spirit. The Executive of our Home Mission requires more and more time at each successive meeting, a fact certainly not unwelcome to its members with such a prospect of extending God's kingdom as is now opening before us.

The Building Fund Committee have, by their receipts, not only reached, but actually overshot, the mark of £5000 set up for a Capital Fund when the Association was last held in Derby. This will be accepted not simply as a success to be gratefully recorded, but further, as an incentive to increased effort until the sum principal shall be at least *double* its present power.

It is certainly unfortunate that our College Committee have no very cheerful account to give respecting the supply of men and money. They do not, however, take any such gloomy view of things as that of the "special correspondent" to *The Baptist*, whose jeremiad seems to suggest that parsimony and conservatism are the only remedy!

The Board of Reference is doing good work, and that is all that can be said, for its proceedings are, like the prosperity which some churches report (mark the paradox!)—unreportable.

The Foreign Mission Committee met on Tuesday afternoon, when Mr. Shaw gave a minute and able account of the position of affairs in our Rome Mission, and he, with Mr. Mulholland, missionary-elect to Orissa, received a very hearty greeting.

At the first Session of the Association (Tuesday morning) business was agreeably prefaced with the usual vote of welcome to ministers and members of Christian churches in the neighbourhood. This was suitably acknowledged by Rev. F. J. Austin (Congregational), and then followed deputations from the Derby Ministerial Board and the Derby Temperance Society. Dr. Simpson (Presbyterian) spoke with his usual chaste eloquence, and somewhat in contrast to Rev. W. Griffiths, the would-be reformer of Wesleyanism, the veteran alone surviving of the trio—Everett, Dunn, and Griffiths—whose names were familiar in the religious controversies of the last generation. Mr. Griffiths seems to have aged but little since we first saw him, ten years ago, and he spoke with all his accustomed vehement earnestness against State Churchism.

The Statement of our Secretary presents matter for careful consideration. We appear to be settling down to a nett increase in membership of about 400 from year to year, and although "statistics are not everything," it is to be feared that such a modicum of numerical progress is only too significant of the condition of many of our churches.

Rather a long list of ministerial changes had to be presented, and considerable interest was excited as one after another of the new pastors was publicly welcomed by the Chairman. That interest evidently reached its height when our esteemed brethren, C. Clark and T. R. Stevenson came forward as "returning prodigals," according to the ad-

mission of the brother from Ceylon. Good progress was made in the despatch of business before it became necessary to adjourn out of respect to the opening of "That Bazaar."

The second Session (Thursday) was characterized by the same even mode of procedure as the first. It would not be safe to say that the Association was trying in both sessions, to present a contrast to the scenes which have become habitual at St. Stephen's. Our decorum was undeniable, and sometimes it almost degenerated into dulness. This, however, may have been due to the fact that most of the transactions were those of routine business, and that there was scarcely any new departure to take. The reports of our Publication Board and Hymnal Trustees were very satisfactory. The recommendations of the Committee to prepare suggestions for next Association were adopted as follows:—Place of meeting, Tetley Street Chapel, Bradford; President, Rev. W. Orton, of Grimsby; Preacher, Rev. C. Clark, of Ealing; Association Letter—subject, "The Erasure Column in our Year Book"—writer, Rev. W. March, of Todmorden. The second Association Sermon was abolished, and it was agreed to give the revised "standing orders" a further trial next year. Rev. Watson Dyson was unanimously elected Secretary to the Association for the next three years, and Mr. Fletcher's skill and success in filling that post during the term now expiring, were heartily acknowledged.

It is to be hoped that our churches will fully utilize the provision which it was decided to make with the view of introducing members of their communion and congregation to a new Christian home upon their removal from one place to another. Forms of commendation and transfer will be supplied gratis in response to applications addressed to Mr. Fletcher.

Some interest was taken in Public Questions, and resolutions upon them will appear in our Year Book. We were grateful, as we always are, for all good things enjoyed during the week, and votes of thanks were put on record accordingly.

II. PUBLIC GATHERINGS.—The College Meeting on Monday evening was preceded by a meeting for praise and supplication in St. Mary's Gate Chapel, over which the pastor of the place fitly presided. At eight o'clock Rev. Jas. Maden took the chair, and his introductory address was followed by energetic speeches from Professor Goadby and Rev. J. H. Atkinson. As the first meeting held in the interests of the College during an Association week, this may be regarded as encouragingly successful.

Devotional Services were held in St. Mary's Gate Chapel on Tuesday and Wednesday mornings, at seven o'clock, which were presided over by Revs. W. Bishop and W. Dyson, and addressed by Revs. J. T. Roberts and C. Payne, respectively. Mr. Payne's address on "Evangelical Etiquette," printed in the July Magazine, will have been widely and worthily read by this time. Mr. Roberts' paper will appear at the earliest possible date.

The President's Address was "interesting, practical, and suggestive," according to the terms of the resolution in which the thanks of the Association were expressed.

It was very gratifying to see Mr. Thos. Cook in the chair at our Home Missionary Meeting on Tuesday evening. Mr. W. S. Caine, M.P., was unavoidably absent, and it would have been difficult to find a more fitting substitute than the venerable "Conductor." The meeting was

one of great enthusiasm, and Rev. C. Clark spoke with all his old and well-known effect.

The Sunday School Conference at Victoria Street Congregational Church, on Wednesday morning, must have been the most numerously attended we have yet held. Mr. Starkey's paper will have commended itself already to those who have read it in the Magazine. Would it not be well for the Committee of this Conference to give an eye to the subjects already discussed from year to year, and thus avoid the risk of repetition such as was incurred this year, for the topic in 1879 was "Hindrances to Success in Sunday School Work?"

The Sermons were preached on Wednesday and Thursday mornings. Rev. Isaac Preston commenced worship at 11 a.m. on Wednesday, and Rev. W. Evans discoursed on 1 Cor. ii. 2. The sermon was remarkable for facility in the quotation of scripture, appositeness of illustration, and fervour of spirit. Rev. J. Jolly preached to a small congregation at 7 a.m. on Thursday in Osmaston Road Chapel from Rev. xxii. 3, 4.

On Wednesday afternoon, Rev. W. H. Tetley administered the Lord's Supper in the same place, and was assisted by Revs. T. R. Stevenson and James Lewitt, of Worcester. There was a large attendance, and it was but little varied when, as soon as the benediction was pronounced, Rev. J. C. Jones, M.A., proceeded to read the Association Letter on "The Conditions of Church Membership." It is a long time since a subject so profoundly interesting and so vitally important was discussed in the Annual Letter to our Churches.

The Foreign Missionary Meeting, but for its undue length, was a perfect success. Those of us who heard Mr. Shaw's simple, sincere, and spirited speech will not readily forget it. No one can doubt that we have "the right man" in charge of our Roman enterprise. The financial result of the meeting was very pleasing. May it result further in the consecration of more lives to missionary work!

At 2.15 p.m. on Thursday the Local Preachers met at Trinity Baptist Chapel to hear and discuss a paper by Mr. G. Payne, of Leicester, on "What is the Relation of the Village Churches to the Denomination, and is that Relation strengthened by the Local Preachers' Association?" Rev. J. J. Fitch opened the discussion, and advocated the union of our small village churches with those of other evangelical denominations. This idea found support with succeeding speakers.

In view of the visit of the Association to Derby, the committees of the local Temperance Society and Blue Ribbon movement arranged for a meeting in the Temperance Hall on Thursday evening. Rev. D. McCallum, of Chesham, presided, and Revs. J. H. Atkinson, W. Evans, and J. C. Forth, of Leicester, delivered stirring addresses.

Altogether, the spirit which pervaded the Association in all its departments was eminently Christian. Everybody seemed anxious for the comfort and well-being of everybody else. Surely this was in answer to prayer, for have we not said "Thy kingdom come," believing "the kingdom of God is within" (in the midst of) us? And it was with devout gratitude to the Great Father under whose gentle rule the hearts of all His children are becoming more closely knit together in loving fellowship and self-sacrificing toil, that we exchanged adieus when the Association of 1882 came to a close.

W. J. AVERY.

Conference on the Conditions of Church Membership.*

"Prove all things; hold fast that which is good."—Paul.

"Be not influenced by the authority of the writer, his reputation for small or great skill in writing, but let the love of the pure truth lead thee to read."

"Great wisdom is not to be hasty in action, and not to stand too obstinately by our own opinions."—Thomas à Kempis *De Imitatione Christi*.

"Good sense—never the product of a single mind—is the fruit of intercourse and collision."—Isaac Taylor.

I.—THE LETTER TO THE CHURCHES.†

BY THE REV. J. C. JONES, M.A.

II.—CONSISTENT COMMUNION, NOT MIXED MEMBERSHIP.

BY REV. C. PAYNE.

THE question of "Mixed Membership," so vigorously discussed in the Association Letter, is one of vital interest to the churches. The desire for its settlement is shared alike by its supporters and opponents. Divided sentiment tends to conflicting action, and to paralysis in connexional institutions.

That the denomination is not yet prepared to accept the conclusions of the valiant writer of the "Letter," we infer from the vote of its representatives at Derby. But that the spirit of inquiry has been quickened by the discussion of the topic, we have ample proof in prolonged conversations, and increased correspondence.

Anxious to be useful, in any degree, to those whose opinions on this subject are not yet stereotyped, the request of the Editor is most cheerfully complied with, and a paper on the *conservative* side of the question is given.

It is to me a matter of sincere regret that in this campaign I cannot pledge my unqualified support to the writer of the "Letter," who, from my boyhood has, in theological warfare, been my most admired hero. *Fourteen years ago* we were in perfect accord on the question of Communion and Fellowship, as I learned from private conversation. But *my* movements have been more rapid than *his*, for *nine years ago* I had reached the conclusions he now so ably advocates. Then came a pause; a two years struggle, and a complete retreat. In my progress to the position of "mixed membership" I halted at various stages; but not so on my return, for I had become fully satisfied that no intermediate position could be logically maintained.

Not until my settlement in the United States, in connection with the Free-will Baptist denomination, did I take much interest in the communion controversy. I had been familiar, in this country, with an order of things which elsewhere would be accounted anomalous. Open Communion pastors had charge of Strict Communion Churches, and

* This subject having been taken up by the authority of our Annual Assembly, I have deemed it helpful to the progress of truth, and the welfare of the churches, to arrange for a "Conference" in these pages on the topic, to be conducted in the frank, free, courteous and admirable spirit which marked the discussion at Derby. Our one desire, I am sure, is to know the *will* of OUR ONE MASTER, CHRIST. We are *all* ready to do anything, or leave anything undone, He bids. —EDITOR.

† Cf. *Magazine*, July, p. 245, and General Baptist Year Book, 1882.

vice versa. But being thrown into contact with a people who were vigorously engaged in the contest, I was compelled to examine the subject. The old arguments for the liberal usage, when *uttered* by an enthusiastic and genial speaker, were more captivating than when *read* in dry discussions: and I yielded to the forces operating about me, and became an ardent supporter of the movement. *The Baptist Union* newspaper, edited by Dr. Ball, kept alive my fervour, and soon secured me as a recruit to the Radical wing of the Liberal Baptist army. The arguments I found most pleasure in using, were those which had exerted the greatest influence over me, viz.:—

1. It is the LORD's Table, and no church can forbid any of His children to eat of it.

2. We hope to commune with *all* Christians in heaven, and shall we refuse to commune with *any* upon earth?

3. The spirit of the times is essentially liberal and progressive. To win favour we must be large-hearted and catholic.

Having been carried along the stream thus far, why should we stop? The principles adopted did not forbid, but rather sanctioned open fellowship. Perceiving this, I was prepared to act upon it; and when an opportunity was furnished, I proposed, for full membership without baptism, two who had been members of a Congregational church. Many other Free-will Baptist ministers reached the same point by a logical following out of the same principles, as I learned at the Triennial Conference held at Providence, Rhode Island, during a long and earnest discussion on the advisability of a general adoption of the practice of "Mixed Membership." For awhile I thought the last desirable stage of ecclesiastical liberalism had been reached; but a paper was placed in my hands which proposed to abolish denominationalism, and to restore the apostolic idea of one church in each city, as the Church of New York, the Church of Chicago, or the Church of Minneapolis. The question rose, Why not? If you admit unbaptized Congregationalists to your membership, why not Methodists and Episcopalians, etc.? And if you have a principle so elastic as to embrace all sections of the church, why keep apart? Let us have one organization, and one purse. The prospect was enchanting. The resolve was formed; the theory was developed in a sermon on Christian Union; the sermon was preached, and very soon an opportunity for putting the theory into practice was found. In a village where a small Free-will Baptist church had been for some time struggling for existence, an effort was made to unite all who were connected with any church in one organization, to be known as "The Christian Society for the Promoting of Preaching." On recommendation I was called to take the oversight of that community; but on receiving certain hints that my preaching must be so trimmed as to be in the main acceptable to Baptists, Pædobaptists, Swedenborgians, and even Spiritualists, I declined the call on the ground that a union which involves the suppression, or interferes with the perspective of truth, cannot be acceptable to Christ, who introduced His prayer for unity by the request that they "may be sanctified in truth." A consideration of the terms of Christ's prayer brought to light what seemed to me a very important distinction, viz., Christ desired not a *union* church, which, as in the case under consideration, might be composed of

antagonistic elements; but a *united* church, "That they may be one, *even as we are one*." Hence true Christian unity exists only so far as there is perfect accord, not only between believers themselves, but also between believers and Christ. It now appeared to me that my ecclesiastical liberalism was in conflict with my Christian loyalty; and noting this, I paused, reviewed my course, and after many months of earnest study of the whole subject, I found myself, *six years ago*, in complete accord with the Baptists of the United States, called by some "*Missionary*," by others "*Regular*," and by those not in sympathy with them, "*Close*." To their principles and practices I still adhere, as they seem to me to be based most firmly on Scripture teaching, and Apostolic precedent.

As above I gave the arguments which led to the adoption of "Mixed Membership." I now append the considerations which led to their rejection, and guided me to what I call, "*Consistent Communion*."

First. The plea based on the universally admitted fact that it is "the *Lord's Table*" indicates a renunciation of responsibility under the guise of a broad charity and devout humility. If, because it is the Lord's table, we place it outside the pale of the church, and leave the Lord to *guard* it, why not let Him *administer* the ordinance Himself, or impart to it a quality whereby it can be automatically administered? The nature of the ordinance forbids it. It is committed by Christ to His church, to be administered and guarded by His human representatives according to His instructions. In the Lord's *Day* we have a prized legacy, and we advocate measures to secure its proper observance. In the Lord's *Book* we have a deposit of doctrines, for which we earnestly contend; and in His *Ordinances* we have a treasury of symbols, the proper observance of which we are under obligation to maintain. The commission runs, "Teaching them to observe all things whatsoever I commanded you." How it was observed in this particular, let Dr. Alvah Hovey state. "While the apostles lived, this ordinance appears to have been observed, not by individual Christians at will, nor by irresponsible companies of believers, nor by persons under permission of the clergy or priesthood, but by the churches of Christ; and by churches of Christ I mean companies of baptized disciples banded together in some orderly way for the purpose of maintaining and propagating the Christian religion, of receiving and dismissing members, and of exercising discipline."

Exception is sometimes taken to this position, on the ground that "breaking bread from house to house" (Acts ii. 46) indicates a different practice. But in the Revised Translation, for *that* phrase we have "breaking bread at home;" reference most likely being made to some place set apart for the observance of such acts of Christian worship as would not be tolerated in the Temple.

In 1 Cor. xi. 17—34, we have the fullest account found in the New Testament of the celebration of the supper; and can any one discover therein any hint that the ordinance was other than a church act; or that the believers at Corinth were not held responsible for its proper observance in their own midst, although it is the Lord's Supper?

If the local congregation of believers may not judge of the qualifications of communicants, but must let every man do what is right in his own eyes, what is there to hinder the grossest abuses of this sacred

service? Indeed, you will not find many, even amongst the most advanced liberals, who do not impose some restrictions in the matter; and so the admission is virtually made, that the ordinances are committed to the church, not only to administer, but also to guard.

Second. The argument, based on the fact of a common salvation, next confronts us. This is the one most commonly and confidently urged, though not always in the same form. Sometimes it appears as stated by Dr. Hodge, of Princeton,—“No church has a right to demand more for Christian union and communion than Christ demands to enter heaven.” Sometimes, as stated in the Association Letter,*—“Is it at all probable that He who is the only ultimate authority on the matter should formulate a different or additional set of terms for union with our separate and local organizations? Can we imagine the Master to say, I receive you as members of the church in heaven, but I must disown and reject you as members of the church on earth? The one condition for the higher sphere is that you be regenerated by the Spirit of God; but, for the lower sphere, this is not enough; and unless you submit to an outward ordinance, you must, so far as church membership is concerned, be treated as ‘a heathen man and a publican.’”

There seems to be nothing strange in the idea that regulations should be imposed upon believers in this earthly state which are not required in the heavenly. Persons under training are subject to restrictions which are removed at their graduation, or on the attainment of their majority. The penitent believing soul, owing to his surroundings, may while on earth require for his development what is not needed in the perfect state. At any rate, “He who is the only ultimate authority on this matter” said, “Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” The force of *into* should not be overlooked, implying as it does that baptism was to be the *initiatory* rite of the covenant of redemption. This commission considered in the light of the practice of the Apostles, fully warrants the assertion, that Christ *did* impose baptism as a condition of membership with the visible churches at Rome, Corinth, Galatia, &c. Paul is sometimes quoted as making light of baptism, and yet he writes to the Galatians, “For as many of you as were *baptized into Christ* did put on Christ.” And to the Corinthians, “For in one spirit were we all *baptized into one body*.” Still, we believe we shall find in heaven a multitude of the unbaptized, among whom will shine the heroes of faith, who died “not having received the promises.”

But we are asked, “Although we make baptism a requisite for membership, why should we make it a requisite for communion?” Or, as it is put above, “We hope to commune with all Christians in heaven, and shall we refuse to commune with any on earth?” Because we expect to meet another in heaven, are we bound to endorse all his actions on earth, even when endorsement violates our convictions of duty? In the Old Dispensation there were three great classes of sacrifices; the sin offering, the burnt offering, and the peace offering, symbolizing respectively expiation, consecration, and communion, or fellowship. *The order of observance*, as well as the nature of the offerings, *was* *sig-*

* Having to write this paper before the publication of the Letter, I quote from the Abstract published in the June Magazine.

nificant. Even so is it with the ordinances of the New Dispensation. Being mutually related, observance in the prescribed or natural order is necessary to give effect to their beautiful symbolism, and to give expression to a complete obedience. *One* speaks of a new birth just experienced; the *other* of the maintenance of that life which starts from the new birth. One represents the putting on of Christ, the other emphasizes the necessity for a continuous abiding in Him. When baptism is omitted, or when it is in order of time, placed after the communion, you have a confused symbolism, and a disjointed exhibition of gospel truth. In the words of another: "If the things symbolized stand to each other in a necessary relation as first and second, and if that relation is positively declared and strenuously enforced in the New Testament as a truth to be proclaimed and defended, then we are compelled to believe that the Lord who established the symbols in this order and meant each to have a meaning separately, also meant them to have a meaning in their sequence. In other words, he meant their very order to be symbolical."

If, as we believe, this is a sound scriptural position, what right have we to sanction a breach of order by inviting the unbaptized to commune? But, says the Pædobaptist, "I *am* baptized, and only as a baptized believer do I desire to commune." He thus brings to light the chief point at issue, viz.: "What is baptism?" To that question, we suppose, but one reply would be given by the readers of this Magazine.

In conclusion, what *gain* is anticipated by yielding to what is called the "tendency of the times?"

Is it a gain of *numbers*? What warrant is there for this hope? An examination of the statistics of Baptists throughout the world, shows that during the last decade, and indeed during the last century, the *proportionate* growth of Strict Baptists has been much greater than that of the Open Communionsists. Even during the last *three* years, the *additions* to the Strict Baptist Churches in the United States, make up a total much greater than the *whole number* of Open Communion Baptists in the United Kingdom.

Is it a gain in *influence*? Let Dr. W. C. Wilkinson, a man of unquestioned authority and ability, answer:—"There are some very remarkable indications of the practical effect produced by our attitude of protest. These lie not simply in our great comparative numerical growth; but still more in the disuse into which infant baptism is falling among American non-Baptist bodies of Christians. There are no statistics at hand to confirm or confute the opinions; but I venture to express the opinion that in England, where the attitude of Baptists is different, no such significant results in the decay of infant baptism could be exhibited as have lately been exhibited in this country. Who can doubt that the difference in this respect, which unquestionably exists, is due to the difference between the attitude of Baptists here and the attitude of Baptists there? Who can believe that the actual results observable here would have taken place just the same had the propagandism of Baptist views been left to the mere advocacy of argument—argument unprovoked and unstimulated by a constantly visible attitude on our part, such as has, in fact, been maintained, of demonstration and protest in the form of restricted communion?"

The Hop-Picker's Mission.

BY JOHN BURNHAM, METROPOLITAN TABERNACLE EVANGELIST.

AMONG the many agencies in operation to-day for "reaching the masses," not the least noteworthy is the "Hop-picker's Mission." Its title would seem to imply that it is purely *local*, and hence very *limited* in its influence; but a perusal of the following programme of work undertaken by this Mission, will at once dispel any such erroneous ideas. Its immediate operations are, of course, confined to the hop-growing districts, and thus *primarily* of local interest. But when we consider that it was started, and is carried on, mainly with the object of benefiting the *thousands* that gather from all the large towns and cities of the United Kingdom for the hop-picking, it will be seen at a glance that its influence must be as wide-spread as that of any home mission in existence.

Thousands of the very poorest from the lanes, courts, and back-slums of our great centres (especially from London) gather into Kent and Sussex in September, to earn a trifle in the hop-gardens, and recruit their strength; and a few warm Christian hearts are seeking, each returning season, to embrace this golden opportunity for reaching these masses, that are, for the main part, unreached in their home haunts and hovels.

There are several centres of operation among the hop-pickers, where brethren have settled to work in right earnest; and most heartily do we wish them "God speed," and pray for them the like blessings that we crave on our own work.

But we wish now to plead specially and briefly the cause of the above-named—"the original"—"HOP-PICKERS MISSION." Unostentatiously it came into existence seventeen years ago; has quietly plodded on, doing a noble work, steadily growing both in usefulness and in the confidence of the Christian public, upon whose liberality it is entirely dependent for the means of its support.

Several brethren are engaged in this Mission each September; and their work is as various as it is interesting. They visit the gardens, distribute tracts and fly-leaves, talk to the pickers at the bins, visit them at their tents and encampments on Sundays, holding brief services in their midst; gather them to free teas in a meadow on Sunday afternoons in order to sing and talk to them about the Saviour; distribute shoes and clothing to the shoeless and thinly-clad; medicine to the sick; visit the sick and dying at the "hopper-houses" when informed of such cases; and hold open-air services each evening in the villages whither the "hoppers" resort to the shop or the alehouse. These village services deserve *special note* from the fact that they gather about large numbers of the villagers who are not usually accustomed to attend any place of worship; that part of the population unreached by the ordinary church and chapel organizations. The services are largely attended by *men*, who, with few exceptions, are very orderly, and listen with considerable interest to the addresses.

That all this expenditure of money and labour has not been in vain, we have had many very encouraging proofs.*

We are very anxious to add another valuable feature to this department of our work; one that for worth may outweigh all the rest, and for this reason will surely commend itself to the practical sympathy of all God's stewards. We wish to open a "Bible Carriage" for the cheap sale of Bibles and Testaments before and after our services, believing this to be one of the very best methods of extending a knowledge of the Saviour's name.

Now it needs no argument to prove that all this work cannot be carried on without considerable expense; and it is for help in this direction we now earnestly plead. The "Bible Carriage" enterprise will cost an *additional* £12 beyond the ordinary outlay of former years. Who will send an offering to help in this work?

Parcels of clothing, or grants of tracts, should be sent, *carriage paid*, to Rev. J. J. Kendon, Marden Station, S.E.R. Contributions to Rev. C. H. Spurgeon, Upper Norwood, London; to the President of the Mission, Rev. J. J. Kendon, Gondhurst, Staplehurst, Kent; or to John Burnham, 24, Keston Road, East Dulwich Road, London, S. E.

The Salvation Army.†

BUT it is the METHOD of the Salvation Army that has excited the most adverse criticism, and roused the strongest opposition. (1.) Some have objected to the "names" they have invented for their officials, and to the general use of military language in their meetings and newspapers. I do not see that this is a very grave objection, and personally I would quite as soon be labelled "General" as "Right Reverend Father in God," or "Colonel," "Lieutenant," and "Captain," as "Very Reverend," this, or "Reverend" that; and I am sure that one is as much in accord with the teaching of Christ as the other.‡ And though this language will swiftly be cleansed of its "military" significance, and sink into the inert mass of phraseology, descriptive of religious workers, it has, for the present, the advantage of an arresting freshness.

(2.) Others protest against the adoption of a distinctive "attire," and ridicule their love of "vain show." I admit this is not a sign of strength, but I would as readily consent to clothe myself in the special garb of a Salvationist "Captain," as wear a "white surplice," or a "Genevan gown" and "bands." Let us judge righteous judgment, and remember not only the mental condition of those for whose special advantage this movement is conducted, but also the questionable habits of some of the "dignified" churches, and we shall not be able to "cast a stone," with a good conscience and a just judgment, at the vanity of the Salvationists.

* If our readers would like a detailed description of the work, we refer them to articles on this Mission in the *Sword and Trowel*, Dec., 1878, Oct., 1879, Dec., 1880, and Jan., 1882. Or Mr. Burnham will gladly forward reprints of these articles to any applicant on receipt of a penny stamp for postage.

† From a Sermon on the Salvation Army, its Genesis, aims and principles, methods and results. By John Clifford, M.A., LL.B. Price 2d. *Marlborough & Co.* Post free, *Messrs. Griffiths & Co.*, 58, Porchester Road, W.

‡ Matthew xxiii. c. 1—12 v.

(3.) But what about the ill-regulated excitement, irreverent speech, noisy processions, "sounding of trumpets," beating of the "big drum," writing to the Queen, going to the Alexandra Palace, and other methods of obtruding themselves upon public attention? Well what? First of all, this. All this boiling frenzy of the Salvation Army contrasts most painfully with the infinite calm of the Lord Jesus; and the violent and exaggerated unreason in their methods stands rebuked by the strong and steady common sense of the Apostle Paul. Moreover, there is fearful spiritual risk in this perpetuity of publicity. It is prodigiously demoralizing. The inward and best life of men is nourished in quiet, and cannot expose itself incessantly to the glare of the daily press and a frivolous world without peril. It is the death of all the reverences—for God, for man, for eternity; and when these are dead, there is not much left of life or hope. Dr. Chalmers once cried aloud, as if in pain, as he contemplated the abounding activities of the Church—activities out of all proportion to the spiritual meditation and communion with God, necessary to sustain them. "We are hustled out of our spirituality." We all need to take heed. We live in the street. The reporter is always in sight. The trumpets of criticism and praise are never silent. A voice of unerring wisdom says: "Take heed that ye do not your righteousness before men to be seen of them, else ye have no reward with your Father who is in heaven."

But we may also remember with George Eliot, that

"All things cool with time—
The sun itself, they say, till heat shall find
A general level, nowhere in excess."

Who that looks into a "Quaker meeting," and sits through its unruffled calm would imagine that "Quakerism" started in a paroxysm of enthusiasm? Go to an "Irvingite" service, notice its dull decorum and frigid orderliness,

"Faultily faultless, icily regular, splendidly null,
Dead perfection, no more."

and then read the accounts of keen excitement, rhapsodical utterances, and uncontrolled agitation in which "Irvingism" was born. So has it ever been.

"'Tis a poor climax, to my weaker thought,
That future middlingness."

Humanity has a singular proneness to the repression of its enthusiasms, a fixed habit of correcting its extravagancies of feeling, and does not maintain even its legitimate fervour for long at a high temperature, but sinks into a dangerous "middlingness." Wherefore we may expect the irreverences and extravagances of the Salvation Army to be evanescent, and Mr. Booth to follow in the wake of Mr. Moody, who strenuously discountenances mere excitement, and strongly insists on faith in the Lord Jesus and in His objective work. He knows that nothing is more delusive or more disastrous than justification by the *feelings*, and that though "salvation" may be reached from the starting point of roused and agitated feeling, it is as necessary to be saved from *mere excitement* as from false views of God, or an imperfect sense of the claims of every day morality.

JOHN CLIFFORD.

Göttingen.

IN less than forty eight hours after leaving Derby and the Association, in a drenching and persistent rain, on Thursday morning, I was walking the streets and telling the towers of this ancient town in the most glorious sunshine and under the bluest of skies. Nothing can exceed the charm of "open fellowship" with nature fine summer weather makes possible; and on that magnificent morning the view from the linden-planted walls of Göttingen away to the fields and hills by which the city is surrounded was as peaceful and restful as it was bright and beautiful. Göttingen lies in a well-cultivated valley through which a small stream runs and round which at a considerable distance rise a rampart of bare or wood-covered hills. The surroundings are therefore picturesque; the wide open plain is "friendly" and the far off hills afford a fine back ground upon which the light and shade of morning and evening play.

The chief attraction of the town is the University. Cloth-making used to be a thriving industry here; but little trace of it is now left. Public buildings, churches, schools; a gymnasium or high-school; a large public library; a market-place with a fountain playing before the town-hall; streets of white or brown painted houses, some of them gabled, all of them roofed with red tiles; villa residences outside the walls; a rose-planted cemetery, and an inevitable barrack of soldiers who are drilling the whole day long; these are common features of German towns and they are the chief features of Göttingen. Straight roads with apple, pear, and linden trees flourishing on each side, run out north and south for about two miles; tall crops of rye already turning brown wave in the fields on each side, and wheat, potatoes, mangold, oats, all looking wonderfully well, vary the scene. The chief husbandmen are women, some of whom are deeply bronzed with open air work, and carry heavy loads of blackish clover or piled-up baskets of garden produce on their backs into town or village. Here and there in a wooded sheltered dell is the restaurant for pleasure-seekers, and on Wednesdays and (I regret to write it) Sundays there is an open-air concert, with dancing after the concert, and much youthful festivity. The churches are well-attended on Sunday morning; the first service is at half-past six, the second at nine, and the plaintive psalmody, and affectionate, earnest preaching, show how deeply piety lays hold of the heart of the German people; but the Sunday without its holiday in the evening, at home, in the woods, or in the fields, seems to be inconceivable and unintelligible to continental Protestant and Papist alike. Dr. Martin Luther was no ascetic, and the free mixed nature of Sunday engagements, however shocking to our English tastes, is thought to come down to modern times with the full sanction of his approval. Moreover, there is nothing whatever of that heavy drinking and dissipation that mark the life of the towns and cities of England, and not unfrequently profane the Sunday evening. With the twilight the gay festive scene sobers down, and the good people, young and old, retire early to rest.

But I am forgetting the University. There is a new building made up of lecture-rooms and standing on the main street just outside the old wall; here over one hundred professors lecture to over one thousand

students from seven in the morning to six in the evening. Every imaginable subject is dealt with; art, science, theology, philosophy, logic, history, language, medicine, agriculture, political economy, law, statistics; there is a strong medical faculty, and a strong faculty of Oriental languages, for you may learn Sanskrit, Ætheopic, Babylonish, Arabic, and more besides; but theology also is well represented. Ritschl discourses upon theological ethics, founding a whole moral philosophy of life on the basis of the kingdom of God among men; Schultz lectures on Old Testament theology, accepting Wellhausen's position as to the post exilian authorship of Leviticus; Wiesinger takes New Testament theology; Duhm "Introduction;" Bertheau and Lagarde, Hebrew; Lünemann and Wendt, New Testament Greek; Renter, Church History, and Wagenmann, History of Dogma; while "Dogmatics" fall to the lot of both Ritschl and Schultz. I have already heard all these Professors except two, and as I move away to Halle to-morrow, I suppose I shall not hear any more lectures at Göttingen for the present. I have been most impressed with Schultz. He is comparatively young and vigorous, has a masterly way of expounding his subject, and speaks clearly and distinctly. Ritschl is an older man, and has not the sharp clear utterance of Schultz; moreover, his style is not so lucid and simple. Lotze has been called away to Berlin, and Schoberlein is dead. The very atmosphere of Göttingen is academical and learned. Distinguished students are remembered by tablets indicating the rooms they occupied; and distinguished Professors. As you walk through the streets and look up you learn, here Goethe lodged, there Bismarck; here the brothers Grimm lived, and Heyne, and Michaelis, and Dahlgren, and Ewald, and so on. This German people is after all a wonderful people, and a vacation study of them is full of interest and profit. I have ventured to call on Frau Professor Heinrich Ewald, and have seen a fine picture of the late scholar, commentator, and theologian, and received marks of favour from the good lady which will not soon be forgotten.

THOMAS GOADBY.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER VII.—THE STRUGGLE RENEWED.

THE method by which his uncle Peter obtained a living, Oliver never clearly understood. He frequently heard him mention "commission," "sales," "customers," and other such words, and saw him at different times bring home huge bundles of envelopes, which he would sit for days writing addresses on; thick parcels of printed sheets and little books, filled up with long columns of figures and with the words "Universal Fire and Life Assurance Company" on them; and sometimes large and beautiful volumes, between the covers of which Oliver managed now and then to get a peep, and so feast on the grand pictures they contained. But our little friend knew nothing of the ugly facts that lay behind such things. He was aware, however, of one thing, namely, that his uncle was something of a traveller, and got his living, such as it was, by walking about and calling at houses to induce people to buy the volumes or to join the Fire and Life Assurance, or by staying at home and addressing the envelopes. He had not always done this, though, Oliver learnt, for in the frequent quarrels that occurred between him and his wife he would begin to curse terribly, saying that he was meant for better things only that she had come across his path and

blighted every chance he had possessed. And this Oliver believed for several reasons, and for one especially, namely, that his uncle was really, as he often boasted, "a man of education."

This means of getting a living Oliver supposed was neither a very good nor very certain one, for Mr. Peter was always grumbling at it. But even if it had been there was another thing that would have made him just as discontented, and that was the fierce attacks of rheumatism from which, in the winter months, he was never long free. During the warmer months that had just passed he had been fairly exempt from this complaint, but November had now arrived, and with it the cold and chilling winds and the drizzling rains for which it is proverbial, the result of which was that he was now in bed, and had been for a fortnight, with a severe attack.

Under these circumstances it is not surprising that food should be getting short, and that ominous whispers about "the rent," "the pawnbroker," and other disagreeable things and persons should be heard in the house. The wages Sam and Oliver earned would scarcely have kept things going on, if they had even been devoted entirely to domestic uses, but—as the high words between his cousin and aunt frequently informed Oliver—Sam gave up only a small portion of what he earned, and spent the rest on himself, while our friend's money was, of course, though he surrendered every farthing, scarcely worth naming. As, then, there was no other regular source of income but these: Mrs. Raymond never doing anything but nurse Tommy and perform her other household duties (after her own manner, though a stranger might have wondered what those duties which she performed were, to see her house), and Mary always being at home to assist her: it was necessary that some irregular method of getting funds should be discovered. As to the pawnbroker, his assistance had been invoked so often during the past year, even in spite of the fact that things had been comparatively easy with them, that there was left them, either of their own home or of that very fair one that had been broken up, barely a single article on which he would advance two shillings. The only thing remaining, then, was, to put it in Mrs. Raymond's own words, "set wits to work."

This act, to judge by the number of times Oliver had heard the phrase fall from his aunt's or his uncle's lips, had been performed often enough before. But it had been left till now to make *him* feel what it meant. We know that Mrs. Raymond, on the night Oliver went home after first opposing his cousin Sam, threatened to sell Pop. That threat, Oliver found to his joy, proved for the time to be an idle one, for the dog was still here with him, though, alas! far different from the innocent-looking, playful, clean and well-kept dog of old. Through an unfortunate circumstance that now occurred, however, poor Oliver's joy on this point was to be turned into grief. With great difficulty Mary had been able to get some articles of food, such as bread, butter, and bacon, on trust from the chandler's shop round the corner. With great difficulty, because there was already a pretty heavy score at the shop against them, and Mrs. Jones, the shopkeeper, had vowed she would let them have no more until that was paid up. Aunt Emma had, however, sent her daughter with a more than usually pitiful tale, and Mrs. Jones—thinking too, perhaps, that she might not get any of her money back if she still refused—gave the girl what she wanted. The rage of Mrs. Raymond can well be imagined when, as preparations were being made to cook this bacon, it was found that Pop had been at his old tricks again, and was regaling himself with it in a corner of the room!

"This settles it," Mrs. Raymond said, out of breath from endeavouring (unsuccessfully, Oliver rejoiced to see, because of the dog's dodging amongst chairs and tables, and finally rushing out into the court) to beat Pop with a broomstick. "Sam," she continued, spitefully, "you will take him and sell him to-morrow. We'll have no more of him. And as for *you*, you little vagabond," turning to Oliver, "you'll have to go, too, it strikes me. We've got enough to do to keep ourselves, without having other people's imps saddled upon us. So you'd better mind your p's and q's."

Poor Oliver! he cried bitterly that night as he lay in bed thinking of the morrow which was to part him from the only living thing that remained to him from the old days of gladness, for he was fully persuaded his aunt would carry out her threat this time. What should he do? How could he prevent it? He

could not part from Pop—poor little Pop! who would come so lovingly and trustfully to lick his hand when he came home of an evening and sat down; who, at such times, would look up into his young master's face with intent and wistful gaze, seeming grieved at being unable to speak and cheer him. Stay! Would Mr. Bradford take him?

The thought set Oliver at peace for the time, and he at last went to sleep resolved on asking his aunt to let him take the dog to his master, and sell him to him, if he could.

Alas! when people have a spite against us, it is next to impossible to get them to abstain from giving us all the pain it is in their power to give. Mrs. Raymond scoffed at her nephew's request, when he made it next day, and roughly told him she would very likely "poison the brute" before he came home that night, if Sam had not sold him, and with this she bade him be off to his work and bother her no more.

One more effort poor Oliver made, with tears in his eyes. As he and Sam proceeded to their place, he begged him to ask Mr. Bradford to buy the dog. But Sam, with the smile half of cunning, half of malice, with which Oliver was now so familiar, only laughed a low, slippery laugh, and said, "Mr. Bradford don't want no dogs. Besides, he wouldn't give me his value. I know a feller as 'll give me full price for him—an' a good fox-terrier is always worth something. So don't you bother any more."

And this was the final answer to all his tears. That dinner-time Pop was sold, and thus the last link binding Oliver to the past was broken. What bitter tears he shed over that little, faithful friend! And there was no one to pity him—not a living soul on earth, save Mrs. Bradford and Elsie, who uttered a word of sympathy with him. And there was no hope whatever of a reunion, for how and where the dog was sold no one would say.

Worse things than this, however, were now in store for our unfortunate little hero—troubles that would put to the test his greatest strength, and show of what mettle he was really made.

I have said that ominous whispers about "rent" had been heard in the house lately. How serious this matter had really become Oliver was now about to discover. On various occasions during the last few weeks, the landlord—a little, mild-looking man—had come for his money, but on Mrs. Raymond's begging him to let it stand over because of her husband's illness, he had quietly consented and gone away. At last, however, he was growing impatient, and, the last time he had called, had said he must really have some money or his rooms, and that if, the next time he came, there was no rent, he should give them notice.

This next call took place on the third or fourth evening after Pop's being sold. Mrs. Raymond rented the two underground kitchens, living in the front one, through the window of which anyone who came to the front door could be observed. Oliver and Sam had just returned from their business and seated themselves, when a knock came, and Aunt Emma, looking up through the window, saw by the aid of the light from the lamp in the court that the visitor was Mr. Littleton, the landlord.

"Get over the other side of the room!" she said, hurriedly, to Mary, who had the baby, pointing as she spoke to where it was not possible to see any one from the court. "And you go up, Oliver, and tell Mr. Littleton there's no one in. Now then, look sharp about it, will you?"

Oliver rose and moved towards the door, slowly, strangely.

"Tell him there's no one in!"

The words ran through his mind dimly, at first scarcely distinct in their signification. But then, like an inspiration—and who shall say it was not an inspiration?—that scene in the hospital flashed before his mind's eye, and the words of his dying mother, "Be true to Jesus Christ," rang in his ears like a voice from the grave, raised in warning.

LABOUR.—No way has been found for making heroism easy, even for the scholar. Labour, iron labour, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.

EMERSON.

Impressions of our Derby Association.

WHAT a curious thing it is how some folks rail at Bazaars. *That Bazaar* impressed me with the conviction that this method of raising money for church work may be turned into a veritable means of grace. When one hears of an *old* lady in ill health spending months in preparing a patchwork quilt, and of a *young* lady finishing her contribution on a bed of weakness and pain, where every stitch meant real suffering to the worker—when we know of hard worked mothers and daughters denying themselves needed recreation and rest, and many others with small resources liberally providing materials which, by their own industry, they transformed into saleable goods—the conviction is forced that self sacrifice, that most beautiful fruit of Christ's religion, has been manifested to no small extent in preparing for the Bazaar. And when one watched the general courtesy, kindness, and good temper which prevailed during the three days it was held; the willingness to help each other by those who had the management of separate stalls, as if such a thing as jealousy were quite impossible among them; the absence of any questionable methods of disposing of the goods; the utility and reasonableness of the articles sold; and, above all, the effacement of self all round in the supreme desire to make this effort on behalf of the Home Mission a success, and so advance the interests of the Master's kingdom in our beloved land—all seemed to prove that just as the world is said to be bad, when the world is good enough but for the bad people that are in it; so bazaars are not bad, but may be very good, provided they are conducted on right principles and in a right spirit, as ours at Derby certainly was.

The influences produced on the mind of an onlooker by the various meetings, business and otherwise, held during the week were of a mixed kind. There were the usual wailings over a decaying piety and the absence of extension in our denomination. There was the same melancholy appeal for funds and men to carry on our great work of evangelizing the heathen abroad, and building chapels and schools for the semi-heathen at home. As usual, some of the complaints, especially that which refers to the want of general consecration of money and life to the Lord, are unfortunately too well justified; but, on the other hand, there are many signs of great improvement, notably in the generous Christian spirit in which we all agree to differ now a days, compared with the harsh judgments and harsher words which were so much in vogue a quarter of a century back—but more especially in the prominence given to the work amongst the young folks by so many of the foremost of our ministers, and the emphasis laid all round on the value of personal dealing with the souls of both the young and old. It is a good omen that our methods of work are being examined and improved.

But probably the portion of the week's proceedings which will produce the greatest influence on our future as a denomination was brother Jones's Circular Letter on the Conditions of Church Fellowship, and the discussion which took place on the day following. It is quite a question as to whether our small numbers are not the direct result of our exclusiveness. Certain it is that while Baptist principles have spread widely—so widely that many members of other denominations have come to our chapels for baptism, and many more have abandoned the practice of paedobaptism—yet our own denomination has advanced by very slow steps indeed. And the Letter referred to seemed to emphasize what it would almost appear many of us have forgotten, viz.: that we are not *in the first place* Baptist churches but Christian churches; that our first great purpose is to save men, and our next to train them in all that is holy, and lovely, and of good report; and that the question of the test of admission to fellowship occupies, although an important, still a subordinate position. The impression made on me was that a majority of those present were in favour of open fellowship, as affording the very best opportunity of converting those paedobaptists who are willing to join our churches into veritable Baptists; while their children, growing up amongst Baptist associations and influences, would naturally join us as soon as they join themselves to the Lord. So that the best method of transforming other Christians into Baptist Christians would be to give them a hearty welcome into our fellowship rather than drive them where true Baptist teaching is unknown. No doubt in some instances old trust deeds stand in the way of such a proceeding; but probably the day will come when unanimous church action will secure the necessary legal consent to an alteration which would allow of all Christians joining our fellowship, while the stipulations which provide for the continuance of Baptist pastors could still remain in force.

The speeches, too, were on the whole quite equal to the average. That of Mr. Clark for the Home Mission was distinguished by that flowing and cumulative eloquence which transforms all his audience into sympathizers with him and his subject; while Mr. Madon for the Foreign Mission made his mark as an earnest and effective speaker. Mr. Shaw gave us a very clear and encouraging picture of his work at semi-pagan, semi-Christian Rome. But most of us will retain most vividly the mental photograph of Osmaston Road Chapel with the tremendously vigorous form and address of brother Jonas, of Spalding. With all the energy of voice and action for which he is so celebrated, he pleaded for the church fellowship of all believers in the Lord Jesus Christ so effectively that it is not surprising that more than one was convinced or had his faith in the old practice of close fellowship shaken. Nor did it at all interfere with the success of his effort that some remembered that twenty years ago he was a doughty champion of the practice he now condemns. We all live, and some of us learn.

AN ONLOOKER.

Scraps.

I. IN OR OUT.—A warm-hearted and earnest friend sends me a letter on the question of *Church Membership*, and asks that it may "be inserted in the Waste Basket." I have done so, and I do not intend to take it out again. The language is a little too inflammatory to appear in such a mild organ as the *General Baptist Magazine*; indeed, I have turned round to see whether my "Waste Basket" is not in flames. Let our friend be calm; he shall have the best spokesmen the denomination contains for his view of matters: and he shall speak himself, if he finds it necessary, after a few of the quieter spirits have spoken for him.

II. WHAT IS A "SOUND GENERAL BAPTIST"?—W. R. B. H., writing in reference to Mr. Dyson's memoir of Mr. Daniel Wilson, cites the passage in which Mr. D. Wilson is described as "modifying some of his opinions on the authorship of certain portions of holy scripture and the doctrine of eternal punishment," and yet continuing a "sound General Baptist to the end." On this W. R. B. H. "asks if eternal punishment is a doctrine disbelieved by sound General Baptists?"

Clearly everything in this question depends upon the significance of this word "*sound*." A tree is said to be sound when it is alive and growing; a man is in a sound state of health when every function of nerve and muscle is easily and properly discharged; a politician is a sound Liberal whose speech and actions tend to secure the propagation and extension of the fundamental principles of the Liberal party; and a General Baptist is "*sound*" if his speech and actions secure the propagation and extension of the three GREAT UNIVERSALITIES of the gospel of God, which form the core of the General Baptist

faith. The test is always practical rather than theoretical. We came into existence, says our Year Book, "to revive primitive Christianity in faith and practice." The General Baptist "faith" proves its soundness by its "practice."

As to the subject of future punishment, it is undeniable that our first "article," though only referring to it incidentally, yet employs the *scriptural* word "eternal"; but it is notorious that thoroughly loyal and "sound" General Baptists, in and out of the ministry, have held different views on this question, and any attempt to suppress this variety of opinion has met with disfavour. The question of the duration of *future punishment* has not been treated as of the very pith and essence of our beliefs. Our business is to teach (1) the love of God for all men, (2) the "atonement of Christ for all the sins of all men," and (3) the gift of the Spirit to convict the world of sin, of righteousness, and judgment. Certainly we are the last people in the world to forbid the free expression of the convictions forced on individual minds by the manifold revelations of God. Our principles, traditions, and duties alike sanction the heartiest encouragement of fidelity to personal conviction, and thus to Christ.

III. THE REV. J. ALCORN'S RETIREMENT.—We share the surprise and regret of our friends at Old Basford, in the retirement of our brother from the office of "Bishop" of a church described by its pastor, and truly so described, as a "united, attached, affectionate, and generous folk." But after forty years' work a faithful minister may fairly claim lighter burdens; and indeed may lengthen his usefulness by electing a less onerous position. Mr. ALCORN has served the churches faithfully and well, and has

ever been ready to forward our denominational work, and we are well pleased to receive his authority to say that he will "be willing to serve the churches by supplying vacant pulpits and preaching on anniversary occasions." May the choicest blessings of Him "who dwelt in the bush" attend our brother in his retirement, and may the churches be privileged long to enjoy the valuable aid our friend can give! Mr. Alcorn's address is **LYTHAM, LANCASHIRE**. By the by, we have no church at Lytham. I should not be surprised if our brother's residence there should initiate one. Would it not

be a pleasant work to engage in? Moses did his best work after he was eighty. Our friend is a long way from that venerable age.

IV. **SIR WILFRID LAWSON'S RESOLUTION**, put down for Tuesday the 18th, was not suffered to come on. The "Public House Party" has postponed its inevitable defeat. But

"Though beaten back in many a fray,
Yet freshening strength we borrow,
And where the vanguard halts to-day,
The rear shall camp to-morrow."

We "press toward the mark," and shall not be long before we seize the "prize."

Reviews.

JONAH AND HIS MISSION. By James Menzies. *Elliott Stock.*

PERHAPS there is no part of the Old Testament Scriptures which has exercised a greater fascination over preachers and expositors than the book of Jonah. In the reign of Queen Elizabeth a great Puritan preacher went over its contents almost verse by verse. The sermons of John King have been many times published, and contain passages of rich and magnificent eloquence. Since his day many other authors have been drawn to this first leaf of the prophetic writings. In our own time we may mention the expositions of Martin, Raleigh, and Burn.

It might be asked, what can be the reason that this little book has such a strange attraction both for preachers and hearers. Possibly the answer might be found in the fact that it presents to us almost the whole circle of human experience, and some of the chief phases of divine truth. In many respects what the parable of the Prodigal Son is in the New Testament that the story of Jonah is in the Old. It presents to us in epitome the method of the divine government. The judgment and the mercy of God are here blended together. Disobedience, punishment, repentance, pardon, renewal, are all graphically depicted in this page of Holy Scripture. The superstitions of sea-life, and the wickedness of city-life, are brought before the reader's mind.

Seeing that the expositions of this book have been so numerous, it was a bold step on the part of Mr. Menzies to add another to the list. His little book contains five sermons preached to his own congregation, and they gather up all the salient features of the prophetic story. The author has consulted the Hebrew text, and called to his aid the best expositors of the subject, making special reference

to the learned Commentary of Dr. Pusey. The matter of the book is excellent, its spirit thoroughly Christian, and the style simple, chaste, and flowing. Seeing that this is the first attempt the author has made to appear in print, we cordially congratulate him on his success, and earnestly commend his book to the attention of our readers. **GILES HESTER.**

FARM SERMONS. By C. H. Spurgeon. *Passmore & Alabaster.* Price 3s. 6d.

MR. SPURGEON has always had a hearty welcome in the farm houses of Great Britain; and indeed, is a familiar visitor in the homesteads of many an agriculturalist in our far-off colonies as well. No task could have been more appropriate and few more congenial to the preacher of the Metropolitan Tabernacle than the production of this volume of "Farm Sermons." Is farm life simple and homely? Mr. Spurgeon is simplicity and homeliness embodied. Is farming a practical occupation? Mr. Spurgeon is practicality in the pulpit and out of it. Does farming take us back to nature and her manifold processes? Mr. Spurgeon's naturalness is one of the fine elements of his power. Many things has the famous preacher done excellently, but nothing better than this volume of "Farm Sermons." It is superfluous to suggest to our farming friends to send for the book by the next post: they have already determined to do so.

HEBREWS. By Rev. Professor A. B. Davidson, LL.D. *T. & T. Clark.* Price 2s. 6d.

THIS is the last issue of Messrs. Clark's series of Handbooks for Bible Classes, and assuredly will take rank for scholar-

ship, width of research, painstaking accuracy, and richness of suggestion, with any other volume of this course. In a valuable introduction Dr. Davidson describes the circumstances of the readers to whom the letter was sent, and concludes that those readers belonged to "some community of the Dispersion in the East (not, however, Jerusalem, nor any church in its immediate neighbourhood), with a Hellenistic type of Judaism." They are Christian Hebrews addressed "by such a man as Apollos."—Acts xviii. 4—8. Clear and comprehensive descriptions of the contents of each section and lengthened notes on pivotal words in the epistles greatly add to the value of the work, whilst the commentary on each verse shows a special fitness for this particular book. Young Men's Bible Classes engaged in a study of this Epistle will find this volume a most helpful guide and companion.

CHARLES DARWIN: OR, EVOLUTION AND CHRISTIANITY. Marlborough & Co. Second Edition. Price 2d.

"We have received a copy of the sermon preached on May 7th last upon the death of Mr. Darwin, by the Rev. John Clifford, M.A., B.Sc., F.G.S., one of the ablest ministers in the Baptist denomination. We have read nothing better of its kind, anywhere. It not only expresses the calm and cordial recognition of both Mr. Darwin and his work, which we trust has found expression in our own columns, but places in a clear and striking light many aspects of that work, and of its value to Christianity, which cannot be too generally pondered by members of the church of Christ."—*Sunday School Chronicle*, July 14.

HANDBOOK FOR BIBLE CLASSES: SCOTTISH CHURCH HISTORY. By N. L. Walker. T. & T. Clark. Price 1s. 6d.

It is to be feared that English readers have but a slender acquaintance with any but the later history of Scottish Christianity, and yet some of the most thrilling chapters in the long story of the gospel of Christ are associated with the country on the other side the Tweed. For a brief, well-told, and helpful account of the fortunes of Scotland since the days of St. Rule, nothing could be better than Mr. Walker's book. It is a distinguished book in a distinguished series.

A DOZEN TALES.

THE RELIGIOUS TRACT SOCIETY have forwarded a dozen tales of varying literary excellence, and of different degrees of power, but all alike breathing a true

Christian spirit, and teaching Christian truth in a manner that wins the ear and heart at once.—*Lucy Miller's Good Work* (6d.) is by the author of the "Travelling Sixpence," and tells once more the truth every girl needs to hear and learn to practise that oven "little ones" like the maid in the house of Naaman may become the messengers of the Highest, and lead to His gracious presence those much older than themselves.—*Cousin Jack's Adventures* (9d.) form a brief but thrilling account of a youth who, dwelling in the High Peak of Derbyshire, longs for the sea, has one voyage and a shipwreck, and is forthwith content to forego his dreams of a seafaring life. It is a healthy book for boys, and would be welcomed by them.—*Herbert and his Sister* (8d.) tells of a boy's sickness, impatience, changing thoughts and feelings, and of the schooling through which his affliction carried him. It is good, but rather weak.—*Golden, Golden; all Golden* (1s.), by an author whose work is well known and widely appreciated, Mrs. Prosser. These stories, for there are four in this volume, will be read with much pleasure.—*Harry Blake's Troubles* (9d.) describes the beginnings and progress of evil in village life, of its experience and punishment, and of the successful efforts of a brave and true soul to remedy it.—*The Blind Boy of the Island* (1s.) is a Jersey tale of genuine pathos and of true piety, enriched by illustrations of a mistaken pilgrimage to London, and of the strong consolations of the Saviour's love.—*Humphrey's Talks with Uncle Thomas* (6d.) only need to be named. Whatever boy or girl has read such "talks" is sure to ask for "more," and still "more."—*The Patched Frock* (6d.) is a story of a school feast, and tells in a way girls will enjoy, the evils of covetousness and pride.—*The China Cup; or Ellen's Trial* (9d.), a Worcestershire tale. The reader is taken into a china factory, and is made acquainted with processes of china manufacture, and is shown, moreover, how "character" is developed by temptation and trial.—*Little Ruby's Curl; or Tom Forster, the Railway Porter*, by Helen J. Eastwood (1s.), presents a picture of child life of peculiar winsomeness and charm, and enjoins care for the straying "little ones" with much power.—*Hungering and Thirsting* (9d.) sets in the light of a story the beautiful meaning of Christ's great beatitude of righteousness.—*Field Court; or who maketh thee to differ* (1s.) is the best book of the dozen. It portrays in a capital and thrilling instance the philanthropic and temperance work of the day, and says, "this is the way: walk ye in it."

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

THE SOUTHERN CONFERENCE held its Midsummer meetings at Frogmore Street Chapel, Tring, July 5. Upwards of forty friends attended from London, and thirty-one ministers and delegates certified their attendance during the day. After prayer by Revs. R. P. Cook and W. J. Staynes at 11 a.m., business commenced with the election of a

1. *Vice-President.*—The Secretary stated that it was the opinion of the Committee that a substitute should be found for Rev. Giles Hester, incapacitated through ill health, and, in accordance with their recommendation, he proposed that Rev. C. Pearce, of Tring, be appointed, with the view of his becoming President. This was unanimously agreed to, and Mr. Pearce, upon taking the chair in the absence of Mr. Cayford, briefly responded.

2. *Reports from Churches.*—As only three months had elapsed since the date of our Spring meetings, and during that time many of the churches had revised their Church Rolls for the purpose of sending accurate returns to the Association, additions to our membership have been outweighed by erasures, and a resolution was passed asking the Committee to recommend a method of reporting whereby both the gains and losses should be distributed over the entire year.

3. *Rev. W. J. Staynes*, late of Vale, Todmorden, having recently settled as pastor of the church at Landport, was cordially welcomed into the Conference.

5. *Sunday Closing of Public Houses.*—Upon the motion of Rev. W. J. Staynes, seconded by Mr. T. Randall, of Paddington, it was unanimously resolved: "That a petition to Parliament, and memorials to the Prime Minister, the Home Secretary, and Members of Parliament for Hertfordshire, be signed by the Chairman on behalf of this Conference (and forwarded accordingly) in favour of stopping the sale of intoxicating liquors throughout England during the whole of Sunday."

6. *Hospitality.*—Dinner and tea were provided upon the premises of Mr. Grace, who received the thanks of the Conference for the accommodation supplied. After dinner the kindness of our Tring friends was warmly acknowledged. Rev. W. V. Young, late of New Mill Baptist Chapel, spoke of the good work Mr. Pearce and his friends are doing at Tring, of his

seven years close friendship with Mr. Pearce, and the high esteem in which his personal character was held.

7. *Public Meeting.*—Owing to the unsettled state of the weather, the intention of holding a service out-of-doors in the evening was abandoned. A meeting was therefore held at the chapel with the Vice-President in the chair. Earnest and practical addresses were given by Mr. S. D. Rickards, Revs. R. P. Cook and J. Fletcher, Mrs. Cayford of London, Revs. D. McCallum, J. P. Chapman, W. Harvey Smith, and F. J. Bird. Rev. J. H. Callaway concluded with prayer.

The meetings were well attended throughout the day, the chapel being quite full in the evening, and it was observed that the Conference never before gave such evidence of its vitality or of interest on the part of the churches in its proceedings.

W. J. AVERY, Secretary.

CHURCHES.

COVENTRY, *Gosford Street.*—July 9th, Rev. Carey Hood, pastor, preached. The congregations were both good ones, that in the evening being very large, and including the Mayor, several members of the Corporation, and other influential citizens. The collections were £20 10s. 8d. including donations from the Mayor and the two members of Parliament for the city. This was the most successful anniversary held for many years.

ILKESTON, *Queen Street.*—Twenty-fourth anniversary of opening of chapel duly and punctually observed. Sermons preached on June 25th by Rev. R. Silby. Tea and public meeting following day. Chairman J. T. Mallet, Esq. Speakers, Revs. G. W. Roughton, J. Langford, Mr. W. Smith, and the pastor. Improvements in chapel, including levelling of floor, reversing of seats, lowering of windows, and construction of covered and panelled ceiling, &c., as advised by Mr. R. Argile, architect, of Ripley, were described and generally approved. Collections and promised donations amounted to £50. The alterations are imperatively necessary, if the acoustic defects of the building, which prevent the preached gospel from being clearly heard, are to be removed. The cost will be great. Contributions, however small, will be thankfully acknowledged by A. C. PERHAM, pastor.

LEICESTER, Carley Street.—The memorial stones in connection with the enlargement of the chapel were laid on July 3. The whole building is being remodelled; its capacity will be more than doubled, and when completed will be admirably adapted to the needs of the neighbourhood. The stones were laid by the Mayor of Leicester (Alderman H. T. Chambers), and Mr. A. F. Emeric de St. Dalmas. The total cost, including the mortgage, will be under £1,600, and a little more than £800 has been promised or contributed.

MACCLESFIELD—The annual floral service in connection with St. George Street Chapel were held July 16th. The arrangements had been taken up with much spirit by the congregation, teachers, and children, and the result was a large and handsome collection of flowers. The windows, pulpit, and communion rail were decorated with choice plants and evergreens. A pleasant feature of this year's service was the singing of a hymn composed by our pastor specially for the occasion.

SCHOOL ANNIVERSARIES.

ASHBY-DE-LA-ZOUCH.—June 18. Rev. E. Stevenson preached. Collections, £30.

BACUP.—July 9. Preacher, Rev. J. C. Jones, M.A. Colls., £30 11s.

BRADFORD, Tetley Street.—June 25. J. Clifford preached. Collections, £50.

BURNLEY, Ebenczer.—Preacher, Rev. J. Harvey, of Bury. Colls., £135 9s. 4d.

CLAYTON.—June 25. Preachers, Revs. G. Eales, M.A., and J. Myres. Collections, £45 9s.

EASTWOOD.—June 25. Preacher, Mr. T. H. Bennett, of Derby. In the evening the overflow congregation being so large, service was held in an adjoining field. A public meeting on the Monday following. Colls. in excess of previous years.

LYDGATE.—July 2. Rev. W. Hambly preached. Collections, £50 14s.

NOTTINGHAM, Woodborough Road.—June 18. Preacher, Rev. J. H. Atkinson. Collections, £23 4s.

NOTTINGHAM, Lenton. Preachers, Revs. H. Bonner and J. J. Fitch. Collections, over £20.

NOTTINGHAM, Old Basford.—June 25. Preacher, Rev. J. C. Jones, M.A. On Monday, a tea and public meeting was held, when Revs. J. C. Jones, R. Silby, and J. R. Godfrey, delivered addresses. Chairman, Mr. J. Birch. Proceeds of services, £35 16s. 10d.

PACKINGTON.—May 21. Preacher, Mr. C. W. Vick, of Chilwell College. Collections £10 18s.

TODMORDEN.—School anniversary and re-opening, June 25th. Three services were held, the preacher morning and evening being the Rev. W. Evans, and in the afternoon the Rev. H. T. Chapman. Collection for Sunday school, £50 4s. 3d. The work of painting, gilding, and otherwise renovating the chapel has been executed satisfactorily by Messrs. Thomas & Twemlow, of Patmos. The total cost of the renovation has been about £40, which is being raised by subscriptions from the church and congregation.

MINISTERIAL.

ALCORN, Rev. J.—The retirement of the Rev. J. Alcorn from the stated ministry, after a four years pastorate at Old Basford, Nottingham, and forty-two years earnest labour in the cause of Christ, took place July 11. Mr. Councillor Burton presided, and Mr. Amos Bexon, in the name of the church and congregation, presented the Rev gentleman with a purse containing £80, accompanying the presentation with the statement that many will have abundant cause to thank God through time and eternity for your faithful ministry amongst us. You have imparted to us what, by the help of God, we hope ever to retain, viz., a clearer insight into the gospel, and more definite ideas of the plan of salvation. We think, after such preaching, we shall be all the more able to tell a poor sinner how he may be saved; and how he can be made meet to be a partaker of the inheritance of the saints in light. We have no desire to speak boastingly, nor to undervalue any minister of the Cross, but yet we may say that we have envied no church its minister whilst you have been with us, for we consider you have equalled any, and far excelled many. May I venture to say, Sir, that without aiming to be eloquent, you have been so; for the theme of redeeming love upon which you delighted to dwell has made you eloquent; and your sermons have been of such a character, that the most learned, polite and intelligent, could well appreciate; and yet withal, the most unlearned and depraved could not fail to comprehend. We confess that at some future time, if you are spared, we should like to see in print a volume of your sermons respecting the "Story of the Cross" and how man can be saved; and we should be glad, so far as we may be able, to contribute towards this object.

After Mr. Alcorn had ably responded addresses were delivered by Mr. Councillor Birch, Messrs. T. Smith, S. Cox, N. Hopewell, Jas. Birch, J. Cramp-ton, H. Finn, R. Davis, and G. Briggs.

PARKER, REV. J. R., recently of Castle Donington was recognized as the pastor of the church at Salem Chapel, Longford, near Coventry, July 11. 300 were present to tea. Rev. E. Stevenson presided. Mr. Jesse Smith cited the circumstances connected with Mr. Parker's call. The pastor responded, and addresses were delivered by the Revs. J. F. Felce, G. L. Wilkes, H. J. Hodson, R. Killip, and W. L. Stevenson of Castle Donington.

SIMMONS, MR. G. of New Maldon, Surrey, has accepted the pastorate of the Baptist Church Foot's Cray, Kent, and will commence his labours on Lord's-day, Aug. 6th, and on Bank Holiday, Aug. 7th, recognition services will be held.

WILLIAMS, MR. PRICE, of Llangollen College, has accepted the invitation of our church at Nantwich, and will commence his ministry on August 6th.

BAPTISMS.

ASHEBY-DE-LA-ZOUCH.—Three, by C. Clarke.
CONINGSBY.—Two, by A. H. Smith.
GUANTHAM.—One, by A. Gibson.
HALIFAX.—Four, by W. Dyson.
LILKESTON, *Queen Street*.—Eight, by A. C. Perriam.
LEE MOUNT.—Twenty-one, by W. Dyson.
LEEDS, *North Street*.—Three, by W. Stone.
LONDON, *Bethnal Green Road*.—Six, by W. H. Smith.
LONDON, *Boro' Road*.—Four, by G. W. M'Cree.
LOUTHE, *Northgate*.—Three, by E. H. Jackson.
NOTTINGHAM, *Manafeld Road*.—Nine, by H. Bonner.
NOTTINGHAM, *Woodborough Road*.—One.
PETERBOROUGH.—Four, by T. Barrass.
RIPLEY.—Four, by J. L. Shackelford.
TODMORDEN.—Three, by W. March.

MARRIAGES.

CROTTY-BURNS.—July 21st, at St. Mary's Church, Paddington, London, by the Rev. Albert E. Crotty, B.A., Rector of Clonmacnoise and Tessaurean, (brother of the bridegroom), Leslie Crotty, son of the late Rev. W. Crotty, of Galway, to Georgina Josephine, youngest daughter of George Burns, of Porteus Road, W., and granddaughter of the late Rev. J. Burns, D.D.

OBITUARIES.

COGGAN, MRS. JEMIMA, born April, 1805, was the eldest daughter of the late John and Mary Compton, of Black Bank, Exhall, near Coventry. In her early days she was remarkably

kind, amiable, and loving in her disposition to all, and especially to her parents as well as to her brothers and sisters. As her girlhood passed away she became increasingly useful and helpful to the family—pre-eminently a peacemaker, and a pattern to the young people all around. She was a regular attendant with the family at the G. B. Chapel, Longford, nearly two miles distant from her home; and when about twenty-two years of age became (with two other sisters) a regular teacher and tract distributor, a work to which she devoted much time, in which she took great delight, and practised much self-denial, making it a labour of love, walking the distance in the early Sabbath mornings, and not returning until the services of the day were over. In the following year she became a member of the church, being baptized in the canal by the Rev. G. Cheatle, of Birmingham, and received into the fellowship of the church by the venerable Mr. Cramp, who was then the minister. Removed to Hinckley she attended the ministry of the late Rev. James Taylor. Her subsequent removal to Derby to become an inmate in the family of Mr. and Mrs. W. Wilkins (Mrs. W. being the daughter of the minister just mentioned) brought her into membership at St. Mary's Gate, where she remained until her marriage with Mr. Thomas Coggan, printer. In the year 1859 she was called to mourn the death of her husband, and a few years afterwards her lot became chequered, and during her long widowhood some of her heaviest trials had to be borne. For several years she resided with her only son in Manchester, and became an attendant on the ministry of the Rev. Dr. McLaren, to which she was greatly attached, and whose ministrations she found most helpful to her spiritual life. Unexpected circumstances now resulted in her removal from Manchester to Sheffield, where she was called to bear her part (which she accepted with all resignation and cheerfulness) in toiling for the necessities of her sons. Possessed of that meek and quiet spirit which in the sight of God is of great price, she calmly and resignedly accepted every disappointment and trial. The Lord was pleased to send to her, and thus a soothing and sanctifying atmosphere seemed always to be around her. She ever took delight in reading and meditating upon God's word, and was always glad to converse about spiritual and divine things. Very humble and lowly was she in her own estimation, and very loving and trustful towards her dear and precious Saviour, about whom she delighted to think and talk when opportunity offered. And so the days sped slowly along, and her remaining strength visibly declined, until the weary wheels of life stood still at last, and the toils and sorrows of earth were exchanged for the joys and rest of heaven. She died May 17th, 1882, and was buried in the Burngrave Cemetery, Sheffield. "Truly the memory of the just is blessed."

HUTCHINSON, ELEANOR, wife of Mr. W. Hutchinson, of Old Basford, and daughter of Mr. R. Adkin, Farmer, Diseworth, who for many years was deacon of the G. B. church, died at Diseworth on July 3, in her twenty-eighth year. She was a devoted and loving helpmeet; calm, patient, and resigned through her lingering illness, and a genuine Christian. Her mortal remains were interred in the G. B. burial ground in the presence of a large concourse of relatives and friends who lament their loss, the Rev. W. A. Davies, speaking on Jeremiah xv. 9, "Her sun is gone down while it was yet day." W. A. D.

LAWTON, MARY, the beloved wife of Rev. John Lawton, of Heptonstall Slack, entered into rest July 1st, 1882, aged sixty years.

MISSIONARY OBSERVER.

AUGUST, 1882.

The Annual Meetings.

THE Annual Meetings of the Society were held, as usual, during the Association week, at Derby. *The Committee Meeting* was held in Sacheverel Street School-room, on Tuesday afternoon, and was well attended. The Minutes passed at the various meetings during the year were read, the Annual Report was presented by the Secretary, and the Cash Statement by the Treasurer. The Committee for the forthcoming year were elected, as usual, and the Auditors appointed. The Revs. N. H. Shaw and Thos. F. Mulholland, missionary elect, were introduced to the meeting, and were most cordially received. The former made a lengthened statement, and answered numerous questions in relation to the mission in Rome, greatly to the satisfaction of the Committee. Much to the regret of the Committee and of Mr. Shaw, it had been found necessary to dispense with the services of Signor Grassi. The details of this case need not be entered into here, but it was felt that the course adopted was inevitable.

The following brethren were appointed on the Committee for the year 1882—83:—

ALCORN, Rev. J., *Old Basford*
 AVERY, Rev. W. J., *London*
 BALDWIN, Mr. B., *Loughborough*
 BANNISTER, Mr. J., *Burton-on-Trent*
 BARWICK, Mr. E., *Nottingham*
 BEXON, Mr. A., *Nottingham*
 BOOKER, Mr. W. H., *Nottingham*
 BOTHAMLEY, Mr. P., *Derby*
 COLMAN, Mr. S. C., *Peterborough*
 COOK, Mr. T., *Leicester*
 DEAN, Mr. G., *Derby*
 ELLIS, Mr. E. C., *Derby*
 EVANS, Rev. W., *Leicester*
 FITCH, Rev. J. J., *Nottingham*
 FLETCHER, Rev. J., *London*
 FORTH, Rev. J. C., *Leicester*
 GRAY, Rev. W., *Birchcliffe*
 HARRISON, Mr. T. H., *Derby*

HILL, Mr. H., *Nottingham*
 HOOD, Rev. E., *Coventry*
 HUNT, Mr. W., *Nottingham*
 HURST, Rev. S., *Stoke-on-Trent*
 JONES, Rev. J. C., M. A., *Spalding*
 LAMB, Mr. J., *Derby*
 LAWTON, Rev. J., *Heptonstall Slack*
 LEE, Rev. A. H., *Walsall*
 MARCH, Rev. W., *Todmorden*
 ORTON, Rev. W., *Grimstby*
 RICKARDS, Mr. S. D., *London*
 ROBERTS, Mr. C., *Peterborough*
 SALISBURY, Rev. J., M. A., *Hinckley*
 SALISBURY, Mr. J., *Ashby-de-la-Zouch*
 STARKEY, Mr. J. H., *Wirksworth*
 STEVENSON, Rev. E., *Loughborough*
 WHERRY, Mr. W. R., *Bourne*
 WINKS, Mr. J. G., *Leicester*

And all such General Baptist ministers as are members of the Society.

The Annual Public Meeting of the Society was held on Wednesday evening, in St. Mary's Gate Chapel. Although the weather was unfavourable the spacious building was well filled. Richard Johnson, Esq., C.E., of London, chief engineer of the Great Northern Railway, an old and firm friend of the Society, occupied the chair. The Rev. S. S. Allsop, of Burton-on-Trent, gave out a hymn and offered prayer. In his opening remarks, the chairman referred to the desirability and necessity of raising the £500 needed for the erection of school-rooms at Cuttack. He also expressed the hope that, as a gentleman in Cuttack had given £500, or half the amount, the balance would be made up that evening. We are thankful to state that the hope thus expressed was realized before the meeting closed, a circumstance due, in no small degree, to the energy and liberality of the chairman and a few other friends.*

A brief abstract of the Report was read by the Secretary, and a Statement of Accounts was presented by the Treasurer. Interesting and effective addresses were delivered by the Rev. J. Maden of Sheffield, N. H. Shaw of Rome, and T. F. Mulholland. The Rev. T. Bailey, of Orissa, was unable to speak for want of time. Unfortunately, many friends, who had to leave by trains, were compelled to quit the chapel at half-past eight. Their departure, just before Mr. Shaw had concluded his interesting address, necessarily interfered, for the time, with the order and enthusiasm of the meeting. But though Mr. Mulholland had to speak to a greatly reduced audience, we are pleased to say that he secured and retained the attention of those who were enabled to remain until the meeting closed. A vote of thanks to the chairman was proposed by the Rev. T. Barrass, and seconded by the Rev. T. R. Stevenson, and about 9.30 the meeting terminated; a meeting which, for attendance, for speaking, for enthusiasm, and for pecuniary results, may be described as a great success.

At the meeting on Tuesday afternoon the Committee appointed to promote organization amongst the churches for mission purposes, presented their report—a report which we would earnestly commend to the consideration of all the friends of the Mission. To maintain our present operations, and to send out the men so urgently required for Orissa, we require a steady income, from ordinary sources, of £4,000 annually. But as—as was pointed out by the chairman—one penny per week, on the average, from each of the twenty-five thousand members of the denomination would yield £5,000 annually, there ought to be no great difficulty in raising the sum needed. The report above referred to is as follows:—

“Your Committee have held two meetings during the year, and have carefully considered the reports which have been laid before them. They are pleased to observe that where churches are well organized, and especially where ministers take an active interest in the Mission, the results are gratifying. They regret to find that many churches, as yet, give little or no help; and are persuaded that in numbers of instances much more would be obtained if the pastors would only encourage the members of their churches and congregations to contribute regularly and according to their ability. As the expenditure is

* See page 322 of the *Observer*.

now above the income, and the work ought to be rather extended than diminished, your Committee would affectionately and earnestly appeal both to pastors and people, for better organization, greater liberality, and more fervent prayer.

(Signed)

CHARLES ROBERTS,
S. C. COLMAN,
THOMAS BARRASS,

H. HILL,
W. HILL,
W. R. WHERRY."

Conclusion of the Report.

THE following is the concluding portion of the Annual Report, the former portion of which was given in the last *Observer*.

Your Committee feel that they cannot conclude the present Report without once more bringing before their friends the urgent necessities of the Mission. Simply to have one missionary in Rome without having another qualified, in case of necessity, to step into his place, and carry on his work, they do not consider a satisfactory arrangement. But, for the present, they leave the claims of Rome in abeyance. Their immediate concern is with Orissa, the Society's first, and principal field of labour. And, concerning Orissa, what are the real facts of the case? Why, that according to the census of last year it contains a population of more than NINE MILLIONS of persons, or, in other words, more than double the population of London, or greater than the united population of Ireland and Scotland.

Take, for a moment, a survey of the field. In the district of Balasore, with a population of 942,414, dwelling in 3266 villages, our American friends have *one* missionary, and we have no representative whatever. In the district of Cuttack, with a population of 1,731,548, dwelling in 5500 villages, we have our two senior brethren, Buckley and Miller. In the district of Pooree, with a population of 885,794, dwelling in 3175 villages, we have our young brother Vaughan. In the district of Ganjam, with a population of 1,772,743, dwelling in 4562 villages, we have only our brother Wood; while in the district of Jey-pore, "in the regions beyond," we have no agent whatever. In the Sambalpur district, with a population of 1,653,960, we have our brethren Pike and Heberlet. While in the nineteen Tributary States of Orissa, with a population of 1,624,310, we are without any English representative whatever. In other words, among a population of over NINE MILLIONS OF PERSONS, dwelling in 20,000 villages, and scattered over an area of 60,000 square miles, we have *six* English missionaries, or one missionary to every million and a half of people!

In a field so vast, and amidst multitudes so numerous, no wonder that your few, scattered, over-burdened brethren, feeling themselves utterly inadequate for the gigantic task before them, should frequently, passionately, and almost impatiently cry out, "Come over and help us." For, let it be remembered, that their appeal is, not on behalf of a country which has long been flooded by Gospel light, but for one over which heathen darkness has brooded for untold ages; not for a few spiritually destitute thousands, but for tens of thousands and millions;

not on behalf of a few towns or villages where another chapel or school-room is, or is not required, but on behalf of twenty thousand towns and villages in which there is no chapel or school-room whatsoever; not on behalf of men and women who have turned their backs upon God's house, and who persist in turning a deaf ear to every invitation to come to the Gospel feast, but on behalf of men and women, to whom the bread of life and water of life have never yet been offered, and whose ears have never been saluted by the Gospel's joyful sound. Surely an appeal so reasonable and powerful ought to meet with an immediate and hearty response—a response from those who cannot go, by providing the means for those who can, and from those who can, by saying, "Here am I, send me."

The modest help asked for by the last Orissa Conference was only for, at least, three men; one to take the place of your late brother Brooks at the press; another to establish a much-needed high-class mission school; and a third for general mission work. As regards the first, your Committee believe that God has sent them a suitable man in the person of Mr. Thomas Fleming Mulholland, of Glasgow, and who comes recommended by the Revs. Drs. Bonar and Culross, of Glasgow, and Dr. Flett, of Paisley. As regards the second and third, your Committee trust that, with the means provided, the men will soon be forthcoming.

In the very place in which we are assembled—the place consecrated by the prayers and preaching, by the toils and triumphs, of the father and founder of the Mission, and its first indefatigable Secretary, there is much to give emphasis to your brethren's appeal. In the brevity of life, in the approach of death, in the love of Calvary, and in the light of eternity there are the strongest possible motives to work while it is called to-day. Since our last annual gathering our beloved brethren, Frederick R. Booker of Nottingham, Charles Stevenson of Derby, Charles Orchard of Ashby, William Wherry of Bourne, Robert Eate of Wisbech, and many other devoted friends of the mission have passed away.

The Committee, therefore, call upon others to take up the work which some have thus been compelled to lay down. They call upon pastors and local preachers to remember the mission in their public ministrations and private spheres; they call upon Sunday-school superintendents and teachers to bring the claims of the heathen before their youthful charge; they call upon Christian parents to foster habits of self-denial and sympathetic benevolence in their children. In a word, they call upon rich and poor alike to use their influence in extending Christ's cause among the heathen.

In the *visible* work of the mission, its scriptures and literature, its churches and schools, its Christian villages and happy homes, there is much cause for devout thanksgiving. Moreover, in the *invisible* work of the Society—in the seeds of Divine truth which it has sown in human souls, and in the Gospel leaven which it has placed in human hearts, there is much to inspire with hope. The *indirect* benefits, too, which the agents of the Society have exerted upon other parts of the mission field are neither few nor small. For instance, from one visit of the late beloved Amos Sutton to the United States in 1835, there arose, not only

the now flourishing Free Will Baptist Mission in Northern Orissa—but, also, that most successful mission of modern times—the American Baptist Mission to the Telegoos—a mission in connection with which, a few years ago, more than 8,000 persons were baptized within six weeks, and in connection with which there is, at the present time, the largest Baptist Church in the world—the Church at Ongole—which, according to the last Report, numbered 15,692 members.

Considering, therefore, the vastness of the field which has been left for our Society to evangelize; considering the manifold openings for Christian service which are, on every hand, presented; considering the work that has been already accomplished, and the promise of far greater things to come, let us as a denomination consecrate ourselves afresh to the great but glorious task of bringing Orissa to Christ.

Women's Work for Women.

FROM MRS. HEBERLET.

IN INDIA, if anywhere, there is an immense amount of work to be done by Christian women—work which only Christian women can do. Mrs. Heberlet, formerly Miss Miller, has long taken an active interest in mission work. In her new relationship (which all will wish may be long, happy, and useful), and when accompanying her husband to Sambalpur, she visited, on the journey, a number of women—of which visits we have the pleasure to furnish the following account. Mrs. Heberlet writes:—

On our journey from Cuttack to Sambalpur, Mrs. Pike, with her two children and myself, went one evening to a village not far from the travellers' bungalow, in which we were staying. We first came to a house where a woman sat outside spinning. After a little talk with her we went further on to another house. Here we were soon surrounded by a number of women and children, who had several questions to ask about the children, &c. One old woman who had been ill, and was very feeble, was brought out that she might see us. We were agreeably surprised at the friendly manner in which we were received at two or three of the houses. I fear, however, that it was such a novelty to these poor women to see some white faces that they were more taken up with us than in listening to the few words spoken to them on better things.

On Christmas-day morning my husband and I walked to a Kol village. Our path lay through rather a dense jungle, and though it was broad daylight, one could not help feeling that at any moment some wild animal might spring out upon us. On reaching the village I left my husband to talk to the men, while I tried

to make friends with the women. I went into one house which was beautifully clean. The women seemed very shy and afraid to come near me. It was sad to see how ignorant they were. I took out my watch and showed it to one woman who was more friendly than the rest. She listened for a few minutes while I told her of Him who had come into this world to seek and to save the lost. As the sun was getting hot, and we had some distance to walk back, there was not time to visit the other houses in this village.

At Boad, one hundred and twenty-five miles from Cuttack, we remained over two days. A letter was sent on the evening of our arrival to the rajah of this place, saying we should like to pay him and the ranees a visit the following afternoon. After an early toa, Mrs. Pike, the three children, and I in the tonga (bullock cart), and our husbands on foot, started for the palace. On arriving there we were taken into the rajah's kutcherry, and had to wait some time till a messenger came to announce that Mrs. Pike and I might go into the women's apartments. We went through two or three courtyards, and at last came to a narrow

passage open to the sky, where we found the rajah's mother—a fine intelligent-looking old lady—seated in a chair, with some forty or fifty female attendants around her. She was much interested in the children, especially in little Harry Pike. After we had talked a little while we asked if she would like to hear some singing. Mrs. Pike and I sang two or three hymns in Oriya and English, and this led to a pleasant conversation on what we had been singing. One of the hymns was "Here we suffer grief and pain," and I thought the old lady seemed a little affected when she heard the translation of some of the verses. She told us she could read Oriya, so we left a copy of "Scripture Selections" with her, which she promised to read. I should think we remained nearly an hour, and were much pleased with our visit. We were disappointed in not seeing the ranees, though we enquired after her

more than once. We were told she had been recently married, and would not be visible to visitors for some time to come. To show what a secluded life these ranees live, we were told that their parents may come and visit them, but they are never allowed to return to their father's house after marriage, unless they become widows.

The next day (Sunday) we were surprised by receiving a request from the rajah's mother to pay her a second visit. Mrs. Pike and I went alone without the children, and had another good opportunity of speaking to the women. They asked us to sing again. I felt quite sad, on coming away, to think of the grand opening there was in that palace for Zenana work, and there was no one to take it up. We trust the seed sown amongst these poor ignorant women may bear some fruit, though it may not be seen for many days.

New School Rooms, Cuttack.

WE are thankful to state here, as we have already stated elsewhere, that, in gifts and promises, the £500 required for the New School Rooms, Cuttack, was secured at the Association. Since the publication of the last list the following amounts have been received, and are gratefully acknowledged. As the cost of the school-rooms may possibly exceed the estimate, and as the rooms, when built, will require to be furnished, the Secretary will be glad to receive any sums that have been collected or promised, in addition to those of which he has been informed.

	£	s.	d.		£	s.	d.
Collected at the Annual Meeting (exclusive of promises)	9	5	0	London, Borough Road — Sunday School Collection	1	4	7
Ashby-de-la-Zouch—Mr. & Mrs. John Salisbury	2	2	0	London, Westbourne Park—			
Barton—a Friend	0	10	0	Mr. Charles Bond	1	1	0
Billesdon—Two Friends	0	5	0	Mr. J. W. Chapman	0	10	0
Birchcliffe—a Friend, per Rev. W. Gray	0	5	0	Rev. James Parkinson	1	0	0
Bourn—Ladies' Working Society	12	2	4	Mr. D. Renwick (Derby)	1	1	0
Burnley—Mrs. Riley	0	10	0	Mr. Ryan	1	10	0
Miss Greenwood	0	3	0	Mr. Ryan	0	10	0
Chesham—Mrs. Pegg	20	0	0	Mr. J. M. Stubbs	1	1	0
Derby—Mr. J. Lamb	5	0	0	Mrs. Stubbs	1	1	0
Miss Wilkins	0	5	0	Young Women's Association	0	10	6
Mr. G. Wilkins	0	5	0				
Leicester—Rev. J. H. Atkinson	1	1	0		8	4	6
Leicester, Archdeacon Lane—Sunday School Collection	2	8	6	London—C. C. Jervis	0	1	0
Leicester, Dover Street—A. B. C.	0	10	0	Loughborough—Mr. T. W. Marshall	1	1	0
London—R. Johnson, Esq. (second donation)	75	0	0	Loughborough, Baxter Gate—			
London—Collected by Miss Emily Mary Johnson—				Mrs. Hickling	0	10	0
Miss E. E. Bayley	0	2	6	Mr. Haynes	0	5	0
Rev. J. Chadwick	0	0	0	Manchester—Mrs. Turner	0	5	0
Mr. F. E. Collier	0	0	0	Peterborough—Mr. & Mrs. C. Roberts, Senr.	50	0	0
Mrs. G. M. Jackson	1	0	0	Peterborough—Rev. T. Barrass	1	0	0
Mr. T. R. Johnson	2	0	0	Ramsgate—Miss White	0	10	0
Mr. J. H. Johnson	0	2	6	Sheffield—a Friend, per Rev. J. Maden	1	0	0
Mr. Oakley	1	0	0	Southport—Friends at, by Mrs. C. Halford	1	0	0
Mrs. G. J. Williams	0	10	0	Sydenham—Mr. and Mrs. Charles Roberts, Junr.	50	0	0
Mr. H. Wilson	0	10	0	Totnes—Mr. John Richardson	1	0	0
			5 15 0	Tonge, near Melbourne—Mr. W. Cross	0	5	0
				Wisbech—Mrs. R. Wherry	1	0	0
				Small Sums	1	6	8

Notes and Gleanings.

THE ANNUAL REPORT.—It is expected that the Annual Report will be ready by about the first week in August. Friends receiving too many, or two few copies, will oblige by communicating with the Secretary. It is hoped that the Report, on being received, will be distributed forthwith, and turned to the best possible account in the interests of the mission. It will be found to contain a great deal of interesting and valuable information in relation to the past history, as well as to the present operations of the Society.

REV. N. H. SHAW.—As Mr. Shaw is expecting to remain in England until the end of September, he will be happy to visit, between now and then, as many churches as possible, in the interests of the Rome Mission. With one or two exceptions he is already engaged for Lord's-days, but on week evenings he will be pleased either to preach or lecture. Having heard his lecture at Mansfield Road Chapel, Nottingham, on Monday evening last, July 24th, on "*Rome and the Romans*," we can most strongly recommend our friends to try to arrange for a visit from Mr. Shaw. The lecture was most interesting and instructive throughout; and we can fully endorse all that is said in the following paragraph respecting its delivery in Leicester. All communications from friends desiring to secure Mr. Shaw's services, should be addressed to the Secretary, Derby.

ROME MISSION.—The Rev. N. H. Shaw, our Missionary in the city of the Cæsars, began his visits to the churches on July 16th, in the town of Leicester. He conducted services in Dover Street Chapel in the morning, and Archdeacon Lane in the evening. There were good congregations; and a deepened, and we trust permanent and extending, interest was awakened in the work of the Mission in Rome by the acceptable service of our brother. On Monday night Mr. Shaw delivered a lecture in Friar Lane Chapel, to a fair audience, on "*Rome and the Romans*." Mr. Thomas Cook, the staunch supporter and main instrument of the founding of the Rome Mission, presided. The lecture was full of information, interestingly and forcibly communicated; and it is admirably adapted to acquaint the members of our churches with the conditions of evangelical work in Italy, and with the need there is for strenuous and sustained effort for the spiritual emancipation of the Roman people. We believe that the services of Mr. Shaw are calculated to stir up and deepen an interest in our Roman Mission that will be manifested in sympathetic and liberal help towards its maintenance and extension on the part of the churches. W. B.

DISTURBANCE AND MASSACRE.—The papers to-day give lengthened accounts of the disturbances between the Khonds and Kulthas in Kalihunda. It is said that four hundred of the latter have been massacred by the Khonds. The dispute originated in a question of disputed succession to the chiefship. Troops have been sent from Raipore and Sambalpur to quell the disturbance, and orders have been given to the sepoys here to be ready for service if orders should be given. Kalihundi is West of Boad. Particulars of the country will be found in the "*Imperial Gazeteer*" under the heading "*Karond*." J. B.

POPULATION OF CUTTACK.—According to the Census of 1871 the population of the town was 50,878; and according to the recent Census was 42,697, or a decrease of 8,181; but really there has been no decrease at all, only an alteration in the boundary. We shall leave the Municipality to settle the boundaries of the town as they think fit, and continue to speak of Cuttack as containing a population of 50,000. J. B.

HOT SEASON.—We have had some fearfully hot days and exhausting nights since I wrote about the unusual mildness of the hot season; but the rain that has fallen to-day encourages the hope that the worst is over. J. B.

CUTTACK.—Three were baptized on the 4th of June.

Mission Services

HAVE been held as under since the publication of the last list in the *Observer* for April:—

DATE.	PLACE.	DEPUTATION.
March 19, 20 ..	Birmingham, Lombard Street	T. Bailey.
" 19-22..	Longford	J. R. Parker and T. Bailey
" 11-23..	ibstock	{ J. Watmough, F. Pickbourne, and T. Bailey.
" 26, 27 ..	Peterborough.. .. .	T. Bailey.
April 2	Hinckley	Student.
" 2, 8	Lincoln	T. Bailey.
" 9-11	March and Chatteris	T. Bailey.
"	Loughborough, Baxter Gate	S. S. Allsop.
" 16-19..	Hitchin	F. J. Bird, T. Bailey.
" 23-30..	London—various chapels	{ R. F. Griffiths, W. Hill, T. Bailey, T. R. Stevenson, D. McCallum.
" 30-31..	Spalding	W. Hill.
May 7	Burnley, Enon	T. Bailey.
"	Cropstone	W. Hill.
" 14-17..	Berkhamstead, Chesham, Ford, & Wendover	W. Hill and T. Bailey.
" 21, 22 ..	Bourn	W. Hill.
"	Retford	T. Bailey.
" 28.. ..	Smalley	W. Hill.
"	Long Sutton	T. Bailey.
June 4	Dunfield and Windley	W. Hill.
"	Nottingham, Prospect Place	T. Bailey.
" 11.. ..	Wolvey	W. Hill.
" 18.. ..	Knippton	T. Bailey.

Contributions

Received on account of the General Baptist Missionary Society before the Audit, 1882.

	£	s.	d.		£	s.	d.
Alleghany dividend	35	6	4	Loughborough, Wood Gate—			
New Zealand dividend	6	2	5	Collected by Miss Wakerley for Rome	5	0	0
Arnold—for W. and O.	0	5	0	" " for Orissa	0	5	0
Bourn	60	18	7	March	29	5	0
Burnley Lane	3	16	2	Nottingham, Hyson Green	10	1	1
London, Praed Street & Westbourne				" Mansfield Road	27	17	4
Park—for W. & O.	8	0	0	" Woodboro' Road—W. & O.	1	0	0
Do. for Cuttack Schools	34	5	6	Collected by Mrs. Cooper	0	9	4
London, Westbourne Park collection	21	6	11	" by Mrs. and Miss Barwick	10	16	10
" Mr. and Mrs. C. Roberts, jun.	1	0	0	Ripley—for CUTTACK SCHOOLS	2	18	0
Longton	3	1	3	" W. B. Bembridge, for do.	2	2	0
Loughborough, Wood Gate School,				Sawley	8	14	7
for orphans	10	0	0				

Received since the Audit, to July 15th, 1882.

	£	s.	d.		£	s.	d.
Great Western Canada dividend ..	14	13	9	Knippton	8	1	1
Great Indian Peninsula	12	4	9	Landport	18	0	0
Adelaide	14	13	9	Leicester, Archdeacon Lane, for Rome	6	12	0
Queensland	11	15	0	Longford, Union Place	0	5	0
Association Collection at Derby ..	31	0	6	Loughborough, Wood Gate	9	5	6
" Sac. Coll. for W. and O.	13	17	8	Nottingham, Mansfield Road	8	5	6
Derby—Mr. G. Wilkins, for debt ..	0	5	0	Stoke-on-Trent—Mr. C. Pratt, for debt	5	0	0
Ipswich—Mr. Frear	0	10	6	Wolvey	17	13	10

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.

Conference on the Conditions of Church Membership.*

"Prove all things; hold fast that which is good."—Paul.

"Be not influenced by the authority of the writer, his reputation for small or great skill in writing, but let the love of the pure truth lead thee to read."

"Great wisdom is not to be hasty in action, and not to stand too obstinately by our own opinions."—Thomas à Kempis *De Imitatione Christi*.

"Good sense—never the product of a single mind—is the fruit of intercourse and collision."—Isaac Taylor.

I.—THE LETTER TO THE CHURCHES.†

BY THE REV. J. C. JONES, M.A.

II.—CONSISTENT COMMUNION, NOT MIXED MEMBERSHIP.‡

BY REV. C. PAYNE.

III.—BAPTISM AND CHURCH FELLOWSHIP.

BY REV. E. W. CANTRELL.

IN complying with your request, Mr. Editor, I am strongly tempted to deal with some parts of my old friend and fellow student's paper sentence by sentence; but if I were to do so I fear you would return the MS. to be "boiled down," I shall, therefore, treat, as far as possible, the general drift of the writer's argument.

1. Mr. Payne's paper covers more ground than the Association Letter. The Letter deals with the question of *membership* only, while the paper advocates, not only close membership, but close *communion* at the Lord's table. The way in which the two parts of the subject are blended in the paper, makes it difficult to reply to the arguments urged against open membership, without dealing, at the same time, with those urged against open communion. It is not surprising that the two branches of the subject are blended. I am bound to admit that, in my judgment, Mr. Payne's position is a nearer approach to consistency than the position of those who practise open communion at the Lord's table, and, at the same time, keep the door of the church closed; for every reason, based on the New Testament, which can be urged in favour of open communion, may be urged equally in favour of open membership; and every argument which can be urged against open membership, is as decidedly adverse to open communion. Still, this "Conference" has to do, not with the communion question, but with the membership question.

2. One passage in Mr. Payne's paper may possibly be misleading, especially to the more timid. He appears to think that it is impossible to adopt open membership without drifting into undenominationalism.

* This subject having been taken up by the authority of our Annual Assembly, I have deemed it helpful to the progress of truth, and the welfare of the churches, to arrange for a "Conference" in these pages on the topic, to be conducted in the frank, free, courteous and admirable spirit which marked the discussion at Derby. Our one desire, I am sure, is to know the *will* of our ONE MASTER, CHRIST. We are *all* ready to do anything, or leave anything undone. He bids.

—EDITOR.

† Cf. *Magazine*, July, p. 245, and General Baptist Year Book, 1882.

‡ Cf. *Magazine*, August, page 298.

To that conclusion he seems to have been brought by his own experience. I am surprised that he should adhere to it, after having been present at the discussion which took place at Derby. The position of those who throw open only the Lord's table is illogical; but the position of those who throw open both the Lord's table and the church is strictly logical, and does not necessarily involve a further step. To make a church entirely undenominational, where the subject of baptism must be ignored in preaching, if not in practice, would be one thing; but it is a very different thing to make the membership of a Baptist church open, so that those who cannot see baptism as we see it, and yet are agreed with us in all that is essential, may enjoy the privileges of our fellowship. One of the main reasons urged at Derby in favour of open membership was *that it would afford us larger and better opportunities to make people Baptists as well as Christians*. There is great force in the reason. It is so powerful, so conclusive, that, in my judgment, it ought at once to decide the question in every church. The fact is that by closing our doors against those who are not convinced on the subject of baptism, we are driving them into other communities where they will and *can* get only such instruction on the subject as we believe to be erroneous; and how can we expect that, under those conditions, they will become Baptists? If we wish to make people Baptists, surely the better plan will be to welcome them into our midst, so that they may witness our practice and receive our teaching. It should be distinctly understood that this is the aim of those who plead for open membership; and so long as this is their aim, it will be impossible for them to drift into undenominationalism, unless all become Baptists.

3. Mr. Payne's first argument in favour of what he calls "consistent communion," is that the Lord's table, in common with other institutions, has been committed to the church, to be administered and *guarded*. In introducing this argument, he says, "If, because it is the Lord's table, we place it *outside the pale of the church*," etc. Mr. Payne seems to have been playful when he wrote those words, and the words which follow them. But that he should speak about placing the ordinance "outside the pale of the church" is a little surprising. So far as I know, no advocate of open communion or open membership has suggested that we should receive into our membership, or to the Lord's table, those who are *outside* the church. We contend only that we should receive into our fellowship *all* those who belong to the church of Christ, whether they see baptism as we see it or not. To speak of placing the ordinance of the Lord's supper outside the pale of the church, because those who have not been immersed are admitted to it, is to make the Baptist church and the church of Christ identical and co-extensive, and hence to excommunicate all who differ from us.

The word *guarded* is not a happy one. It has a warlike ring, and indicates a hostile attitude towards some who wish to come to the Lord's table. But supposing that we are to *guard* the Lord's table and the Lord's church, against *whom* are we to guard them? Are we to guard them against the Lord's *children*? Surely not; and if not, surely it is not maintained that those only are the Lord's children who have been immersed? If Mr. Payne is prepared to go so far, his position will be *quite* consistent—but not otherwise. We know, however, from his own words, that he is *not* prepared to exclude all the unbaptized from the family of

God. He says, "Still, we believe that we shall find in heaven a multitude of the unbaptized."

4. Mr. Payne falls back upon the old position of strict communionists, and bases his plea for the practice on apostolic precedent. He refers to 1 Cor. xi. 17—34, as supplying proof that in the days of the apostles the Lord's Supper was a church act. It is a little significant that in the very next sentence he expresses the fear that if we throw the Lord's table open, the service will be grossly abused. The Lord's table is open in most (I think in *all*) of our churches, yet we do not hear of abuses. But in the passage to which we are referred, Paul speaks of the abuse of the service by the Corinthians, and one can scarcely help thinking that it must have been the reading of that passage that suggested the possible abuse of the service to Mr. Payne's mind. Still he cannot think that the abuse of the service at Corinth was due to the admission of the unbaptized, because he refers to the passage to show that the observance of the service was a *church* act. Where, then, is the force of his suggestion that we should confine the service to the baptized, so that we may protect it against abuse? It may still be abused, as it was at Corinth, not by the unbaptized and "unattached," but by the baptized members of the church.

In the argument based on the practice of the apostles, dealt with in the letter, it is admitted that in the time of the apostles only baptized believers came to the Lord's table, or were received into the church. And Mr. Jones contended that it was impossible for any others to be received, because "mistake on the subject was then out of the question." It was *impossible* that *then* and *there* two opinions could exist respecting either the *mode* or the *subjects* of baptism; or that immersion could be regarded as either *inconvenient* or *objectionable*. Hence none but the baptized would *think* even of uniting with the church, or coming to the Lord's table, for *all Christians* would be baptized. But *now*, opinions *are diverse*; and there are those who hold that immersion is either not obligatory if scriptural, or not undeniably scriptural, and they think that they are, therefore, justified if, while they adhere to the spirit of the ordinance, they adopt what appears to them an equally scriptural and a more convenient and seemly method. Our position to-day is very different from that of the apostles. If it be contended that none but baptized believers were received into the early church, or came to the Lord's table, the reply is clear and decisive—it was *absolutely impossible* that any others should *wish* to come. *Now* the case is so widely different that we cannot take the practice of the apostles as a guide; we must adopt the practice which we believe they would adopt were they in our place.

5. As to "the argument based on the fact of a common salvation." Mr. Payne says, "Persons under training are subject to restrictions which are removed at their graduation," which can only mean that baptism is a restriction to which those who are under training for a higher life are subjected. But this proves too much! Is not obedience to the restrictions imposed a *necessary* condition of graduation? And if so can it be regarded as an illustration of the place of baptism unless baptism be a condition, without which there cannot be entrance upon the higher life? It is admitted, however, that the Lord will not insist upon baptism. Have we the right, then, to make the door of entrance into our

local societies narrower than the Lord has made the door of entrance into His eternal kingdom? If so, whence do we derive it? Let us hear!

But it is urged further, "The penitent believing soul, owing to his surroundings, may while on earth require for his development what is not needed in a perfect state." So he may. But is baptism *all* that he requires? Is it *absolutely necessary* to his development? If it be, since development is necessary, how can he enter upon that higher state unless he observe it? Again, to be consistent, another great step must be taken. Baptism must be made a *sine qua non*, not of church membership only, but of entrance into the kingdom of heaven; and that is, in fact, the conclusion in which all Mr. Payne's arguments must ultimately land him.

The development of the "penitent believing soul" is of infinite importance, and the need of it is a reason, not for the exclusion of any believer from the church, but for the earliest admission of every believer into the church. The believer does require development; a development toward which baptism will contribute only a small, though valuable, proportion of the whole. He needs the shelter, the nurture, the instruction, all the developing agencies that are to be found in our churches. Such a development of the immature Christian life as will be secured *best* within the pale of the church is *absolutely necessary*. And shall we exclude any from the helpful influence of church association simply because they do not see a rite as we see it? Spiritual growth is infinitely more than the observance of an outward ceremony. Spiritual growth is imperative. Let us beware lest by our mistaken use of a rite we shut out some from those agencies upon which spiritual growth depends.

To the latter part of the paper, which treats only of the question of communion, I shall not attempt to reply, inasmuch as it is not *the* question now before the churches.

But in the closing paragraphs of the paper it is contended that we shall not gain in numbers or in influence if we throw our doors open more widely, and experience in the United States is cited as proof. Experience in *this country* proves the contrary. Upon enquiry I find that in Birmingham *all* the large and influential churches are *open*, and they are the *only* churches that have been and are making substantial progress.

In closing I will say a word about one objection which was urged against open membership in the discussion at Derby. It was urged that we ought to close our doors against those who have not been baptized, since, if we open them, baptism will fall entirely into disuse. Is not that a form of the old error to which Paul referred, "Shall we do evil that good may come?" If it is right to open our doors, ought we to keep them closed simply to guard against a possible contingency? Who will fail to observe baptism simply *because* it is not made a test of membership? Only those who, if they observed it at all, would observe it reluctantly, and under compulsion; and what would be the value of such an observance? Baptism is valueless, except as an expression of voluntary and hearty loyalty to Christ; and that it will be, in every case, when we cease to make it a test of church membership. And does not such a reason for keeping our doors closed against the unbaptized display a lack of confidence in our principles? It springs from the same spirit that has been the occasion of

most of the troubles through which the church has passed, which sent our forefathers to prison, and lighted the fires of martyrdom. It arises from a want of faith in the power of truth. Want of faith in the power of truth is one of the greatest weaknesses of the age, and one of the most prolific sources of scepticism. Too many are showing a cowardly fear in the presence of the opponents of truth, and are seeking to *compel* men to accept truth, instead of trusting to the intellectual and moral force of truth. And can we wonder that there are those who question whether that *is* truth which cannot depend upon its own vitality and power? Truth is stronger than error, as God is mightier than Satan; and the sooner we show our unswerving faith in its conquering power, the better it will be for ourselves, and the better for the world. So, in regard to baptism. Are we Baptists right? or, are we wrong? If we are wrong, we shall not succeed; and the sooner our teaching is silenced and our practice abolished the better. But if we are right, as we firmly believe we are, let us banish fear, for our ultimate triumph is certain, since truth, and the God of truth, are on our side. And nerved by an unshaken confidence in our principles, let us determine, that on the subject of baptism, no less than on others, we will declare, with all our power of intellect and heart, "*the truth, the whole truth, and nothing but the truth.*"

Grace before Meat.

BY REV. T. R. STEVENSON.

"BE present at our table, Lord." These words suggest scenes with which most of our readers are quite familiar. They bring before the mind's eye tea-meetings, with their customary accessories. Long tables are covered with white calico, and rows of forms are placed on either side. The said tables are, here and there, dotted with business-like looking companies of cups and regiments of saucers. Plates loaded with bread and butter and cake exert a magnetic influence on various juvenile faces which are steadfastly directed towards them. The school-room is completely transformed, one hardly knows it again. The regular rank-and-file of scholars' benches, with a stool for the teacher at the end, have disappeared. A class-card which has been overlooked by the tea-committee, on which are inscribed sundry strokes, figures, crosses, and other cabalistic characters, remains to remind those present of the customary purpose to which the place is applied. Festoons, wreaths, and arches abound. Holly, artificial flowers, miniature flags, and other festive insignia, display their glories. Mottoes, more heterogeneous than apposite, meet the gaze. A somewhat curious mixing up of what is scriptural and what is decidedly not scriptural is to be seen on the aforementioned banners, or read in letters of laurel leaves pasted on the walls. Thus, having come upon the words, "A Merry Christmas," you are rather taken aback by the contrast afforded in the next, "Jesus wept;" and, having learned the novel fact that "Union is strength," you are immediately exhorted to "Search the Scriptures." Well, let that pass. It is not right to be hypercritical: nobody is perfect. Deacons move to and fro, brisk in step and smiling in visage, welcoming new

comers as they enter. The minister goes about, wishing to neglect no one, but resolved that all shall see that he remembers them, asking after health, offering observations on the state of the weather, giving brother Brown a gentle tap upon the shoulder, and telling him that he must be prepared to "say a few words after tea, just a few, you know," and hinting to friend Smith that he should advise him in his speech to make some remarks about the chapel debt, for it is high time that a vigorous effort be made to "wipe it off." Middle-aged ladies, "mothers in Israel," ensconce themselves behind teapots. Waiters with red cheeks, hurried and short step, partly a walk and not quite a run, make their way up and down to do the bidding of the tea-makers. Add to all this, a miscellaneous company of lads and lasses, young men and maidens, persons of both sexes "well stricken in years," each arrayed in "Sunday best." Last, but not least, must be named one great constituent of such gatherings—the babies, who never fail to remind the public of their presence by a disposition to emulate cherubim and seraphim who "continually do cry." At length the hum of voices is suddenly silenced, for, advancing to one of the tables, the pastor knocks it with his knuckles, and gives out, "Be present at our table, Lord."

Touching tea-meetings, opinions widely differ. Some like them, others hold them cheap. There is, too, a third class. These both like and dislike. We candidly acknowledge ourselves to be of their number. On certain grounds we fervently hate tea-meetings. As far as our own personal taste goes we would rather any time have "the cup which cheers but not inebriates" in our own parlour. There is a percentage of questionable gossip and indifferent babble carried on which might well be let alone. Nevertheless, we are not at one with such as would effect a total and an immediate revolution in the custom of tea meetings. They do good in their way. They have been more beneficial than baneful. Many a generous pecuniary effort, many a philanthropic enterprise, has dated from the calico covered tables. Furthermore, these assemblies bring people together who want to be brought together, and who ought to be brought together. They promote religious sociability—a very salutary thing. So, if you please, Mr. Iconoclast, don't be too rough and ready. You are an excellent pugilist, we know. Don't for a moment imagine that we underrate your talent for pulling down and breaking to pieces. At the same time we must declare our conviction that you have not yet provided an efficient substitute for tea-meetings. It may be all very well to demolish a house, dig away its foundations, and thus raze it to the ground once and for ever, but be sure that you have another and superior one in its room.

"Be present at our table, Lord." Singing that is asking a blessing. It is one of the forms of grace before meat. How about the custom? Is it well to carry it out, not only at tea meetings, public dinners, missionary breakfasts, etc., but at home? What is to be said of it as it now exists? *It is a good thing abused.* Is it not? Don't you think so, my reader?

There are few things more painful to a devout man than to see and hear the fashion in which grace before meat is carried on. In too many instances it is degraded to a mere form. God forbid that we should write harshly, or that we should in any wise malign our brethren; but

we are compelled to fear that asking a blessing is frequently only a hollow usage. The host at the head of the table looks around and sees that all is ready. Every dish is on the board, the servant waits to carry the plates. Said host gains attention. In the midst of a lively conversation down go all heads, and grace before meat is said. As soon as the amen is uttered the talk is resumed where it was broken off. We don't affirm that the whole thing is a sham; but is it commonly as genuine and honest as it should be? On one or two occasions lately we have been present when the *major domo* has been on the verge of asking a *second* grace, having, in the brief interval of a few minutes, entirely forgotten that he had already said it! Our humorous friend *Punch*—yes, “friend,” for surely in a world of worry and care he who can anoint the wheels of life with the oil of innocent mirth is a real benefactor—our friend *P.* once had a picture of a small domestic scene which hits straight on the head the evil of which we are writing. The good man of the house, with elongated and discontented visage, exclaims, “For what we are about to receive may the Lord make us truly thankful. Hem, cold mutton again!”

Exactly: the style in which this social prayer is often presented awakens scepticism as to its value. Thus: when Alpha asks a blessing, he closes his eyes in the most unexpected manner, speaks so low and so rapidly that you only catch a word here and there, and, almost before you know where you are, ejaculates “amen,” looks up briskly, flourishes the carving knife, and asks what he may have the pleasure of helping you to. Beta is technical, long, and remarkably comprehensive, for he brings into his grace ever so many other things besides food. We heard a good soul, who attended as “deputation from the parent society,” keep the family, at whose house he was staying, waiting a considerable period at the tea table while he pleaded for the meeting to be held that night, the institution whose claims had brought us together, and some other matters into the bargain. A third brother with whom we are acquainted, not content with mere utterance, used to give out a verse, and with wife, children, and young men from the shop, standing around the table, *sang* grace.

While the custom is maintained thus defectively there is room for complaint. God is a great and awful Being; prayer is a solemn and momentous, though blessed, pursuit; therefore, in the name of all that is holy, let us not take His name in vain. Better no grace before meat than that it should be gone through thoughtlessly and irreverently. “Use not vain repetitions, as the heathen do.” A certain author remarks: “As far as my own experience goes, such utterances are seldom prayers, seldom can be prayers. And if not prayers, what then? To me it is unintelligible that the full tide of glibbest chatter can be stopped in a moment, amid profuse good living, and the Giver thanked becomingly in words of heart-felt praise. Clergymen there are, one meets with them now and then, who endeavour to give to the dinner-table grace some of the solemnity of a church ritual; but what is the effect? Much the same as though one were to be interrupted for a moment in the midst of one of our church liturgies to hear a drinking song.” This is, we admit, putting the thing strongly, but there is excuse for any exaggeration: the evil is serious and common. Be it

ours to restore the simple, suitable custom, to its primitive condition. Honesty at all costs! Hold your peace if you cannot be sincere in the grace before meat. When we are out of harmony with our "blessing" the custom is more honoured in the breach than the observance.

"Be present at our table, Lord." This is a prayer: thank God it is already answered. He is "present at our table." Why was He once at the table of Levi? Why was He at the festive board of Zaccheus? Why was He the guest of Simon? To teach us that He is in our habitations. Ours is no far-off but an everywhere-dwelling Christ. Whither shall we flee from His presence? This great, inspiring fact, we too often practically ignore. We allow ourselves to be led captive by the delusion that Jesus was nearer to men and women eighteen hundred years ago than He is now. We do not fully realize the thought that He is as truly with us "at meat," with us when we are bowed with sorrow, with us when we stroll in the pleasant summer eventide, as He was with Matthew, or the Bethany family, or with the two disciples on the road to Emmaus.

"O say not thou art left of God,
Because His tokens in the sky
Thou canst not read; this earth He trod
To teach thee He is ever nigh."

Let us try to lay this well to heart, and our religion will be the better for it. Feeling the Divine presence in secular as well as sacred buildings, remembering His nearness to us not less in the place of work than the place of worship, we shall be stimulated to consecrate to Him our souls, our lives, our all.

We offer no apology for concluding with an extract from a book which we have no doubt many of our readers have read, as the writer of this article has frequently, with profit and pleasure. "Without any distinct or immediate reference to God," says Dr. Samuel Cox, "we may honour Him by taking His gifts with a thankful heart for a temperate enjoyment. We may prove ourselves under law to Him by shunning all excess, by showing that we hate the sneer that wounds a neighbour, and find no wit in the jest that taints the spirit, or by studying to give others pleasure at our own expense. Lads in the cricket-field need not break out into psalms and hymns; they may prove themselves religious by their strict honour, their consideration for their playmates, their good temper under defeat, their readiness to give credit to their opponents. And men need not chant psalms over their wine, or quote Scripture when they relax, or say a prayer when they look at a beautiful picture, or find sermons in every stone, and pious books in every running brook. They may be religious without that. By keeping their tastes simple, their tempers sweet, their hearts pure and tender and grateful, they may make their whole life a psalm of worship and praise."

ENGLAND'S LIFE.

"ENGLAND surely is the country where the largest number of people lead, for mere superfluous wealth, a life they themselves despise; the country where vocations are oftenest deliberately disobeyed or trifled with, where artists oftenest paint falsely and literary men write hastily for money, and where men born to be philosophers, or scientific discoverers, or moral reformers, oftenest end ignominiously in large practises at the bar."—*Natural Religion*, p. 134.

Modern Methods of Evangelization.*

BY REV. ROBERT SILBY, NOTTINGHAM.

WE all believe in evangelists and evangelization. In all our chapels and schools, at our home and foreign mission stations, we seek by all the agencies we can organize and utilise to make known the glorious gospel of the blessed God. We have one institution at Chilwell, and another at Cuttack, devoted to the training of Timothies to do the work of evangelists. We believe that there are brethren who have a special aptitude for peripatetic evangelistic work. We believe that every true pastor must of necessity also be an evangelist. We believe further that the one urgent need of the age is a form of evangelistic effort that will secure the attention of those multitudes of people, who occupy all stations, and are outside all recognized forms of Christian life, and gain their acceptance for the whole man-saving evangel of our Lord Jesus Christ.

The gospel, like God's great gifts of air and water, is as essential to the peer as for the pauper, and without it both will be impoverished—both will perish. And we want a form of evangelization which, ignoring flimsy property distinctions, will, irrespective of rank or wealth, treat man as man—as a wanderer from God—as a sinner needing salvation,—and invite, and persuade, and press upon him, whatever his position or condition, to come to the great supper, for which “all things are now ready” and at which “there still is room.”

We believe in *revival seasons*—times of spiritual quickening and concern; times when apathy and lukewarmness and indifference are succeeded by fervour and activity and attention; times when the ordinary style and tone of religious life are raised and purified, and when Christians are prompted to adopt special means to excite interest among men, and to impress upon them the fact that someone really does care for their souls, and that they are the children of the God of love, who has no pleasure in the death of the wicked. The history of the church, from the day of Pentecost onward, tells of occasions upon which there have been “times of awakening” among believers, which have also embraced those living without God in the world. So far I imagine there will be general concurrence.

But what shall we say respecting *modern methods of evangelization*? What limit shall we put upon the term *modern*? From what era shall we start? Shall we go back to the times of that prince of evangelists, *Geo. Whitfield*, and recall the ever memorable scenes of Kingswood and Kennington Common? and try to trace the course of evangelism in the careers of the *Wesleys* in England, the *Haldanes* in Scotland, *Christmas Evans* in Wales, *Gideon Ouseley* in Ireland; *Rowland Hill*, who regarded the nation as his diocese; *Squire Brooke*, *Billy Dawson*, and *Sammy Hicks*, who made the hill sides and hamlets, the towns and cities

* The following paper was prepared for our Midland Conference at Barrow on May 31st. Since that time considerable attention has been directed to the Salvation Army movement by “men of light and leading.” This paper only deals with a single aspect of a many-sided subject, and its general drift was determined by a conversation at a previous Conference, when the preparation of another paper, viewing the matter from a different standpoint, was suggested. Will readers bear this fact in mind? as it will account for a somewhat fragmentary method of treatment.

of the Northern Riding reverberate with the joyful sound? Such a survey might be legitimately comprised within the term *modern*, regard being had to the centuries anterior to such a starting point. Both pleasant and profitable would it prove to mark what was distinctive in such men and their methods, and in what degree the quality of permanency belonged to their work. But such a survey and analysis would be too wide for our present purpose. I propose, therefore, on my part, to restrict the epithet *modern* to the last decade.

While there was a marked individuality about the men just named—a force and a fervour which enabled them to reach and rescue the perishing,—there was an absence of the frenzy and fiddles which have of late become fashionable. And surely it is open to question whether the extravaganza element now so predominant in evangelistic efforts is any gain to God or man.

Just now attention, ecclesiastical and political, is being focussed upon the Salvation Army—an organization of recent and rapid growth. That I may not be misunderstood or misrepresented, let me say at once that I unfeignedly rejoice in any good that has been effected through the Army, and would not, if I could, place the smallest impediment in its way of doing further good. We all know that there is scope and need for all who can labour in the vineyard of our Lord—an abundance of work for very different orders of workers. Devils may be cast out of men by those who “follow not with us,” and after our Master’s warning we will not “forbid” them, but remember that “they who are not against us are on our side.” And if the Salvationists had done no more than exorcise the devil of intemperance as they have done in thousands of cases, I for my part would wish them God speed.

We admit, then, most ungrudgingly that the Salvationists have done much good. Still we think that *very much greater good* might have been done without the undoubted drawbacks and evils which seem inseparable from the movement as at present managed. Here we may be told that as much may be said of every human organization; and be reminded of our Lord’s parable of the wheat and tares. There it will be remembered that an “enemy” sowed the “tares.” Here it seems to me that the sower himself carries a basket of *mixed seeds*, and while he sows some *wheat*, or *truth*, he sows *tares*, or *errors*, also, and it is difficult at present to divine which will be the dominant crop. “What will the harvest be? Ah, what will the *harvest* be?”

Nothing succeeds like success! At a period when this young and vigorous *sect* is being petted in Parliament and complimented in Convocation—when something like overtures are being made by Methodist presidents and Episcopal prelates to enfold these ’erst wandering sheep, it may seem cynical to call attention to first principles, and ask why all this fluster and fuss?

It appears to me that the Salvation Army has in a great measure acquired its notoriety through the persistent riding of a particular hobby—to wit, a New Testament simile about soldiering. Upon an incidental Pauline metaphor there has been built up an elaborate system of Christian militarism, with rank and file and every grade of officers, up to the absolute General—who has no equal in counsel, no superior on earth, no authority whatever to which he is amenable—whose will,

more inflexible than that of the Iron Duke, is law! The Army has its barracks, banners, bands, and battles--its orders, salutes, signals, and "War-cry"; indeed affects a phraseology framed upon that which is customary among those who follow the Queen's colours.

No one, I opine, would be more surprised than the apostle Paul himself if he should become aware of the "development" which his ideas have undergone in this direction. Seeing to what ridiculous uses his casual allusions to military matters have come, he might well regret that he was somewhat rhetorical at times, and be somewhat fearful lest someone, in emulation of the General, should start *Salvation Races* because Paul once wrote, "let us run with patience the race set before us"; or *Salvation Pugilistic Encounters*, because he once wrote, "so *box* I as not beating the air, but I *bruise* my body and bring it into bondage"; or *Salvation Bear Gardens*, because he once wrote, "I fought with wild beasts at Ephesus." There is every bit as much justification for such designations as for a Salvation Army. It may be thought that in the selection of the Army notion rather than any other we have an instance of the *survival of the fittest*.

Now this parodying of sacred things, if *helpful* to some, is *hurtful* to others, and tends to the degradation rather than the elevation of our conception of the religious life. Does not this wearing of uniforms, mounting of horses, donning of cocked hats, and marching to the assault of strongholds, appeal more to the "jingo" instinct than to the judgment of men? English boys, with paper accoutrements and wooden arms, play at soldiers. Englishmen don the volunteer uniform, and are proud of their marches and manœuvres. Mr. Booth has played upon this quasi-militant spirit, and enrolled in regiments people who have been impregnated with the idea that the devil will capitulate because they march against him at the beat of a drum and the blast of a trumpet. Without doubt the emotions of the majority of these people have been wrought upon in excitable meetings, and they imagine that in this way they do God service; but they are just about as much mistaken as was Saul of Tarsus while he was a proud pugnacious Pharisee.

Such methods of making known the good news of God have no countenance whatever in the word of God, and their adoption in these days marks a woeful departure from the simplicity that is in Christ. But it may be urged that the "end," viz., reaching the masses, justifies any strange "means" employed. But when we look all round this matter there is reason to fear that much mischief will eventually result from this irregular action—for all that is sober and sedate and solemn in the worship of God is in danger of being supplanted by din and dust and delirium.

These very modern methods of evangelization have come into vogue also through pandering to the *sensationalism* of the age. The extravagance, exaggeration, spectacular display, and gush which have been prevalent in literature, in art, in the drama, and in politics, have invaded the religious realm, and infused an air of unreality and romance destructive to genuine piety and fatal to growth in grace. Those apparently won to a religious life by such means must be dosed again and again by more potent drams and drugs, or the effect will pass away, and the last estate of such men will be worse than the first.

Here let me state a fact or two to show the data upon which I arrive at this conclusion. In the month of May the Clapton Training Barracks were opened with great *clâc*. At one of the gatherings two young officers of the army engaged in a *Salvation Dance*, which was kept up with the most violent gesticulations to the accompaniment of the band and the encouraging shouts of the assembly, till they appeared to be completely exhausted. At one point of the proceedings the General said that a fitting name for the Salvationists would be "Hallelujah Minstrels." Taking the cue from head-quarters we may look out for original troupes, whose grotesqueness will rival the renowned Christys'; indeed! at these meetings the ordinary band was reinforced by tambourines and banjos, while one youth rattled the bones. If these things are *got up* by the General for an occasion when some regard must have been paid to decorum, what may not be done for the "entertainment" of the people who are told by Mr. Booth that their meetings are "better than a *play*," and if they want to enjoy themselves they must join the Army!

I have no faith in the permanent effectiveness of such "arts," even to collect a crowd. It is a fact, made clear as noonday by the figures recently collected, that those towns which had most of the services and were most moved by a far higher type of evangelists than the Salvationists—Moody and Sankey—show up worst in attendance at public worship, being one in eight for Newcastle and one in ten for Liverpool; while in London the disappointment is so great, that ministers and officers of churches who memorialized them by hundreds a few years ago, cannot conscientiously request them to pay another visit to the metropolis. After their crowded and exciting services all became flat and rapid, and the churches were worse off than before. This shows how ephemeral, superficial, and unsatisfying is a *merely* emotional religiosity. Pastors up and down the country who have taken part in such services, and who have suffered themselves in their own spheres to be superceded by itinerant evangelists, bitterly bemoan the mistakes they have made.

I will only quote the opinion of the Rev. A. A. Rees, of Sunderland, who has been widely known as an evangelist for many years, and who writes thus:—

"The sensational and *entertaining* character of modern revivalism creates and gratifies a taste for the extraordinary—a *vitiating* taste—which the ordinary means of grace cannot satisfy, and which, therefore, are less attended after the revival than before it. In other words, there is a morbid craving not for *worship* but for *jolly* tunes, vociferous choruses, and quasi-pious poems called 'hymns'; and as to sermons, nothing goes down but the butter of anecdotes, as thick as the bread of solid doctrine. Hence it is that 'the Salvation Army,' with its 'officers and privates,' its brass bands and marches, its uniforms, order-books, and manoeuvres, its women preachers and 'amazons,' etc., is not only *entertaining*—in some cases, I doubt not, *saving* the lower strata of society—but also drawing off considerable numbers of 'loose fish,' especially females, from the regular places of worship. But I foresee a reaction from what Amos calls this 'noise of song' and 'melody of viols.' I foresee that 'the songs of the temple shall be howlings' (Amos viii. 3), for there can be no stability in religious amusement. And when the whipped froth of sensationalism is blown away, there will be nothing left but the stale liquor of *ennui* and disquiet, followed by an abandonment of all religious profession."

There is, however, one thing which more than all beside—more than

hands and banners even—accounts for the growth of the Army, and that is the custom of making fresh adherents to become advocates, and appeal to their companions in evil to join their ranks. In this matter they are in some measure a pattern to all professing Christians, and I certainly think it would be well if in all our churches we had some occasions when we could get out of the ruts of routine, and when young believers with glowing hearts, and older ones with stores of experience, could, under wise pilotage give their own testimony about the better life. Such services would be at once popular and productive of great good.

During the fine weather well-conducted open-air services, and during the dull seasons vivacious indoor services, conducted by accredited agents, who would *supplement, not supercede*, the regular ministry, would prove very helpful.

What is needed is that the church of Christ as a whole should feel it a sacred duty to evangelize the world, and that all her methods should be characterized by reality, simplicity, solemnity, spirituality, zeal for the Lord of Hosts, and love for the souls of men.

Huts of wood, of hay, and of stubble, quickly constructed, will be as speedily consumed. Structures into whose composition enter gold, silver, and precious stones will survive the fiery ordeal which will try every man's work of what sort it is.

But I doubt not that alongside of much human weakness and folly there is a large moiety of devotion and desire to do good—that much that appears to have a harmful tendency will be overruled for good—and that on the whole Christ is preached;—and in this “I do rejoice, yea, and will rejoice.”

An Autumn Psalm.

“He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him,”

No shadow o'er the silver sea,

That as in slumber heaves,

No cloud on the September sky,

No blight on any leaves,

As the reaper comes rejoicing,

Bringing in his sheaves.

Long, long and late the spring delayed,

And summer, dank with rain,

Hung trombling o'er her sunless fruit,

And her unripened grain;

And like a weary, hopeless life,

Sobbed herself out in pain.

So the year laid her child to sleep,

Now beauty half expressed;

Then slowly, slowly cleared the skies,

And smoothed the seas to rest,

And raised the fields of yellowing corn

O'er Summer's buried breast.

Till Autumn counterfeited Spring

With such a flush of flowers,

His fiery-tinctured garlands more

Than mocked the April bowers,

And airs as sweet as airs of June

Brought on the twilight hours.

O holy twilight, tender calm!

O star above the sea!

O golden harvest gathered in

With late solomnity,

And thankful joys for gifts nigh lost

Which yet so plenteous be;—

Although the rain-cloud wraps the hill,

And suddenly swoops the leaves,

And the year nears his sacred end,

No eye weeps—no heart grieves;

For the reaper came rejoicing,

Bringing in his sheaves.

—BY THE AUTHOR OF “JOHN HALIFAX, GENTLEMAN.”

Historic Leicester.

FEW towns or cities in our little island can vie with Leicester in point of antiquity. Strong presumptive evidence exists that in those far-off days before Rome had laid her all-conquering hand on this country, there was a British settlement here, the foundation of a permanent and growing town, on the gentle slope of the winding river, now known as the Soar. In an enclosure formed of the interlaced boughs of trees, and a surrounding trench, the wigwam-like huts of the little town stood. Its few inhabitants, dressed in the primal sheep-skin garb—their all-but-naked bodies stained with woad, that gave them the fierce aspect which awoke dread even in the heart of Roman soldiers,—wandered in the primeval forests that occupied the country for many miles on all sides, hunted for food, sowed their corn, and fished in the slow moving stream which half encircled their rude homes.

It was not, however, till Agricola—the great Roman general—passed through the island, and completely subjugated it to the imperial sway, that the town emerged from the mists of pre-historic times into the clear light of history. With the coming of Rome into Britain began the making of Leicester. Probably about 78 or 79 of our era the foundations of a Roman fortified camp and town were laid on the site now occupied by old Leicester. Proof of the most convincing and abundant nature is furnished that very shortly after the Roman-British city of Ratae—the Latin name for our old town—was a populous, flourishing, and extending community. The straight, narrow streets of the old part of the borough, their rectangular course, the abundant remains discovered of public buildings, temples, beautiful tessellated pavements, domestic utensils, urns, amphora, all of undoubted Roman character, indicate beyond doubt how large and important a Roman-British community existed on the spot now occupied by Leicester.

Some of these treasures are of a most interesting and suggestive character. Some of the pillars of large buildings have been found splashed with lead, showing that the edifices had perished through fire. Pavements of the richest design and most brilliant colours have been unearthed, proving that the private houses were often of the costliest and most ornate description. On sites now occupied by churches the foundations and portions of carefully wrought pillars have been discovered, evidently belonging to temples of the Roman period. And to make the evidence complete, on ground near, immense quantities of animal bones have been found, thrown together carelessly—the remains, no doubt, of animal sacrifices offered in the old temples. In the museum may be seen an urn, very beautiful in shape, containing human ashes, which was dug up on the ground occupied by the stately Memorial Hall erected by Mr. T. Cook to his beloved daughter's memory in Archdeacon Lane. This must have been outside the walls of Ratae, and points to the fact that villas were built beyond the gates, and in the private gardens belonging to them, their owners had buried these urns containing the ashes of their kindred. A very interesting and suggestive relic is to be seen near to this urn in the museum of the town. It consists of a love token, formed of a piece of terra cotta, on

which is inscribed in Latin that "it was presented by a gladiator named Lucius to a female named Verecunda Lydia, his sweetheart." From this we might fairly infer that so Roman had the town become that it had its amphitheatre and its gladiatorial shows, and that its inhabitants poured out of its gates on holiday occasions in crowds to witness these brutalizing shows and contests. From these, and a host of other indications, it becomes certain that the Leicester of that day was a populous, rich, thriving city of the empire of the Cæsars, and that through its streets, and in its baths and palatial public buildings, there abounded the life and activities of a wealthy Roman provincial community.

With the withdrawal of the Romans from England in the beginning of the fifth century, the town, like the whole of Mid Anglia, became subject to the Saxons, and formed part of Mercia. About the seventh century Christianity was introduced by Paeda, a descendent of the old Mercian chieftains, who wedded the daughter of the Northumbrian king, and with her embraced Christianity. He at once established it in his own kingdom, and Leicester was made a see, and had its bishop—the church for him being erected on the site now occupied by St. Margaret's Church. During the Saxon supremacy Leicester frequently suffered severely from the incursions of the wild and fierce Danes, and on two occasions it was brought entirely under their hard rule, together with the adjacent towns of Derby, Nottingham, Lincoln, and Stamford.

With the Norman Conqueror came a change for the worse in the condition of Leicester. It was besieged and almost destroyed by the army of William. Its castle and property was handed to Earl Grantmesnil, and other of the Conqueror's favourites, and the inhabitants, despoiled and disinherited, were made vassals of the Norman baron. The castle—the ruined archway, mound, and great hall of which still remain—was rebuilt, strengthened, and extended by the Earls of Leicester and their descendents of this period. Certain municipal privileges were possessed by the townspeople, under Saxon sway, of an interesting and enlightened character. They enjoyed in their guild certain rights of self-government, and the control of their trade proceedings. And in the Portmanmote they possessed a court to which all appeals respecting disputed property or actions for debt, and similar affairs, could be carried, and where they were settled. The town was in fact "a small and primitive republic." Of these rights the townsmen were robbed by the haughty Norman barons; and it was only by long, steady, unflinching devotion to their interests, and the purchase from time to time of charters from their baronial lords, that they secured ultimately their lost rights, and emancipated themselves from mere vassals into independent burgesses and well-to-do traders. Their guild, with its privileges, was recovered and re-established; and the fine old building in which their meetings were held, their business transacted, and their feasts held, is not yet removed, and served until recently for the meetings of the Town Council.

Through two of its earls, both great men, Leicester has been associated with the two great movements that, combined, have done so much to secure to us constitutional and religious freedom and rights. To the heroic Simon de Montfort, who owned and lived much at the

castle of Leicester, we are indebted for the laying of that corner stone of our constitution and liberties—the British House of Commons. For his bold and steadfast devotion to the rights of the nobles and people against the arbitrary exercise of the power of the king, he met a martyr's death. But the work he inaugurated abides, and lives in the institutions and privileges of the political life of to-day. To the magnanimous John of Gaunt, Duke of Lancaster and Lord of Leicester, we are indebted for the noble way in which he championed the cause of Wickliffe, and defended him against the fury and persecution of his ecclesiastical superior, so that the great Reformer was able to carry out successfully his work of spreading evangelical religion throughout the land—a work which laid deep and broad the base of that edifice of religious life and liberty which has risen slowly but surely in our midst.

It was one of the Norman earls who founded the ancient abbey, the ruined ruins of which may be seen on the north side of the new Park. It is inextricably and pathetically associated with the fall and death of the sumptuous Cardinal Wolsey—that instructive example of the folly of setting earthly glory before God's glory, and self-devotion before the unselfish service of goodness. Here he came and uttered those memorable words, "Father abbot, I am come here to lay my bones among you." And there he died; and there, in an unlettered and unknown tomb, the great man lies.

Near to Leicester was fought that decisive battle when the crown of England was lost and won, and that long and fierce struggle ended which so long had divided England against itself—the War of the Roses. Richard the Third, of odious memory, stayed in Leicester the night before he passed to Bosworth Field; and hither, after the battle, his body was brought and found sepulchre. A curious story is told of an old woman who, seeing the monarch ride forth, observed his heel strike a stone on the bridge over which he passed, and turning to the bystanders, she exclaimed, "His head will strike that spot next time he crosses this bridge." When the body, mangled and lifeless, was brought into the town, it was noticed that the head struck against the very stone hit by Richard's heel as he went forth.

In the stirring times of the Commonwealth the town was true to the Parliament. During the civil war it was besieged and taken by the Royalist army, though it was retained but a short time. Naseby quickly followed, and soon after Charles, a prisoner, passed through Leicester on his way to the South. Cromwell once visited the town, and the records tell that "the mayor and aldermen waited upon him, and presented him with wine, biscuits, beer, and *tobacco*!" It was at the siege of Leicester that the incident is said to have occurred which resulted in the conversion of John Bunyan, and led ultimately to the writing of the immortal "Pilgrim's Progress." It was his turn to take sentry duty, but he was prevented by some cause from taking his post, another soldier being appointed to take his place. While on duty his substitute was shot. The singular escape he had thus experienced impressed him deeply, and led to his ultimate conversion. Twenty-seven years after he again visited the town, but it was as a soldier of the Prince of Peace. He preached in the house of a Mr. Josias Roughhead, after having duly shown his licence so to do to the mayor. The

house in which he stayed is still standing—a timbered house, with overhanging upper story and small windows, opposite to St. Nicholas' Church.

During the next century Leicester made progress rapidly in prosperity and town improvements. The population nearly quadrupled. At the beginning of the eighteenth century the hosiery manufacture was introduced and became established, furnishing employment for thousands in the town and district. Still it was not until the opening of our own century that modern Leicester came into existence. Up to that time it had progressed, but it had not assumed that appearance of an advancing, wealth-producing, and flourishing community such as for many years now has marked it. At this point, therefore, historic Leicester may be said to end, and modern Leicester to begin.

WILLIAM BISHOP.

Ralph Waldo Emerson.

It is saddening when a storm, like that which swept upon us recently, removes suddenly some of the forest kings, laying in the dust of destruction trees which have withstood the fierce blasts of centuries. It is saddening, to the poet's feelings, when trees which have stood in the orchard, and blushed into beauty and borne rich clusters, are torn from the places which have been consecrated by their fairness and fecundity. And what should be our feelings, what impression should be produced upon our minds, when men who have towered above their fellows in mental greatness and grandeur; men who have, like vine branches, borne fruit enough to nourish the human mind everywhere, are laid low?

Within a few weeks, Poets, Philosophers, and genial Essayists, have been called from their sphere of thought, and enriching labour, into the great unseen. *Longfellow*, whose genius not only glorified the land of the Pilgrim Fathers, but also their fatherland, laid down his harp, having swept its strings for the last time. *Rossetti*, whose poetry was not so widely known, and whose influence was, therefore, less mighty, fell asleep at the side of the ever-moving sea, on God's rest day. *Darwin*, the apostle of evolution, and who has revolutionized the world of thought, finished his work;—and all that is mortal is laid amid England's mighty dead. And now the man who had the wondrous power of giving speech to the dumb—the man who has expressed the pathos and poetry of animal life—the man who wrote that most touching of dog stories, "Rab and his friends,"—Dr. John Brown, has gone from earth. And amidst the many great ones who have fallen on the field, *Ralph Waldo Emerson* sleeps in the great Father's loving keeping. Another light has ceased to shine upon our little world; a light which burned with intense brilliance, guiding some tempest-tossed souls by rays of heaven-given wisdom. His was a steady intellectual blaze; like some constant beacon, whose flash is faithful, and those in danger, or those bewildered, can count upon it, and steer on with confidence, knowing where they are.

The fire of his being shone upon the faces of men, and into their souls. His was no meteor-blaze, which flames and swiftly falls earthward; but, like that of the morning star, rising higher, and shining more brilliantly, and at length fading into the pure blue of blessed morning.

If from his burning intellect there has not been evolved a pure and lofty system of ethics, or a philosophy beautiful as orient rays, yet there is a freshness of thinking which is like the dew of morning, stimulating to the mind, weary with common-place and set phrases, as the diamond drops are to the weary earth. His were powers which proved their opulence at the beginning of their manifestation, but became more far-reaching as he drank deeper at the fountain of eternal truth, and gazed into the vast universe of God, and interpreted some of its secrets. Read any of his works, and you find this man *had eyes*. He looked into the heart of man, and saw much that is dim and dark, *more clearly*. He did not go sauntering about Creation as if life were a long holiday. He did not flaunt in the sunshine like a butterfly, bent on sipping pleasure; as if man's chief end were simply *enjoyment* and not *enlightenment*. He did not allow his intellectual powers to be bound up in a napkin and buried, like the man in the parable. He was strong, active, and original. He was able to "stand alone." He could not follow, for he was born to lead. The strong man has got beyond leading strings. He is a man, and has put away childish things.

His *intense* statements proved the power of his mental grasp. His sentences enshrine such energy. They are fully formed; and, like the mind from which they proceeded, "can stand alone." He dealt in *epigram*, no doubt; but that very style is proof of his greatness. His sentences are like blocks of Scotch granite, which you smite with a heavy hammer, and with all your might, only to thrill your own arm and exhaust your energy. So you may strike with the logic-hammer the granite of his words, only to find that they resist the most powerful blows, because they are *strong*, and the rebounding *energy* of genius abides in them.

No wonder he was a liberal thinker, if our mental tendencies are inherited, for he was the outcome of many generations of liberal theologians. His fathers had been amongst the philosophers of the new world, and the roots of his great nature spread away, therefore, into the remote past. He, too, was *linked* to that little band who sped over the wide sea in the ship *Mayflower*. He, too, was the *after-fruit* of that mental activity, and Puritan piety, which was then planted upon the western soil.

No doubt his mind did not soar in the same regions of spiritual philosophy and piety; but he had the kinship of descent. And the Western world has room for men of his cast of thought amid its Babels of trade and mammon worship, amid the multitude of earth-toilers who see only sordid gain, and never lift their eyes and souls to what is highest and purest, "finer than gold, and more precious than rubies."

He was one of Nature's fondest and most faithful lovers. Witness this most suggestive and beautiful passage: "Nature never wears a mean appearance. Neither does the wisest man extort all her secret, and lose his curiosity by finding out all her perfection. Nature never

becomes a toy to a wise spirit." The flowers, the animals, and the mountains, reflected the wisdom of his holiest hours, as they had given delight to his childhood and youth. To him this world was no mere barren wilderness, but his Father's house; the footstool of His unseen throne. He enjoyed the seasons, seeing that all of them are fitted, by the gracious Giver, to bestow varied benefits. He felt like a child amid the far-stretching forest trees. He says, therefore, "in the woods is perpetual youth, within these plantations of God decorum and sanctity reign." He saw in Nature *more than the sway of material law*. Nature was to him, as to every seer, the revelation of God's moral nature. The majestic mountain, which flings its shadow far across the glen, being the revelation of His majesty; His power being thundered forth in the grand psalm of the sea-storm; and the waving corn fields, and all the rich fruitage of the falling year, telling of His great goodness. Emerson says, "All things are moral; and, in their boundless changes, have an increasing reference to spiritual nature. Every *natural process* is but a version of a *moral sentence*. The moral law lies at the centre of nature, and radiates to its circumference. It is the pith and marrow of every substance, every relation, and every process." "Beauty in nature is not ultimate. It is the herald of inward and eternal beauty, and is not alone a solid and *satisfactory good*. It must, therefore, stand as apart, and not as yet the last or highest expression of the final Cause of nature. God is the all-fair."

His love of nature found fit abode. He dwelt amid overshadowing forest trees. And those who made a pilgrimage to his shrine found the Sage among the riches, not of man, but of God. Dwelling in a home of serene beauty, and loving to saunter out and meditate anew in the overshadowing forest; delighting, for he was truly social, to take some friend, or favoured pilgrim, with him, as he talked of things which previously had no place in that friend's mental view. And from that fitting and sweet retreat, like his friend Carlyle (whom he has followed so soon into the still land), there sounded forth the music of his strong epigrammatic sense. He made his influence felt upon thoughtful men, whether in the active west or our own loved land. And men far removed from his stand-point of thought—men who do not "see eye to eye" with the departed sage—yet mourn him, saying, "Truly a great man has fallen asleep."

THOS. D. CAMERON.

Maddeys, Rev. George,

DIED at Forncett, on Monday, July 24th, in the eighty-eighth year of his age. Mr. Maddeys became a Baptist in the year 1836, and commenced a work in Great Yarmouth, where he also joined the General Baptist body. He afterwards laboured at Barrowden and Macclesfield. His last pastorate, of twenty-one years, was at Forncett. Mr. M. retired from the ministry seven years since, but to the close of his life took an active part in Christian work. He was buried, Friday, July 28th, in the graveyard of the Tabernacle, Forncett.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER IX.—BITTERNESS!

HESITATING one moment as he stood grasping the handle of the door, Oliver felt his heart give a terrible bound and the blood rush into his cheeks. And, as the warning, pleading words of his mother sounded in his ears, his memory went back to the time when he had suffered his cousin Sam to tempt him into sin. Slight a thing as that affair of the prunes had been, Oliver had never forgotten it—never forgotten the unspeakable shame he had experienced in being so quickly called to account by his master,—and many a night since he had thrown his whole spirit into a prayer that he might never again so far forget himself.

The result of this now showed itself. He had been so harshly treated in this place that he was almost in deadly fear of crossing his aunt in anything she told him to do. Yet, in spite of this, he said within himself that he could not, and *would* not, tell this lie!

"It isn't true, aunt," he said, in timid tones.

Mrs. Raymond came towards him with uplifted hand, and with eyes blazing with rage. "Go and do as I tell you, you viper!" she hissed at him.

Oliver moved away, trembling. "I can't do it, aunt!" he cried, expecting the threatened blow to descend upon him every moment. And not vainly, for it fell that instant, and sent him dazed and staggering across the room.

"Sam," said Mrs. Raymond, turning to her son, who had been looking on at what had passed half in amusement and half in wonder, "you go up and tell him. Be quick!" she added; and as Sam at once obeyed she posted herself at the bottom of the stairs, in a position enabling her to overhear what should pass above.

Like many men who are at once little in stature and mild in looks, Mr. Littleton, the landlord, frequently showed that he had a very warm temper, and that when he choose he could be as stern and unbending as men of much greater proportions and much fiercer aspect. Several people in this court—many of the houses in which this gentleman owned—had learned this truth to their cost, though few of them had recognized it until the broker's man had appeared and their own household goods (such as they were) had disappeared. Mrs. Raymond, then, had no reason to be surprised when, after a short interval, during which Sam had told the landlord there was no money for him, she heard the latter's voice raised high and threatening, and giving out, amongst other things, that "he *must* have the money or the rooms"—"would put the brokers in, as a month's rent was quite as much as he could lose"—that Sam's father "had better clear out as soon as he could"—and other such sentences. Nor is it matter for surprise to us that, when Sam came down and gave his mother a blue paper—a "notice to quit"—the latter took up a cane and commenced giving vent to her rage and mortification by beating Oliver unmercifully until he cried out in agony, and until a deep, rough voice from the inner room was heard saying, in a sort of roar,

"What are you doing, Emma? Why can't you leave that poor wretch of a boy alone? If I were him I'd throw a jug at you, I would."

"P'raps you'll do what you're told next time," said Mrs. Raymond to Oliver, taking no notice of the voice further than to put down the cane and lower her tones. And then she proceeded to busy herself preparing something for supper, giving no more attention to her nephew, who seated himself in a corner in silence, his heart aching more, perhaps, than his poor little back.

As he sat there, however, he was not so much engrossed by his own troubles that he could take no notice of those of others, and so, seeing little Tommy lying on the floor, and screaming—for Mary, whose task it was to mind and amuse him generally, had gone out, and no one else seemed to notice the child—he went and took him up, and began to play with him. To please him, Oliver took up out of the grate a little bunched-up piece of paper, and made a boat of it—a mode of spending leisure time in great favour with Sam, of whom

Oliver had learned the art. But suddenly, as he was reading, without thinking, the words "Henry Bradford, grocer and teaman," on this paper, and spelling them to Tommy, his aunt smacked his face, and tore the boat from his hand.

"What are you doing with that?" she asked, suspiciously, throwing the paper on the fire.

Oliver wondered at this strange act. If aunt Emma had taken no notice of him, he would not have thought anything about seeing that paper, with that name on it, here. As it was, a vague notion entered his mind that he was never meant to see it. However, he thought no more of the matter then, and went on amusing himself and Tommy in other ways. But how clearly, later on, did he perceive what it all signified!

Mrs. Raymond's spite seemed to be fairly roused on this evening, and to be anything but satisfied by what she had done already. For, having occasion to go near Oliver for some purpose, she viciously snatched the baby from him, and, giving it to Mary, who had now come in, said,

"P'raps you'll wait till you're told to do things. I expect we shall have you corrupting the child, if we aint careful. Just you leave him alone in future, and wait till I tell you to nurse him. Do you hear?" And she gave him a blow with her open hand that knocked him off his stool.

Poor Oliver! Without answering, without a feeling of anger, he rose and crept over into another corner of the room, where lay the bed which he and Sam shared. But then, bethinking himself, he returned half-way, and asked, in trembling tones, and with the tears rushing silently down his cheeks, "May I go to bed, aunt?"

"Go to bed! Yes, hang you—go to bed, and never get up again. 'Spose you mean to be proud, eh, and show us you can do very well without *our* supper? Well—go—there'll be all the more for us. And while you're there you'll have time to think whether it'll pay you to disobey me. Anyway, I shan't put up with much more of it, you be sure. And the sooner you leave this place and go to the workhouse, or where you like, the better. P'raps your mistress will give you a home, as she's so fond of you. You'd better try her," she concluded, with a sneer.

Oliver made no answer. Creeping between the sheets, he buried his face in the clothes, and, while the others began to laugh and jest in the enjoyment of their meal, he strove to smother the heavy sobs that welled up from his bursting heart. Who would desire other supper that had such a feast of misery as he?

Only now, that he found his strength and resolution being put to this prolonged and constant strain, did Oliver begin to see what it meant to "be true to Jesus Christ." How easy it had once seemed! With a dear and loving mother near him, on whose help and sympathy he could always count, nothing in the world had appeared so ready of attainment as this steadfastness. But now! How desolate all things looked; how harsh and hard the whole world appeared to be! Dear Mrs. Bradford, and little Elsie—they were not here, *here*, to strengthen him, and therefore they might have been on the other side of the earth! Would he were out of this dreadful place—away, even in the streets. Anywhere, anywhere, it would be more peaceful than here.

But the hot tears, welling so rapidly through his eyes, produced at last that drowsiness which is so kind to the aching heart, and then Oliver soon forgot his troubles in gentle sleep.

Another week passed away. Things slowly but surely grew worse with the Raymonds; the landlord became more pressing for his rent, and, since the notice to quit was disregarded, threatened the brokers every day; Mr. Peter was as ill as ever, quite unable to earn anything, and, now that things were thus unpromising and uncomfortable at home, Sam for the first time began to talk about finding quarters elsewhere.

In one important matter, however, the setting of Mrs. Raymond's wits to work had resulted fortunately. Strangely enough (so Oliver had vaguely thought) there had always seemed to be plenty of tea and sugar, and even plums and currants, in the house. But they could not live on these things alone. Meat, and bread, and vegetables also, if possible, must be had, and since they could get no more "trust" now, and had no money, other means had to be adopted. These Mrs. Raymond had found, it seems, for Oliver knew that she

had lately had a lady come to her (from a church or chapel near, which she and Mary had taken to attend), who left certain "tickets" which, in Oliver's mind, meant bread and meat, and other necessary articles of food; and besides this lady, there was a gentleman—a minister, Oliver thought—who had paid them several visits, generally leaving them a shilling or two the richer.

It was the custom of Mrs. Amblaray, the lady visitor, to come on Wednesday afternoon. Anxiously Mrs. Raymond awaited her on the Wednesday of this week, but two o'clock, three, and four, struck, and still she made no appearance. Then there came a gentle rat-tat, and Mrs. Raymond, looking up through the kitchen window, saw the minister at the door.

The result of this visit—though still the lady did not appear—was that, later on in the evening, Oliver and Sam, with the rest, sat down to the best supper they had had this week, and had just finished it, to the satisfaction of everyone, when—rat-tat-tat! came to the door, and instantly everyone rose in the utmost confusion and expectation—save Oliver, who hardly understood why such a knock at the door should produce consternation. But he was soon enlightened.

"It's Mrs. Amblaray!" whispered Mrs. Raymond, looking up through the window. And, going to work as if for dear life, she, with the aid of Sam and Mary, so silently and quickly cleared the place of cups and saucers and plates, and everything else in the way of evidence that there was or had been food about, that it seemed as though they had called magic to their help. Then Mary went up to admit the lady.

"Look here, Oliver," said Mrs. Raymond, in a hurried whisper, and speaking more persuasively than usual, "I didn't expect this lady to-day, as it's so late. But she musn't know we've had anything to eat, else she won't give us any more tickets—which, goodness knows, we want bad enough. Now, be sensible for once, and if she asks you whether you've had anything to eat, say no. Remember!"

And, as the warning was still unfinished, Mrs. Amblaray entered the dismal kitchen.

"Letter" or No.

HAS not the time come when we should cease to call the essay which is read at the Association "The Association Letter"? It certainly appears to me that we ought to change either its title or its character. If we have an "Association Letter," which I understand to mean a letter from the Association to the churches, it should partake of the character of a "pastoral," and should be written on a subject—if there be such a subject—about which there is no difference in opinion. For some years, however, the Letter has generally been written on a subject respecting which opinions are very varied. It has, in fact, been an essay on some prominent and controverted topic. The importance of a change will be seen, if we consider the very awkward position in which the Association has placed itself by its late action. The Association decided to print Mr. Jones' Letter in the Year Book, but with a prescript or postscript stating that the writer only is responsible for the views expressed in the Letter. What does the insertion of such a note imply? Clearly it implies that when the Letter is printed *without* such a note, the Association *endorses* the views expressed in it. Now in the Letter read at Norwich in 1881 the same practise was advocated which Mr. Jones advocated in his Letter. In the former Letter the subject was treated in only a single section, and was treated less ably and forcibly; but the same practice was recommended, yet the Norwich Letter was printed in the Year Book without either prescript or postscript. It was understood in the Association that no one but the writer was committed to the views expressed. But how must the case appear to readers of the Year Book? It must appear that, as nothing was said to the contrary, the Association was prepared to endorse, and did endorse, the views then presented. Reading the two Year Books together, the inference is obvious, that in June 1881 the Association assented to open membership, but that during the following year its opinion underwent a change. This, I think, is sufficient to show that we ought to change either the title of the paper or its character. I, for one should prefer to alter its title, and call it what it really is, viz., an *essay*. E. W. CANTRELL.

The War in Egypt.

BY THE RIGHT HON. W. E. GLADSTONE.

EGYPT has now become a great gate between the eastern and the western hemispheres. The commerce of the world depends on the passage through that gate more than upon any other single point that can be marked on the surface of the globe. It is essential for the industry and enterprise of mankind that that gate should be open; and in order that it may be open, it is not less essential that the country in which it is set should be a country under peaceful and orderly and legal government. The work we have in view, though the burden and the honour of performing it may perchance devolve upon ourselves alone, is a work which it is absolutely essential for every country in Europe to insist upon, and the performance of which cannot but redound, if it be associated with disinterested objects, to the honour of those upon whom that burden may rest.

Let it be well understood for what we go and for what we do not go to Egypt. We don't go to Egypt to make war upon its people, but to rescue them from the oppression of the military tyranny which at present extinguishes every free voice, and chains every arm of the people of that country. We do not go to make war upon the Mohammedan religion, for it is among the proud distinctions of Christianity that it has established a tolerance unknown in other times; and all those who know the principles on which English rule is conducted will know that the same respect which we claim for the exercise of our own conscientious convictions we yield to the professors of every other faith. We do not go to repress the growth of Egyptian liberty; on the contrary, we wish it well, for we have no interest in Egypt so great as that Egypt should be prosperous—and Egypt cannot in any other way so well and effectually attain her own prosperity as by the enjoyment of a wise and regulated and an expanded freedom. I believe, therefore, it is true, and, moreover, I believe it is known to be true, that England goes to Egypt with clean hands, with pure purposes, and with no selfish hopes, no secret intentions, with nothing to conceal from the other nations of the earth; but, on the contrary, with the fullest avowal of our aims and desires, and with the consciousness that we are entitled to claim from them that which I believe they are ready to accord, nay, and have accorded, viz., their confidence, their goodwill, and their hearty good wishes for the speedy and effectual success of British arms.

One word more only on that subject will I say. I do not deny that there is in Egypt something beside the military tyranny which requires to be overthrown, and that will be well understood by those who have watched and followed the recent history of that country. If we go back ten years we find that there was no country in which the population, an industrious and a good population, easy to be governed and obedient to the law—there was no country in which the population was subject to a more cruel, grinding, and capricious tyranny. Since that time, greatly owing, I must say, to the foreign intervention and the European modes, which have been attended with much political difficulty and objection, but which have had good practical results since that time, beyond all doubt an immense improvement has been effected in relieving the cultivators of the Egyptian soil from the oppressions that they formerly underwent. If that is so, it will require no length of exposition to show that there is a sect and a class of men in Egypt, the instruments of the former oppression, and those who profited by its exercise, who now wish well to the military tyranny that prevails, because if they could only ensure the permanent duration of that tyranny, under its baleful shadow would revive every abuse and cruelty that has been either extirpated or mitigated by a milder and better administration. It is therefore true that not a people, indeed, but a sect and a class there may be in Egypt besides the military party which are adverse to the successes of the British Army. If that is so, we have not the least reason to fear that with a good cause, that good cause with which we go to Egypt, the cause of lawful authority combined with practical reforms, and with every desire to promote the freedom and the institutions of that country, we have not the smallest cause of fear that it may be blessed with a speedy and complete success.

Memorial of a Minister's Wife.

ON the first of July Mary Lawton entered into her much-longed-for rest. She was the daughter of pious parents, who were members of the New Connexion Methodists. Her faith in Christ, her early Christian growth, and her avowed devotion to Jesus were first promoted in the Christian home, and then at Salem Chapel, near Huddersfield, to which place of worship she was taken by her friends while yet a child. Her father and her younger brother were local preachers, and her older brother (the father of the Rev. Watson Dyson) was an itinerant minister in the said Connexion of Methodists. Hence she was warmly attached to her first circle of Christian friends.

But a change took place in her views on baptism, in part through seeing a baptism of believers by immersion, and partly by the study of the scriptures on the matter, as advised by her elder brother, who, after such an examination, had felt impelled to leave the Methodists and become a Baptist. The result was that she was baptized by her brother in the open river near to her father's house. For a time she remained a member with the Methodists; for the Baptists *then and there* were PARTICULAR, and there were no General Baptists near. At length, however, she applied for union with the church of our denomination at Haley Hill, Halifax, where she remained a member till her marriage. In 1849 she became the wife of the Rev. J. Lawton, then the minister at Leake and Wymeswold. Here, as is evident from a record which she then kept, she became a deeply interested fellow-labourer with her husband in Christian work; taking a class in the Sabbath school, visiting the afflicted and aged, conducting a Females' Prayer Meeting, collecting for the Foreign Mission, &c.

But amid all she by no means forgot to "look well to the ways of her household." At Berkhamstead, while not engaged in so many departments of labour, she was active almost beyond her strength. For years she "*worked and worked*" in promoting the erection of the present chapel and school-rooms there, and then in securing the removal of the chapel debt, which, by the co-operation of many kind friends, she had the gratification of seeing accomplished before leaving that town. While engaged in this special task she also took her part in spiritual work, giving counsel to the young, instructing inquirers, and visiting candidates for admission to the church. At Berkhamstead her health, never robust, began to decline. The bronchial affection, which ultimately took her away, began to wear her down, so that during the latter part of her stay there, and afterwards while at Louth and Slack, she could not work for public objects as in former years. Yet she remained deeply interested in the cause of Christ, and was concerned, even to special sensitiveness, for the truthfulness, integrity, and purity of the members of the churches with which she was identified. Very wishful also was she that piety should make *home* sweet. She had "no greater joy than to see her children walking in truth." It would be difficult to describe the calm pleasure which she evinced when the *last* of them was brought into the earthly fold of the great Shepherd of the sheep. But she soon saw that this youngest child of hers, this gentle lamb of the Good Shepherd, was fast maturing for the heavenly fold. While declining in strength herself, she seemed little able to sustain the extra burden of care entailed by the affliction and death of her daughter Annie just referred to. Yet she bore up well through the crisis. Speaking of the prospective separation, Annie had said to her, "Never mind, mother, it won't be for long." Soon it appeared that the mother was "following hard after" the dear one who had gone to the "better home" before her.

During four months of the present year she has greatly suffered. But it is consolatory to know that her mind has been firmly fixed on Christ, and that her spirit has been kept in a blessed state of peace. Sacred poetry is oft greatly prized by people in affliction; its tender and elevated tone so much accords with their state of feeling. So she was greatly interested in our Christian hymns. Some which were favourites she would have her children sing in her room. On their tender compliance she feelingly joined in singing such portions as her great weakness would allow.

A short time before her death a friend wrote directing her attention to

Psalm xliii. 4, and desiring a message in return. She observed, "You may say that I am on the Rock,—firm—ready—ready—waiting."

On the first of July, much weakened by suffering, restless, longing to be called home, and evidently near the end of the conflict, she said, "O that He would give His beloved sleep." The Divine Comforter heard that prayer. The sleep asked for soon came. She is now at rest; calmly reposing, till He who is "the resurrection and the life" shall call her, and all His saints, to the full enjoyment of the perfect immortality.

Scraps.

I. OUR YEAR-BOOK FOR 1882 reached us on Aug. 5th. We suppose most of our readers are familiar with it. Mr. Fletcher completes his Secretarial career in good "spirits," and leaves in the Year-Book a strong witness to his ability, carefulness, and toil. The "consolidation" of our "laws" is complete up to date. The list of our "Annual Meetings" is given from "the beginning" of our second birth as a "body." The record of our growing "Business" is complete. Our "finances" are going up," and will "go up;" but the "Year-Book" (*apart* from our "Reports" for the Home and Foreign Mission and College) does not give a *complete* story, and therefore is not a true one. It is a *wrong* to our churches to send out the Year-Book *without* those Reports. Will not the *Publication Board* arrange for the issue of the Year-Book and Reports *ALL IN ONE*, and in *no other way*, and so save us from this reproach? Our societies and churches would gain by it immensely. We have read the "reports" of the churches, and have many things to say on the "General Baptist Church in 1882;" but this is holiday time with many, and our words would be unseasonable. We therefore reserve them for October, when the churches start on their winter campaign.

II. OPINIONS ON THE SALVATION ARMY.—The Doan of Wells, Dr. Plumptre, in the *Spectator*, says he has attended a Salvation "free and easy," and states that he saw nothing that struck him as "irreverent or offensive." The *War Cry*, "we have to remember, is written largely by and for those whose Sunday reading was before confined to some 'penny dreadful' or the *Police News*, and the change is not altogether for the worse." "I have not shrunk," says the brave and sensible Dean, "from pointing out elsewhere to the leaders of the Army what seem to me serious defects and very threatening dangers. I feel all the more bound not to keep back whatever has come under my observation that suggests a more favourable judgment."

Rev. T. R. Davidson, writing in the

August *Contemporary* on the methods of the Army, says its success is due to the success itself, the employment of all its converts from the first, the recognition of the power of personal testimony, the habitual use of the "tongue of the people;" its ritualism; the character, ability, and zeal of its organisers and leaders; but it is imperilled by the autocracy of the General, lack of an intelligent basis of teaching, the publicity to which the spiritual life is perpetually exposed, irreverent extravagances, and its mode of dealing with children.

III. DR. BURNS AGAIN!!—The restoration of this familiar designation to our living denominational records will receive a cheering welcome. We knew the father, and often listened with pleasure to his words; we love the son, and delight in his thought-inspiring, knowledge-imparting society. Dr. Cheney writes to the Rev. Dawson Burns:—"Bates College, Lewiston, July 1, 1882. Dear Brother,—Our commencement exercises have just closed, and I take pleasure in informing you that the honorary degree of Doctor of Divinity was unanimously conferred upon you. We should have conferred it last year, but we confer but few honorary degrees. Up to last year we had not conferred one for five years.—Yours truly, O. B. CHENEY."

IV. "DRINK!!"—A memorable feature of "that Bazaar" was the rapidity with which my friend, Mr. Larmuth's generous present of "Fruit Ales" disappeared. A fresh supply had to be secured for the second and third days, so highly were they appreciated. They are unfermented, non-intoxicating, exhilarating, pleasant, and cheap. It is a cheering feature of our times that the produce of "Burton" is not the only "drink" that can be offered to "thirsty souls;" but that the wit of man and the opulence of Nature are now supplying us with ales of the "Apples, Cherry, Orange, Pear, Raspberry," etc., at 1/6 per dozen. Send to the Fruit Ales Co., Albert Works, Orchard Place, Hackney, E., and judge for yourselves.

V. WHO LEADS! DOES IT MAKE ANY DIFFERENCE?—How is it that the "Great Liberal Party" is so indescribably quiescent on the subject of the advent of the British military forces in the affairs of Egypt? What does it mean? Cowardice? Surrender of principles? They could protest with ever increasing vehemence when the late Lord Beaconsfield had his hand on the sword hilt. Now they are dumb as death! Is "war" a different thing according to the spirit and temper of the warrior? Indeed it is. Who leads makes *all* the difference. Mr. Gladstone does not champion the cause of emperors and kings, but of *peoples*. There is the difference. He draws the sword from its sheath not in the interest of "bond holders," but of the Egyptian people, not less than of the British. It is well enough to say "Principles, and not men"; but in our present state we only see principles in action *through men*, and the quality and spirit of the man makes *ALL* the difference.

VI. PROFESSOR STANLEY JEVONS.—We were acutely pained to read of the sudden death of this great scientific man in the ripeness of his genius and the high culture of his fine powers. More than twenty years ago it was our privilege to know and associate with him at University College, London. His large gifts and beautiful modesty, wide attainments and gentle geniality, keen criticism and striking fairness, will never be forgotten. Signal has been the success of his solid work, and his labour will last. In his books, and by his influence on many minds, he will yet speak and help; and his voice will swell the strains of that "choir invisible, whose music is the gladness of this world."

VII. WAS BUNYAN A GIPSY? asks the *Daily News*. Does it matter whether he was or no? Not much; for gipsies are human; and Zaza in the "Spanish Gipsy" reminds us that

"Royal deeds,"

by whomsoever performed,

"May make long destinies for multitudes." Certainly the "Pilgrim's Progress" is of royal birth, and holds kingly rank in the world of literature. Moreover, who are the *gipsies*? Are they relics of the dispersed ten tribes? or are they of that ancient stock, suggested by their name, the *Egyptians*? or again, are they as rumour says, Sudras from Hindostan? If we were able to affirm that Bunyan was a gipsy, till we know more about the gipsies we have not decided much. But of course he was not a gipsy! How could he be? Look at his "manly bear-

ing and stubborn hardihood," his heroic daring and fine persistence. He must have been a Scotchman, one of the "elect race" of the earth!—not "a submissive Bedfordshire peasant," but of the more manly and hardy Scotch stock! Of course! The Bunyans are indigenous to Roxburghshire, and have been resident there for centuries, the first of them being an *Italian* mason (oh! what has become of the hardy Scotch stock?) who came to the building of Melrose Abbey in 1136. Q. E. D. So, at least, says one of the Bunyans who has left (as Scotchmen do occasionally) the "holy land" of the north, to join the "submissive" people of the south, and has found a place in the Tower of London as its chief warder. But no! Bunyan was a Norman, says a well-supported witness, and his name is a shortened form of Bonjohan, or Good John. Bunyan himself, never given to self-exaltation, is not a very clear witness. He says—"For my descent it was, as is well known by many, of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all the families of the land." That sentence must be read in the light of four facts: (1) that he was a tinker, and gipsies are not artificers at all, if not tinkers; (2) that Bunyan was of "fairish appearance," and gipsies are of "swarthy" complexion; (3) that Bunyans were planted in England before the gipsies; and (4) that gipsies did settle, and assume "names" of local weight. But, gipsy or Norman, Bunyan was a noble Christian, a high type of man, one of the most opulent minds associated with the English name, and belongs not to any class or race, but to humanity.

VIII. THE WESLEYAN ADVANCE ON BAPTISM.—The Wesleyans are to be congratulated on the courage they have shown in recent years. No body of Christians has exhibited more readiness to respond to the teaching of Christ, the Lord of the Ages, and therefore the Lord of this particular Age. The admission of "laymen" to conference, though long delayed, is now fully recognized; and at their recent gathering they so amended their baptismal service, as practically to convert it into a public dedication of infants, *with water*. The revised form submitted runs as follows:—"Dearly beloved, forasmuch as Christ hath instituted the Sacrament of Baptism in His Church, as a sign of the grace of the Holy Ghost, whereby alone the nature of man can be cleansed from sin, and renewed in righteousness and true holiness, and also as a seal of God's covenant of grace with His people, and forasmuch as

this infant is included in the covenant of redemption and grace through Jesus Christ—now, therefore, these persons here present bring this infant to His holy baptism, that he may therein be dedicated to God, and received into the congregation of Christ.” Of course it was objected to by some. George Elliot says, “We cannot reform our forefathers.” We ought not to attempt it; but surely we should heed the demands Christ makes upon us *to-day*, through the life and thought of *the day*, and reform ourselves whenever we are wrong. Dr. Guthrie once said to a Baptist, “Ah weol, sir, I gang a lang way wi ye Baptists. I dinna think that baptism does the bairn any gude awa, but, ye ken, it’s just a little bit of dedication service.” It is undeniably the “drift” of opinion throughout the Paddobaptist churches; and it is always a good thing when an historic church can be brought to declare how much of its obsolete faith and practice it has outgrown and cast aside. It is one of the chief needs of the age. The churches all round are credited with creeds held in the *bulk*, they deny in the *individual*; and great damage is done to the kingdom of heaven, and *specially to young minds*, because the churches lack courage to say what they do *not* believe, as well as what they do.

IX. CHURCH PROPERTY IN PUBLIC HOUSES.—Canon Wilberforce’s courageous letter to the Archbishop of Canterbury on the association of the National Church with the most crying evil of our day is a sign of the awakening of the national conscience. Taking the *Royal Oak*, Bayswater, as a sample, the *Times* says: “The Royal Oak is royal in the scale of its returns. Its yearly turn over is stated to be not less than £10,000. The Church has a vested interest in this enormous outlay. The beer consumed on the premises, the glasses of gin sold over the counter, all go to the indirect improvement of the property. The publican is thus erected into a sort of Church agent. The more roaring trade he can push, the better for the Church and for himself. But the money is polluted in its source. No after use that can be made of it can free it from the original taint.” Nor is that the whole story. It was our painful lot to be told by the agents of church property, when enquiring for a site for a chapel some years since, that it would be a hundred times easier to get a site for a “public house than for a dissenting chapel”; and we could not and did not get a *site* on the Paddington estate, which is rich in public houses, until we were fortunate enough to procure a *freehold* plot. Canon Wilberforce’s letter is a

sign of progress. We shall be surprised if Christian men in our free churches who are wine and spirit and beer merchants, do not soon learn that, as the National Church is implicated by receiving large gains from such a doubtful source, they, too, had better take less money and have it clean.

X. VACCINATION AND LIBERTY OF CONSCIENCE.—C. H. Munton writes: “Is it not true that a considerable and increasing number of competent men have, by exhaustive inquiry, been led to the conclusion that vaccination is both dangerous and useless; and a still larger number, though perhaps unable to enter thoroughly into the rationale of the question, are satisfied from observation, or even from bitter and painful experience, that it is at any rate dangerous, and shrink from incurring the danger? In the face of such facts, I wish to ask whether the compulsory clauses of the Vaccination Acts are not infringements of liberty of conscience, and whether the time has not arrived for the leaders of Nonconformist bodies (who are the natural champions of liberty of conscience) to say something respecting them?”

The above note contains several points for consideration. (1) There is the statement of the *uselessness of vaccination*. In the light of the (a) history of vaccination, (b) of the judgment of the medical world in the recent International Medical Congress, (c) of M. Pasteur’s late experiments—is it fair to say this is proved? Of course there are accidents—bad vaccine may be used, and evil wrought in that and other ways; but *incidental mischief* does not disprove essential usefulness.

(2) The verdict of some competent men is, no doubt, against vaccination; but is the number *increasing*? Our information does not sustain that statement.

(3) “The compulsory clauses” are enacted in the *public interest*. It is the judgment of Parliament that the neglect of vaccination imperils the health and life of the people; and the legal maxim here applies, that “the safety of the people is the supreme law.”

Organs like the “Vaccination Enquirer” contend that the vaccination law is based on a mistake; and it is the duty of all who believe that to disseminate their information, bring the country to their mind, and then the law will be changed.

XI. SUNDAY SCHOOL TEACHERS’ HOLIDAYS.—“We have ten teachers away to-day.” Fearful! What must we do? Well, this. Let us create a corps of surplus Sunday school teachers for the holiday season. Is not this possible? It is assuredly necessary. Let our superintendents “make a note” for 1883.

Reviews.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. From Rehoboth to Hezekiah. By Dr. Geikie. Hodder & Stoughton. Price 6s.

ONE would imagine, from the preface to this fourth volume of his most able and most useful work, that Dr Geikie was out of sympathy with the spirit that has created "modern discovery," and gathered together the vast stores of modern "knowledge;" so vehement and violent is his attack upon the writings of Dr. Robertson Smith, and so sneering is the tone in which he refers to his biblical labours. But readers must not judge Dr. Geikie by his preface. Let them travel on, and forget it; and they will soon find that Dr. Geikie is not slow to accept and acknowledge, as Dr. Robertson Smith does, the results of the immense labours of Ewald and his successors in the field of Old Testament study. Indeed the principal value of the book, and that value we rate very high indeed, is, in its fearless whilst reverent use of the conclusions forced upon men by a scientific investigation of the Bible, and the consequent vivifying of the venerable and familiar records of Hebrew life.

Admirable as the former volumes were, we judge this to be the best. Its pictures of the prophets are life-like, impressive and eloquent to the last degree. The translations of their "oracles" are painstaking, luminous, and idiomatic. The parallel lines of "the two kingdoms" are traced with conspicuous skill, illuminated by the electric light of the Assyrian inscriptions, and by the studies of recent geographers; and expressed in beautiful and fascinating English. The engravings chiefly taken from photographs aid the text; and the book is "got up" in a style of excellence in keeping with the high merits of the work.

MEMORIAL OF THE REV. EDWARD STEANE, D.D. By Chas. Stanford, D.D. Hodder & Stoughton. Price 1s.

It is an affectionate and beautiful tribute by one choice spirit who is serving his generation, to another of kindred sympathies and aims, whose work was wrought in the same place, and lives on, in and by his colleague. Welcome to all who knew Dr. Steane, it is also precious to the many who did not know him, but who regard with affection his successor. The sermon is in Dr. Stanford's best style.

HANDBOOKS FOR BIBLE CLASSES.—THE CHURCH. Professor Binnie, D.D. Edinburgh: T. & T. Clark. Price 1s. 6d.

"THE flock of Christ is known by the presence of His sheep rather than by the shape of the fold." "When the faithful in a town or neighbourhood are constituted into a society for the worship of God, they, *with their children*, form a Christian church." That is a "Local Church"; "The Ecclesiastical Unit." "This corporation has a founder who still lives, and is in a condition to resent disobedience to His rule (Rev. i 17, 18)." "The ordinances are designed to help our faith in drawing near to Christ, and in waiting upon Him."

The above quotations will show the spirit in which Dr. Binnie has composed this account of the Presbyterian Church, and will suggest that whilst the writer states the arguments in favour of the polity and practice of churches of the Genevan order, he does it in a spirit sympathetic with the aims and endeavours of other Christian churches. What is urged in favour of the admission of infants to church membership by baptism is too familiar to be recited; but to many of our readers the account of the government of the Presbyterian Church will be as fresh and informing as it will be interesting.

"YET NOT I; OR MORE YEARS OF MY MINISTRY. By Rev. W. Haslam, M.A. Morgan & Scott. Price 6s.

THE author of this autobiography is widely known and esteemed as a "Revivalist Preacher" of the Church of England, remarkable for earnestness and courage, faithfulness and zeal. His ministry has been long, his experiences diversified and full of incidents, his memory and his method good, and therefore he has much to tell, and he tells it in a frank, direct, straightforward way, eagerly and always desirous of glorifying the grace of God. The book is full of real human interest, rich in instruction and stimulus.

THE NEW CYCLOPEDIA OF ILLUSTRATIVE ANECDOTE. Stock. Price 5s.

WE spoke in high terms of this collection of anecdotes when it appeared in its 7s. 6d. edition. Though this is a cheaper edition, it contains exactly the same matter as it did when published at a higher rate, and is as well printed and as well bound.

THE SALVATION ARMY: its Genesis, Aims and Principles, Methods and Results. A Discourse preached July 9th, by John Clifford, M.A., LL.B. London: Griffiths & Co., Porchester Road, Bayswater, W.; Marlborough & Co. Price twopenno, post free.

"A WELL-TIMED and judicious review."
—*Christian Globe*.

"The sermon is a good example of his large, sympathetic treatment of religious questions. . . . He does full justice to a movement which will doubtless continue to do good work so long as it restricts itself to casting out devils. . . . At the same time Mr. Clifford points out the abuses to which the Salvation Army methods are almost irresistibly exposed, especially the demoralizing tendencies of a religious life which must needs live by self-advertisement."—*Bayswater Chronicle*, July 22.

THE PAPERS OF THE ECLECTIC DISCUSSION SOCIETY. Edited by Henry Walduck. Stock.

THE device of a "Discussion Society" offers itself very readily to one who wishes to say all sorts of things on all sorts of subjects, such as the "Creation," the "Deluge," the "Jews," "Witchcraft," "Demonology," "Marching Ants," "How water is sustained in the air," the "Phonophone," etc., etc.; and it may be that the "device" works well on some minds, but it is to us a little wearisome to read the names of Messrs. Primo and Mundo, Eye-well, Photo, and Trimbald, prefaced to the opinions that follow. Apart from that the book is a successful attempt to convey modern knowledge, and to treat the difficulties it creates in relation to the old, in a frank and liberal spirit.

CASSELL'S ILLUSTRATED BIBLE. With Fac-simile Coloured Plates. Monthly parts, price 7d.

MESSRS. Cassell, Potter, Galpin & Co., have obtained from eminent modern artists, such as M. L. Gow, G. L. Seymour, H. M. Paget, H. C. Selous, M. E. Edwards, Towneley Green, W. J. Morgan, C. Gregory, a series of original paintings, to illustrate the leading events in the Scripture narrative. These have been reproduced in beautiful colours by chromolithography, and are being re-issued in 38 parts. It has nearly 1000 engravings, and is one of the most choicely illustrated Bibles published.

EARTH'S DIAMONDS: OR, COAL—ITS FORMATION AND VALUE. By H. H. Bourn. Partridge & Co.

Few sections of "natural history" are more interesting than that which tells

the whole tale of a "bit of coal"; of its original forms in the far back carbon-bearing ages of the world, as tree-ferns and reed-hedges; its decay and transformation into "black diamonds"; its early discovery by our Saxon ancestors; and the dangers incident to the labour of getting and distributing it now. All this is told, and well told, in this volume—told so as to enlarge our knowledge of the works of God and our interest in the miners' life and needs.

BAPTISM AND THE BAPTISTS. By G. Duncan. Baptist Tract and Book Society.

THE aim is good: but we fear the execution is not such as will fascinate the Sunday scholar of this age, or even our young men and women. Not one such reader will be likely to travel through half a score of these pages. They are too "heavy" for the digestion of these "degenerate" days. How many young men care about "Brecho" and "Duno" and "Katakabuzo"? The book is full of information; and we shall be glad to know that it is widely read by the young people, as indeed it ought to be if they would only read what is good for them.

SKETCH LESSONS ON THE GOSPEL OF MARK. By Henry Thorne. Morgan & Scott. Price 1s. 6d.

PREPARED for the use of Sunday school teachers and lay preachers. Notwithstanding a want of freshness in form and in the mode of putting, and a convenient silence on disputed questions and difficult topics, these "lessons" will aid the reader in apprehending the teaching of this gospel, and in setting it forth to his hearers.

LITTLE STROKES FELL GREAT OAKS. *Religious Tract Society.* Price 1s.

THAT is a lesson children need to learn early and never forget, and it is so taught in this story that the reader is sure to carry away a stronger faith in the good results of "little" acts of kindness, and gentleness, and forbearance. The family life is likely to be sweeter where this book is read, and the "girls" who remember its teaching will find it useful on many occasions.
R. C.

POWER FROM ON HIGH. By D. L. Moody. Morgan & Scott. Price 1s. 6d.

THE characteristically practical method of the American Evangelist appears in his treatment of the question of spiritual efficiency, as he traces it to its source in the Holy Spirit, and through its signs in love, peace, and joy, and in its effects on

others. Mr Moody talks with his heart, and there is a healthy and contagious glow in all he says.

TROPHIES OF GRACE. By W. J. Lewis. *Morgan & Scott.* Price 1s.

GIVES some "samples" of the successes with which God has crowned the earnest and self-denying toil of a brave worker in Spitalfields. They show that the "gospel" is the power of God to the salvation of the most degraded and outcast. The "facts" tell their own tale, and the circulation of the book will fortify faith in Christ, and inspire work for the salvation of souls.

TWENTY "RECOLLECTIONS" OF ADDRESSES. By John Page Hopps. *Williams and Norgate.* Price 6d.

ONE can easily believe that the addresses based on these outlines were listened to with interest and advantage. They are clear and simple in conception and arrangement, racy and pointed in style, copiously illustrated from song and story, and breathe a cheerful spirit. This cheap preservation of them will be welcome to many minds.

CHRISTIE'S OLD ORGAN; OR, HOME, SWEET HOME. A PEEP BEHIND THE SCENES. By Mrs. O. F. Walton. *Religious Tract Society.*

SURELY reading was never so plentifully supplied as it is now. Cheap editions are in fashion. Here is "Christie's Old Organ" for a penny, and "A Peep behind the Scenes" for threepence, in clear type and with several illustrations. They need no commendation. They are sure of a wide distribution.

CHINA; HER CLAIMS AND CALL. By the Rev. Griffith John, of China. *Hodder and Stoughton.*

It would be a capital investment of Missionary money to circulate this pamphlet through the churches. Full of reliable information as to China, it shows the need and the opportunity for aggressive work on the largest scale. Get it and read it and send it abroad.

THE NEW POCKET SERIES. *Hodder & Stoughton.* Price 9d. each.

THIS is a capital idea, and it is beautifully worked out in these four tiny volumes. Dean Alford's "State of the Blessed Dead" and "The Coming of the Bridegroom," Dr. Stanford's "Friendship with God," and Miss Smiley's "Who is He?" are well suited to the purpose of this issue.

PLAIN WORDS TO YOUNG MEN AND BOYS. By Rev. James Baillie. *Stock.*

THIS threepenny pamphlet is a faithful, earnest, and scrupulously careful handling of one of the most delicate topics of our day, and one that cannot easily, though of immense importance, be handled publicly. Fathers will do well to place it in the hands of their sons; and teachers of boys' classes will find timely and sagacious help in it. If it is circulated according to its worth and promise of usefulness, it will soon be through half a dozen editions.

THE TABERNACLE AND THE TEMPLE; WITH THEIR TEACHINGS. By Arabella E. Webb. *Morgan & Scott.* Price 6d.

MOST of the statements in the Bible on these two subjects are reproduced in answer to questions, which are well arranged and clearly expressed. Both structures are treated by the author as typical of the "better things to come."

SPIRITUAL POWER FOR MISSIONARY WORK. By Griffith John. *Morgan and Scott.* Price 6d.

THE reputation and character of the author will secure an "open door" and a wide share of usefulness for this intelligent, stimulating, and powerful sermon.

THE CHRISTIAN COMMONWEALTH (*Partridge & Co.*) is increasing in vigour and usefulness, and, we are glad to know, is receiving its reward in an increased interest in its readers, and an enlarged circulation. It has recently given place to some telling contributions on "the Æsthetics of Immersion," "the Relation of Baptism to the New Birth," and "the function of 'the Word' in regeneration." The articles on social and national questions are well conceived and expressed—and we are glad to note in the last two or three issues the non-appearance of the current crudities and misrepresentations of Scripture of what is mistakenly called "The Second Coming."

THE PORTRAIT GALLERY OF EMINENT BAPTIST MINISTERS.—Mr. Stock has issued a very cheap edition of this interesting "gallery," viz., at half-a-crown, and with each copy gives a copy of the *Biographical key*, containing a short life of the pastor's whose portraits are given in the picture. The original issue of this work was sold, we believe, at one guinea, in a much larger form; the present re-issue, though much smaller in size, is very clear, and each portrait of the 246 can be clearly distinguished. Our readers will, no doubt, be glad to secure this "gallery" and "key" while the opportunity lasts.

Church Register.

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

CONFERENCES.

The next meetings of the **EASTERN CONFERENCE** will be held at Lincoln on Sept. 21st. Brother Orton, of Grimsby, is appointed to read a paper on "Our Foreign Missions," to be followed by a free Conference. C. BARKER, Sec.

CHURCHES.

CREWE.—A NEW HOME MISSION CHURCH.—At present the meeting-place of this new work is a public room only a short distance from the railway station; but steps have been taken to purchase a freehold site in a locality sufficiently remote from that of the original Baptist church to avoid unfriendly interference with its labours; and in the hope of becoming a cordial co-worker therewith in the cause of truth and righteousness, a new chapel is to be erected as soon as possible, at a proposed cost of over £3,000. It is also intended to secure an experienced minister to occupy the station. After preaching to a good congregation on Sunday evening, July 23rd, Rev. Dr. Underwood organised the new church. The names of about twenty persons were read, and answered to, and the right hand of fellowship was given to each. He then declared the new church to be formed, and, assisted by Mr. Pedley, of Wheelock Heath, administered the Lord's Supper and offered appropriate counsel.

COLWELL, Isle of Wight.—Our chapel greatly needs renovating, and we are so low that we are unable to meet this necessity without aid. We appeal, therefore, to the sympathies of our friends. Contributions will be thankfully received by Rev. J. E. Everott, or by Mr. R. Wadham, Brambles Farm, Freshwater, I. of W. [This is a bit of good village work, and deserves early and generous help.—ED.]

LOUGHBOROUGH.—THE NEW CHAPEL AT WOOD GATE will be opened on Tuesday, September 12th. Dr. Macfadyen, of Manchester, will preach afternoon and evening; J. Clifford, M.A., LL.B., on Sunday the 17th; and the Rev. G. Jarman, of Bristol, our late pastor, on Sunday the 24th of Sept. We bespeak the practical sympathy of friends, from both far and near, to come and help us at this impor-

tant occasion in our history as a church. We have done what we could amongst ourselves, and now rely upon the liberality of others to supplement our own endeavours. B. BALDWIN, Sec.

NUNEATON.—Anniversary sermons were preached, July 30, by Mr. A. J. Preece. On the 31st 200 gathered for tea, the Rev. Carey Hood presiding at the meeting following. Addresses were given by the Revs. H. J. Hodson, J. Salisbury, M.A., G. C. Haynes, J. T. Felco, and Messrs. Shaw of our College, and A. J. Preece.

SCHOOLS.

EASTERN CONFERENCE.—The Fifty-fourth annual meeting of the Lincolnshire and Cambridgeshire General Baptist Sunday School Teachers' Conference was held at Gosberton, Aug. 10. It began with a prayer meeting at nine a.m.; then the reports were read, showing 1,922 scholars, and 227 teachers. At eleven Rev. G. F. Pitt read and prayed, and Rev. J. Jolly preached the sermon, which abounded with illustrations and thought helpful to the teachers who were present. Dinner followed, the Rev. J. C. Jones, M.A., presiding. The Chairman gave "Success to the Conference," which was responded to by Mr. Darby, of Boston; and a vote of acclamation was accorded to the Gosberton friends for their kindness in entertaining the delegates, on the motion of the Rev. J. Jolly, seconded by Alderman Best. Mr. Richardson, Gosberton, responded. Alderman Best, the chairman, gave the annual address at 2.45. The Secretary to the Conference (Mr. J. T. Atton, of Spalding,) read the minutes. The Rev. J. C. Jones, in the unavoidable absence of Mr. C. Dring, spoke on "The relation of young children to the Church of Christ." The subject for the next paper will be "Children's Churches," and Mr. Dring will write the same. At seven the chairman opened the public meeting, when Revs. J. C. Jones, M.A., J. Jolly, C. Barker, G. F. Pitt, and Messrs. J. T. Atton and Wright gave short addresses. The Secretary (Mr. J. T. Atton), who had held the office for three years, resigned, and Mr. G. Wilson, of Boston, was elected his successor.

SCHOOL ANNIVERSARIES.

CLOW BRIDGE, near Burnley.—Aug. 13. Preacher, Rev. J. Alcorn, of Lytham. Collections, £22 4s. 1d.

GRIMSHY.—July 30. Preacher, Rev. J. C. Jones, M.A. On Monday a public tea and meeting, when Revs. J. O. Jones, W. Orton, the Mayor (W. Jackson, Esq.), Messrs. Pearce and Collins, delivered addresses. Chairman, Conncillor Dobson. Proceeds, £18 14s. 6d.

ILKESTON, *South Street*.—First Sunday school anniversary. Preacher, Rev. E. Carrington. Crowded congregations. Collections, £18 14s.

STOKE-ON-TRENT.—July 31. Preacher, Rev. T. R. Stevenson. Colls., etc., £34.

WEST VALE.—July 16th. Preacher, Rev. D. McCallum. Collections, £55.

MINISTERIAL.

BONNER, REV. H., of Mansfield Road, Nottingham, having accepted the charge of the Baptist Church at Handsworth, Birmingham, Dr. Cox, on behalf of the church and congregation, presented him with a purse of £50 as a token of esteem and regard.

HIRST'S, REV. J., anniversary of settlement at Stoke was commemorated, July 3, by a tea and after meeting of the members and congregation, at which the pastor presided, and gave an address. The Secretary (Mr. C. W. Pratt) followed with a paper "On our duty as a church to God, to our own members, to the young, and to the masses around us." Messrs. Howell, J. Taylor, sen., Morton, Grose, A. C. Chambers, Morrall, and Lewis, took part, in speeches bearing on the paper and the occasion of the meeting.

BAPTISMS.

ASHEBY.—Aug. 9, three, by C. Clarke.
BIRMINGHAM, *Longmore Street*.—Five, by A. T. Prout.

CLAYTON.—Five, by W. Hamby.
CONINGSBY.—Aug. 13, three, by A. H. Smith.
HEADCORN.—Two, by J. A. Andrews.
HITCHIN.—Two, by F. G. Bird.
HUGGLESCOTE.—July 16, four.

LONDON, *Bethnal Green Road*.—Six, by W. H. Smith.

LONDON, *Haven Green*.—Three, by C. Clark.
" *Præd St., etc.*.—Seven, by J. Clifford.

LONGFORD, *Salem*.—August 2, six, by J. W. Parker.

LONGTON.—Four, by C. T. Johnson.

MARRIAGES.

WHEELDON-BIRCH.—July 27, 1882, at the G. B. Chapel, High Street, Old Basford, by Mr. W. Burton, uncle of the bride, Mr. John Wheel- don, to Annie, eldest daughter of Mr. J. Birch.

OBITUARIES.

DAY, ANN, "fell asleep in Jesus," June 4, at Long Eaton, and was interred by her pastor, Mr. Wrigley, in the parish church-yard. Our departed sister was brought to the Lord during a revival at New Lenton, and baptized on May 2nd, 1847, by Mr. J. Ferneyhough, in the Broad Street Chapel, Nottingham. She was a Christian mother, and a Baptist from conviction, and "dwelt among her own people" for twenty-four years at Lenton, and eleven at Long Eaton, and she had the pleasure of seeing several of her own family joined to the same church. A quiet disciple, a good helpmeet, and a peace-loving member, warm in attachment to the house of God and the ministers. She rejoiced to witness the erection and opening of the new sanctuary before her departure. For some time our deceased friend suffered great weakness, but she murmured not; frequently was heard repeating portions of the sixty-first and twenty-third Psalms, and the songs of Zion; and spiritual visits from her pastor and friends were her delight. As her end drew near she lay for some days in a sweet unconscious sleep. On reviving, and opening her eyes, she was asked, if happy? and to signal by raising her hand, when she waved her hand in triumph. One by one of her family and daughter's children were recognized and pressed by the hand as a final adieu, having promised to meet her in heaven. Then, calmly as a sunset, her spirit left the land of shade for the sunny land beyond the blue. The writer, at her own request, preached a memorial sermon, June 12th, at Long Eaton.

W. RICHARDSON.

DEARDEN, DAVID and BETTY. They were "lovely and pleasant in their lives, and in their death they were not divided," for they died within a few hours of each other, and were buried at Heptonstall Slack on the same day, and in the same grave. These two friends were brought to Christ in their youth, and joined the church at Slack during the able ministry of the Rev. W. Butler, and continued respected members for about forty years. David Dearden was well known among our churches in Yorkshire and Lancashire as a willing and an acceptable local preacher. He was a man of fair mental abilities, of unassuming manners, and of genial spirit. Having these qualities, in conjunction with sterling piety, he was welcome in the abodes of the sick and the rooms of the dying. Often, after having given spiritual counsel to the afflicted, and aided them in seeking peace with God, he afforded them valued help in the settling of their worldly affairs. Such a man will be greatly missed in the outlying parts of the neighbourhood where he dwelt. But the time at length came when, although only sixty years of age, he was called to give up his beneficent work, and "set his own house in order," because he "must die and not live." A short time after he had given up his regular employment on account of failing in health, his wife was suddenly seized by paralysis, and died after a brief affliction; he finished his course the next day, May 29th, 1882. Our brother was a local preacher for thirty-eight years, and an officer of the church at Slack for a considerable time. May many more like him be raised up of God to bless the church and improve the world. "David, after he had served his own generation by the will of God, fell on sleep."

HARDY, REV. RICHARD, late pastor of our church at Queensbury, died at Sandal, Wakefield, August 11, aged 71. A memoir will appear in October.

THE MISSIONARY OBSERVER.

SEPTEMBER, 1882.

Educational—Orissa.

EUROPEAN PROTESTANT SCHOOL FOR GIRLS.—We are pleased to state that Miss Bundy, a young lady from Whittlesea, has been engaged to take the superintendence of the Protestant Girls' School in Cuttack. She is expecting to leave England with our Mission party, early in October, and all will wish her God's blessing in her important work.

EUROPEAN PROTESTANT SCHOOL FOR BOYS.—The Committee of the Protestant School for European Boys, in Cuttack, are anxious to obtain a head master who has completed his university course. "An M.A., or B.A.," writes one of the Committee, "would be a great acquisition, but what is still more important is one who is a servant of God—one inclined and desirous to co-operate with the Mission, willing and worthy to be reckoned as one of their number; glad to have the opportunity to preach Christ, and to labour and help in His vineyard in Orissa. In short, while engaged specially as a teacher in the school, to look upon this as affording the means by which he will have the opportunity of helping those who are heroically struggling to make known the Gospel message of salvation to souls lying dark and deep in the bondage of Satan. Our school, though not directly connected with the Orissa Mission, is intimately associated with it. We are, therefore, most anxious to strengthen our position, and to place the school on a good basis, by obtaining an efficient master from home. A clever man, with godly principles, devoted to the work for the love of Christ, is what we want." Communications should be addressed to W. HILL, 60, Wilson Street, Derby, who will be glad to hear from any eligible candidates for the office, and to furnish information as to terms, etc.

The Roman Catholics in India.

THE Roman Catholics, crippled in Rome, are very active in other parts of the world. Especially is this the case in heathen lands where Protestant missions are attended with success. In Orissa, for example, the priests and nuns are displaying great activity in disseminating their delusive and destructive doctrines. Although the enemies of education, and the extinguishers of holy light in Italy and wheresoever they possess

absolute power, they can, nevertheless, become the professed friends of education, and assume the form of angels of light, when, by so doing, they can accomplish their covert purposes. As *educators* they are now very active in India; and, professedly for the diffusion of knowledge, which they hate, but really for the spread of Popery, which they desire, they are obtaining grants of money from the public treasury. That intelligent legislators and professed Protestants can be so beguiled as to encourage Popery is as surprising as it is painful: for, if history teaches anything, it teaches that Popery, in all lands, and throughout all ages, has proved itself an enemy of God, a curse to man, and a scourge to the very earth on which he treads. What is it but Popery that, at the present time, is the chief cause of trouble in Ireland? And should the people of India ever come under the power of the priests, and, in spiritual matters, acknowledge an *imperium in imperio*, similar, if not worse, troubles may be expected in India to what are now experienced in Ireland. And yet, strange to say, not a few in high places seem blind to the teachings of history in regard to Popery, and are the abettors of a system, which, given the opportunity, would produce the same evil fruits in the future as it has done in the past. As an illustration as to the manner in which Popery works and is encouraged in India, let our readers note the following. In a private letter Dr. Buckley writes:—

A few days ago we heard that the Government had sanctioned Rs 10,000 for the convent school here. It seems to me to be entirely opposed to the Rules under which grants are made for school building, but the authorities are infatuated so far as Roman Catholics are concerned. It is practically the same thing as giving the money to build a convent, because the convent and the school cannot be separated; and this is the light in which it will appear to the people, whatever special pleading may be employed. The following are the published rules of the Educational Department in relation to special building grants:

"Before a building grant is sanctioned, the site, plans, estimates, specifications, title and trust deed, must be approved by the Commissioner of the division. The trust deed must declare the building to be granted in trust for school purposes *and for no other purposes whatever*. It must also provide for the legal ownership of the premises, for the proper maintenance of the building, and for the inspection and management of the school."

An Interesting Convert.

BY REV. H. WOOD.

LAST Sunday I baptized a most interesting convert from Hindooism. His name is Sarthe Bissoree. He lives at Ramorgirree, in the Burda Kinedi district. His village is inaccessible even to country carts. For some six miles before it is approached the roads are only available for foot passengers or pack bullocks. Before his visit to Berhampore for baptism Sarthe had never heard any of our preachers, nor seen any of our agents. But he became acquainted with our books on this wise. About eight months ago a Christian youth from Mr. Ottley's orphanage, who had been sent from Russel Kondah as public vaccinator to the Kinedi district, took with him his Oriya New Testament. After he had been there a short time he was visited by Sarthe Bissoree, who thought he was endowed with some superhuman power to subdue or resist smallpox. The youth said, "There is nothing extraordinary or superhuman about me; I am only a Christian, and worship the true God." So he began to teach the way of life. He lent him his Testament to read. This led to frequent conversations. He also procured for him some tracts from Russel Kondah. But God's own word was mainly instrumental in enlightening his

mind. In this way the work of grace progressed in Sarthe's mind, until he became anxious to be baptized. It now became known that he intended to turn Christian. His brothers, of whom there are five, ultimately consented to his being baptized if he would not forsake them to live with the Christians. He is the youngest of the six brothers, and is apparently about twenty-six years of age. Two of the brothers are employed in the police, two are in the employ of the Kinedi rajah, and the other brother, with himself, cultivate the land belonging to the family. The rajah's agent has threatened to take away his land: but this neither destroyed his courage nor his faith. Said he, "if he takes away my land, my brothers will shelter me; or if not, I must live by trade. Anyhow this religion is true, and I will receive it." At this stage I heard of the case, and I sent him an invitation to come to Berhampore. He came last week, walking forty miles. I, with all the members who saw him, was both surprised and delighted with his religious intelligence and modest demeanor. I felt that it was both my duty and privilege to baptize him as a true believer in Jesus Christ. He arrived on Thursday night, was baptized on Sunday morning, received into the fellowship of the church in the afternoon, and departed to his home next morning. When he came to me in the water he a little surprised me (not disagreeably) by turning round to the people and speaking aloud as follows, "O my brethren, sisters, and padre sahib, I give you my salutation. Herein is the goodness of God manifest to me that I should be called out of the darkness and death of heathenism into the light and life of the true faith." I have never known a clearer instance of the Spirit's operating by the word of God in the conversion of a soul to Christ. May the grace of God be given more abundantly to Sarthe Bisoree, that he may be kept faithful until death, and keep him while he lives in this world a bright and shining lamp in a dark place.

Labours at Sambalpur.*

THE following account, from Mr. Heberlet, of labours at Sambalpur, was intended for insertion in the Society's Annual Report. As, however, that Report, owing to special circumstances, is larger than usual, we have the pleasure to give Mr. Heberlet's portion in the pages of the *Observer*. He writes:—

ONCE again, for the third time from Sambalpur, we send up our report of the land, and once again we write as they that go forth bearing precious seed, expectant of that time when they shall come again rejoicing, bringing their sheaves with them.

THE YEAR.

Looking into my diary I find that during the twenty weeks following the 1st April last year there were but thirteen evenings in which I was not able to get out to the town or surrounding villages. Eleven times storms and rain hindered. I left for Cuttack the last week in August, and having found the "good thing" mentioned in Prov. xviii. 22, continued there, not idly, till Conference. After that, again I was engaged at the printing office, from which our dear brother Brooks was taken so suddenly, till Mr. Heefke

arrived and took charge. Our journey up to Sambalpur extended from the 17th December to the 11th January, since which time I have been in the station, except for a trip down to the festival at Huma.

THE JOURNEY UP

was a most pleasant one as far as Boad, and afforded opportunities for work which were not neglected. While performing the stage from Boad, little Harry Pike was seized with convulsions in the tonga, or bullock-cart, and but for the fact that one who loved us had caused it so to fall out that water not usually at hand was there, it might have gone hard with him. This made the rest of our journey to be an anxious one on his account. To add to our difficulty, five days later, on leaving Sonapore, Mr. Pike was taken ill with fever, and quite prostrated for the rest of the journey, the fever now abating and then return-

* Now spelt Sambalpur, and not Sumbulpore, as formerly.

ing all along. It was with great thankfulness we at last got to the end of our journey with our two patients, and could have medical advice. We were earlier on the way this year, and met fewer pilgrims. At Banki the tohsildar, who seemed very kindly disposed, came to see us, and then again to our service on Sunday afternoon, with some of his friends. A talk on better things followed, he holding the position that God freely forgave sin without the atonement of Christ. We sent him and his son some books. At Kontilu I went over to see the post-master at the newly established post office, and he listened with attention while I spoke of Christ. He saw me at work in the town later on, and then sent a note asking me to favour him with an interview in the evening. He said he did not believe in the Hindu gods. Mr. Pike and I put the truth before him as simply as we could, and he took some of our books to read. We have since sent him an English Testament. The village of Hardabhanga furnished us with a large and interested congregation, including several women, who paid great attention to the setting forth of the life of Christ, illustrated by the exhibition of a set of the Tract Society's coloured diagrams. There is a large market held at Karudi, one march short of Boad, and though the attendance was thinned by a drizzling rain, which continued to fall through the greater part of the day, we put up our umbrellas, and preached and talked to the people who stood under theirs. At Boad we had an interview with the rajah, while the ladies went into the women's apartments. He received us in his cutcherry, or office and hall of audience. A handsome green silk garment graced his person, and on the table before him lay a sword. I noticed also that, differently to the practice at Sonapore, all here continued to stand in the royal presence. The rajah is rather a stolid young man, and seemed most awkward in manner. He listened when we spoke, but said very little, and seemed quite willing that his attendants should answer for him. We were at this place two whole days, and visited the town twice daily, finding listeners each time. We called on the rajah at Sonapore. It was at an hour he had himself appointed, but I suppose it did not comport with his dignity to regard his appointment, so he was not out of bed when we got to the palace, and we had a long time of waiting at the gate. This time we employed in discussion, with those who offered, from the crowd collected out of curiosity. The great man

was extremely affable when at last we saw him; but in response to our endeavours to excite his interest in our message he would only say, "There is some confusion in *all* religions." The fact is he only desires to make the most of this life, and to forget that which is to come. He selected one to discuss with us, but soon getting tired of the discussion he retired to bathe, and we left without seeing him again. We called again at his palace next morning when resuming our journey, but he was asleep, and we did not see him. I have mentioned that Mr. Piko fell ill on this stage, and the care of the camp devolving on me for the five remaining days of the journey, no more evangelistic work was done.

VISIT TO HUMA.

The popularity of the festival here originated in a fable, which relates that a rajah of Sambalpur, while feeding the great fishes that live in a rocky pool at the river side, had his ring taken by one of them. He prayed to Sib, and on going to worship in his temple next day, found his ring placed before the idol. Mr. Pike being ill, Thoma, Daniel, and I went down by boat, and spent the two days of the festival there. In temporary booths on both sides of the way for a good distance, and in rows of open-air stalls behind them, a variety of things were exposed for sale, and a crowd of people went up and down and about, doing business in the day and worshipping at night. We had good attention, but did not sell many books.

MAGIC LANTERN.

Miss Packer having kindly lent us her magic lantern, we have had five exhibitions. The first, in our little chapel, was attended only by our own people. The next was at the Zillah school, intended for the boys and a few of the principal babus; but a crowd gained admittance and filled the place, while numbers all round patiently and perseveringly peeped in through every accessible crevice in doors and venetians. All endeavours to secure silence were in vain, and explanations given at the top of the voice were lost to all save those nearest. However, a united clapping of hands at the close conveyed the thanks of all. At Huma we had an open-air exhibition, lasting from 9 to 11 p.m., which attracted a crowd of people, who stood or sat round in an orderly manner, and maintained silence sufficient to let our voices reach all. I was very pleased with the attention manifested. A third

exhibition in our chapel was for a number of babies, and was a conversational one in connection with the different subjects. It was enlivened by a little singing, and was much appreciated. Once more we had it here for the carpenters, about a dozen of whom came bringing several children with them.

COLOURED DIAGRAMS.

Two kind Christian friends to whom, under God, I owe my conversion, Dr. and Mrs. Parker, sent me a set of these from the Tract Society last year, the subject being the Life of Christ. We have used them much, and always found them of service. Almost every Sunday they have been exhibited at the market, and drawn groups of people, who have looked and listened, their places being supplied by others as the exhibition was repeated. I have mentioned one instance of their usefulness on the journey up. At Boud the exhibition brought a number of people about us, and much displeased some brahmins, who came up and tried to counteract their good influence by being as disagreeable as possible. This continued till there came the picture of the crucifixion; and now, thought I, they will surely be at their worst, and do their utmost to annoy; but to my surprise, perfect silence was maintained while the cruel agony and shameful death were dwelt upon, and not one insulting remark interrupted the narration. Our God had sent His angel and shut the lions' mouths, that they roared not upon us. These pictures were constantly used with good effect at the Huma festival; and one man was melted to tears when he looked on the crucifixion. This was not allowed to pass unnoticed, and his manifest interest obtained for him from a brahmin several jeering remarks. How busy is the evil one in endeavouring to take away the good seed from the heart!

OUR MESSAGE

has met with a varied reception—now exciting interest and attention, then received with stolid indifference, and again provoking violent opposition. Whenever the first is seen the devil and his angels are soon hard at work to check it. Brahmins get angry and look unutterable things—relatives and friends are forward with their ridicule—the path they are invited to pursue looks thorny, and heart and flesh fail. Often has the unquestionable truth of what we say been feelingly admitted, a desire for further instruction been expressed, and a promise to come to our house for it been made, but rarely fulfilled. "I must

come and see you, sir, for I have served many gurus, and yet found no peace or rest of heart." With these words, and taking from me the "Life of Christ," a man in the market once closed a talk as I came away. But I looked for him in vain. As illustrative of counteracting influences, and as an example, I mention a little incident. A little boy one day pleaded with his father, a brahmin, to buy of me a book or tract for him. "Look here, my son, if you buy and read those books you will be going after the sahib, and then, you know, we shall not let you take part in our feasts or enjoy any of the sweet things they furnish for us." The little fellow decided *not* to take the book. I am happy to add, as a sequel to this occurrence of some months back, that a short time ago this boy came with his father, and took a little book from me. "Oh! you're a bad lot," was the curt reply of a brahmin to my invitation to a talk on better things. "I call those who say such things, dogs," was the loudly uttered comment of another—need I add a brahmin—who stood on the outside of a circle of people to whom I spoke. "Sir, what is the difference between you and a dog?" was the question put to me, in his softest and most polite manner, by another of the tribe, who, from his *saave* style, appeared to be of opinion that filth was best served on a silver salver. A young brahmin sought us who professed a readiness to make an open profession, and brave all for Christ's sake; but examination showed us that his sole motive was the hope of worldly advantage, and that he sought to sell himself at a good price. He appeared to think we would welcome a brahmin "convert" with open arms, and think him cheap at any price; but when we dealt frankly with him, and said he must be prepared to stand the storm of persecution if he joined us, he left, saying he had been as a brahmin "a garden flower," and could not stand the chill wind of adversity.

THE KUMPATIAS

Continue to gain adherents, and we are glad to welcome this as a sign of the continued reactionary movement against the grosser forms of idolatry. Indeed, the warriors of this army are often glad to furnish themselves with weapons out of our armoury of argument in tracts and books. Our condemnation of idolatry, with our insistence of the worship of the *one* God, causes us often to be regarded as preachers of Kumpatism by those who have not heard all we say. In reply to a question concerning us, addressed to

some friend standing by, I have often heard the explanation given, "Oh! it's Nirakar worship—the Kumpatia religion." Nirakar meaning without bodily form. I dare say some of those who join this sect think that they are uniting with us, the only difference being that they join the national section.

This report, I fear, has already grown beyond the just proportions for one of several, and I will now come to a close. Once again taking to heart and recalling to your minds the many strength-giving promises of the Master concerning the progress and ultimate triumph of His cause, I bid you all good-bye.

Letter from a Friend in Orissa.

THE following extracts are from a private letter to the Secretary. Although not intended for print, we are persuaded they will be read with interest. The writer, though not a missionary, is deeply interested in the Redeemer's cause in Orissa, for the success of which he prays earnestly, labours arduously, and gives liberally, doing all joyfully and to the glory of God. After referring to the loss sustained by the Secretary in the removal, by death, of his beloved wife and eldest son, he adds:—

I trust in the providence of God that it may be my lot to meet you some day in England. I hope to pay a visit home as soon as I can, but God has work for me here, and I feel I cannot leave my post just yet. I am entitled to furlough, but won't take it till, under God's direction, I am told to take it. I am much attached to Cuttack; God has placed me in this portion of His vineyard, and I am happy in doing what I can to assist in the spread of gospel truth and in causing His name to be glorified.

You will be glad to hear that we have succeeded in getting the whole of the front ground between the public road and the front of the chapel, Sunday-school, and Mr. B——'s house that we recently purchased. It was made over officially to us yesterday morning. We will do our best to level it, and will enclose the whole ground by a neat wall. What we have got is about four acres, and there is no rent to pay.

You will have heard that our school rooms are progressing fast; and I hope in three or four months we shall be able to use them. We are anxiously on the look out for news for the coming out of a good mistress who, while engaged for school work, will still be connected with the mission and form one of the members of the church and the working party out here. You know we are very few—even in our Lord's time the labourers were few—yet He has taught us to pray for more labourers. Our eyes wait upon the Lord; they are ever toward Him. You will do all you can to help us in this work.

The Roman Catholic nuns have been trying to get all the Protestant children, and thought we could not withstand them, but by God's help we have much to be thankful for; and with the advent of a duly qualified teacher from home we would make further progress.

I have all along felt that the cause of Christian education among the young, both among European, Eurasian, and native children, is a very important work. It is a field of mission labour which produces fruit to the glory of God. Training children early attaches them to God's work in after years; the seed is sown on very hopeful ground. Further, work like this strengthens the hands of the mission; it pays for itself, and increases the friends and co-helpers of those engaged on purely mission work. Government contribute to all such efforts irrespective of creed or other distinction, and rather wish that religion be a subject taught in English schools where the children of Christians are educated. When the Roman Catholics are so forward, why should we be behind hand? They are acute enough to see that it is useful and profitable work, and would be glad if they had the field all to themselves; but by God's help we have made a stand, and so far we thankfully acknowledge that He has helped us. We therefore look to you to send out some who will be interested in the cause of education; and, while engaged in teaching, can also be engaged in spreading the gospel message and in working for Christ.

Our school has a central hall and six rooms on each side; two are very com-

modious class rooms, two smaller rooms for special study, such as drawing, music, &c., and two to be used as bath or store rooms. There is a good portico in front with a small verandah, a little verandah behind, and two side verandahs. The structure is all of durable masonry, and as substantial as we can make it.

Our Sunday School is getting on well. We have recently commenced a bible class for young men, as we found the bigger boys dropping off attending the Sunday school, not liking to attend with smaller children; so we have arranged to get the young men together and hold a class, at the same hour as the Sunday school, in Mr. W——'s (an English barrister) house. (He is occupying the house we purchased from Mr. B——.) It is, as you know, situated just about one hundred yards from the chapel.

Miss Packer is writing to you for some Sunday school magazines we intend for distribution to the children monthly. Parents of the children will derive benefit, and do derive it, by the carrying of such tracts to their homes.

Please remember me, with very kind regards, to Mrs. Brooks and Mrs. Poole,

when you see them. The past and its friends and associations are often in our thought. It is indeed precious to think well of the loved ones who are gone before.

Our dear friends are, I am glad to say, all quite well. May the lives of His servants be precious in the Master's sight. We often pray that God would establish the work of His hands and rejoice the hearts of his servants by sending prosperity; yet surely he worketh with us, and so long as we cry to Him He cannot but hear,—nay, more, He will never forsake us. Ours is the unbelief and the sinfulness. If we could throw off more of our worldliness and work more with Christ greater success will be ours.

Miss Barrass is, I am very glad to say, getting on very well; is so bright and cheerful and so hard working. The Millers are quite glad to have her as one of the family. She is making rapid progress in Oriya, and has a most excellent guide for her work in Miss Packer. I wish she had another pupil.

I must close. Mrs. — joins me in very kind Christian regards.

Italian Women's Meetings.

WE have received the following note from Mrs. Shaw, which we will let speak for itself. Contributions in money or materials will be gladly received by the Secretary; and as Mr. and Mrs. Shaw are expecting to leave for Rome at the beginning of October, these should be forwarded not later than the end of September. Mrs. Shaw writes:—

York, August 6th, 1882.

DEAR MR. HILL,—

Will you have the goodness to insert a word for my Italian women's meeting in the *Observer* for September? I am expecting to have a larger number of women at the meetings during the coming winter, and as my stock of materials is very low, I should feel very thankful if some of our mission friends could help me a little, either with money or materials.

I have carried on the work for two winters, and believe it to be both a necessary and useful one. It would be a grief to me to have to give it up, but I fear I shall not be able to continue it without some assistance from friends in England. I have already received donations from two ladies in Rome, but that will not be sufficient for the needs of the coming winter. Lengths of calico, hollands, shirting flannels, prints, ginghams, needles, pins, sewing cottons, scissors and thimbles, buttons, tapes, etc., etc., will be most acceptable and useful.

Trusting that this appeal will meet with a cordial response,

I am, dear Mr. Hill,

Truly yours,

MARY SHAW.

Notes and Gleanings.

CHANGE OF ADDRESS.—Will friends please note that the present address of the Secretary is, 60, *Wilson Street, Derby*.

THE NEXT MEETING OF THE COMMITTEE will be held on **THURSDAY**, September 7th, in *St. Mary's Gate School-room, Derby*, at eleven o'clock.

THE ANNUAL REPORT was sent out early in August. A friend, in acknowledging the receipt of a copy, and in forwarding a cheque for £5, observes, "Your Sixty-fifth Report to hand by second post to-day. Your Society does well to get it out so soon after your annual meeting. With some societies there is such delay that when the Report comes to hand it is too early for its contents to be history, as it is certainly too late in any sense to be intelligence." As there are not many copies of the Report remaining, the Secretary will be obliged if any friends who may have more than they require, will kindly take care of them.

THE REV. HENRY WILKINSON.—Our well known and highly esteemed brother, Mr. Wilkinson, is still confined to his room by reason of affliction. He is, we regret to say, entirely helpless, and requires constantly watching, night and day; nor does his medical attendant hold out any hope of recovery. Friends will let our afflicted brother have a place in their sympathy and prayers. In answer to enquires Mrs. Wilkinson writes:—

"The doctor's report is that the dear invalid does not vary much. I am sorry to say there is no improvement in regaining the use of the right side, although it is now nearly four months since the attack. But we desire to feel that we are in the hands of the Lord, and He will do right. May I here say how much we value the prayers of our friends and their sympathy, and I beg specially to acknowledge, with thanks, the telegram of sympathy from the Association to Mr. Wilkinson. He was indeed pleased with this proof that his friends had not forgotten him in his affliction; and their kindly words were very soothing to his feelings. It was a great joy to us in our sick room to know, also, the result of the Foreign Missionary Meeting, and that the money had all been gained for the Cuttack schools."

BAPTISMS AT CUTTACK.—July 2, five were baptized. July 16, two were baptized by Pooroosootum, in connection with the Telegu Baptist church. On the same day, at the close of the English service, two were baptized by Mr. Miller from the English congregation.

Contributions

Received on account of the General Baptist Missionary Society from July 16th, to August 15th, 1882.

	£	s.	d.		£	s.	d.
Belper	5	17	0	Leicester, Friar Lane—Mr. T. K.			
Caversham—E. West, Esq.	5	0	0	Stubbs, New Zealand	1	1	0
Hucknall Torkard	9	2	6	London—Miss Rooke	1	0	0
Kilburn, near Derby	1	0	7	" Cuttack School	1	0	0
Leicester, Archdeacon Lane—collections after sermon by Mr. Shaw, less expenses	4	16	0	Thurlaston—A Friend, per Mr. Geo. Colver, for Cuttack School-room	0	10	0
Leicester, Dover Street do.	4	1	4	Wirksworth—Mrs. R. Spencer, instead of a legacy	20	0	0
" Friar Lane do., lecture	3	9	1	Walsall, Stafford Street, after sermons by Mr. Shaw	4	4	9
" " per Mrs. Stubbs, Miss Farran	1	0	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, 60, *Wilson Street, Derby*, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

The General Baptist Church in 1882.

It may be taken for granted that the best things in our condition, and perhaps the worst, do not appear either in the "figures" that fill the statistical columns of our Year Book, or the literal statements intended to photograph our state in that section of the "Minutes" headed "Reports of Churches." But with all their drawbacks these figures and statements are, in the absence of the most extensive, particular, and accurate personal acquaintance with the Christian communities which form our one church, the best guide we can have to our condition and prospects in the close of this year of grace 1882.

Though we are an ancient people, and pride ourselves on our thoroughgoing conformity to the apostolic pattern, it is manifest we still show that indisputable sign of vitality and growth in all institutions, which consists of a keen appreciation of the value of new machinery, and a cheerful willingness in altering and perfecting that which has been long in use. Each year gives proof of the dominance of this healthy spirit; and the year soon to close will not lag behind in its witness to the energy and wisdom with which we try to do our work with the best "tools" we can get, irrespective of the labels fixed on those that are new, or the venerable antiquity of those that are old and worn out. We do not forget the past. We belong to it. We are rooted in it, and derive sustenance from it: but our gaze is not so stolidly fixed upon it that we have no eye for the future. Grateful for our place in the work for the world's regeneration in the century behind us, we are determined to have larger room, and do better service, in that which is before us.

This is seen, for example, in the space allotted in the Year Book to our "Constitution and Laws" in 1882. How prodigiously it has increased! A quarter of a century ago we had little more than the guidance of our "unwritten common law." A dozen years since the process of codification and literal expression had not proceeded far enough to require more than the most meagre space. Now half a dozen pages of closely printed matter are requisite to describe the regulations for the manifold activities of the Assembly.

Another of the early morning meetings has gone; and the rest, it is declared, must follow. The Thursday morning sermon before breakfast has breathed its last; for it is a fact—however we may interpret it—this generation works too hard, and with too much concentration, to be able to spread itself out from seven o'clock in the morning till ten o'clock at night. No doubt we are the degenerate sons of worthy and much-enduring sires; and as we would not deny the sonship, we will not attempt to deny the degeneracy.

But our reforming work is far from complete. Two things are needed at once. The "Local Preachers" are not yet incorporated with our Assembly. At present they only appear in "figures;" they must enter in reality, and become a portion of our properly-regulated and

wisely-drilled force. Albeit one of them may not always speak kindly of the "fixed ministry," and another may disparage the college-training of men, that is not the temper of the majority, or even of many. They know better. They quite understand that our denomination can no more do its work for Christ and the world without completely trained and specially gifted men, than our Parliament can be managed by a Biggar, or our Navy by a child. And we all know that the preaching of men not in the fixed ministry is more necessary than ever for the maintenance of the free churches of the villages. Theirs and ours is a common work, and union is as requisite for it as for a happy and prosperous home. Our CONFERENCES have the matter in hand, and, it is hoped, will soon supply a practical and beneficent solution of this grave problem.

Not inferior to it in importance is the organization of the work of the WOMEN of the churches for aggressive enterprise. The grand effort of 1882 for the Home Mission Bazaar was never intended to stand alone; it is the preface to a book filled with woman's work, the porch to large apartments to be added by the hands of our sisters to the General Baptist Mansion. The Southern Conference has been, and is deliberating, and will lose no time in deciding upon a scheme for the realization of this most worthy ideal.

The increased literary activity shown in our New Hymn and Tune Books is, let us hope, prophetic. Our success has been enough to dispel all doubt, and to encourage a greater boldness in the use of the press, that most potent weapon in the war against evil and for good. A wide untilled field is before us here. Much good work might be done in directing and inspiring the zeal and enthusiasm of the churches. Could not our Literature Board help us with leaflets and tracts, papers and books, to a far greater extent than it does?

But enough about methods? let us pass to our *mood*. What is it? On the whole calm, cheerful and courageous, though not without a touch of sadness here and there. Amongst the young our success has been so conspicuous as to fill the churches with rejoicing. Sunday-school work is taking the primacy in our modes of Christian work, and is winning the best hearts and heads of the church. Pastors and church officers fully recognize the need and the wisdom of securing the definite consecration of the young to the service of the Lord Jesus. Mothers help, ministers help, Christian Bands help; and God gives, as He *always* will, the increase. Let us rejoice together, and give Him the praise, evincing our gratitude by seeking the most natural, winning, and Christian methods of nourishing and maintaining the spiritual life of the young.

Still, decided and cheering as is our progress—considered all round—it is far short of what it ought to be and might be. We are too easily content. We do not attempt "great things" at a sufficient number of points at once. Here and there a noble venture springs up, and God never forgets to honour it. "Making an effort" becomes the habitual and the healthy temper of the church; and though anxiety may not be a stranger, yet how welcome the joy that springs out of surprising success, and how deep the gratitude for manifest tokens of divine help! "According to your faith, so be it unto you," is a rule as applicable to

churches as individuals; and it is certain we need to cry, as churches, "Lord, increase our faith. Inspire us to attempt greater things for Thee. Inflame our love. Enlarge our generosity. Fill us with the self-sacrificing mind of Thy Son, our Saviour."

Specially do we require to direct instant and energetic attention to nursing the spiritual life, widening the range of view, and inspiring the agencies connected with those village churches which abut on large towns. The tendency to occupy these pleasant localities, and incorporate them as the SUBURBAN portion of our towns and cities, is strong and invincible, and we must reckon with it. Our wealthier members are on the wing, and for their sakes, as well as ours, it is necessary we should exercise a little kindly solicitude, and even expose ourselves to some passing inconveniences to allure them to the spiritual home which has the closest affinities with their history and experience. It is not good for them to "settle down" at the Established Church; and it is a real loss to our common church life to part with those who have been reared in our midst, and owe even their capacity to forsake the crowded streets of the city, to the hallowing and elevating influences which penetrated and redeemed them and their ancestors in the town church. It behoves us to be specially and immediately alert in this direction.

The Bishop of Lichfield said in his charge, "English Nonconformity was never so powerful, and never so weak, as in the present day. Its strength lies in its political influence, its weakness in its religious decay. It is more and more becoming a political party, and politics will not feed hungry souls; and even now there are many of our Nonconformist neighbours, especially among the young, who have grown weary of political declamation, and are turning to the Church for spiritual help." Though the speaker is a *political* bishop in a *political* church, yet he does not know what he is talking about, and so may be forgiven. Our political earnestness is a sign of the deepening and broadening life within us, and a proof that we are not the victims of the illusion that religion is to be detached for special moments of our experience, and isolated departments of our activity. It is a *life*, and therefore it is continuous through all our times, and pervasive through all our acts, the political not less than the ecclesiastical. Yet we will welcome the words of the Bishop to aid us in accentuating, with increasing sharpness, the fact that the supreme work of our church is to feed and nourish the spiritual life of men. This is our calling and election, and we must not spare pains or prayer to make it sure.

Brethren, in the ministry and out, let us examine ourselves! Are we fully "alive to God through Jesus Christ our Lord." Have we a distinct sense of God in all we think, and say, and do? Do we see Him, hear Him, and feel Him near; and are we consciously and joyously walking with Him, drawing calm and energy from his exhaustless stores, working by His inspiration, and fully one with Him through Christ? This is power. This is success.

Never may we lose sight of "*souls*." Our business is to save "*souls*." The soul is the man. Getting that, we get all. Missing that, we miss the best. Do not let us cater for "*classes*" and "*sects*" of society, but rather let us labour for souls as those who must give an

account. The church that is really saving men can never be lost. It is doing a divine work, and its salvation is guaranteed.

May I add: let us judge one another's work sympathetically and kindly, without harshness, and without severity? Especially should "successful" and "popular" men watch against the temptation to disparage and condemn, and resolve to say nothing, if a word of kind appreciation cannot be uttered. If an official had been called to report on the work of the Nazarene a week before His death, he would have had to say, "He was not getting on very well;" and yet it did not want nine weeks to Pentecost. Taking up reproaches against brethren and against churches and spreading them, is not one of our habits, thank God; and let us take care it is not even an episode in any life; glad and thankful if we can only say for ourselves, "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain."

O that we all may be willing to *do* God's will, to utter His message, to go where He sends us, to hear what He appoints; and for the sake of men, to whom and for whom He gave His Son, to use all our strength, all we are and all we have! May our honest avowal be,

"I love Thy kingdom, Lord,
The house of Thine abode;
The Church our blest Redeemer bought
With His most precious blood.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

JOHN CLIFFORD.

The Christian Rest.

[The words of Hebrews, iv. 9, "There remaineth, therefore, a rest to the people of God," are often quoted as having a future reference; as denoting a blessing remaining to be enjoyed in the world to come. The writer, however, clearly points to a present rest, a Sabbath of the soul, contained and continued in Christ, and possessed by all who abide in Him by faith.]

A **REST** for Christ-born souls remains,
Here, in this world of sharp unrest;
A world of tempests, troubles, pains,
By which the heart is rudely prest.

A rest which nothing can expel—
Not fretting care, or pining grief;
A rest which, like the patriarch's well,
To way-worn travellers gives relief.

O yes! this rest is found on earth,
Though not of earthy origin;
It claims a high and heavenly birth,
Far from a sphere disturbed by sin.

This is the rest that Christ has brought;
Which in its fulness He contains;
And each by whom 'tis truly sought,
Its holy blessedness obtains.

This rest remains, for Christ remains
Unchanged through all the changing
years;
The burdened spirit He sustains;
The lonely, mourning one He cheers.

And what is lacking here, He gives
To those who follow Him above;
In heaven they share the life He lives,—
The perfect rest of perfect love!

DAWSON BURNS.

Practical Aids to the Prayers of the Christian Church.

THE growth, strength, and purity, of the Christian church depends very much upon the prayers of its individual members. The prayer-meeting is often termed "the pulse of spiritual life;" and to a great extent this is true, for wherever the true spirit of prayer, and the grace of sound supplication is manifested, there is always a corresponding prosperity. In *theory* all our churches understand the nature of prayer, and recognize prayer as an essential of the Christian life; but if we may test the value of this knowledge by the results of prayer, as apparent to us, there is yet much to learn. We have had line upon line, precept upon precept, here a little and there a little, on the nature of prayer, but what is the practical issue of this instruction? We *know*; and "knowledge is power," but only when it leads to practical results; and prayer can only become power when the theory develops itself into practice.

We have not yet discovered that felicitous clime where Christian churches thrive upon mere knowledge; and it would be bad policy for any church to sit under the tree of knowledge and expect the fruits of faith and prayer to fall into its basket in proportion to its bare knowledge of these virtues. Growth in grace does not depend upon our knowledge of the attributes of God; it is the result of effort, prompted by the longing of the soul to be like Him; and, consequently, a cultivation of holiness of heart and life. And so of prayer; it is not what we know, but what we feel, which makes prayer a bright reality to us. It is not a general admission of the helpfulness of prayer, but the help we receive while engaged in prayer, which confirms our convictions of its importance and helpfulness. The prayers which have been deemed worthy of record in the Scriptures are distinguished by three qualities, which let us briefly note. First, then, they are models of

REVERENCE.

A word or two upon this point must suffice. The worthies of the Scriptures knew how to pray; they knew God did not require flattery, hence the devottness of their attitude and the expressiveness of their words.

The prayers of Christ are couched in most reverent language, and yet they are so simple that a child may understand them. When He taught His disciples how to pray He used a very simple form of speech, and besought them to avoid "the vain repetitions of the heathen," and the "much speaking of the Pharisees." He taught them to look to God as a Father, and revere His name in the very expression of their prayers before Him; and it is impossible to forget His own example in this respect. Though "equal with God," and possessed of "all the fulness of the Godhead bodily," He is, in prayer, the highest type of a humble and lowly suppliant.

A reverent disposition will save us from a false attitude, and lead us to think less of the *form* of prayer, and more of the being to whom our prayers are addressed.

By prayer we are brought near to God; yea, like Moses, we stand

on holy ground; and though to us, as to him, God is invisible, we should never forget the claims of His holy and righteous nature.

The angels who behold the face of God, and know the greatness of His heavenly state, and, most of all, the greatness of His love, fall upon their faces as they worship Him, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." And if these redeemed and glorified spirits find occasion to veil their faces, being overawed as they approach His throne, then, brethren, let us worship Him with reverence and godly fear.

The contrast between the holiness of God, and the sinfulness of man, is very great; yet man is permitted to approach Him and hold fellowship with Him. It is in this wondrous condescension that we find the greatest claim to approach God reverently. It is not because He is so highly exalted above us that we adore and revere Him, but because of His abounding grace, His tender mercy and compassion, and His wonderful love.

Reverence is a grand antidote for excitement, for it will keep the mind stayed on God, and guard us against external influences; and, at the same time, carry the soul on wings of holy rapture into the secret place of the Most High.

Now, in the second place, we must, like our scriptural worthies, have

COURAGE

to test the promises of God. We cannot enumerate the promises now, but we all know that there are many "exceeding great and precious promises" which are fulfilled to us conditionally—the conditions being, "*Ask, and ye shall receive; seek, and ye shall find.*"

We must not stagger at the greatness of these promises, nor question the possibility of their fulfilment. *They are not new or untried.* They have been tested by thousands who now reap their fullness; and these, as a great cloud of witnesses who have proved the faithfulness of God by daring to test and trust Him, bid us, by their example, ask great things of God, and expect great things from God.

God bids us prove him (Malachi iii. 10), and in order to do this we must "come boldly to the throne of grace," not to demand help, *but to "obtain help."* The thought of failure must be banished, for God is not a man that He should lie; nor is there, in the whole history of the past, anything that favours the idea of divine help being left to chance or accident. God will respect our courage to ask of Him all that He has promised, and though we say with Jacob, "I will not let thee go except thou bless me," He will not reject our importunity. We often sing—

"My soul, ask what thou wilt,
Thou canst not be too bold,
Since Christ for thee His blood hath spilt,
What else can He withhold?"

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." These are inspiring words, and savour of better things than that miserable doctrine of fate encouraged in the lines—

"*Perhaps* He will admit my plea;
Perhaps will answer prayer;

But if I perish I will pray,
 And perish only thoro.
 I can but perish if I go,
 I am resolved to try,
 For if I stay away, I know,
 I must for ever die."

It is a relief to find that the compilers of our New Hymnal have ignored the merits of such theology by omitting this, and similar hymns, from their unique collection. Whether the suppliant be saint or sinner, there must be a more scriptural basis for prayer than that of the poet just quoted, for such language has no precedent in the word of God, nor analogy in the experience of the prayer-loving Christian. God never has left us, and never will leave us, in so painful a dilemma.

"He Himself has bid thee pray,
 Therefore wilt not say thee nay."

"He is faithful that promised," and "is not slack concerning His promises;" and as this is the testimony of universal experience, our hearts should be inspired with reverent courage, that it may not be said of us, "Ye have not, because ye ask not."

As a rule we have more courage to test the liberality of man than we have to test the liberality of God. A persistent "church-beggar" said to me the other day, "I don't like to ask for anything of Mr.—, for he always has something to say which hurts my feelings very much. I have often felt, as I left him, that I could never beg again, and yet I go regularly, for I always get something handsome from him after he has had his say." A little, or very much, of this persistency, when asking favours of God, would make prayer a power, and do our churches immense good. God is sure to give liberally, and will never upbraid us for asking too much or too often of Him.

Philip Henry, after praying for two of his children who were dangerously ill, said, "If the Lord will be pleased to grant me this my request concerning my children, I will not say as the beggars at our door used to do, 'I'll never ask anything of Him again;' but, on the contrary, He shall hear oftener from me than ever, and I will love God the better as long as I live." To the men who were sent to view the land of Canaan Moses said, "Be ye of good courage, and bring of the fruit of the land," and Eschol yielded them an abundance of its fruits; and to us God is saying to-day, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In the third place, scriptural prayer is characterized by strong

FAITH

in God. One of the first lessons we have to learn, and learn thoroughly, is, that "without faith it is impossible to please God." As an aid to prayer, faith is pre-eminent; for while it assists our devoutness and courage, it also sustains the soul while watching and waiting for the answer to prayer.

There is one aspect of faith which at this time demands special attention; and that is, *faith in the immediate results of prayer*. Our meetings for prayer are often termed "means of grace," and "times of refreshing;" but they are means to other ends than personal favours.

As means of grace they would simply tend to refresh and strengthen those who meet for prayer, and this should really be a secondary consideration at the ordinary prayer meeting. It is right to plead for personal favours; but the meetings convened for prayer by our churches should afford special opportunities for the exercise of faith and prayer on behalf of the unsaved.

To a great extent we must forget ourselves, and leave our long orations upon the character and attributes of God, as also our tedious confessions of personal sins, to other seasons, and, as men in earnest, as men whose souls are already charged with divine energy through secret communion with God, pray for those around us.

Are our convictions settled respecting the influence of prayer upon others? Do we limit the influence of prayer by our lack of faith in the power of God? The influence of prayer is diffusive and uncontrollable so far as man is concerned. We pray; but it is not the effect of our words upon man, as he may chance to hear us pray, that leads to the great and glorious results of prayer; it is the power God exerts by the agency of the Holy Spirit *while we are praying*. We must not attempt to measure the influence of that power by the impression our words may make, for it often happens that silent prayer, seasoned with the grace of sound faith, is more potent than all the noise and excitement of the prayer-meeting.

Not one word would we utter against the warmth, earnestness, and enthusiasm manifested at some of our prayer-meetings; but there is a danger of making the loud and prolonged prayers of some earnest souls the motive power of prayer, and the chief means of converting the sinner. For example—a prayer-meeting is convened, and the attendance is good, but there is no ready response to the call for prayer, and half the time allotted passes away before some warm-hearted brother seeks to fan the spark into a flame by the exertion of every power his body and soul possesses. Then the fire burns; there is no lack of prayer after this; but the absence of this warm-hearted brother would, in some cases, have made all the difference.

Prayer should be spontaneous, springing from the soul naturally, having little or no dependance upon external forces.

We must learn to *rest in prayer*, making a trustful surrender of all to God, believing that while we pray we influence not men, but the acts and decisions of God.

One writer has said, "God will call the sigh a prayer, and prayer power, and the power of God will, if I may venture to say it, bow before the power He has placed in a sigh." This is true; and perhaps at no time may the words "we are workers together with God" be more fitting applied than when we breathe out the earnest longings of the soul in prayer.

The Apostle James says, "The supplication of a righteous man availeth much in its working," and he refers to the prayers of Elijah as an illustration of this. Did time allow we might speak of Abraham, who "staggered not at the promises of God, *but was strong in faith, giving glory to God*, being fully persuaded that what He had promised He was able also to perform." Of Moses, Joshua, Nehemiah, David,

Daniel, and many others who stand out as illustrious exemplars of faith and prayer.

It is interesting and instructive to note in how many instances God heard and answered prayer *while they were praying*; as also the high commendation of their implicit trust in God. Jesus said to His disciples, "Have faith in God;" and that they might see the utility of this faith, He continued, "Verily I say unto you, whosoever shall say unto this mountain, be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. Therefore I say unto you, all things whatsoever ye ask, *believe that ye have received them, and ye shall have them.*" And yet much that we pray for is never given, and much that is really necessary to our spiritual well-being is withheld. Our prayers are hindered: wherein lies the hindrance? Assuming that our motives are pure, and that we approach "the hill of the Lord with clean hands and a pure heart," without which we have no right to expect "the blessing of the Lord"—permit me to suggest that we often postpone the time of blessing by our lack of faith. God has a set time for the bestowment of His favours, and as

"He never is before His time,
Nor ever is behind,"

it is important that we be quite ready to receive when He is ready to give.

God's time is the hour of prayer, while we are actually bowed before Him; and whether we seek at His hands personal favours, or pray that His blessing may fall upon others, we must not forget the injunction, "all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." "But," says one, "is this possible?" Let us test the query by analogy. A friend whose word we dare not doubt, because he has never once broken faith with us, requests our acceptance of a thousand pounds, but he says, at the time he makes his request, "I will remit you a cheque for the amount by to-morrow' post." Now, though we are fully aware that some unforeseen accident may overtake our friend, and thus render his promise void, is there not a strong faith in his word, a satisfaction of its fulfilment? and, consequently, do we not enter upon the joy the gift imparts before we actually receive it? It is "the *substance* of things hoped for, the *evidence* of things not seen;" and in the light of this simple illustration do we not see the possibility of the promises of God (with whom is no variability) being fulfilled to us *the moment we rest in faith*. It is wrong for us to look to the future, saying, "it wants four months unto harvest," as though God could not at any time, and in any place, answer prayer. We have to believe that the planting and watering of the past has been recognized by God, and that "the fields are already white unto harvest." The shout of the reaper should be heard mingling with the prayers of the sower, and the tear started by the sorrowful remembrance of the world's sin should be quickly chased by the faith we have in the power of the world's Saviour, that "he that soweth and he that reapeth may rejoice together."

We may depend too much upon times and seasons, and too little upon the present—the "living present." In the summer months we often think and plan for a winter's campaign in church work, and our

hope is centred in the results of some special effort of an evangelical nature. And why? Because then we intend to use, in all earnestness, the prayer of David, "Save *now*, we beseech thee, O Lord; we beseech thee, send *now* prosperity!" We intend, *then*, to be in downright earnest in faith, in prayer, and work. But why forget the present? God's treasure-house is not like the bee-hive, full at one season and empty at another; and just as by daily prayer we are brought within that treasure-house, so by faith *we should take of the treasures* which are extended to us as soon as we enter. We speak with reverence when we say that faith and prayer, with a corresponding consistency of life, cannot be resisted by God, and if we pray for present blessings God is bound, in honour to His word, to give them.

We often give the negative to the possibility of prayer being immediately answered in another way—we depend too much upon *place*. The chapel, we argue, is the place for the ordinary worship of the church; the school-room is for the prayer-meeting; it is the shrine of divine mercy, the place for penitents to meet and souls to be saved. And yet we sing—

"Jesus, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee Thou art found,
And every place is hallowed ground."

This agrees with that precious promise, "where two or three are gathered together in my name, there am I in the midst of them;" and it would save us from many a spiritual loss were we to forget entirely the place, and rest in the assurance of the omnipresence and omnipotence of God.

We do not say it is wrong to expect great results from the prayer-meeting; but we do say that there is just as much to encourage faith and prayer in the ordinary services of the sanctuary as in the prayer-meeting; and those services ought to be opportunities for united prayer as much as any meeting held elsewhere.

While the word is being proclaimed, and we think of some unsaved one who hears that word, we should, at that moment, make the object of our thought the subject of our faith and prayer.

If our churches thus proved God, every service would be productive of great spiritual results. The minister's vestry would be besieged by a host of earnest enquirers, for the word, thus backed by prayer, would be "quick and powerful."

As we pray, brethren, let us believe unfeignedly in the presence and power of God; yea, let us do more than this, let us, by faith, see the Father going forth to meet the prodigal, the Shepherd seeking the lost sheep, and Christ knocking at the heart of those for whom we pray. Then shall the words, "It shall come to pass, that before they call I will answer; and while they are yet speaking I will hear," be literally fulfilled to us, as they have been to others.

We look to Jesus this morning, remembering that His life embodies all we can say of prayer, and repeat those well-known lines,

"O Thou by whom we come to God,
The life, the truth, the way;
The path of prayer Thyself hast trod—
Lord, teach us how to pray."

J. T. ROBERTS.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

No. IX.—NONCONFORMITY LEADS THE WAY AGAIN.

THOUSANDS of people who have not read the history of great philanthropic movements have a sort of vague idea that they began with the State Church, and that Nonconformity has followed humbly in the wake, imitating as best it could. The contrary is true. Not only has Nonconformity fought and won the battle of political freedom against Church and State Toryism, but it has taught the State Church that its first duty is to care for the people, and it has compelled the Government clergy to bestir themselves in some attempt to discharge that duty.

Possessed of vast revenues, of a monopoly of power, and being, in fact, the Government scheme for making the country pious, it is nevertheless true that the State Church down to the closing twenty years of the last century had almost utterly neglected to perform its part in respect to the religious education of the people. Parishes existed in which no Bible could be found; and it did not matter much, for the people could not read. The rural darkness was almost pagan; the farmers were nearly as ignorant as the beasts that perish; to be drunk before dinner was too ordinary an occurrence to be noticed much; and nineteen out of every twenty houses were scenes of the greatest ignorance and vice. Here was an opportunity for the bishops; they were receiving splendid salaries, were living in magnificent palaces, were all supposed to be excellent Christians; they sat, too, in the House of Lords, and had very great power; and they saw their country befouled with heathen ignorance and crime. But no remedy came from them; they neither sought to teach the people, nor to give them the Bible. That was bad, for Sunday Schools, Bibles, and Day Schools were urgently needed, and nobody we might suppose was so able to see to these things as the chief officers of the Government Church, for the Government helped them in every way, but it hindered nonconformists, and private churchmen who were better than their teachers, in every possible manner. It was also very bad for gentlemen calling themselves reverend, to do all they could to prevent persons who were not reverend from helping and improving their fellow-creatures; and there was plenty of this, less than a hundred years ago. It was about the year 1781 that Robert Raikes, the proprietor and editor of the "Gloucester Journal," felt it was of no use to wait for bishops and that sort of people, but that anybody who could, ought to do something to rescue the multitudes of children who were growing up in depravity and misery. So he set to work, and devised the Sunday school which has spread all over the land, and which is in its very nature an immortal institution; and if it came to the vote this England of ours would say as between the two institutions—The bench of bishops to the winds a million times over, rather than part with our Sunday schools for one short, single year. In 1789, Hannah More began her work of teaching the children in all the parishes within fifteen miles of her residence. She found the State Church so grossly neglecting its work that she would not wait till it woke up to pity and mercy. This was the state of things in one parish (Wiveliscombe), the incumbent was drunk about

six times a week, and often prevented from preaching by two black eyes, deservedly earned in fighting. In another parish, amongst 108 children, there was not one that could tell who had made man; at Cheddar there was only one Bible in the parish, and that was used to prop a flower-pot; mind, there was a population of two thousand souls, but children were buried there without any funeral ceremony, and eight persons at the morning service, and twenty in the afternoon, was considered a good attendance at church. Well, Hannah More thought that women could work if bishops would not, and in seven years she had schools in her district of between sixteen and seventeen hundred scholars, and the whole neighbourhood got to be very much reformed. But Hannah More was a churchwoman! Yes, but she was a churchwoman who did not hesitate to hear nonconformist preachers, or to invite them to her house, and indeed everyone who knows anything of her, knows that she much preferred an able and consistent dissenting minister to a blundering or unworthy church parson. What kind of treatment she got from many of the clergy, her "Life and Letters" show, and it is a matter of history that this noble and famous Englishwoman and authoress was prosecuted in an ecclesiastical court for placing a school at Wegmore. She has left it on record that in some parishes she dared not do what she wished "by reason of the worldly clergymen." This was perhaps the very foremost woman of her time, a lady, a Christian, a member of the Established Church, and a friend of many of the bishops and clergy; but if she encountered such difficulties, what must have been those of dissenters? We need not dwell upon it; there is the old truth, when people tried to teach and elevate the masses they got their feet stuck in the oozy marshes of State Churchism, and were hindered and perplexed by it to the last degree. But surely the State Church was first in the field to deliver this country from the curse and taint of all complicity with slavery? No, the first Christian body to protest against buying and selling human beings was Nonconformist, and so was the second. What does this matter? says someone; So that it was done, why need we care who was first? There would be no need if we had not found such a strong desire on the part of some persons to forget who was first; if there had not been such a strong attempt made to crush those who were so grandly in the front ranks of freedom and justice for men. But this being so, we see no reason why they should be forgotten; and therefore claim for them their proper place of honour, for if they had been crushed out, who can tell us how much longer it might have been before State and Church would have wakened up to give liberty to the captive, and open the prison door to them that were bound?

It was a glorious idea that the Bible should be placed in the hands of every Englishman, and that it should be given to the whole world. Did not these ideas originate, and were they not first worked out by Church and State? No! they both commenced, and were both set on foot by nonconformists. The State Church is the follower, not the leader, in such great enterprises as the British and Foreign Bible Society, and Christian Missions. How is this? says the churchman, astonished. We answer—The State Church was last in the work of philanthropy, just as it was in the work of freedom, simply because it was a State Church. Had it been free it would have had the honour of

leading humanity in every path of light and progress; but it was and is a slave itself, and it has therefore had to see Nonconformity leading the most brilliant attacks upon injustice, ignorance, and misery, while all the time it was wasting its energies in a vain attempt to crush that Dissent which was the life and hope of our country as it is the glory of its history. "History repeats itself," we are told. If this be so, churchmen have not seen the last instance of the superior force of religion free from State control. A man with a chain on his ankle will not get in front of the man with unfettered limb. And as surely as great enterprises for good to men are nobler than mere status and pelf, so surely will Nonconformity continue to be a greater power in history than a church which accepts State-patronage as compensation for the limitations to which it must submit under State-control.

E. HALL JACKSON.

Modern Leicester.

THE Victorian age of English history will be known as the period of great towns and cities. At no previous period, and in no other country, excepting America perhaps, have so many large cities arisen, within so limited a space, as have sprung up in Great Britain during the present reign. Glasgow, Liverpool, Newcastle, Manchester, Birmingham, Leeds, and London, are striking instances of vast communities gathered and rapidly increased within this time. Two causes, among others, have tended to produce this state of things—the development of science and inventive genius in their application to manufacture and commerce, and the opening up of our vast stores of mineral treasure. The discovery and use of steam as a motive power has all but revolutionized industrial, commercial, and social life. The introduction of the penny post and the electric telegraph has changed the face and transformed the character of modern English civilization; while the unlocking of the deep treasure-house of our native mineral wealth has increased the material riches, and added vastly to the fields of industry to be occupied by willing workers; the consequence has been that a rapid advance in population and opulence has followed to those towns and districts situated in proximity to them.

Among the towns that have shared in these advantages is modern Leicester. Situated near to one of our rich coal fields, within easy reach of all parts of the country, connected by road, water communication, and railway, with the chief centres of teeming population and busy manufacturing life, it has special facilities for carrying on trade and various important industries. Of these its enterprising citizens have made excellent use during the last thirty years.

The first signs of progress appeared in the eighteenth century. Emancipated from the thralldom of the old feudal exactions and restrictions, and set free from the depressing and recurring disasters to which the town has been subject, it emerged into a state of freedom, prosperity, and enlargement. The last century saw the population doubled; it sprang from 4,500 at the opening to 9,000 at the close. But during the three-quarters of the present century the increase has been sevenfold. From 17,000 it has bounded by successive leaps to 122,400 at

the recent census. And this, not from incorporating villages and hamlets on its outskirts, but by the extension of the borough itself. Between 1861 and 1871 it increased more rapidly than any other town in the united kingdom; while the next decade witnessed a substantial addition to the steadily growing numbers.

This almost unprecedented advance is no doubt owing to the introduction of new and rapidly-developing industries. The hosiery manufacture was introduced as far back as 1670, when the work was done wholly by hand labour. The first machinery—the old stocking frame—was brought into use about 1680. But it was not until far on into the present century that the improved machinery for various kinds of hosiery was invented, and the present rapid and extensive production was rendered possible. In 1843 the weaving of elastic web, and in 1851 the boot and shoe manufacture were established in Leicester, and find employment for thousands of artisans. The remarkable development of the last named branch of industry is seen in the fact that while in 1864 there were eighty firms engaged in it, there are now two hundred; and at the present time twenty of the leading manufacturers send out more goods than the whole of those in the trade then. Other manufactures are being brought into the town. The hat making, and wool and cotton spinning employ large numbers of operatives; while the trade that ministers to all lovers of “the weed,” the preparation of tobacco and the manufacture of cigars, we regret to learn is extending.

During recent years, under the direction of a spirited and intelligent corporate body, the town has been greatly improved. While something remains yet to be done in the improved paving of many of the streets, great advances have been made in rendering locomotion easy and pleasant, in broadening the thoroughfares and opening out new streets in the busiest parts of the town, and in the liberal planting of trees. Another feature is the attention given to the provision of open spaces for recreation and the increased healthfulness of the town. The Municipal Square, with its spacious area laid out in trim flower beds and greensward, its fine fountain (the gift of a townsman), and its imposing pile of Municipal Buildings on one side, lies like an island of beauty in the midst of the wide waste of granite-paved streets and closely built houses of the most thronged part of the town. The “New Walk,” a broad promenade running from the centre of the town to the Victoria Park, forms an avenue of a double line of trees, opening out here and there into squares of vivid green, and is a favourite resort of the townspeople in the evening. The Victoria Park, situated on the south side of Leicester, is a fine, breezy, undulating piece of ground of about sixty acres, devoted to recreation, and commanding a magnificent view of the Valley of the Soar and the distant hills of the ancient forest of Charnwood. On the north of the town a people’s Park has recently been opened, close to the grounds of the ruined Abbey where Cardinal Wolsey died. At great cost a low, swampy piece of ground has been transformed by the enterprising Town Council into a choice arboretum, with gently undulating grounds, lakes—*island-dotted*, wide reaches of greensward, and exquisite flower gardens. Situated close to the most densely populated part of the town it will prove a great boon to the inhabitants, so closely packed in the streets and courts of that neighbourhood.

The educational advantages of the town are considerable. Splendid high schools exist for both boys and girls on the foundation of the rich Wyggeston Hospital Charity. The School Board, following out a wisely liberal policy, has erected admirable school buildings for carrying on primary education; and through the efficient staff of teachers it is doing work equal in quality and quantity to that done in any other town in England. Admirable arrangements also exist in science classes, a school of art, museum, free library, for aiding all who seek self-culture and advance in intelligence and mental training among the artizan classes.

The people of Leicester, as a whole, differ somewhat from those of other Midland towns. There is a quiet, less excitable and ostentatious air about them than is often seen in rapidly growing communities. Though the town has advanced so surprisingly in material wealth, there is a preference manifest among the well-to-do classes for what is solid, lasting, and real, over what is merely superficial, showy, and temporary. They are not quickly and easily moved by what is new and exciting; hence strangers are apt at times to regard us as cold, unsympathetic, and stolid. But though not demonstrative, the people are true-hearted and constant—steadfast to principle and friends. And when once an attachment has been formed, and an enthusiasm been awakened, “many waters cannot quench” them, and much sacrifice will be endured on behalf of the object in view. Among the working classes much improvidence and intemperance are found; and yet a great proportion of them are steady, industrious, intelligent, high principled, and religious; and in all political and ecclesiastical affairs an appeal to sound common sense and high moral principle is sure to meet with a hearty response and approval from the bulk of the artizan class of the town.

Politically the town is Liberal—some would perhaps say Radical. On all the great questions of the day the people, for the most part, are in sympathy with the political doctrines of Mr. John Bright and Mr. Gladstone. From very early times the townsfolk have been ranged on the side of political freedom and progress. And ever since the passing of the Reform Act, Leicester has been unswervingly true to the principles of civil and religious liberty. Nothing has so unfailingly evoked sympathy and called forth an emphatic expression of feeling as questions bearing on the abolition of slavery—the extension of the franchise—the liberation of the Church from State bondage—and the maintenance of international justice and righteousness. From the time when the venerable J. P. Mursell and his noble coadjutors lifted their voices in favour of the emancipation of the slave, to the recent agitation consequent on the cruelty and injustice inflicted on the Jews in Russia, Leicester has been found in the van of the army that marches to the defence of right, the deliverance of the oppressed, the freedom of the enslaved, and the maintenance and advance of civil and religious freedom to men of every creed and nation. Few towns, then, afford greater scope for commercial and industrial enterprise, and none offer more hopeful and inviting spheres to the philanthropist, the social reformer, or the Christian worker, than the town of modern Leicester.

WILLIAM BISHOP.

The Late Rev. William Jarrom,

OF CONINGSBY, near Boston, Lincolnshire, was the second son of the late widely-known and much-revered Rev. Joseph Jarrom, pastor of the church at Ely Place, Wisbech, Cambridgeshire, author of a Commentary on the ninth of Romans, a work of sterling merit, and tutor of what was then modestly called the General Baptist Academy for training ministers of the gospel. He was born July 29th, 1814. The writer of this notice first knew him as a clever, merry school-boy, a pupil of the late Dr. Major, the learned head master of the Wisbech Grammar School, and subsequently, for about thirty years, the head master of the school, King's College, London. After leaving school he studied very diligently at home, assisting his father in teaching Latin and Greek, and exercising his gifts in preaching the gospel.

He was for some time pastor of a church at Northampton, where he also conducted a school. An old pupil and friend writes, "He preached his first sermon at the chapel in Kingswell Street, June 30th, 1839; text, Rev. xxii. 14. He resigned in September, 1841. He continued his school, however, until he went as a missionary to China in 1845. He was much beloved by his scholars, very kind and firm, and, I should say, very successful in his work. He presented all his pupils with a copy of the New Testament, suitably inscribed, on leaving them. These are still preserved and treasured. As a preacher he was quiet and instructive, more adapted for sustaining a church than for largely increasing one."

He was associated with the late Rev. T. H. Hudson in the mission to China. They established themselves at Ningpo. Mr. Jarrom acquired the language so thoroughly as to be able to make himself well understood by the people. He seemed singularly adapted to deal with them. They would appreciate his dignified reserve and his deliberate style of address. There was at the same time a band of American missionaries at Ningpo. The estimation in which Mr. Jarrom was held by his brethren is shown by the fact that he was chosen to be chairman, or secretary, (the writer forgets which) of their stated meetings for conference and deliberation. He buried his first wife at Ningpo. He returned from China in 1851, and settled at Isleham as pastor of the Baptist church in 1852. On the 24th of October, 1853, he married his second wife, Miss Ann Gittus, of Ely. At the end of 1856 he removed to Kegworth, and commenced a boarding school. There, too, he preached occasionally for his brother-in-law, the late Rev. Joseph Taylor.

In 1868 he removed to Barton, where he was co-pastor with the Rev. W. Hill, who had returned from India. Mr. Jarrom also conducted the public day-school there efficiently and successfully. In 1874 he accepted the pastorate of the church at West Vale, near Halifax. That post, however, he resigned in November, 1875. He finally removed to Coningsby, where he kept a small day-school, and discharged his ministerial duties with great diligence and conscientiousness. He became so disheartened, however, with the apparently insignificant results of his labours that he determined to resign his charge. He preached his farewell sermon with great earnestness and solemnity on

the 26th of February last. His health had been failing since the preceding midsummer. An attack of peritonitis terminated fatally within a week or ten days after he had preached his last sermon. He bore his sufferings with great patience and fortitude, knowing in whom he had believed. He died in the arms of his beloved partner. So ended another laborious, useful life of devoted service to the best of masters.

F. EWEN.

Conference on the Conditions of Church Membership.*

IV.—OUR LORD'S WILL.

BY REV. W. LEES.

IT must afford much joy to us all to witness the pre-eminently Christian spirit which has pervaded the controversy on this subject. It is a good augury : and for it we thank God.

In the same spirit let us glance, first of all, at the points in this discussion on which we are all agreed. (1.) We agree that Baptism is a divine ordinance; not a human institution, nor a church-appointed ceremony, such as the Confessional, or the Mass, or the wearing of the surplice, or the appointment of deputations to visit candidates for membership. Baptism is from heaven, as certainly as the Lord's Supper is ordained of God. (2.) That believers only are the proper subjects. (3.) That the total immersion of the subject is the only scriptural method. That neither pouring water on the head, nor sprinkling it on the face is baptism. We all believe that the body of the convert should be "buried with Christ in baptism." (4.) We are agreed that for two hundred years after Christ, believers were the only persons baptized. Not a single fragment of proof exists that an infant was baptized until about the end of the second or the early part of the third century. For 1,300 years immersion was the usual mode of baptism in all countries where the Gospel was preached, and Christian ordinances were observed. And, further, in England immersion was the custom until the sixteenth century; and that infant sprinkling is not much more than three hundred years old.† (5.) That every member of the New Testament churches had been baptized before he was received into fellowship. We have not any proof whatever that any convert became a member who had not been previously baptized. Every church was composed of baptized believers. (6.) We are agreed that baptism is a significant *symbolic* or *figurative ordinance*. It seems to us very clear that the two institutions are designed by their Divine Founder to keep in perpetual remembrance the essential doctrines of Redemption. The Lord's Supper is the figure of the Saviour's love, death, and resurrection. It is the atonement clothed in the symbols of bread and wine. These emblems are to be used, without alteration, until the Saviour comes again. While the memorial feast is observed Christ and His

* Cf. *General Baptist Magazine*, pp. 245, 298, 325.

† For proofs, see my published sermon. Price Twopence.

cross will be held in remembrance. Baptism is more than a commandment of Christ, and much more than a formal rite. The form is the external figure of the death, burial, and resurrection of Christ. In baptism we confessed that we were dead, buried, and risen with Christ. See Rom. vi. 3--6; Col. ii. 13. Now if we change the figure in the least, or permit believers over whom we have influence to change the ordinance, or set it aside altogether, we, by so doing, encourage the concealment of the cardinal doctrine of the atonement of Christ which He meant to be set forth to the end of the Christian age.

The one point of difference may be put in the form of a question thus—Should believers in Christ be received into the church as full members without baptism? Mr. Jones, Mr. Cantrell—and hosts of others agree with them—answer, YES. These good men and true, declare that the converted man, the Christian who has been received by Christ, and who may have the idea in his mind that he has been baptized in infancy, that such a one should be welcomed as a full member into the church.

To this we strongly object, and for three reasons.

First: if you receive believers into church membership, you *depart* from the *teaching* of the *New Testament*, and the *practice* of the *apostles*. On this point we have the strongest possible evidence. No unbaptized person ever became a member of any church named in the New Testament. The converts in Jerusalem, Samaria, Cesarea, Corinth, Ephesus, Colosse, Rome, and elsewhere, were all baptized. Whatever may be said against baptism being the door into the church, the fact remains that all church members in the primitive age entered the visible church by the *visible* door of Christian baptism. Have we any right, apart from the revealed will of Christ, to depart from the teaching of the New Testament? We have the *liberty* to depart; but so far as we know we have not the *right* to act differently from the apostles. The Church of Rome has taken to herself the right of changing the ordinances of Baptism and the Lord's Supper. But we, as churches formed after the pattern of Christ and His apostles, *do not*, and *must not*, assume that right. If you depart from the Scriptures on one point clearly revealed, you take an unwarrantable liberty with the expressed will of Christ; and you will, or others will, depart on other points. Thus the will of Christ will not be consulted, but set aside by the vote of the church.

It will be objected that though all churches were composed of baptized believers, it was because converts had no choice but to join these churches; but that circumstances are changed now, and baptism is no longer necessary. But the laws of Christ are not changed. Because others have departed, and followed Anti-Christ both in doctrine and practice, let us not be so simple as to follow the multitude in their terrible, wide-spread, and continued departure from the church of the first days. Let our motto ever be, the example of Christ is our model, the will of Christ our rule, the practice of the apostles is given for our imitation, and the divine pattern of a New Testament church is our ideal of what a Christian church ought to be to the end of time.

My second objection is, that the reasons for the admission of unbaptized Christians are insufficient to justify us in departing from the

teaching of the New Testament. *Three* reasons are presented to us for receiving unbaptized Christians into membership. These are *charity, consistency, and policy*. Let us look at these.

It is said we ought to receive unbaptized Christians into membership because they are Christians and members of the universal church of Christ. Mr. Jones, in the Association Letter, speaks of the "invisible church"—of all who belong to that church which is unseen and spiritual. If men are accepted by Christ, and without doubt would be welcomed into heaven, were they to depart out of this world, surely, then, such men as Doddridge and Howe, M'Cheyne and Angell James, ought to be received as members of the church. This seems right and fair, and it seems at first sight *wrong, uncharitable, and narrow* to refuse such worthies as members of the church. But it should be remembered that we are not more uncharitable than other evangelical churches. The Episcopal Church, the Methodist, Congregationalist and Presbyterian denominations all make baptism (as understood by them) the condition of membership and the door of entrance into their churches. Hence it is a common occurrence for persons who were not baptized in infancy to be sprinkled when making application for membership. We are not, therefore, obliged to depart from the New Testament practice and from the universal custom of the churches for the sake of appearing more charitable and broad than our neighbours. It may be said here, "that the pædobaptist seeking membership with us believes he has been baptized already." In reply, we say we feel sure he has not, according to the teaching of the scriptures and the practice of the early church. His opinion, we hold, is a delusion, a relic of Romish superstition, and lies at the root of "baptismal regeneration," and in kindness to the applicant we ought not to encourage him in his delusion, but do our best to teach him "the way of the Lord more perfectly," and prepare him for reception into the church by the divinely appointed way.

But it is affirmed that unbaptized Christians are members of the "invisible church," and as such are worthy to be received into any Baptist church. Now it is not the *invisible*, but the *visible* church we have to do with at present. "The laws of heaven are for the guidance and government of men upon the earth." To these laws we, as faithful servants, are bound to conform. The laws laid down in the New Testament do not permit unbaptized persons to become members of the church of Christ upon earth. Were the subject of dispute "members of the invisible church," were it that all who will be received into heaven ought to be received into the church on earth, then we might with good reason say that all the children who die before they are responsible for their actions will be received into heaven, and because they were members of the "invisible church" ought to have been members of full standing in the visible church. Christ has received them—surely we ought. Do we not believe that pious Romanists are members of the universal church. Swedenborgians, Christadelphians, Universalists, sincere Unitarians, pious Jews, and the poor heathen walking according to the light of nature—all these are most probably members of that church which is "invisible and universal"; so that according to the teaching of the "Association Letter," all such may be received into the visible church. This is perhaps carrying out the

principle too far; but if we are to receive all into our churches who belong to the "invisible church" we infer that all pious souls should be welcomed who apply for admission into our churches. The argument from the "invisible church" sounds pleasant and seems charitable, but it proves too much. We must have conditions of church membership; and the best way is to abide by the teaching of the New Testament. If we make charity, reason, conscience our guide on this subject, and depart from the simple teaching of the scriptures, there will be no end to this discussion.

It is urged that on the ground of *Consistency* we ought to receive unbaptized Christians into our membership. Most of our churches are "open communion"—open to members of other churches. Because of this wide practice a few of our churches deem it consistent to open the door into full membership. Many fail to see any important or real difference betwixt open communion and membership. "The Association adopted open communion in 1875," and we have no doubt that "open membership" is held by very many as the legitimate and consistent outcome of the principle and practice of open communion. Now if open communion must necessarily and inevitably lead to open membership, our opinion is that our churches had better cease the practise of open communion, than go forward to open membership. But surely there is a difference. Let me use a simple illustration. At Ramsgate, the other week, a Baptist minister kindly invited four of us to tea. His wife and daughter were all of his family present, so that we visitors were in the majority of one. The minister went for open membership as the consistent outcome of open communion. I said to him, "You have kindly invited us to tea. But suppose this nice house belonged to you, and all it contains: you regulate and govern your family as you think proper. But suppose we, as visitors, determine to abide with you; you agree. We are in the majority. We resolve to sell your property or to alter it as we please. We begin to interfere with your domestic arrangements; and, in a word, we become your master because we are in the majority. Will you submit to this?" "No," he said. In a moment light flashed into his mind, and he said, "I never saw before the difference between open communion and open membership so clearly as at this moment." Now open communion is just a kindly welcome to join us at the memorial feast; but open membership is the reception of those who do not agree with us on the one significant and divine ordinance which has always been our distinctive badge, and which has kept us separate from all other denominations. Open membership opens the door to Christians, and bids them share with us our church property, and gives them the opportunity, should they ever be in the majority, of selling the chapel if they think it right. In the majority, as members, supreme power is vested in the hands of pædobaptists, and having such power of doing what seems right in their own eyes. All we contend for here is, that there is a wide difference between the occasional visitor at the communion and the permanent member—between open communion and open membership. So we do not see that on the ground of consistency we must cease to be open communionists, or move forward to open membership.

But on the ground of *policy* it is considered right and wise to receive unbaptized members into our churches. It will increase our

numbers. This impression is received very widely by all who take any interest in the discussion. Now at first sight this seems probable. But it ought to be remembered that in open membership there is a twofold process going on—a double influence at work. In the case of every unbaptized member you receive, you, by that act, make the impression that baptism is a rite which can be omitted at our pleasure, and neglected by the member receiving the right hand of fellowship. The impression made on the minds of numbers of our members must be that baptism is not a divine ordinance, but a formal and human institution which may or may not be observed, according to the desire of the applicant for church membership. Thus on the ordinance of baptism you help to weaken the conviction of duty, and deepen the impression that obedience to this command of Christ is a matter of very small importance indeed. But the idea has been expressed that our aim must be to make ALL Christians Baptists. And it is eloquently affirmed that by admitting the pædobaptist knocking at our door for admission, you are more likely to make a Baptist of him than by keeping him outside. This seems very probable. But the door opens both ways. If you open the door for the unbaptized Christian to come in, you also open the door for members of the church to go out. We must not suppose that it is the superior preaching that binds our members to the church. Frequently there is better preaching in the pulpits of other denominations. Nor are our members kept in our fellowship by the more scriptural doctrines held and taught by us. Neither do we bind them to us by our pleasant church meetings, by better society, and other usages in our churches. All these can be found better elsewhere. We believe that it is the deep conviction on the subject of baptism as a divine institution, and because it is observed according to the Scriptures by us, that binds thousands of members to our churches. If you weaken that bond, you let multitudes loose to leave our fold and to join other communities. We utter our profound conviction that for every member you receive without baptism you will lose two who are now members with us. People will reason thus:—Brother Jones is a good man: he is deacon in our church. There is also elder Smith; a better member we have not. Our worthy treasurer Evans is a generous man. These men, so good and true, have never been baptized. Why should we be baptized? If these honoured men cannot see baptism to be their duty, neither can we. It is unimportant. We can get to heaven without it. Our minister and deacons make little of it. So we shall not trouble about it. We shall lose more than we gain, we believe. I know for myself that had my convictions on baptism been weaker than they are, long ago I would have left the denomination and joined another. The members baptized will become less every year in the churches with open membership. The exodus from our ranks will be greater than the additions made. To my mind the future is far from bright if we commit ourselves to the practice of open membership. It is the worst policy we can possibly adopt.

Thirdly. This leads me to say we strongly object to receive unbaptized Christians into membership because of the grave results which will ultimately overtake us as a distinct denomination. I have not lost faith in the ultimate triumph of truth, but by experience I have learned that error spreads more rapidly than truth. We look along the

lines say fifty or a hundred years hence, and from the natural course of things the following results will come to pass, viz., Practise open membership, and you at once give the idea that we need the help of our pædobaptist friends. We offer a compromise. We hold out the flag of truce. We invite co-operation. We yield in a measure the points long controverted, and show at least that we are so far beaten in argument, that now we give in, and declare that they have as much truth for the sprinkling of infants as we have for the immersion of believers. Practise open membership, and unbaptized Christians will move forward to fill the various offices in our denomination. Members are all equal in our churches. The unbaptized member may fill the office of deacon; may become a candidate for our College, a pastor of the church, or become the President of Chilwell, and the Chairman of our Association. Let the unbaptized become the majority in our churches, and the reins of government are put into their hands. Practise open membership, and many of our ministers will cease to give a certain sound on the subject of baptism. Probably strong, courageous, and influential pastors will dare to utter their convictions on the subject. But all men are not courageous. Every one knows that the presence of good and intelligent men with convictions different from our own has great influence over us. Instead of speaking out boldly, and seeking to convert them to our views as they sit and listen, their influence will produce timidity, and in many cases silence on the subject will be the result. Practise open membership, and you move forward to Congregationalism. Instead of bringing the Congregationalists over to us, we are preparing our churches for going over to them. Many go now, but the number will gradually increase. Our distinctive feature as a denomination will be lost, and, like some churches, we shall become Congregational. The other week we stood in Bunyan Chapel, Bedford. This was once a Baptist church, but is now Congregationalist. John Bunyan was an open communionist, but I am not sure that he went so far as open membership. Now even out of open communion, open membership came. To-day there is a large church under the able ministry of Mr. Brown. I was told that the unbaptized members to-day are at least four to one of the baptized. The church is now Congregationalist, and lost for ever to the Baptists. This one case shows what will doubtless be the case with many of the churches which practise open membership.

Every true Christian therefore should learn from the scriptures what the will of our Lord is on this subject. His will we desire to know and do. The New Testament is the source where all of us must learn what the will of the Lord really is. Learn His will from His own example, and urge others to follow it. Learn it from His great commission, and from the teaching and practice of His apostles. His will is clearly expressed. Faith and conversion, baptism and church membership, are doubtless the will of Jesus Christ. Hear His voice—"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same, shall be called great in the kingdom of heaven" (Matt. v. 19). If we wish to spread the principles and practices of New Testament Christianity, let us abide by the revealed law of Christ.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER X.—“DEATH IN THE FRONT, DESTRUCTION IN THE REAR.”

WHILE Mrs. Ambleray, the District Visitor, is thus entering the kitchen in Dickson's Rents, let us pay a brief visit to Mr. Bradford's house, and hear some of a conversation that there took place at this time.

It is half-past nine in the evening, and business has been over since eight o'clock. Mr. Bradford is seated on the right of a cheerfully blazing fire—a great factor in the question of comfort on a December evening. Mrs. Bradford is opposite to him, and Elsie, with her snow-white kitten and her school-books, is between the two, resting on an ottoman, and looking, in the mingling rays of the tall oil-lamp and the ruddy blaze of the fire, like some sweet little fairy come to bless this lonely home with her presence. And a fairy, radiating light and sweetness, she *has* been, too, to these two lonely and loving hearts.

“Do you know, Jessie,” Mr. Bradford is saying, in a low tone that does not reach Elsie's ear, or, if it does, does not attract her attention, “I have had growing suspicions of that Samuel lately. It's a strange thing,” he half-smiled, “but these last few months your opinion concerning him seems, just like mine, to have altered. At first, I thought him an excellent fellow, while you could hardly speak well of him in any way. The case seems to be all but reversed now. What's the cause, dear, as far as you are concerned?”

Mrs. Bradford smiled as she thought of Oliver. But she replied, somewhat evasively, “I don't know that my opinion is changed very much. But when you do not *know* anything against a person, it is not right—as you have frequently told me—to allow prejudice to condemn him.”

“I begin to think there was something more than prejudice in your estimate of that young man.”

“Why, dear?” asked the lady, in some surprise. “Have you —?”

“Found him out in anything? No: not exactly. But certain things have disappeared from the shop lately—boxes of goods, and so on—in a way for which I cannot account. I don't want to be suspicious, but that fact, together with others, namely, seeing that dirty, ragged sister of his hanging about the place, and that villainous-looking fellow who comes in at times, and with whom Samuel seems to be on such familiar terms—such things, I say, make me think.”

“I hope,” rejoined the lady, fearing for her little protégée, “that you will make quite sure before—before you think of any serious action—I mean such as discharging him. His poor little cousin would be led a dog's life if”——

“It strikes me he's led that now,” returned Mr. Bradford. “But I really fear you are making and thinking too much of that boy. Quixote found out his mistake when he attempted to set the world straight; and I fear you are falling into the same blunder, though you may not have his madness. What is the boy to us?”

“He has no mother: no one who cares for him,” replied the lady, with moisture in her eyes, and a trembling in her voice.

“Well: there are hundreds of others in the same condition. We should look well taking up the cause of all the children in the world who are orphans. In any case, if I find my suspicions to be well-founded, I shall have a strong mind to prosecute that fellow, be the consequences what they may.”

“Oliver's aunt would certainly not let him stay with us, even if his cousin were only discharged,” returned Mrs. Bradford, with pain in her looks.

“Well: and if so? Are we to sacrifice justice, our own security, everything, for that boy? Your heart is too soft for this world, my dear. Oliver must go, if it comes to that. I don't feel called upon to submit quietly to be robbed—supposing such a case—for the sake of a strange lad, even though my darling wife is in love with him. However, do not fear,” he added, rising and kissing his wife tenderly, for he saw he had pained her, “do not fear that I shall act without a good reason. I shall”——

"Uncle!" here broke in Elsie, who until this moment had seemed to be deeply engrossed in her books, but who now rose and flung herself into Mr. Bradford's arms, after carefully putting Snow down, "Couldn't Oliver come and live with us, if his aunt was unkind to him? Oh, I should so like him to!" Then, remembering herself, her sweet face became suffused with blushes so rosy that even in the ruddy fire-glare they could be seen, and she hid herself in her uncle's waistcoat.

Mr. Bradford laughed lightly, and kissed the child; and, by way of answer, said it was time she was in bed.

As the conversation soon after this turned on subjects which are not connected with our story, let us return to Dickson's Rents, and see what was going on there.

The warning his aunt had given him, and the peculiar way, notwithstanding her persuasiveness of tone, in which she looked at him while speaking, told Oliver that, if he should be driven up in a corner again, and, being forced to choose between truth and falsehood, should take sides with the former against his aunt, he might expect worse things than any he had yet gone through, for he felt that she could be capable of far greater harshness than he had yet suffered at her hands.

No wonder, then, that, while she and Mrs. Ambleray talked together, the poor child was trembling with dread lest he should be called upon to make this decision. And what wonder if, in face of this position, which was very like "death in the front, destruction in the rear," he should be undecided and terrified? For he felt things were drawing to a crisis.

For a little while, however, it seemed that he would be required to do nothing but sit and listen; so that, after a few minutes, he had so far forgotten his fears, for the time, as to be able to give some attention to what was being said.

And that something—when it came from his aunt—was well calculated to chain his notice, threatening as was his position. For now, turning towards him, with a soft smile on her face, she was telling the visitor how, in spite of her own troubles, she had not the heart to do other than keep this poor child, her husband's brother's son, cast so pitilessly on the world. He was not as grateful and dutiful as he might be, truly, but she felt it her duty to overlook that, and much else. Then, when Mrs. Ambleray touched on the food and rent question, Oliver remembered the story of Ananias and Sapphira, and almost wondered if God would strike his aunt dead for saying that none of them had had anything to eat since the early morning, and then only some dry bread; or had she forgotten they had all just had supper? Then he began to wonder what made her put her apron up to her eyes, a little later, on the visitor's asking her if, in all these troubles, she put her trust in the Saviour; and many other such things occurred to which he could see no explanation.

But in the midst of the conversation deep and continuous groans were heard proceeding from the other room; whereupon Mrs. Raymond hastily rose, saying, in a tearful voice, "My poor husband is dreadfully attacked now and then;" and, followed by Sam., left the visitor and Oliver alone for a few minutes, as Mary and the baby had a little while before gone in to their father, on being lovingly desired to do so by Mrs. Raymond.

"And so, poor child, you have had nothing to eat all day?" said Mrs. Ambleray, in a kind, questioning tone.

Oliver's heart gave a terrific leap. Here he was, face to face with the worst he had dreaded! How should he reply? "Death in the front, destruction in the rear!" Plainly in his ears rang the warning words from that death-bed—"Be true to Jesus Christ." Plainly he heard the gentle tones of his kind mistress, Mrs. Bradford, bidding him be brave in all temptation—urging him rather to die than grieve that loving, gentle Saviour, who had done so much, even to hanging on that awful cross, for him. But then, what would his aunt say if—nay, what would she do—

Mrs. Ambleray saw the boy's confusion, and wondered why he turned first so pale and then so red.

"Come here, Oliver," she said, gently—she had heard his aunt call him by that name—"and don't be ashamed. We are often forced to be hungry and

poor in this world, but we are not always to be blamed for it." She thought the poor little fellow was proud, I suppose. And if she did it is not to be wondered at, for he looked upright and honest, and people who have that appearance—as she knew by experience—are often, when it is a true index of their character, unwilling others should know of their troubles. "Come here and take this"—and the lady took from her bag a biscuit and offered it to Oliver.

Oliver's face flushed scarlet. "I've just had my supper, ma'am, thank you," he said. To remain silent *then* seemed to him equal to telling a direct falsehood, and he knew no half measure.

What followed immediately after this he but dimly remembered. He was only conscious that, as his aunt returned at that moment, a strange expression passed over the visitor's face, and that during the rest of her visit—which speedily came to an end—she spoke to his aunt in a very different manner to her former one. But he remembered what happened when the lady had gone, only too vividly, for the rest of his life; he saw the savage gleam in his aunt's face as, half-stooping down, she hissed, rather than said, "What have you been saying, you little cur?" He remembered, too, his murmuring in reply, something about the lady's offering him the biscuit and his answer, and also the stunning blow he received on his doing so. But beyond these things, together with the threat that "he should go no more to that meddling Mrs. Bradford's, but be packed off to the workhouse," this night dwelt in his memory like a dream, dreadful, but vague and indistinct. Yet had he joyful cause to cherish it as one of the happiest and red-letter seasons of his yet young life: for had he not once more beaten back the fiend, Temptation?

New Chapels.

I.—CARRINGTON, NOTTINGHAM.

THE memorial stones of new Sunday Schools and Lecture Hall were laid on Saturday, August 19, in the presence of a large gathering of people. The new buildings are situated in Sherbrooke Road, and will comprise, on the ground floor an infants' room, 30ft. by 21½ft., eleven class rooms of various sizes, and a kitchen; separate entrances being provided for boys, girls, and infants. Over these a lofty lecture hall, 60ft. by 40ft., and three more class rooms are arranged for. In the lecture hall, which will seat twice as many as the present chapel, it is proposed to conduct divine service until the new chapel is built, for which a splendid site, 95ft. by 62ft., is reserved by the side of the structure now in course of erection. The rapid growth of Nottingham in area and population is well known, and Carrington presents one of the most striking evidences of this fact. Since the commencement of 1880 the population has been nearly doubled, and a large annual increase is inevitable for some years to come. The present school was only intended to accommodate 150, and now there is in regular attendance 340 children, of which a considerable number have to be taught in the chapel and in a temporary wooden structure erected in the school yard. Every Sunday fresh applications for admission are received, so that the new buildings have become a positive necessity.

A procession having been formed, headed by a band of music and the Sunday school scholars and teachers, with a beautiful banner, a large number of those interested in the movement proceeded to the site in Sherbrooke Road. The Rev. W. Chapman presided at the ceremonies, and, after the singing of "All hail the power of Jesus' name," the Rev. G. H. James read a portion of scripture, the Rev. W. Hookins prayed. The stones were laid by Mrs. S. Bryan, Alderman Gripper, Esq., J.P., Mr. John Rogers, and Mr. John Dexter. Messrs. H. Belton, R. Baldwin, Ogle, J. Burton, C. Walker, Mrs. C. Bennett, Mrs. W. Cox, and Mrs. R. Elliott taking part in the interesting service. Tea was served in a marquee. Mr. Alderman Cropper presided at the evening meeting, and Mr. H. Belton, secretary, read a statement, from which it appeared that in 1846 a few friends from Stoney Street, Nottingham, commenced cottage meetings, and having thereby awakened an interest in the minds of their neighbours, a large room was rented, in which public worship was conducted and Sunday school and other meetings carried on. As the numbers increased, larger rooms

were engaged, until in the year 1856 the old Wesleyan chapel was secured. The secretary also stated that in addition to preaching and Sunday school teaching, the friends connected with this church have for thirty years successfully carried on a Benevolent Society, which now distributes amongst the sick and poor of the district about £25 annually. There has also been for many years a Penny Bank open to the village, the amount of deposit being from £50 to £100 per year; and a Juvenile Temperance Society, which numbers at the present time about fifty members; while a few months ago a Tract Society was established, which promises to be very useful. As regards the finances, he stated that the total cost of this undertaking, based on the most careful calculation, is as follows:—viz.: for land (including site for new chapel), £550; for building, £1,715; furnishing and all other expenses, £210; total, £2,475; towards which, by sale of the old school-room (£360), and subscriptions, &c., promised, they can calculate upon £855, leaving as the amount to be raised the sum of £1,620. Addresses followed from Revs. W. Chapman, W. Hookins, Messrs. Hopewell, J. Burton. The architect is Mr. A. H. Goodall, Market Street, Nottingham, and Mr. Cox is the contractor.

II.—GRANTHAM.

Having been unable to purchase the chapel held upon a lease for the past five years, and no other suitable place being at hand, we have been compelled to build. A plot of land has been purchased in another part of the town, amidst a large population, where the friends are erecting a neat chapel, to cost, with land, about £450. The prospects of this opening are very hopeful, and in a town of 17,000 inhabitants, with accommodation provided in all the places of worship, at the very outside, for 9,000, there is ample room for the raising of a good church. The memorial stones will be laid before this magazine reaches the hands of our readers, and as the church, which is only composed of the working class, have raised upwards of £60 amongst themselves, they confidently appeal to all who are desirous to help on the cause of Christ for aid. Who will assist our efforts? Donations, however small, will be thankfully received by the secretary, Mr. A. Gibson, 9, London Road, Grantham.

III.—LOUGHBOROUGH.

On Sunday, Sept. 10, the Rev. T. Goadby, B.A., preached the "closing" sermons in the old chapel; that in the morning was on "The Glory of the Old Sanctuary,"* and has been printed by request of the church. It is a most interesting and appropriate setting forth of the story of this historical church, and ought to be circulated not only in, but far beyond the Midlands.

The New Chapel is a gem; an ornament to the town, and will be not only a beautiful home for the Christian church, but also a large and real aid in the continuance and perfecting of its work. The new pastor, Mr. C. W. Vick, of our College, could not begin his work as a minister of the gospel under more auspicious circumstances.

The style of the new building is ornamental Gothic. The frontage of the ground to Wood Gate is 87ft., while the total length of the chapel which extends towards Southfield Road is 92ft. Its extreme width between the transepts is 64ft. The approaches from Wood Gate have been laid with concrete cement, spaces being left for turf and shrubs. The entrance porch has been floored with Minton tiles, in which the texts "I will extol Thee, O Lord, my King" and "One generation shall praise Thy name to another" are inlaid. Folding doors open from the porch into the vestibule, which leads into the galleries, and also into the body of the chapel. Although the porch appears rather massive, the impression formed on entering the chapel is one of relief. Well lighted, and with an absence of heavy fittings, it is additionally attractive by reason of the harmony which prevails throughout all its features. The whole of the woodwork is of polished pitch pine, and has evidently been executed with careful attention and finish to make it correspond with the style of the building generally. There are two aisles, each measuring 3ft. 6in., which lead up to the rostrum. The seats in the nave have been arranged in a very modern way, so as to contribute as much as possible to the comfort of the worshippers. The central seats are somewhat depressed, while those nearest the entrance and

* "The Glory of the Old Sanctuary." Price 2d.

NEW CHAPELS.

nearest the rostrum are slightly raised, the object evidently being to enable the hearers to see the minister without the strained attention which is necessary on crowded occasions where the seats are placed on one level. Under the gallery the seats are constructed at a slight angle, exception of course being made in the transepts, where the ordinary style has been adopted. On each side of the rostrum seats have been provided for the choir, while at the back space has been left for an organ; the screen, which corresponds with the style of the gallery, imparting a finished appearance to the eastern end of the edifice. The front of the rostrum, which is of a mixed Gothic and Victorian style, has been prettily carved, but, touched with the lightness of the whole of the interior, is, while being a capacious, not at all a conspicuous erection. Beneath it is the baptistry, which has been laid with Minton tiles. In the gallery, which is supported with light iron pillars, and fronted with cast iron framework, the seats have been constructed in the customary way; but here, again, due observance has been paid to what was characteristically the aim of the architect—the blending of the fullest capacity of the building with an appearance of lightness and attractiveness. The roof, which is of pitch pine, is of an open character, and of a partially octagonal shape. But an angle of carved wood-work just over the gallery redeems it from a monotonous span, while the carved corbels with the transepts seem to complete its appointments. Six corona gas chandeliers are suspended from the beams, while for the artificial lighting of the chapel gas brackets have been fixed to the walls. The heating apparatus has been provided by Messrs. Messenger & Co., of Loughborough, while full and adequate ventilation has been procured, not merely by Tobin's system, but also by three of Boyles' patent apparatus in the roof. Circular windows pierce the gable ends of the building, while the two rows at the side are circular and pointed headed. All are glazed with tinted glass of a geometrical pattern, the light which they cast being of that "dim religious" character which Milton held to be singularly appropriate to places of worship. The architect has not omitted to provide plenty of entrances. For instance, the gallery can be reached either through the vestibule in the front or through doors at the sides, while the body of the chapel is attainable through the vestibule and through doors in the transepts, which answer the further purpose of entrance to the ladies' vestry and the deacons' vestry. Over the latter a class room has been built, and it is worthy of note that the teachers of the Sunday school have generously held themselves responsible for its cost, besides contributing £50 towards the general fund. By this means the accommodation of the Sunday school has been increased, and in such a way that the class room is structurally connected with the old chapel, which is to be used for school purposes. It will necessarily have to be adapted to its future requirements, but the need for augmented accommodation for the scholars has pressed upon the attention of the congregation for some time, and was one of the considerations which hastened the construction of the new chapel. The edifice, which seats 820 adults, is a most comfortable and beautiful structure. The architect was Mr. J. Wallis Chapman, of London (architect of Westbourne Park, Haven Green, Bethnal Green, and Forest Gate chapels, London, &c., &c.), and the contractor was Mr. W. Moss. The wood work was entrusted to Mr. Corah. The stone work, which has been used as dressings to the red brick, of which the chapel has been built, was executed by Messrs. H. W. and Walter Hall; the iron work by Messrs. Coltman and Son, glazing and plumbing by Mr. Simpson, and varnishing by Mr. Shipley. The work has been carried on under the supervision of a building committee, to which Mr. B. Baldwin, Mr. H. Coltman, and Mr. C. Gadsby have acted as joint secretaries, and the completeness of their preliminary arrangements may be judged from the fact that with the exception of the class room above referred to, there has been no deviation from the original plans.

The opening services were commenced on Tuesday, September 12, Rev. Dr. Macfadyen preaching, to good congregations, in the afternoon from John i. 6, 9, and in the evening from Hebrews vi. 6. J. Clifford preached Sept. 17th, and lectured on "President Garfield" on the 18th. Proceeds up to date, £442.

IV.—SHOTTLE.

The new chapel, situate at Upper Shottle, was opened Sept. 12, by J. Clifford, M.A., who preached, afternoon and evening, to good congregations. The church

is built upon a piece of land given by the Duke of Devonshire. His Grace has acted throughout with the greatest liberality, not only having given the land but the stone for the building, and a donation of £50. The contract amounted to £200, of which sum about £130 have been raised, exclusive of the Duke's donation. Mr. G. E. Statham, of Matlock, was the architect; Messrs. Taylor and Clarke, of Wirksworth, the builders; while Messrs. Wright and Saul, of Sheffield, supplied the heating apparatus.

The work of preaching was commenced here August 2, 1812, by Mr. Barrow, of Quarndon, a member of the church at Duffield, who also was chiefly instrumental in introducing the gospel into Wirksworth. On the 7th of June, 1818, the friends were formed into a church, and Mr. Richardson, of Ticknall, was invited to assist in preaching the gospel. Several villages were now visited, Wirksworth becoming the centre, and taking a living interest in the villages around, and specially sustaining the work at Shottle. But the old building had become dilapidated, and a proposition to rebuild it was rejected in favour of a new building—this suggestion being made by Mr. Martin, steward to the Duke of Devonshire. We have now, thanks to the liberality of His Grace, and the active sympathy and energetic interest of our friends at Wirksworth, led by their pastor, the Rev. C. Springthorpe, a handsome building in which to carry on our work.

Scraps.

I. POINTS OF AGREEMENT IN THE DISCUSSION ON CHURCH MEMBERSHIP.—Our friend Mr. Lees has done well to state, at some length, the points of agreement between the different writers in this discussion. Nothing tends so much to narrow the range of a discussion down to its *real* point, and to facilitate accurate judgment. To further this most desirable result I append two more points on which **WE ARE ALL AGREED**. I shall have something to say on the whole discussion by and bye; but, for the sake of fairness and clearness, it is necessary to add now, in addition to the six bases of agreement, two more.

(7.) We are all agreed that all appeals on matters of church order must be made to the New Testament. We have no difference as to authority: our question is one of *interpretation*. As I have said from the beginning, "Our one desire is to know the *will* of our one Master, Christ. We are all ready to do anything, or leave anything undone, He bids."

(8.) We are agreed that the utmost care must be taken in this, as in other matters, to prevent any one from obtaining the pastorate of any one of our churches who does not teach the immersion of believers. This, we all believe, should be done by our *Trust Deeds*; and so we agree we must keep out "sprinkling" as we keep out Unitarianism and "Calvinism;" and prevent the alienation of our property to the "Pædobaptists" as we prevent its alienation to the "Calvinists" and Unitarians.

II. SIR GARNET WOLSELEY has struck a decisive and final blow. Arabi has

collapsed. The victory is complete; and, owing to the sagacity and skill of the leader, has been obtained at a comparatively small cost of life and treasure. It is unspeakably sorrowful that we should ever be forced to fight; but when war is inevitable, it is well its incidents should be short, sharp, and decisive. Within a month all is over. Egypt breathes more freely, and the people welcome with open arms the deliverers of their country from military despotism and rebellion. But there is grave work yet to be done: for a more difficult question than this one connected with Egypt, England has not tried to answer. "It is in a storm you know the pilot's worth." Never did England more need her best pilot. This is the time and the hour for men who can be at their greatest when the fray is thickest. To relieve Egypt of the "unspeakable" official Turk; to give security to person and property; to inspire confidence in the stability of Government; to give to the Egyptian people the materials for social and political progress—this is the tremendous task now waiting to be done.

III. A PICTURE OF COVENTRY LIFE IN THREE PANELS.—(1.) A Vicar with £1,400 a year, plus fees, freewill offerings, etc., etc., enforcing by the aid of the policeman, the magistrate, and the auctioneer, a rate for his own support in the name of religion! That cannot help the Church of England, and as surely it cannot help New Testament Christianity.

(2.) A gang of roughs violently and noisily preventing a sale of the "knives and forks," "boots and books," "floor-

cloth and ledgers," taken under distress warrants from persons who refused to pay the rate; then invading the Vicar's grounds, and maltreating the gardener! Potent and sad is such a witness to the police and magisterial arrangements of the city.

(3.) Nonconformists, convinced of the unrighteousness of the "rate," taking joyously the spoiling of their goods rather than sacrifice their convictions. This is apostolic in spirit, and will be in success. Let them hold on! Their passive resistance is an eloquent vindication of spiritual religion, and a loud call for religious equality.

IV. "THE USUAL VERSE."—But why should we sing "the usual verse" in our "grace before meat?" A fresh strain would awaken a little thought, and prevent our slipping into that dangerous mechanism which is always the penalty of an exaggerated use of memory. Why "the usual verse?" Read that vivacious and quickening paper on "Grace before Meat," in our September issue, and resolve that you will surrender "the usual verse" for the next five years at least. Sing the strains of Milton,

"Let us with a gladsome mind."

What could be more appropriate than—

"All things living He doth feed;
His full hand supplies our need."

I have heard the following lines sung with thoughtfulness and devotion—

"Thy providential care
Our social board hast spread;
O may we all Thy bounty share,
And eat the living bread."

Our Hymnal, declared to be perfect by an *American* divine, contains several most appropriate substitutes for "that usual verse," e.g., hymns 6, v. 3; 827, v. 3; 826, vv. 1 and 8; 785, vv. 1 and 9. Anyway: do not let us always have that monotonous "usual verse."

V. WHO LEADS. DOES IT MAKE ANY DIFFERENCE? — Christ, Sakya-Mouni, and Mahomet, are the historical leaders of the three most wide-spread religions of the day. Mahomedanism, Buddhism, and Christianity, assert, in the most demonstrative and conclusive manner, that who leads makes all the difference. This is one cardinal fact in the history of humanity: and were the whole story of human progress fairly told, it would establish the conclusion that who leads makes ALL the difference.

VI. PECCAVI.—I hasten to apologize for an omission I am amazed to find I have made in reference to "that Bazaar." I thought I had remembered everything and everybody. Ingratitude is both an

inconvenience and a sin, and I am ready to submit to any moderate penance our "Students" may be disposed to impose for neglecting to mention their devotion and service as exhibited in the "Fine Art Exhibition." It was an attractive and lucrative addition to the charms of the Bazaar; and as becomes Students, it was not lacking in the educational element. Our gratitude to them was and is real and deep, though it has been so long in finding voice.

VII. HOP-PICKERS MISSION.—Dear Sir, —Recently you favoured me with space for an Appeal in your pages on behalf of "The Hop-picker's Mission." May I, therefore, ask you kindly to acknowledge, in your next issue, the receipt of the following amounts:—

	£	s.	d.
Received by Rev. J. J. Kendon, and personally acknowledged...	29	1	1
Received, unacknowledged, being anonymous	5	2	0
Received by Rev. C. H. Spurgeon (see Sept. <i>Sword and Trowel</i>)	10	17	6
Received by W. S. Mayo	2	2	0
Received by J. Burnham, and personally acknowledged	4	12	0
Received, unacknowledged, E. G. 3/-; J. B. R. 5/-; A. Cape, 5/-; J. G. S., 5/-; Y. M. C. A., 1/-	0	19	0
Received at close of Tabernacle Prayer Meeting, Aug. 28th	3	5	6
Collection at Rye Lane Prayer Meeting 1	8	6	

Made up to date, Sept. 12 .. £57 7 6

With many thanks, dear Sir, for your insertion of "The Appeal," and to the above-named for their hearty response, cordially yours,

JOHN BURNHAM.

21, Keston Road, East Dulwich.

VIII. BOYS' READING ROOMS.—"The authorities of Manchester, ever alive to the educational requirements of their city, are constantly introducing reforms for supplying these wants. The free library system has been developed there perhaps to a greater extent than in any other town, the latest step being to provide reading-rooms especially for the use of boys. This is a very admirable provision, for anyone who has visited our free libraries must have noticed how large a proportion of the readers consists of boys. The bulk of the literature that is to be found in public reading-rooms is scarcely adapted for young people, and it is not to be wondered at that they often find it difficult to get hold of a magazine that has any special interest for them. The Manchester authorities, recognizing the want that has long been felt in that city for boy's reading-rooms, and the benefits that are likely to result from placing within the reach of the youth healthy literature, have established branches in various working-class districts. The

rooms are open during the week nights and also on Sundays. At present most of the books read are of the popular and the illustrated class. All these boys' libraries have special collections. The works principally in demand are those of Hesba Stretton, Kingston, Ballantyne, Jules Verne, Hans Andersen, and Maryatt, and the lighter illustrated magazines. The magnitude of the issues may be estimated from the fact that in one branch 5,477 volumes were lent for boys to read during twenty-four week nights in one month, and on the four Sunday evenings there were 1,439 volumes, making a total for the month of 6,916 books. It is stated that at the Every Street branch on Sunday last, at eight o'clock, it was a pleasant sight to see over 100 boys quietly reading. At the Rusholme Road branch, again, there were over 140 boys on Sunday last at seven o'clock. It has been suggested that short lists of books suitable for study should be laid before the Libraries' Committee, so as to show their interest in encouraging the right kind of literature among young readers. Could not something be done in Sheffield?—asks the *Sheffield Independent*—"to provide reading-rooms, to which the youth of our town could resort on week nights and Sunday evenings? If the lads who parade Glossop Road on Sunday nights could be attracted to such places, the boys themselves would be benefited and the residents at the West End would have reason to be grateful." Will our readers take the hint? This is one of the urgent questions of the hour.

IX. LORD SALISBURY, says the *Daily News*, "is not a statesman of his own time, but completely a *statesman of parody and of revival*. He plays at being the great man of a previous age, dressing himself up in the costume, and using the language, and attempting even to master the ideas, now of the Elizabethan, now of the Georgian epoch. The one period which he does not understand is his own. The man who talks self-consciously of the past, and strives to model himself on the politicians now of the sixteenth and now of the eighteenth century, is really not living, except physically; in the nineteenth. He has no original discernment of it, of the problems, unlike in many respects to those of any other time, which it presents for solution, and of the methods by which they are to be approached and handled. In other words, Lord Salisbury wants the first hand perception of real political genius and the sagacious instrumentative faculty, if we may so speak of it, which

sees and seizes the readiest means to his ends, and changes and adapts its processes with copiousness and flexibility of resource." As I read this I wondered whether the church had any men living physically in one age, but mentally in another.

X. BRITISH "CIVILIZATION" IN THE PACIFIC AND "SQUARE GIN."—It is a melancholy spectacle that is afforded by the doings of our countrymen in the Pacific. Whole archipelagoes are being ruined in order that the British trader may make a profit. We forbid the sale of fire-water to the Redskins of Canada, but we poison the savages of the Pacific with "square gin," and call it civilization. It is one of the most extraordinary features of our age that a nation professing to believe that the love of money is the root of all evil should constantly act upon the assumption that in our dealings with the weaker races, the love of money is an infinitely more respectable motive than lust of conquest or sectarian zeal. The extension of the civilizing influences of commerce sounds well, but when the chief articles of commerce are rum and rifles, the gain is obvious. Murder may be made easier, and debauchery more deadly; but, excepting so far as it ministers to the extirpation of savage races, such trade can hardly be regarded as a handmaid of civilization.—*Pall Mall Gazette*.

XI. TACTICS OF HIGH CHURCHMEN.—The *Church Times* contains the following interesting and instructive suggestions:—"If we are asked, How will Home Re-union be effected? we reply by the depletion, the draining off from the sects of all that constitutes their spiritual strength. Win for the Church the youth of Wesleyanism, absorb individually the really pious and devoted of its so-called laity—if the ministers are inaccessible—and the Conference will awake to the necessity of considering reasonable proposals for corporate re-union. If the Wesleyan Book Committee sow twopenny fictions about John Wesley broadcast over the land to try to counteract the Church's work, let the Home Re-union Society send duly qualified preachers into every parish to preach unity and the doctrine of the sacraments, organise monster tea meetings, and get into actual brotherly contact with the Methodist people; and then the converts to the Church from the ranks of the Methodist and other sects will be multiplied a thousandfold, and Home Re-union will soon become an accomplished fact, at any rate, so far as Methodism is concerned."

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

The next MIDLAND CONFERENCE will be held at Ashby-de-la-Zouch on Tuesday, the 17th of October next. Service at 11 a.m. The Rev. T. R. Stevenson, of Derby, to preach. Conference at 2.15 p.m. A paper will be read by the Rev. J. H. Atkinson, of Leicester, on "The Claims of our Foreign Mission upon the Churches." The Rev. F. Pickbourne, of Coalville, will preach in the evening.

J. SALISBURY, *Secretary*.

The Autumnal Meeting of the WARWICKSHIRE CONFERENCE will be held at Longmore Street Chapel, Birmingham, on Monday, October 23, 1882.

LL. HOWARD PARSONS, *Sec.*

The LANCASHIRE AND YORKSHIRE CONFERENCE assembled at Sandy Lane, Allerton, on Wednesday, Sept. 13, 1882. At 11 a.m. a paper was read by Rev. W. Hambly, subject, "Modern Doubt and Christian Belief." Discussion followed. Mr. Hambly was very cordially thanked, and a wish expressed that the paper might appear in the Magazine.

The Reports shewed 126 baptized since last Conference.

Rev. R. Hardy.—The following minute was passed standing: Resolved,—“That, as a Conference, we desire to place on record the high esteem in which the late Rev. R. Hardy, of Queensbury, was held by the churches of this district. We thank God for his long and consistent Christian Life, and for a ministry among us of nearly forty years, exercised with much acceptance, and marked ability and usefulness. Though he had been for a time withdrawn from active service, we yet feel sensible of our loss; and we hereby tender to his bereaved widow and family our warmest sympathy and best wishes.”

Rev. W. March was put in Rev. W. Dyson's place to look after the interests of the College.

Our representatives on the Committee of the Foreign Mission were requested to look after the interests of the Mission in this district; and it was agreed to have a paper and Conference on Missions in the morning of our next gathering. And in future the evening meeting was to be so managed as to embrace all our denominational institutions.

It was agreed to hold our next Con-

ference at Todmorden. Rev. J. E. Barton to read the paper in the morning, and Revs. B. Wood, W. Dyson, and J. T. Roberts, to speak in the evening. The time to be the third Wednesday in Jan., 1883.

W. GRAY, *Secretary*.

HOME MISSIONS.

ALFORD, per Rev. J. Nutsey, £2 6s. 4d.

CHAPELS.

HUCKNALL TORKARD.—After painting and varnishing our chapel, and introducing new warming apparatus, we held re-opening services Sept. 3 and 11. On the former day the pastor, Rev. W. Chapman, preached; on the latter J. Clifford preached, and gave his lecture on "England's Great Charter" in the evening. Between the latter services a tea meeting was held. The cost of the improvements is £140. Our friend, J. Nall, Esq., has paid for the painting, etc., and £33 were realized by the opening services, leaving about £36 more to raise, which we hope soon to do.

MACCLESFIELD.—The Pastor's Bible Class held their annual social meeting, Sept. 11th. The President, Rev. Z. T. Down, F.G.S., took the chair, and was presented with a beautiful silver-mounted travelling bag by Mr. James Higginbotham, on behalf of the class, with every assurance of the highest appreciation of his services. Mr. Down thanked the class for this token of their esteem, and said he knew of no minister more happy in his relations with his people than himself.

SCHOOLS.

CLAYTON.—A presentation, consisting of the collected photographs of the members of the Select Class, handsomely framed, was presented to their highly appreciated teacher, Mr. Barker, jun. Mr. E. Robinson presided, and addresses were given by Messrs. Mitchell, R. B. Andrews, and B. Ashton.

LANDPORT, *Southsea*.—Sermons, Sept. 17. Preacher, Rev. W. J. Ivory. Collections, £7 13s.

MACCLESFIELD.—Aug. 13, school sermons, morning and evening by the Rev. Z. T. Down, pastor; the address to the scholars in the afternoon was given by the Rev. J. Sidebottom. Colls., £31 10s.

MINISTERIAL.

ARQUITH, REV. D., late of Landport, has accepted a call to the pastorate of the church at Nunceaton, and will commence his work, Oct. 1.

STENSON, REV. J.—On Aug. 25, a meeting was held in the school-room, Sawley, to take leave of Rev. J. Stenson, who was about to remove to New Basford, near Nottingham. As a church we have sustained a great loss in his removal. For the last thirty-two years Mr. Stenson has laboured with much ability and increased acceptance as our Sabbath evening minister, and has, no doubt, been instrumentally blest of God in the conversion of many. For the same period he held the responsible position of day-school teacher, and many who have received his tuition are now filling important social positions. He was one of the superintendents of the Sunday-school for the same length of time. The diaconate, and office of Secretary to the church, was also held by him for a number of years, so that when his resignation was announced it was received with much regret, and the friends felt they could not allow him to go without some tangible proof of their affection and esteem. Mr. C. Turner presided, and referred to several incidents that occurred at the opening of the day-school, and to recent changes. Messrs. T. Saxton, jun., and J. W. Olatworthy, spoke in high terms of Mr. Stenson's services, after which W. P. Bennett, Esq., in the name of the contributors, presented him with a purse containing £20, stating that the occasion was a pleasing, at the same time a painful one, and regretted very much that a connection formed so long must now be severed. It must be pleasing, he thought, to Mr. Stenson to know he had many friends outside the church. The Vicar of the parish had contributed handsomely, unsolicited, and others not connected with the cause had given as a token of their regard Mr. Stenson, in responding, was quite overcome. He said he had tried, during the time he had been with us, to labour faithfully, and hoped his labours had not been in vain. In the earlier part of the day the scholars presented him with a beautiful timepiece. Mr. Stenson will be ready to serve churches in the neighbourhood.

STEVENSON, REV. W. R., M.A.'s, new address is "The Hollies, Carrington, Nottingham."

VICK, MR. C. W., of our College, has received and accepted a hearty invitation to the pastorate of the church, Wood Gate, Loughborough.

WILLIAMS, REV. P.—On Aug. 28, the day following the anniversary sermons at Nantwich, which were preached by Rev. T. Goadby, B.A., the ordination service of the Rev. P. Williams, of Llangollen College, to the pastorate of the church, took place. The late pastor, Rev. R. P. Cook, of London, presided. Mr. Forey, the secretary, read a statement describing the action of the church in the choice of Mr. Williams, who followed with a description of his conversion and choice of the ministry. Revs. Dr. Jones gave the charge to the pastor, Isaac Preston offered the ordination prayer, and Professor Goadby gave the charge to the church. About 500 gathered for tea in the Town Hall, and then a large meeting was held under the presidency of R. Pedley, Esq., of Crewe. Addresses were given by the Revs. D. R. Jenkyns, I. Preston, S. Jones, Dr. Jones, R. P. Cook, P. Williams, and T. Goadby.

BAPTISMS.

BULWELL.—Two, by J. R. Godfrey.
DEWSBURY.—Aug. 27, three, by G. Eales.
HALIFAX, North Parade.—Three, by W. Dyson.
LEE MOUNT.—Five, by W. Dyson.
LONDON, Bethnal Green Road.—Six, by W. H. Smith.
LONDON, Commercial Road.—Aug. 27, seven, by J. Fletcher.
LONDON, Crouch End.—One, by J. Batey.
PETERBOROUGH.—Four, by T. Barras.
SHEFFIELD.—Sept. 10, two, by J. Maden.

MARRIAGES.

HICKLING—GOODLIFE.—Sept. 12, at the Baptist Chapel, Milton Street, Nottingham, by Rev. H. Bonner, Edward Hickling, of 14, Annerley Grove, to Mary Ellen (Nellie), eldest daughter of Thomas Goodlife, 13, Corporation Oaks, Nottingham.

OBITUARIES.

BEST, JOSEPH, of Boston, died Sept. 7th, aged 62.

HOARE, MR. GEORGE, for many years a member and officer of the church at Borough Road, London, was buried, Sept. 12, at Norwood Cemetery, aged fifty-two. He was baptized by the Rev. John Stevenson, M.A. He was remarkable for his fidelity to his duties as a deacon, his honour as a man, his gentleness as a friend, and his beautiful piety of life. His memorial sermon was preached on Sunday evening, Sept. 17th, by the Rev. G. W. McCreedy, from the words, "Behold an Israelite indeed." A large congregation was present, who wept, "sorrowing, most of all, that they should see his face no more."

PIKE, SARAH, the beloved wife of the Rev. E. C. Pike, B.A., departed this life, Aug. 27, aged forty-three years.

STADDON.—Sept. 4, at Ripley, Derbyshire, James S. Staddon, son of the late Rev. James Staddon, of Pinchbeck, and deacon of the Baptist Church, Ripley, aged 44.

THE
MISSIONARY OBSERVER.

OCTOBER, 1882.

Committee Meeting at Derby.

A MEETING of the Committee was held at St. Mary's Gate, Derby, on Thursday, September 7, when the following, along with other business, was transacted.

VALEDICTORY SERVICES.—Agreed, that the Valedictory Services in connection with the departure of Mr. and Mrs. Shaw to Rome be held in Yorkshire, and those of Mr. Thos. Bailey and Mr. and Mrs. Mulholland to Orissa, be held at Nottingham. The former services are to be held at Halifax, on Monday, Oct. 2nd. In the afternoon a sermon will be preached by the Rev. T. R. Stevenson, of Derby, and in the evening a public meeting will be held, when the Rev. W. Gray, President of the Association, will preside.

The services in connection with the latter are to take place in Nottingham, on Wednesday, Oct. 11th, afternoon and evening. The details are not completed, but it was agreed to invite the Rev. James Culross, D.D., of Glasgow (Mr. and Mrs. Mulholland's pastor), and the Rev. Oliver Flett, D.D., of Paisley, (one of the Tutors in the Theological Institution of Scotland,) to take part in the services, when it is hoped that one, if not both, will be able to be present. Bills, with particulars, will be circulated, and may be had from the Secretary.

RETURN OF MR. AND MRS. WOOD.—The following letter, dated Gopalpore, Aug. 5th, was received from Mr. Wood on the morning of the meeting, and was addressed to the Secretary, for the Committee :—

During the hot season, and thus far of the rains, we have had an unusual degree of affliction in our family. In addition to my usual complaint, our little Fred has required our watchful attention night and day for a month. After that, Mrs. Wood was attacked, for the third time since April, with illness of such a nature as makes it dangerous to remain in the country longer than is necessary. I have brought her to Gopalpore, where, I hope, she will stay until cooler weather, or until we can be relieved.

Had my own health been sufficiently good to effectively do a missionary's work I might have deemed it my duty to send Mrs. Wood home, and stay on myself; but it is not, and never has been since I came into the country. My first hot season in India developed symptoms of disease which I have never since lost. By increased care, and trying to avoid fatigue, I have had fewer acute attacks, and less pain, latterly than formerly; but I feel I have not the physical strength to do the work I proposed to do when I came to Orissa. I have consulted and been attended by no less than six doctors; but they have only succeeded in alleviating pain, and have not removed the cause. Had there been a larger number of missionaries in our Orissa field, I should have been impelled long

before now to make way for one better fitted, physically, for the post. But I have held on, feeling that I could not be spared from so small a staff, and have done what I could. But now there seems a chance that some other brother may be spared to take up Berhampore, I wish to be relieved as soon as arrangements can be made. In doing this I am acting according to the advice of our medical attendant, who recommends both Mrs. Wood and myself to come home as soon as may be.

I enclose herewith Dr. Leapingwell's certificate showing the necessity of our early return to England.

After full deliberation upon the matter the following Minute was passed:—

That we deeply regret to hear of the affliction of our brother and sister Wood, of Berhampore, and assure them of our sincerest sympathy. As it is the opinion of their medical attendant, and also their own, that they should return to England, we feel constrained to consent to that course.

MISSION HOUSE.—The sub-committee, first appointed three or four years ago to hire a house suitable for the purposes of the Mission, reported that they had at length found a house, 60, Wilson Street, Derby, and had recommended the Secretary to secure it, and remove into it, which he had already done.

Agreed,—That the action of the sub-committee be approved;—that the house be regarded as the Mission House;—and that the sub-committee be requested to consider the question as to the desirability of taking the house on a lease.

MISS BUNDY.—The Committee having been informed that Miss Bundy, of Whittlesea, had been engaged by a Committee in Cuttack to take the superintendence of the Protestant Girls' School there, passed, unanimously, the following Minute:—

Agreed,—That the Committee express their deep interest in the prospect of Miss Bundy's going to labour at Cuttack, their oldest station—their conviction that she is going to do a much needed and important work—their assurance that she will be heartily welcomed by the brethren and sisters in Orissa—and their prayer that she may be very happy and useful.

Is it Utopian?

BY REV. N. H. SHAW.

THE greatest want we have in Rome to-day is WORK FOR THE PEOPLE. There are no manufactures, there is little or no trade or industry. The poor, amongst whom our lot is cast, and to whom we must look for our converts for some time to come, (for Christianity in all ages works upwards from the poor to the rich, and the rich are generally the last to receive the truth), have a precarious living. Many of them exist on the verge of starvation, and a profession of faith in Christ (often, indeed, their mere attendance at our meetings) is sufficient to push them over the verge, and deprive them of every means of providing for themselves and their families. The priest is their powerful enemy, and he knows how to work either directly or through the landlord, the employer, or others, so as to secure the complete destitution of the "heretics." Here is our greatest obstacle to successful evangelization in Italy. I have no doubt as to the ultimate triumph of the pure gospel in Rome, and I think that the success which has already attended our efforts is, considering all the circumstances, wonderful. But we must be content with a very slow rate of progress if the extreme poverty and dependence of the people be not removed. Common sense teaches us that when we preach the gospel, and men accept it with the consequence (foreseen by us all) of being soon without means of subsistence, it is the duty of the church (not to give alms and perpetuate the

dependence we deplore—we do not advocate that—but) to point out some honest means of livelihood. If it be true that every man must “*provide things honest in the sight of all men,*” and then “*if any provide not for his own he hath denied the faith, and is worse than an infidel,*” how can we reasonably, or with any heartiness, call upon men to put themselves in a position which would render the providing for their families an impossibility?

Now here is a difficulty which it is clear the church of to-day could meet if it would, and it only needs the union of the apostolic spirit with the business enterprises of the nineteenth century to take up this great mountain and cast it into the sea. The church at home is willing to give a few preachers, and for preaching the gospel will give a little of its money—in some cases, *much* of its money. But she ought to send out *men of business*, and not preachers only; I mean men who may devote themselves to business, and in this way help the poor converts (and perhaps others also) to provide for their wants. Poor as we consider ourselves (I think erroneously), are there not large numbers amongst us with incomes of from £300 to £1,000 or £2,000 and £3,000 a year? And will the Spirit of Christ in us permit us to expend this money (with the exception of a sovereign or a five pound note now and then given to the church and its missions) on comfortable surroundings for ourselves, while such a need for it exists as we have pointed out?

But it is not money in the first place that is the great desideratum. It is a few earnest, resolute young men of business possessed with the Spirit of Christ. *That* is what we want! Why should not the want be met? Are there not among us young men, members of our churches, who are born business men? As truly born business men as some others are born poets or preachers? They have come into the world with a genius for detecting the sources of wealth, as manifest as the genius Stanley has shown for discovering the sources of the Nile. They can see how and where money can be made and trade and industry be developed. Now what is the church going to do with such men, and what are they themselves thinking of doing? They have the intention of going into business with all their heart and soul. They mean to make money. They will one day have a fine, or at least very comfortable, establishment, and will run their carriage and enjoy good (?) society, &c., &c. And they will give now and then a sovereign, or a five pound note, or a hundred pounds towards missionary efforts. It is not necessary to point out how ignoble such an ambition is, and will one day appear, when viewed in the light of a true Christianity. What we want is that such young men, full of the Spirit of Christ, should resolve to go abroad and use their talents for the benefit of those who so much need them. We want some such young men to say to themselves, “God has given me a talent for business, and I know I can get on in the world, and instead of using this talent for myself I will use it for Him who has loved me and given Himself for me. Instead of obtaining riches while I am young, I will be content to be a little longer about it, and I will go to Italy and see what I can do in the way of finding work for those poor people who so much need some industry to enable them to be manly and independent and to shake off the yoke of the priests.”

What would be the consequences of such a resolution? My belief is that the young man himself would, without seeking it, realize a fortune, and perhaps not much later in life than if he had stayed in England. He would also acquire some things much more valuable than gold or silver, such as a “good name,” the love and gratitude of thousands of people, and an inward satisfaction and joy of heart of which no circumstances could deprive him.

But while the consequences to the man himself would be most important, the results to the Roman people and to evangelical missions would be incalculably precious and glorious. Already the people have revolted from popery, and already they show a liking for the gospel of Christ when it is fitly explained to them. The ignorance which was such an ally of superstition is fast disappearing. Only the poverty of the people remains as an insuperable barrier to religious progress. Remove that, and popery would soon be entirely abandoned. If we could say to our converts, “We cannot, and would not if we could, offer you pecuniary advantages to induce you to become Protestants, but the embracing of the truths we present does not involve starvation to your children, but only honest industry, hard work; there is *work* to do if you will do it, and work which will bring its reward”—if we could speak thus, I believe the spiritual

power of the Pope in Italy would soon follow the temporal power. The Vatican would totter and fall before the blows which a manly and independent people would deal out to it, and the church of Jesus Christ would win such solid victories as would fill earth and heaven with new joy.

Are there no young men who will do this work? no fathers who will urge their sons to do it? no churches that will encourage their ablest men to do it? Is it utopian to hope for such a devoutly wished consummation? and must we go on preaching, preaching, preaching to men whose first need is that of bread, instead of following the example of our Lord and obeying His command, "Give ye them to eat"? Would that our influence were greater—more widely extended—that we might preach a new crusade, and induce young men to thus go and possess the land in Christ's name? A large part of the Italian nation has already left the Egypt of superstition, the house of religious bondage, but it is hemmed in by the Red Sea of poverty and misery. I have indicated the mighty rod by which a way may be made through the sea. Only let that rod be lifted up in the name of the Lord, and we shall soon sing, as we journey to Canaan, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider He hath cast into the sea."

The First Baptism in Sambalpur.

BY REV. P. E. HEBERLET.

THOUGH we cannot, as yet, write rejoicing over first fruits of our Mission here, I am sure friends will like to have a short account of the first baptism in Sambalpur. On Sunday, the 6th of this month, an ayah, or nurse, belonging to the household of a gentleman in the station, put on Christ in baptism, and witnessed a good confession to the saving power of the Gospel. The story of her conversion is interesting. I must begin it by saying that the gentleman I have mentioned and his wife are both earnest Christian people who are careful to show their faith by their works. One day not many months ago, and not many after this woman had entered their service, she came and said to her mistress, "Do teach me something about God." Rejoicing to hear that the Lord had thus inclined her heart to better things, the friends I have mentioned set about instructing her, and, with the Spirit of God enlightening her mind, she was presently led into the glorious liberty of the children of God. Saved herself, she began to desire that her husband, who is a sepoy, and with his regiment at Raipur, might be made partaker of like precious faith. They were much attached to one another, and their one child, a boy, was at Raipur also. She now began to look forward to her husband's arrival here on a visit, for he had previously intended getting several months' leave and spending the time with her here. He is a Mussalman, a follower of the false prophet, and she thought this would give her the opportunity to instruct him in the precious truths which she had learnt. But the time passed on, and she began to despair of his coming. Then she heard that he had got his leave and was on the way, but getting to know that she had embraced the Christian faith, had retraced his steps, and given her up. Owing to the profession of her faith she had had to bear many taunts and much petty persecution from her fellow-servants; and some among these had no doubt corresponded with the husband, and given him many reports inimical to her. After much suspense, and writing to him several times, begging him to come and see and learn for himself how they might be heirs together of the grace of life, she got an answer from him saying she was not to trouble herself any more about him, as he had taken to himself another wife. This was a cruel blow to her, but her faith did not fail, and as she had only deferred making an open profession of her faith till he came (and possibly till he also joined her), she now wished to show her love by keeping her Lord's command. It was decided that she should be baptized on Sunday morning in a tank beyond our Christian village, where many of the townspeople go for their daily bath, so that many would be able to witness the ceremony. We intended to have our usual Sunday morning service in a tent pitched by the tank, and then continue in the vernacular, giving Oriya and Hindoostani addresses to the

people we expected would assemble. But we were not able to carry out this intention. At three o'clock on Saturday afternoon it began to rain heavily, and went on without a break, though at times it came less heavily, till eleven o'clock next morning. At seven a.m., notwithstanding that the rain had not stopped, some of the gentlemen in the station—two babus and a few common folk—had put in an appearance, and it was thought better to get forward with the service, having this in our little chapel, and then proceeding to the tank a little way off for the baptism. Mr. Pike, I am sorry to say, got laid up with fever toward the end of the week, and was obliged to keep in bed all the forenoon of Sunday, so that he could take no part in the matter. We had addresses, hymns, and prayer in English, Oriya, and Hindoostani, and then went off to the tank through a drizzling rain. By the water's edge a few questions were put to the woman, which she answered in a remarkably clear and direct manner; a short prayer followed, and then Daniel, who it had been arranged should baptize, as Thoma was not quite well, led the way into the water. As they came up again we sang the doxology with our voices and our hearts, and came home rejoicing.

Thus was witnessed in Sambalpur the first baptism—the first public declaration by one of the people that there is no God beside Him who speaks in the Bible, no Saviour but Jesus the crucified, and no sanctifier other than the Spirit of Truth. God bless the testimony to many others. Amen.

Letter from Miss Barrass.

THE following letter from Miss Barrass, which is addressed to her father, the Rev. T. Barrass, Peterborough, will be read by our young friends with considerable interest:—

Cuttack, May 22nd, 1882.

It will interest you to hear of the formation of a

BLUE RIBBON ARMY

in Cuttack. Annam Babu, our superintendent, was delighted with the idea, as a Band of Hope was formed a year ago, to which many names have since been added, so that the number of scholars who are pledged abstainers is about seventy. It is very necessary here, as in England, that something should be done to encourage the young people to keep from the drink. It is a great snare to our native Christians, and it is generally said that a native, if once he tastes it, cannot stop until he is intoxicated. Of course there are exceptions, but as a rule if a native begins, he drinks till he is the worse for it. Many drink arrack, but those who can afford it—imitating the English gentlemen in India—are now beginning to take brandy. That is the saddest part of it, to think that it is through the influence and example of our own countrymen that drunkenness is becoming such a common and rapidly increasing evil. You may be sure that I am throwing myself heart and soul into every effort to spread the temperance cause. Our pledge cards forbid the use of intoxicating drinks and drugs, of which a great quantity are taken. This

last is very difficult, as there are very few natives—men or women—who do not chew pān. This contains a variety of ingredients; a sort of nut, powdered and mixed up together, wrapped up in a little pointed shape in a leaf, much as English grocers wrap up sugar, &c., only about an inch and a half long. In this pān drugs are sometimes mixed, so that unless the people voluntarily abstain there is no safety for them, as the chewing of pān is a matter of course as far as most people are concerned. Annam does not use it, nor allow the use of it in his family, and several now whose tastes are getting more refined begin to feel that it is, to say the least of it, a nasty disagreeable habit. On Sunday Annam told the scholars about it in school, which begins a little before nine, after native service. He explained again the temperance principles, and told them about the blue ribbon, and that in England blue ribbons were worn. They seemed very pleased, and their eyes twinkled with pleasure. After the opening of the school Annam delivered his address, and then began the business of putting on the ribbons. There are only boys belonging to it, as the girls have not signed, but several are very anxious to sign. All the teachers in the school belong to the army, which is a very good thing. It was very amusing to see the ribbons, or rather

bows, pinned on, and rather difficult to know where to pin some, for the clothes thrown over their shoulders are so loose that one hardly knew where to put the bows. Each boy's name was called out, and he came on the platform, where several of us were standing to attend to them. Some had little white jackets, and the ribbons looked very nice. One little boy had a bright green jacket; I remarked that blue and green were not colours supposed to go together; but it doesn't matter here, where all sorts of colours are worn together. One very small fat boy came up to receive a ribbon; someone said he looked almost too young to know what he was about, but we discovered that he was nearly twelve years old, and a very sharp boy too. When all was done it looked quite pretty. Annam Babu was very delighted, and entered into all with great enthusiasm. There was a surprise in store for the members, of which, to their delight, they were told. It is a treat which is to be given them on Wednesday in our compound, and of which I will tell you when it is over. Our house reminds me of home in being quite a stronghold of the temperance cause, all of us being staunch abstainers.

Monday, May 29th.

THE TREAT

last Wednesday, passed off nicely, and was evidently highly satisfactory to the younger part of the gathering. The time for them to come was fixed at three, and before that time some had arrived. It was a dreadfully hot day, with the thermometer in the house at 90°. We were busy inside cutting up cakes, and picking plantains off the stalks, etc. Then we watched them arrive. A large tent had been put up in the compound, and our orphan boys had been very busy in the morning getting a place cleared. It was amusing to watch them; some were cutting down ant-hills—of which we counted nineteen—others gathered up stones or cocoanut branches and the leaves which had fallen, and the rest were very busy, apparently, sweeping the grass; but I am bound to say some of these were very lazy, and only worked when we were looking at them; but I must tell you that Satya, or "Little Peterborough," as he is called to distinguish him from others of the same name, worked like "a brick," as some of the boys would say. In fact, we said he was worth a dozen of the others for steady work. He took off his upper cloth and wrapped round his head, and took a basket and began to fill it with leaves and stones, till it was too

heavy for him to lift on his head, when he called another boy to help him, who was only too glad to help Satya on with the basket, and then do nothing till he brought it back; and Satya, who is very small and black, marched off quite proudly with his loads. He reminds me of the lines I used to learn, "A little black ant found a large grain of wheat," etc. When a stronger boy came to relieve him from that post, he lost no time in seizing a broom, and swooping as if he meant business. We told him he was a good boy, which made him work harder and faster than ever. After we had gone away the other boys went off to bathe and play, leaving poor "Little Peterborough" to work alone; presently he came to us, looking rather doleful, and told us they had all gone, "and was he to work alone?" Whereupon we sent the bearer to hunt the others up and set them all to work again, for we knew they would be quite willing to share in the enjoyment afterwards. To return to the afternoon proceedings. About five o'clock we went to the tent, which was only a few yards from the house. All were still sitting under shelter, as it was too hot even for natives to stay out in the sun; and as the meeting afterwards was to be at six, we thought the sooner the eatables were brought the better pleased all would be. First buns were handed round, then cake and native sweets, one of which I should be very sorry to eat, but natives enjoy them immensely; then they had plantains, and of course drank plenty of water and sherbet, which the superintendent had provided: sugar and water also, into which limes from his own garden were squeezed. Directly this interesting business was over it was time for the meeting—six o'clock. The harmonium was brought out, and we commenced with a hymn, and one of the native preachers offered prayer. Then Dr. Stewart gave a short address, which we enjoyed all the more because a little breeze had sprung up and made the heat more bearable. The dogs, cows, goats, and kids, etc., all were enjoying themselves outside, and some little boys were evidently doing the same inside, for they had got in rather a secluded spot and were talking and laughing, and taking no notice of the speaker. I, being the nearest, gave them a poke with my umbrella, and they behaved a little better. We sang again, and Mr. Miller spoke to them, after which Dr. Buckley offered prayer, and we sang a verse of "God save the Queen," in honour of the day. Before they went home each boy received a mango, and all left in very good spirits, a little after

seven, just as it was beginning to be dark. So ended the first anniversary of the Queen's birth which I have spent in India. After the rest had gone we were talking with Annam, and all agreed that it would be nice to keep the Queen's birthday as the day for this treat. I have begun to take a class in the native Sunday-school. They are very small children; on Sunday I had seven. All I can do at present is to teach them the Commandments, tell them to sit straight, be quiet, move up, keep their feet still, etc. On Sunday two of them were very restless and wanted to laugh and play. I put one on one side of me, the other on the other, but they were not very good. I wanted to tell

them afterwards that they had been very naughty little girls, but could not remember which of three words I know expressing naughtiness was mild enough, one meaning "you wretch," another "evil girl," and the third the milder form of "naughty girl," and not being sure which was which, I dare not use any one of the three, as it would not have done to call them "little wretches" or "evil girls" either, so they had to go without a reproof. I shall be very glad when I can speak freely, as it is rather awkward to be chained to a limited number of words. We are now in the midst of the hot season, which is *very* hot, though it is the coolest May since 1866.

European Protestant School for Boys.

THE friends of the Mission will be pleased to learn that, in response to the appeal made in the *Observer* for last month for a Head Master for the Protestant School for European Boys in Cuttack, a brother has expressed his willingness to go and undertake the work. As the matter has to be referred to the Committee of the School, we can only say here that our brother is an M.A., is a certificated Government teacher, has had a theological training, and has been pastor of a Baptist church for five years. He stands high in the esteem of his brethren, and one who knows him intimately writes:—

He is in every way qualified for the situation. He bears an unblemished character, is of good report from without, possesses a fine physical constitution, and faces honest work as a man who regards it as a God-appointed ministry and heritage. It is the unanimous opinion of representative men such as Drs. ——— that he is specially suited for this appointment.

Another well known minister of high standing writes:—

My knowledge of Mr. ——— is mainly indirect. I believe him to be the kind of man you are in quest of. There is evidence that his educational attainments are even higher than you require; his spirit, as hitherto manifested, is that of an earnest and devoted Christian, and his character is of the solid order. Looking round, I do not see another, within your reach, who answers so fully to your description of the man you want.

Notes and Gleanings.

A VALEDICTORY SERVICE in connection with the departure of Mr. and Mrs. Mulholland to Orissa, was held in Adelaide Place chapel, Glasgow, on Lord's-day afternoon, Sept. 17th. Dr. Culross presided and conducted the preliminary part of the service; Mr. Hill, Secretary of the Society, described the field of labour; Mr. Mulholland referred to the way in which he became a Baptist and a missionary; Mr. H. Bowser commended our friends to God in prayer; and Dr. Culross concluded with expressions of sympathy and good wishes. On the previous Sabbath the Secretary preached for the Rev. Dr. Flett at Paisley, who

feels a deep interest in the Lord's work in Orissa, and by whom Mr. Mulholland was introduced to the Committee of the Society.

DEPARTURE OF MISSIONARIES.—Mr. and Mrs. Shaw expect to leave for Rome in the second week of October. The passages of Mr. Bailey, Mr. and Mrs. Mulholland and two children, and Miss Bundy, have been taken in the British India Steamer *Goorkha*, which is to sail from Gravesend on Wednesday, October 18th.

BIBLE WOMEN IN ORISSA.—Seeing that there is an important and extensive work to be done among the women of India—a work which only women can do—we are thankful to learn that our friends in Orissa are moving in the direction of employing native Christian Bible Women, not so much to visit the homes of the higher classes in zenanas, as the poorer and neglected. One is already engaged at Berhampore, and another at Cuttack. May they be multiplied a hundred fold. The difficulty, however, is to find women with the needed qualifications, mental and spiritual, for a work so delicate and difficult.

SALE OF ENGLISH BOOKS.—“The two boxes of books,” says Dr. Buckley, “were received a few days ago, and were first exhibited for sale on Monday evening, Aug. 7th. Already the sales have exceeded 200 rupees; I think about 230 rupees: very good in two days. We are anxiously looking out for your box, as many inquiries are made about Revised Testaments, Oxford Bibles, etc. I hope it may be received early in September. We shall no doubt have to send for a large supply of Christmas books, cards, almanacks, etc.”

PRINTING PRESSES IN ORISSA.—Dr. Buckley writes:—“I am interested to see that Mr. Mulholland is trying to perfect his knowledge in printing and binding. The Calcutta authorities are proposing to have a branch of the Alipore Press in connection with the Cuttack jail. If this be carried out it will very injuriously affect our Press and the others. This morning brother Miller and myself met the representatives of the Cuttack Printing Company and Patriot Press, and decided on a united memorial against it. I hope it may be successful.”

ORPHANAGE FOR EUROPEANS AND EURASIANS IN CUTTACK.—Writing on the 22nd August, Dr. Buckley says:—“Last Friday, at 5 p.m., there was a large and influential meeting of the gentlemen of the station at the Circuit House—the Commissioner in the chair—to establish an orphan home for the destitute children of Europeans and Eurasians. All passed off satisfactorily, and an undenominational basis was decided on. Cuttack is now, as an European station, more important than ever it has been.”

EGYPT.—“You may be sure,” writes Dr. Buckley, “we are all intensely affected by the conditions of things in Egypt. We daily look for the news with the utmost eagerness. When the news came about the time of the bombardment of Alexandria that the Canal was blocked it produced a great sensation. ‘Say among the heathen that the Lord reigneth.’ This thought calms and sustains the mind. And then I believe Gladstone and his colleagues in the Cabinet are good and faithful men, and would not have struck a blow unless it had been justifiable.”

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, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

The Churches in Public Session.

OCTOBER is, by general consent, a month fixed for the public gatherings of large sections of the Church of Christ in these realms. Our Anglican brethren have held most enthusiastic and largely attended meetings at Derby, where General Baptists have not been slow to accord a hearty and sincere welcome; the Congregationalists (of all fraternities the one most resembling ourselves) have met at Bristol; and at Liverpool the UNION of all Baptists has been again celebrated in Autumnal Session.

Local papers teem with reports of sermons and addresses, speeches and discussions; and the metropolitan daily and weekly press has had "ample room and verge enough" for long accounts of these religious assemblies. The Church is "wearing her heart upon her sleeve." Her light is no longer hidden under a bushel. The candle is set aloft on the summits of literature, and its flame touches, if only for a moment, the wide world with its radiance. Goethe said, "mental force is elaborated in solitude." A greater than Goethe fed the inward forces of His disciples in quiet communion with Himself. To-day publicity is inevitable. We must do nine-tenths of our work beneath the glare of the gaslight, and within hearing of the din of the street. It is a perilous experiment; and we shall do well to make ourselves strong enough for the risks of exposure by deeper and fuller communion "in secret" with the source of all life, the "Head" and Heart "in all things" to the Church.

Numberless "points" urge themselves forward for consideration, besides this increasing publicity, as "signs of the times;" but none is more gratifying or cheerily prophetic than the appearance of Episcopalians on the platform of the Congregational Union in courageous and ungrudging recognition of the worth and need of each others' work. This is the climax of that series of "fraternal interchanges" which has been going on for years amongst Presbyterian and Wesleyan, Congregational and Baptist Assemblies? I have said "the climax!" Is it so? Why should we not have a deputation from the Unitarians, from the Roman Catholics, from "God's ancient people," the Jews? Can anybody say? One day there will be "one flock," really and in fact, as to-day there is "One Shepherd."

But along with this cordial and affectionate appreciation of one another there *seems* no diminution of attachment, on the part of each particular "fold" of the flock to its own pastures, defences, and boundaries. The Church Congress is contending earnestly for the faith once delivered to the Saints,—Cyprian, Augustine, and others. The Congregationalists have not resolved to have a baptism placed in each new chapel, and a liturgy used in each service. The Baptists, though they could not agree upon a definition of a New Testament Church and the conditions of admission therein, for the life of them, yet exhibited a singularly complete content with that Church, and refused to be allured from their steadfastness by the "blazing" successes of the Salvationists. Indeed the "Salvation Army" seems to have been a potent, though invisible, visitor at all these meetings; but not sufficiently potent to detach any church from clinging to the old ways, and walking along the old paths. Still the churches are becoming broader in their sympathies, breathing more of

that infinite charity which is the essence of Christ's gospel, and believing that the *quality* of the bread is more important than the shape of the loaf, and the distribution of the bread to the hungry more urgent than accurate agreement as to the size and colour and design of the platter on which it shall be presented. The real business is to get hungry men to eat and live for ever.

The deep and all-pervading calm on questions theological (save an occasional ebullition at the Church Congress) is a notable phenomenon; and yet, perhaps not; for the "old forms" are not welcome or useful, and the "new forms" are hardly ready for use, and therefore silence is best. The Church is progressing in her great task of mediation between the deliverances of authoritative voices in the richly stored historic past, and the newer voices of the scientific present, and is beginning to believe that "modern thought" is not a "bogey" after all; and that the "Science" so fiercely decried by some, and turned from the door of the church as a burglarious intruder, is really a most industrious and capable, though rather self-willed, handmaid, who will really do good work for us and our race if we only give her room with us. The Church Congress has at last admitted that.

But the most cheering "sign" is the deepening interest in the actual aggressive work of the church, and the hand-to-hand conflict with the evils that desolate the land. The war with Intemperance, Social Impurity, Unthrift, was never waged with a steadier resolve, or a firmer will. Compared with this duty of the hour, all questions of ritualism and of dogma are regarded as trifles light as air.

The "drift" of the Christian life of England was never more indicative of divinely swaying forces, or prophetic of progress, than to-day. Let each man praise God and do his own full work with his full strength.

JOHN CLIFFORD.

A Child's Peep down the Kaleidoscope of Life.

Now the bright days of our childhood

Are skipping by,
What of the prospect before us

May we desery?
Childhood is fleeting,

Gay though it be;
What is the future
Storing for me?

Now we are gathering flowers
Down in the vale;

Yonder there towers a mountain
Our feet must scale;

But the sweet fragrance
Gathered below
Then will refresh us,
As on we go.

Now we are building our castles
Of ocean sand,

Watching the toiling of sailors
Coming to land;

New Easford.

Soon must *our* vessels

Plunge in the tide—
Oh for the Pilot!
Safely to guide.

Now we are playing at soldiers,
With tinsel sword;

Soon we must meet, in fierce battle,
Many a horde:

Put on your armour,
Burnish your shield,
Jesus, our Captain,
Orders the field.

So may the days of our childhood,
Now full of glee,

Lead to a hardier manhood,
From folly free;

Let us be watchful,
And by our side

Let us ask Jesus
E'er to abide.

W. H. PARKER.

Conference on the Conditions of Church Membership.*

V.—OUR ATTITUDE TOWARDS BAPTISM: WHAT OUGHT IT TO BE?

BY REV. W. CHAPMAN.

ALL who are acquainted with the literature of Baptism will admit that its aspect, at the present time, is very different from what it was when even the saintly Baxter ranked immersionists with murderers. Baptism by immersion is not now so often described as a painful and repulsive mode of baptizing. The multiplication of cold water establishments, of sea-side resorts, and the common practice of sea-bathing, have had something to do in blunting the point of that anti-immersionist spear.

Again, the universal agreement of opinion among the most learned Greek scholars, biblical critics, and ecclesiastical historians, is so striking, in support of the contention of Baptists, that it seems to me the question of the scriptural and apostolic mode of baptism may be considered as settled. He would be a daring man who would risk his reputation for scholarship by contending for any other mode of baptism than immersion as the original mode. For it is a fact that the entire learned world supports the Baptist exposition.

Moreover, as to the *subjects* of baptism, few, if any, learned men contend that there is any scriptural or apostolical authority for the baptism of infants. It is, at least, generally admitted that there is no positive command for the baptism of infants, and no decisive example of it.

In view of these facts let us ask

WHAT IS THE ATTITUDE WHICH BAPTISTS ASSUME ON THIS QUESTION?

In some cases, it is one of direct antagonism to Christians who do not accept our position. An application for membership, by one who had not been immersed would be violently opposed. The attitude of others is one of isolation; they keep themselves aloof from communion with brethren at the Lord's table, and from union with them in church membership. And what makes all this so remarkable is that, in all other matters, the utmost cordiality prevails. In effect, such persons say to those who differ from them on the subject of baptism, "We have no objection to meet with you anywhere and everywhere excepting at a Baptist Church Meeting. We are delighted to meet with you, converse with you, pray with you, and praise and bless redeeming love. We are delighted to work with you in the Sunday school, and the tract district, and in any evangelistic work for the glory of God, and the salvation of our fellow men. We shall even be pleased to meet you in heaven—but *we cannot go any further*. It is impossible for us, having been immersed, to meet you at a Baptist Church Meeting, and consult you in such a place on the important subjects which engage our attention there. We are sorry, brethren, profoundly sorry, that we cannot do otherwise. Anywhere, and everywhere else, on earth or in heaven, we

* Cf. G. B. Mag. pp. 245, 298, 325, 381.

shall be most happy to meet with you, but within that *sanctum sanctorum*, a Baptist Church Meeting, we cannot admit you."

I imagine persons thus addressed asking, "Brethren, as a Baptist Church is not a secret society, would it be a betrayal of confidence to inform us *what* is usually done at your meetings, and *how* it is done?"

"Well, brethren, truth compels us to confess that all that is done at such meetings is not always edifying, nor is the spirit in which it is done conspicuously Christ-like. We receive members, exercise discipline, and manage finances. These are our chief works."

"Then what are you gaining by keeping us out of the church, and what are we losing by being kept out? You ask our opinions now sometimes about your candidates, and about some of your cases of discipline; and we never knew you yet to object to any pecuniary help we have been able to render you; so that practically you have treated us as members of your church in everything but admission to your church meetings, *i.e.*, in everything but the name. It seems to us, therefore, that after all you are making much ado about—well, next to nothing."

I ask, then, is this an attitude that a conscience enlightened by the teachings, the principles and spirit, of the New Testament can approve? or

WHAT SHOULD BE THE ATTITUDE OF BAPTISTS IN THE PRESENT ASPECT OF THE BAPTISMAL QUESTION?

It seems to me that we are not justified in refusing membership to persons who, in all respects but one, and that one not essential to salvation, are as eligible to membership as ourselves. Would not rejection for such a reason be making more of the letter than of the spirit of a command—more of a sign than of the thing signified? Suppose a tradesman, say a draper, is in want of an assistant. Two young men apply; one has been apprenticed to the business, the other has worked at it without being apprenticed. The tradesman wishes to select the more competent of the two. Is it enough to say—this one has been apprenticed, the other has not? The presumption would be that the former was the more competent; but there would be no certainty that such was the case. It would be quite possible that the one who had not been apprenticed was the better man. Competency would depend on faithful fulfilment of the conditions of apprenticeship. If the apprentice had idled away his time, thrown no soul into his work, and been culpably indifferent to his master's interests, the fact that he had been apprenticed would be no guarantee of superiority. On the other hand, if the young man who had not been apprenticed had had his heart in his business, dreamt of it by night, and toiled to master its peculiarities by day, every sensible man would conclude that he was the more competent of the two. So, if we want to know which is the superior Christian, one who has been immersed or one who has not, it is not enough to say that the one has been baptized and the other not. That may be true; but has the baptized one faithfully and earnestly fulfilled the conditions and obligations of baptism? If he has not with his baptism, and the other has without baptism, then, I say, the latter is the superior Christian of the two. In practical life all admit this. Shall we act less wisely in our church life?

Moreover, is it not a fact that, as Baptists, we profess to observe a strict obedience, in all essential respects, to the ordinance of baptism as instituted by Christ? Is it not said, we exist as a denomination to keep alive, in its purity, this one of the dual ordinances of Christianity, and to protest against any substitutes, by whomsoever invented, and whatever the likeness they may bear to it? But have we, to the extent we have imagined and asserted, retained this ordinance in its original purity? My conviction is that we have not; that although we have made ourselves conspicuous by our constantly reiterated claim to be alone scriptural Baptists, and have, on this account, kept ourselves aloof from all other sects, our obedience to this ordinance, as instituted by Jesus, has only been partial and far from complete.

To understand the *true design* of an ordinance, and to fulfil that design, is of more importance than mere outward obedience to the rite. Therefore, to understand the design of baptism, and to fulfil that design, is of more importance than merely being immersed. If the design of baptism be not realised, the mode, however correct, will lose its significance and value. Now the conclusion to which I have come, from a long experience, and from an extensive acquaintance with members of Baptist churches, is that, while Baptists have held scriptural views in regard both to the subjects and mode of baptism, great numbers of them have sadly failed in their views on the design of baptism; and if so, then so far have they failed in the purpose for which they have existed as a denomination. Paul's *dictum* in regard to circumcision is equally true of baptism; so that he is not a Baptist who is one outwardly; neither is that baptism which is outward in the flesh: but he is a Baptist who is one inwardly; and baptism is that of the heart—in the spirit and not in the letter; whose praise is not of men, but of God. The design of baptism, as well as the proper mode and subject, must be understood and realised, or obedience to the ordinance is worthless.

That the solemn significance and grand design of the ordinance are not recognised by vast numbers of Baptists, I think, is evident from the formula almost invariably used in the administration of baptism. That formula generally is—"I baptize thee *in* the name of the Father," &c. What is meant by the administrator, and what is understood by the candidate, by baptizing *in* the name of the Father, &c.? Only that baptism is administered because it is a command of the Father, &c.? Ask multitudes of Baptists why they were immersed, and they will reply, "Because it is a command," or "Because Christ was immersed," or "Because Christ said—Thus it becometh us to fulfil all righteousness." Now however true all this may be, and it is perfectly true, the beautiful and profound significance of the ordinance, when thus administered, is destroyed, and the most expressive and comprehensive act of our obedience is reduced to a compliance with a mere arbitrary command. Jesus enjoined us to baptize disciples *into* the *name* of the Father, &c. Does this mean the same as *in* the *name*? If not, but something immensely different—including that, indeed, but at the same time something vastly more comprehensive,—then we have no right to use the phrase, *In the name*, &c., and if we do use it, to the neglect of the other, we are not baptizing as Christ enjoined—we are not using

His formula, but a human one; and we are not realising the immense significance of the ordinance, but are sinking it into a mere act of unintelligent and unintelligible obedience.

By *name*, in Christ's formula, we are evidently to understand *character*. Into the *name* of the Father, and of the Son, and of the Holy Ghost, means, in brief, into the character of the Triune God; a meaning immensely more significant and comprehensive than *in* the *name*, or by command of the Father, &c. Everyone, then, who is baptized should understand that by baptism he is pledging himself to live like the Triune God—pledging himself that his thoughts, words, spirit, and life shall, by God's help and blessing, be a counterpart of the life of the Father, the Son, and the Holy Ghost. After baptism, our lives, like Paul's, should be "hid with Christ in God." We should so live as to be able to say, "I live, yet not I, but Christ liveth in me." We should be "living epistles of Christ, known and read of all men."

Thus, then, by the use of the formula provided by our translators, we have for years proved ourselves to be not half the Baptists we have supposed ourselves to be, and our claim to be, above all others, scriptural Baptists, has been a miserably defective one. The difference between them and us is only one of degree. If, with our imperfect obedience, we have a right to membership, on what ground can we deny them the same right? By denying their right, under such circumstances, are we not exposing ourselves to the taunt, "Thou that condemnest another, condemnest thou not thyself"?

Again, that baptism is the *initiatory rite of admission* into the church is *not the teaching of the New Testament*.

That all who were admitted to church fellowship in apostolic times were previously immersed may perhaps be true, and that it was the will of Christ then, and is equally so now, that all His disciples should be immersed into the name of the Father, &c., I have not the shade of a doubt; but that does not by any means prove baptism is the indispensable condition of admission into the church. What scriptural authority has anyone for such a practice? That it was not the primary design of baptism is evident from the fact that nowhere is it said to be so, whilst great prominence is given to *another and altogether different design*. In proof of this I would refer to the baptismal formula as given by Jesus, and to Paul's enquiry in the Epistle to the Romans—"Know ye not that so many of us* as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." From those who demand a "thus saith the Lord" for infant sprinkling I think we are justified in demanding an equally distinct and emphatic "thus saith the Lord" for the assertion that baptism is the initiatory rite of admission into the church. The design of baptism as taught by Christ and Paul is full of significance, and laden with solemn and far-reaching responsibility; but if the design be merely to initiate a disciple into the church, then the moment that is done the design is fully accomplished.

* Does this suggest that *all* were not baptized?

Further, and with all reverence, I ask whether we have good reason to believe that the great Head of the church thinks the subject of baptism, as viewed by great numbers of Baptists, to be as essential as they seem to think it is? As a "New Connexion of General Baptists" we are more than a hundred years old—a length of time sufficient to test our principles and practices. Let us ask, then, Has the Lord blessed us to the extent we have hoped He would? He Himself has assured us that "Them that honour Me I will honour." Now our existence has been maintained for more than a hundred years for the express purpose of honouring God—to prove our loyalty to Christ. During that time we have incurred much odium, been subject to much reproach, have deprived ourselves of many material comforts, have shut ourselves out from many social and intellectual advantages, and above all have curtailed our usefulness. We have placed ourselves in this position, not because we liked it, but because we thought that by accepting it we should thereby honour God. Has God then honoured us? If so, in what way! Has He honoured us by blessing us with superior piety, or by a larger increase to our numbers, or by His gifts of material wealth above other evangelical denominations? Have we more piety, or numbers, or wealthier institutions than the Congregationalists, the Free Church of Scotland, or any division of the Methodists? Some of these are younger than we, and yet their increase has been immensely more rapid than our own. If our doctrines and practices are more in harmony with the mind and will of God than theirs are, how is it that in piety they are equal to us, in material wealth superior to us, and in numbers where we can count only hundreds they can count thousands. Cook, the Boston lecturer, says—"If I find that, age after age, a scheme of thought is not likely to make men better, is not improving society, is not taking hold of bad lives and making them good, that is for me a sufficient proof that it is out of harmony with natural law." Is it not, then, a legitimate inquiry—How is it that these things are so, if we really have honoured God, and God does honour those who honour Him?

Looking, then, at this whole subject as it thus presents itself to my mind, it seems to me that we are bound, personally, to obey the law of Christ in regard to baptism, but that we have no right to insist that others shall believe and act as we do in regard to that law, and, if they cannot, to punish them with exclusion from membership with us. Such an act on our part savours more of popish tyranny than of Christian liberty. Perfect uniformity of belief and practice certainly is not essential to Christian fellowship. It seems to me, further, that we ought to insist in our teaching, with even more confidence and emphasis than heretofore, that immersion is the only scriptural mode of baptism, and that believers are the only proper subjects; that *we should, above all, try to understand more clearly, and realize more vividly, the immense and far-reaching significance of the rite*; that we should give much greater prominence to the *design* of baptism in our teaching; and that we should see to it that our lives harmonize with that design. And it seems to me that, with all this, we ought to receive, not only to the Lord's Supper, but also to the *fellowship of the church*, any who wish it, but who conscientiously differ from us on the subject of baptism, if on all other subjects essential to "life and godliness" they are in agreement with us.

Our Ministers: Their Selection, Training, and Settlement.*

THE Christian ministry is an institution of God for the service of the church. It is not founded for itself, it does not exist for itself and by itself; its name and its functions alike indicate that it exists for the church. But its inspiration and impulse are from the Lord, and its responsibility is to the Lord, whatever may be its uses and the reason for its existence. "Ourselves your servants for Jesus' sake," is the apostolic conception of the ministry. Nevertheless the Lord does not build up His ministry apart from the church as a separate body corporate. His ministers are not first ministers and then disciples; they are first disciples and then ministers, first members of His church and then servants of the church for His sake. It is from the church that they spring up, by the church that they are sustained, and in the sphere of the church that they labour on behalf of Christ and for the evangelization of mankind. That is to say, ministry is a function of the church; the church is called into existence for the service of Christ in its own mutual edification and in the conversion of the world. The universal is the ground and basis of the particular. The ministry is bound to seek the upbuilding and enlargement of the church because the church is bound to seek its own upbuilding and enlargement until it comprehends all humanity. It is in this sense that ministers are servants of the church for the Lord's sake.

It follows then that if the ministry is not a body corporate, separate and distinct from the church—and indeed the only clerical corporations with which I am acquainted in this diocese of Canterbury are the two Houses of Convocation, and the three Midland Counties' General Baptist Local Preachers' Associations, with respect to any one of which it would be presumption in me to speak—it follows, I say, since the ministry is not a separate body corporate, and has no distinct existence apart from the church, it cannot be charged with the duty, as such, of seeking its own self-preservation and providing for its own perpetuity. On the contrary, to keep up the succession of godly and faithful pastors and teachers, to secure the continuance of the ministry, to see to it that it is characterised by fitness, efficiency, adequate equipment and preparation, and the necessary numerical strength,—all this belongs to the church, is one of the most important and essential functions of the church.

In accordance with these principles the body of churches whose representatives form our Annual Assembly has founded and sustains a College for the training of its ministers, and it retains in its own hands, by means of the Executive Committee, full control over the institution, and thereby great influence and power in selecting and educating the ministry, and so determining its character and quality as well as securing its perpetuation. To appeal to the associated churches, with a view to freshen and reinvigorate their interest in the College, is, then, to appeal on behalf of what most clearly and definitely belongs

* An address at the public meeting on behalf of the College held at St. Mary's Gato chapel, Derby, June 19, 1882.

to them, and what, by their own acknowledgment and action, is practically their own business and concern, of vital moment in all their work and service, and an indispensable condition of their progress and prosperity.

Now it is commonly admitted, and often strenuously contended for, that the separate individual local church should select its own pastor by its own free and deliberate act. This function of the church, among ourselves, at least, is not to be questioned or doubted. But it is often forgotten how men come to be ministers, how they are called out and trained for their work. Considering the little practical regard that some churches pay to these questions, it might well be that ministers were dropped down straight from heaven, and that in some mysterious way Providence was directly chargeable with their preparation and equipment. I would venture to submit that there are three questions, not one only, which it is the lofty function of the church to determine, viz.: who should be ministers, how they should be trained, as well as what particular minister each particular church should select for itself. It is, then, of the selection, training, and settlement of ministers that I would speak now.

1. First of all, the interest of the churches needs strengthening and reviving in the selection of young men for the ministry. The supply of young men springing from our own churches, and coming forward as candidates for admission to the College, is not adequate, and has not been for some years. In a list of about one hundred and thirty ministers and missionaries there will need, on an average, a reinforcement of at least four every year. To meet this want, and make the slightest possible provision for the demands of new churches at home and new spheres of labour abroad, twenty young men should be under training constantly. Less than twenty will not be sufficient, because, through failure of health and other causes, some drop out of the lists altogether; and from a desire to carry forward their college training, others will extend their college term to six years or more instead of four; so that an average of four trained men ready for settlement every year could not be reasonably expected unless the number of students in the College stood always at about twenty. Now there has never been so large a number of students in the College at any time; fourteen or fifteen is the highest number reached; the average is not more than ten or twelve; and the supply of ministers from the College during the last twenty years has never been equal to the needs of the churches. Had it not been for the overflow of other institutions not a few pastorates in the connexional area must have been now vacant; and while we are devoutly thankful for this providential aid, we have no right to expect Providence will always care for us so kindly, and fill up the vacancies our neglect creates.

This surely, then, is a question for the churches gravely to ponder. No body of churches can be in a healthy spiritual condition, or can expect to enjoy the privilege of increasing growth and extension, unless it looks well to the supply of its pulpit with a sufficient number of zealous and devoted men.

But is not entrance into the ministry, it will be said, a matter of Divine call? No doubt it is, and so is entrance into discipleship. But

we seek to win men to Christ, nevertheless, and shall we take no steps to persuade men to devote themselves to the ministry of Christ? The helpless Hyper-Calvinism with relation to discipleship that we energetically repudiate, shall we obstinately practise with relation to the ministry? Yet how rarely a church asks itself in church meeting, "Is there any one of our number that we ought to call out and set apart for the work of preaching the gospel?" Would it not do some churches good to consider this question, and be a far more profitable employment of time than occasionally is found? It is these higher functions of the church that we need to make prominent and conspicuous in our church meetings, rather than lower functions which any secular society or club is just as competent to discuss. Nay, more, discussion even may be dispensed with. Where there is piety and religious earnestness, and vigour and grasp of mind, and plastic energy of character, and enthusiasm for God and righteousness and the world's salvation, there are the gifts, and there is the Divine call to devote them to the highest and noblest uses, and the church may surely be expected to express this call and open the way of obedience to it.

2. I would venture to ask also for additional interest on the part of the churches in the work of training young men for the ministry. The mission of the church in the world is to witness for truth, righteousness, and God, to hold forth Christ as the Saviour and Lord of men, to bring all who come within the range of its influence into fuller sympathy with the divine purposes and closer fellowship with the divine life. Now the ministry exists that the church may accomplish its mission and fulfil the gracious intentions of its founder. But this mission can be accomplished only as the church and its ministry, while retaining a fervid and glowing spirituality, keep pace also with the thought, intelligence, and culture of the time. The age in which our lot is cast is, it must be confessed, a somewhat perplexing and paradoxical age. It is full of restless activity, yet distinguished by calm, steady, scientific thought. It is boastful of its achievements and progress, though often self-depreciating and despondent as it recalls the glory of the past. Knowledge is becoming widely popularised, yet ignorance was perhaps never more popular. Winds of wild excitement are astir, and yet decorum and propriety refuse to wake from their ancient sleep. Numbers of good people hardly think at all, while others not so good do little else but think. Unquestioning faith makes headway, bold and unseasonable doubt is unchecked, old superstitions are revived and a mediæval ritual is in favour, while the universe is rebuilt, and the Bible, ancient history, and theology are re-constructed before our eyes. Speaking generally, however, we may say, it is an age of criticism, not of faith; of knowledge, not of spiritual power; of transition to a new era of the church, not a great creative era of the church itself. Now we need a ministry that shall cope with the difficulties of the hour. It is here and now in this nineteenth century that our young men will have to minister, and their equipment must be of the nineteenth century type. It is not enough to say that the ministry of our time must be apostolic, protestant, revivalistic, evangelical; all this is true enough; but it must also be in sympathy with the best thought and culture of our time. Every great era of the church, since Paul landed at Philippi

and began the evangelisation of Europe—every great era of the church has been largely indebted to trained and disciplined minds. All the great preachers of the church, from the days of its conflicts with heathenism, down through the times of the Reformation and of Puritanism to the evangelical revival of last century, were, with few exceptions, men of large and liberal culture as well as noble and devout enthusiasm. Nonconformity in England was greatly aided in its origin by men of university training who had seceded from the Established Church; and all along its history, its growth and influence have been proportionate to the maintenance of the high character and quality of its ministry. Should our churches to-day be content with a lower standard of culture, Nonconformity, just when it appears on the point of its last victory, will suddenly lose the ground our fathers fought so valiantly to win. But not only should the ancient honour and usefulness of Nonconformity be thus unimpaired and undiminished—the ministry of to-day must be well and soundly trained, because it must be apostolic, protestant, revivalistic, and evangelical. The great principles of gospel truth are established and verified by the experience of centuries. It is these cardinal truths of Christianity that, by the grace of God, will do the work of converting, saving, uplifting mankind. These must be held with firm but intelligent grasp. Inasmuch as the appeal now lies not to authority, not to infallibility in church or council, creed or Pope, but to the common experience of men and the reality of the religious life as seen in all ages, there must be large acquaintance with the course of religious thought and history. Revelation itself is matter of history; it has entered into human life and experience, and comes to us primarily not in dogmatic but in historic form. We know that God has spoken to man, but to know *exactly* what He has said, philosophy and history, as well as language, must be studied, because philosophy and history have made the languages in which Revelation is given and preserved, and furnish the light by which it is verbally comprehended. The revelation of Moses and the prophets, of Christ and His apostles, is interwoven with the thought and life and history of nations and men. The chosen people of God, to whom Revelation was vouchsafed, “whose is the adoption and the glory and the covenants and the giving of the law and the service of God and the promises; whose are the fathers and of whom is Christ as concerning the flesh,”—the chosen people of God touched, and in the course of their history were influenced by, Egyptian civilisation, the religious licence of Canaan, the ambition and pride of Assyria and Babylon, the culture of Greece, the imperialism of Rome; and the doctrines of Christianity, such as we know them to-day, have been developed and moulded and shaped in the play and conflict of the forces that make up the history of Europe,—in struggles with heathenism, gnosticism, mediævalism, and they stand before us to-day fully and intelligently apprehensible only in connection with their historic growth and setting. It is coming to be felt in the best colleges and universities that the traditional dogmatic method of teaching theology must be supplemented if not superseded by the historic method. Inquiry has led to doubt as to grounds of some traditional doctrines as well as to the soundness of others. Old stereotyped creeds are everywhere losing their hold; the new generation is rising up with new ideas of the history of the world, new conceptions of the origin of

the universe, and a new philosophy of mind and morals. We cannot stay this tide of new, quick life, and mighty scientific impulse if we would, some of us would not if we could. With faith, piety, spiritual force, and cultured and disciplined minds in the pulpit and in the pew, we have nothing to fear. Christianity in its essential principles is God's eternal truth, and while we may reasonably feel anxiety as it frees itself from old forms of human conception and old methods of thought and expression, we need not give way to panic-fear, or unreasoning prejudice. Traditional doctrines will always retain traces of old forms of thinking and old types of philosophy, and Christianity has again and again had to liberate itself from the corruptions and additions of men. It is doing this again, and it would become as obsolete as the old corruptions themselves if it did not. Happily the religion of Jesus Christ was not first introduced into the world in fixed and stereotyped dogmatic forms and phrases; it came in a beautiful and marvellous divine life, a wondrous series of mighty words and works, a grand transcendent death of sacrifice and atonement, a glorious and triumphant resurrection, and the descent of new creative spiritual energy into human hearts and lives, to remain a hidden but divine power in the formation of character and in the service of God for ever! In the resetting of that life and death and resurrection, and the reconstruction of the doctrinal beliefs grounded upon that history and its teaching, theological science is busy to-day; and the strength and vigour of our teaching will depend in large measure upon the confidence in evangelical truth which a fuller acquaintance with the history of revelation and religion will give. The church has always held its own, not by resisting, but by appropriating the forces of intellectual and moral life its progress awakens and fosters; and the ministry that has the widest and most penetrating and abiding power is the ministry which unites with enthusiasm and spiritual power the highest wisdom and ripest culture of its time. I plead, then for a more extensive, more complete, more thorough Biblical and theological training for our young men who are candidates for the ministry, and I rejoice that there is a prospect of it afforded in the readjustment of work removal to a university town will make possible, and I find pleasure in the thought that, health and strength being continued, all the energy a redistribution of labour may liberate or relieve may be devoted to the better grounding of the young men of the College in the knowledge of God's word, and in the history of revelation and of theology in the successive eras of the church. While so many contrary winds of doctrine are blowing and old traditional beliefs go down in stormy seas, a wider survey of the whole field of revelation and religious history will only establish and confirm our faith in the broad, free, generous principles which are to us, as they were to our fathers, so dear.

3. One word in closing as to the settlement of ministers. It may be thought that the interest of the churches in this subject is always great, can never need strengthening and invigorating; that their sense of the importance and seriousness of the matter is ever most profound and powerful. I am not at all disposed to admit, however, that such is the case. It is not in human nature, nor in institutions men have to administer, to reach, without difficulty and defeat, absolute perfection.

Indeed is there any duty or function of the moral or spiritual life in respect to which individual men do not sometimes err and fail, and in which the word of admonition and counsel may not sometimes be necessary? That men are forgetful and exposed to temptation, and liable to overlook their highest interests, and so need the word of guidance and encouragement, underlies the whole theory and practice of the ministry. The brethren will suffer from me at least, in the position in which they have placed me, a brief word of exhortation. A few weeks back I was conversing with a professor and principal of one of our most distinguished Nonconformist colleges upon the subject of the settlement of students as ministers of the churches. He deplored the utter want of seriousness and thoughtfulness in the churches of his own communion on this question. Superficial judgment, hasty decision, want of fixed, intelligent principles, refusal to take time or to follow wise and approved methods in selecting ministers—a trifling observation of a somewhat frivolous observer often determining the whole matter,—such was the complaint he made of churches supposed to be in the forefront of Nonconformity in culture and practical wisdom. It was as much as he could do, he said, to get some churches to listen for *two* consecutive Sundays to good and able and approved men, and as to a longer term of trial and probation—such as was the rule in his youth—it was not thought of for a moment, it was altogether out of the question. A casual irresponsible word from a commercial traveller across the counter of a worthy deacon was often of more force than the testimony of college tutors or grave and judicious friends. Sufficient pains were rarely taken to ascertain the fitness and suitability of ministers before settlement, and the decision often turned not upon the real and sterling quality of a man's work, and the still more real and sterling character of the man at the back of it, but upon superficial and showy qualities least likely to be of lasting or true service in the ministry of the word of God. Thus the pulpit was turned into a platform of rhetoric or a stage of theatrical display, and the ministry that “draws” or “amuses” or “diverts the mind” is preferred to the ministry of sober, devout, and earnest teaching, springing from genuine and intelligent conviction, and accompanied by true spiritual inspiration and power. The results, he feared, would be fatal to Nonconformity; our churches would lose ground; the tone and quality of their spiritual life would deteriorate, and the next generation would lack the manly, intelligent, robust characteristics for which Nonconformity has been so long distinguished, and by which it has become a real power in Church and State.

These are grave charges, and the outlook presented is serious enough. I am not prepared to say that the same things do or do not occur amongst ourselves, but I have sometimes thought the tendency was in that direction; and whether it be so or not it is always possible in our free and open system of church order to tend that way. Eternal vigilance is the price of liberty, and perpetual carefulness and thoughtfulness and seriousness on the part of our church leaders are always needful for the efficient and wise working of our free Nonconformist church polity. Moreover, until we can show by example upon example, and proof upon proof, how well our system works, and what an earnest, zealous, high-toned, cultured ministry it produces—and what sober, devout, and spiritual churches—we may argue on abstract or scriptural

grounds as long as we please, we shall not succeed in persuading the whole nation to abandon the ecclesiastical establishment and set the whole church free.

Brethren in the churches, suffer the word of exhortation. Let these questions have their due importance with you. Seek out, set apart, encourage, and sustain young men as students for the ministry. Unite your efforts with the efforts of college committees and college tutors in the endeavour to keep up a high standard of culture and training in the ministry, and to give conspicuous preference to the more solid and substantial and enduring qualities of excellence in the pastor and teacher. The health, vigour, and extension of our churches depend upon it, and the success of our colleges. Students for the ministry will instinctively seek the culture you demand, and develop the qualities and characteristics to which you give the preference.

Young men of our churches, a noble work calls you, needs you, presses for your service. What are the honours and wealth of the world compared with the work of winning souls to Christ and building up the kingdom of God! To study and preach the very thoughts and gracious revelations of God, to seek to catch and to be swayed by His Spirit in holy and zealous toil, to join on with Him in the great divine eternal work He is doing among men, the work of raising, elevating, spiritualizing, transfiguring humanity—what can be nobler, grander, more inspiring, what can compare with it! Come out from your secular pursuits when the Divine voice clearly calls you, devote all your energies to this great vocation, raise every power of mind and heart heaven has conferred upon you to its highest degree of efficiency for service, throw yourselves body and soul into the work of the Lord, and an invigorated and augmented church will result from your toils, the kingdom of truth and righteousness will take a new start forward, and you yourselves will live in the thoughts and lives of men for ages to come, the memory of your labours will be a fragrant if unacknowledged perfume in thousands of hearts when the world's vain glitter and pomp have all perished, and you shall enter at last that choir invisible, that immortal band of humanity's benefactors whose glory shall outshine the splendour of the universe, and form the eternal radiance of the noblest and brightest spiritual creation of God!

THOMAS GOADBY.

Lord Ripon, and our Rule in India.

LORD NORTHBROOK, speaking of the administration of Lord Ripon, says, "Since he has been in that position he has not lost an opportunity of recognizing the native gentlemen of distinction and ability who are fit for the high offices of the State." And Sir Mahmoud, a *Mahomedan*, said, in words that are full of promise, "It ought to be a source of pride to Englishmen that the comfort, the peace, the good government, the blessings that England has brought to India, have earned the devotion of an adverse race and people. Upon the present occasion I am convinced that I express the feelings of my countrymen in saying that we are bound to tell them that the army General Macpherson is going to command in Egypt, will consist principally of natives of India. As a native of India, I can assure our guest, that he may rely upon the loyalty and devotion of his native soldiers, and that he will carry with him the good wishes of the native population, and of those on whose behalf the expedition is undertaken."

Religious Leicester.

PROFESSOR Max Müller, in a recent lecture, describes religion as "that which supports, pervades and directs all our acts, thoughts, and hopes; without which there can be neither village community nor empire, neither custom nor law, neither right nor wrong—that which alone has made life possible and bearable; and which, as it is the deepest, though often hidden spring of individual life, is also the foundation of national life—the history of histories, the mystery of mysteries." That being true, then the religious character and history of any community is its most important aspect, and to read those aright is to see into the heart and foundation of its life.

The town of Leicester can claim no religious superiority over many other towns or cities in our "tight little island." But there are some things in its history, and the part it has taken in religious movements of the past and present, that are not without interest.

In the seventh century—while the Saxon Heptarchy existed—Leicester accepted the Christian faith, probably brought by Culdee missionaries, as it was introduced from Northumberland, through the marriage of Paeda, a descendant of the old Mercian chieftains, with the daughter of the Northumbrian king, Oswy. This was before the Synod of Whitby, when it was decided that Northumbria should own allegiance to the Bishop of Rome (664 A.D.); so that the humble priests who came with Paeda and his bride Alhflaeda to their homes in the Midlands, would be men who had not bowed the neck to Rome, and had all the simplicity, earnestness, and piety, which characterized the school founded in the Isle of Iona. Whether this be so or not, the religion of the cross took deep and abiding root in the hearts and life of the people. Churches were rapidly built, and the town was speedily made into a bishopric. Twenty-five years after the introduction of Christianity, Leicester was made a city, and a lowly house was built, near to the site of what is now St. Margaret's Church, as the residence of the first bishop. During two centuries the fierce North-men, rowing up the Trent and its tributaries in their rough strong boats, carried fire and sword over the whole of Mercia. But though they held the Christian religion in contempt, it kept its ground through all their ravages, oppressions, and conquests; and when William the Conqueror swept over the land and besieged and almost annihilated Leicester, Christianity was still the cherished faith of its townsmen. From that time the "city" has taken its part in every religious movement that has stirred the heart of England.

The connection of the town with the great religious revolution of the fourteenth century is close and interesting. From Lutterworth, a few miles from Leicester, shone with steady brilliance over the land, "the Morning Star of the Reformation"—Wickliffe. The influence of his preaching and writings was immediately apparent in and around the town. He organized and sent forth, far and wide, bands of preaching friars, who disseminated the seeds of the reformer's teachings in all the towns and villages of the midland district. In Leicester the work was taken up by a poor man named Smith, and a priest named Wagstaffe. Crowds of people gathered to listen to the reformed doctrines. First the poor, then the rich, gave in their adherence to the new cause. So

marked was the effect produced, that it was affirmed, "in Leicester and Leicestershire there was not a man or woman (except the priests and nuns) who did not openly profess their disbelief in the doctrines of the Church, and their approval of the views of the "Lollards."

In 1382 Wickliffe died. But the work did not cease. A bold and able man, William of Swynderby, a religious recluse, who lived in a cell he had made for himself in the woods close to the town, adopted the new teaching, but came forth and preached to the people in the streets, the highways, or the churches. Eager and sympathetic congregations gathered to listen to his unsparing denunciations of the sins and follies of the age, the errors of the church, and the wickedness of the priests. Cited to appear before the Bishop of Lincoln to answer the charge of heresy, his enemies concluded that his conviction and condemnation were certain, some carrying wood with them to Lincoln to lay upon the pile that should burn to death this heretic. But, contrary to expectation, he recanted, though, like Cranmer, he afterwards withdrew his recantation, preached in the West of England, and finally proved his fidelity by suffering martyrdom at Smithfield.

Meantime others took up the work in Leicester. A woman, known as Margaret, the anchoress, had taken up her abode in a hut in St. Peter's churchyard, and devoted herself to fasting, meditation, and prayer. The "roar of the waves of controversy" reached her in her cell. Inspired by the teachings and spirit of the Reformation, she began to preach to the people in the churchyard. Immense crowds thronged to hear her addresses on the Lollard teaching, and heartily embraced it. She, however, was compelled to recant, and to perform a forty days' penance, when she was allowed to return to the bosom of the Church, and to re-occupy her hut, there to meditate in silence on "the tenderness of the Church in dealing with her erring children." That it was no slight punishment is proved by the following instances of penance laid on three persons in Leicester about this time.

A man named Smith, and another, Dexter, together with Dexter's wife, were summoned before the ecclesiastical authorities to answer for preaching the reformed doctrines. On their renouncing the new faith they were sentenced to carry out these barbarous penances. "On Sunday following, Nov. 17, all being in their shirts, with no other garments on them, were compelled to hold images of the crucifix in their right hands, and in their left hands tapers of wax, and in this condition to go before the cross three times during the procession of 'the cathedral church of our Lady of Leicester'—in the beginning, middle, and end of the procession—and when before the cross they were devoutly to bend their knees and kneel, and kiss the crucifixes in their hands. They were then to stand, during mass, before the cross, with the images and tapers in their hands, and at the conclusion to make offerings to the priest who had celebrated the mass. This was not all. On the Saturday following, the three persons were to stand in the same almost unclothed state in the full and public market, holding the crosses in their right hands, which they were devoutly to kiss three times—at the beginning, middle, and end of the market. William Smith being somewhat acquainted with the Latin tongue, was required to say an anthem with a collect (*Sancta Katherina*), and Roger and Alice Dexter, being unlearned, were

to say *Ave Marias* and *Paternosters*. A third time they were to go through a similar process in their own parish church; but the archbishop, out of compassion for the penitents (?) thinking that they 'might take some bodily hurt standing so long naked,' mercifully allowed them to be covered with necessary garments while hearing the masses, though they were to remain bareheaded and barefooted." If such were the tender mercies of the Church to her penitents, what must they have been to her heretical children!

These stern measures restrained the proceedings of the Wickliffites, and little is heard of their further efforts in Leicester and its neighbourhood. But that the townsfolk had much of the Protestant spirit, and were prepared to stand firmly to principle, is evident from a story extant of the time of Queen Mary, of infamous memory. A young husbandman was summoned before the Bishop of Lincoln in St. Martin's and St. Margaret's churches to answer the charge of heresy. He appeared. But when he was required to disavow the views he had embraced, he refused, and declared that "the presence of Christ was no more in the sacrament on the altar, than his body within his doublet would be in a piece of bread were he to say 'Take, eat, this is my body.'" He paid the penalty of bold and faithful allegiance to conscience in those days, and was burnt to death at the stake in the town.

When the eighteenth century opened, and the country was being agitated during its course by efforts to repeal the disabilities acts, under which dissenters suffered so grievously, the spirit of sturdy independence and fealty to conscience manifested themselves in the religious part of the population of Leicester. Nonconformity was vigorous and aggressive. In 1789 a meeting was held at the Lion and Lamb Inn, when a local movement was inaugurated that had a powerful influence upon the national effort in favour of religious equality. In 1790 the great meeting of the deputies from the three denominations sent from the towns of Derby, Nottingham, Lincoln, Warwick, Worcester, Shrewsbury, and Stafford, was convened, which adopted resolutions to the effect, "That all subjects of the State conducting themselves in an equally peaceable manner, are equally entitled, not only to protection in the possession of their peaceable rights, but also to any civil honours and emoluments which are accessible to other subjects, without any regard to their religious opinions or practices." This marks the point at which commenced that long, and as yet unfinished, struggle on the part of Dissenters to secure equality with their fellow subjects of the Established Church before the law, with which Leicester has been so honourably connected. By the labours in the present century of such men as Robert Hall, J. P. Mursell, E. Miall, Dr. Legge, Mr. E. Baines, and a host of other sons of Leicester, in the cause of civil and religious liberty, the abolition of Church Rates was eventually secured, and that great work initiated and impelled forward that obtained the disestablishment of the Irish Church; and is destined to end in the entire freedom of every church in these realms from the bonds of State Patronage and Control, in matters of faith and practice.

The town remains true to its religious traditions. Nonconformists are in a decided majority. The Congregationalists and Baptists alone provide religious accommodation for a larger part of the population than the Church of England. In all, the Dissenting Chapels and meeting-

places number sixty-one, with sittings for 33,392 worshippers. The Established Church has only twenty-four Churches and mission-rooms, with sittings for 16,408. The religious public is divided into an almost endless variety of denominations. Almost every section of Christian belief and non-belief is represented. Beside the various well-known religious communities, there are congregations of Irvingites, Christadelphians, Swedenborgians, Plymouth Brethren, Primitive Christians, and the Free Christian Church. But for the most part, the people of Leicester have a preference for the ordinary, orthodox, Protestant forms of faith and worship; and though considerable freedom of thought exists on theological doctrines in most of the congregations, there is a strong attachment to sound evangelical truth in teaching and worship.

The recent Statistics of Public Worship taken in this town prove that, notwithstanding all Christian effort, a considerable part of the population is habitually absent from Divine service. A considerable number of people, some of position and high moral character are professed Secularists. But the bulk of those outside our churches and chapels are not hostile to Christianity, or even sceptical, but indifferent. The returns taken in November last shew that out of a population of 122,000 there was only a total of 53,180 present at all the services held on that Sunday. Making all due allowance, it will be seen that thousands who could have been at Divine worship during the day had they desired, were absent. How to reach this large mass of our town population and bring them under the beneficent and ennobling influences of the Gospel, and into union with the churches, is one of the great problems yet to be solved. In Leicester the Salvation Army is doing something to reach and affect the residuum, but whether for permanent good remains to be seen. The Gospel Temperance Union, under Mr. R. T. Booth, has "missioned" the town recently, awakened widespread interest and excitement, secured enormous numbers of Temperance pledges, and, it is hoped, has reached and rescued some of the dregs of society. But at present we can say little more positively as to results than that a great impetus has been given to the Temperance work, and to activity in connection with our churches. That there is need still for the most strenuous and persistent effort to reach the non-churchgoers and irreligious is patent to all. "What is to be done?" is the question every one is asking; and he who gives the true answer to it will aid all sincere workers in this good old midland town in making not only a part, but the whole of Leicester religious and Christian.

WILLIAM BISHOP.

ENGLAND IN EGYPT.

"UNDER the present Khedive, on the advice of the English Comptroller, the amount to be paid by each man was fixed and known beforehand. The effect has been marvellous. Instead of the people being in a state of misery, and not knowing what to pay, the interest of the money has been reduced from thirty to ten per cent. But that is not all. There was a tax upon everything that went in and out of the country; out of every village and small town a tax was levied in the worst possible way, the greatest possible amount of money being screwed out of the taxpayer, and the least possible amount being paid into the coffers of the State. That was the condition of affairs in Egypt; but, by the wise support given by the present Khedive to the British Comptroller, the mass of these miserable taxes were taken away, and a year after these reforms were carried out the reports of our Consuls in different parts of Egypt showed the most marked improvement conceivable."—*Lord Northbrook*.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER XI.—THE END OF THE STRUGGLE.

"You have lost your favourite, I fear," said Mr. Bradford, as, on the morning after the occurrence of the events noticed in the last chapter, he took his place at the breakfast table.

Mrs. Bradford looked surprised, and little Elsie stopped in the act of sipping her coffee.

"What do you mean, dear?"

"Samuel says his mother doesn't intend Oliver shall continue to work for me. I have just been speaking to him, and asking how it is his cousin has not come this morning, and that is the answer I received."

"And did he give no reason?" asked Mrs. Bradford, with an expression of wonder and deep regret on her face, "Isn't the child well, or—or?"

"She is going to put him to work somewhere else, so his cousin said. But something tells me that's not all. I've no idea what the real reason is, but Sam's manner did not seem very straightforward."

"It never is!" bluntly commented the lady. And then a pause followed, during which both seemed occupied with their thoughts, while Elsie's blue eyes lost the merry, happy light that had shone in them a moment before, and became very contemplative. Suddenly, as if the thought came into her mind all in a moment, she said, simply,

"Oliver isn't happy there, is he, auntie?"

"I'm afraid he isn't, darling," returned Mrs. Bradford, sadly.

"Why can't he come and live with us, then? He'd be happy here."

"You don't understand, dear. His aunt would not let him, very likely; and besides, there are other things. I think, though,"—turning to her husband—"this is very strange. I feel a great interest in that boy, and I do not at all like his being left entirely at the mercy of that conscienceless set of people."

"What am I to do?" asked Mr. Bradford, in a tone of petulance that showed he had his private feelings in the matter, though he said so little.

"Couldn't you, at least, go and see why they have taken this sudden decision? You might induce them to alter it; especially by offering the boy something a week more, for I'm sure he's quite worth it, as you could never find one more willing or trustworthy than he is."

"Well, dear, I'll see. I'm going that way to-day, and perhaps I shall call at Dickson's Rents."

"You might get them, at the least, to let him finish the week out before he finally leaves us," said Mrs. Bradford, who had another thought in her mind as she uttered the words.

With that the subject dropped for the time, though not in the thoughts of any of the three. Indeed, it wanted but this sudden rupture to show how deeply Oliver had endeared himself to them all, and especially to Elsie, who, as soon as her uncle had gone out into the shop, threw herself into her aunt's lap, saying, as she lifted up her eyes, which were full of tears, "Oh, auntie, please don't let him leave us!"

Later on in that day, business taking him in that direction, Mr. Bradford did call at Dickson's Rents, and, though he was prepared to see a wretched place, he was not at all prepared to see the degree of squalor and degradation that met his eyes as he walked up the narrow, dirty court. Asking a sweep, who was tipsily staggering down the court, where the Raymonds lived, and being directed, he knocked at the door. To his further surprise—besides a deeper feeling—Oliver himself answered the door. At first he hardly recognised the boy; for, instead of being dressed in the neat little suit which Mrs. Bradford had made him, he had on only a very ragged pair of trousers, no boots, and a more ragged and very dirty shirt. His, hair, too, had evidently been a stranger to the comb that day, while there was a long blue-black bruise across his face, and a dark ring encircling one of his eyes, the results, seemingly, of ill-usage.

"Why, Oliver!" exclaimed Mr. Bradford, in utter wonder at this strange apparition, "What's the meaning of this? Why didn't you come to work this morning?"

For reply Oliver (who already showed signs of much weeping) burst into tears, but said nothing.

"Where is your aunt? Can I see her?"

At this moment Mrs. Raymond's sallow, leering face, appeared on the stairs just below. Presently her whole figure came in sight, as she ascended to the door.

"Ah! it's Mr. Bradford, isn't it, sir?" she said in her most oily manner, and with what I suppose she thought her most complaisant smile, "Will you come down, sir? You've come about Oliver, I suppose?" She added the last query as, the kitchen being reached, she apologized for not having the place in better order. Indeed the room was in utter confusion, as it always was, nothing being in its place, save dirt, which was everywhere, and therefore everywhere out of its place.

"Yes: I have," answered Mr. Bradford, looking round the room, and, with mixed thoughts, seeing his own name on two boxes that were up in a corner of the room, "I should like to know why he is not at work as usual?"

Then Mrs. Raymond went into very elaborate and almost tearful explanations. She could do nothing with that bad boy. He had a very innocent face, and soft ways, certainly, and with strangers he seemed all that was right. But at home he was a perfect little villain; told dreadful falsehoods; was stubbornly obstinate and disobedient; unkind to them all, and spiteful, and in the end must come to a bad fate. But it did not now matter, much. The brokers were expected in every day, and she had a dying husband in the other room, and all the little furniture they had would be taken away soon, and then they would be all turned out and have to go into the workhouse. She was very sorry, and was very grateful to Mrs. Bradford for all the kindness she had wasted on Oliver. But they must have food, and they were just about to take Oliver's clothes to pledge.

This, and much more, Mrs. Raymond said, and was still chattering on volubly when Mr. Bradford interrupted her by saying—his eyes on those boxes that bore his name—

"It's all very hard, I can see. But why not let Oliver finish this week at his place? It's Thursday now, and there'll be his wages on Saturday. Let him go back to-day."

Mrs. Raymond would be only too glad; but, they had had no food for two days, any of them, and—and—Oliver's clothes—

Mr. Bradford met all these objections by offering to advance the boy's wages if she would let him put on his clothes and go to work at once.

Mrs. Raymond agreeing to this finally, the gentleman took his leave, not at all sorry he had come. "I must find out the meaning of those boxes being there," he muttered to himself, more than once in the course of his journey. And, as he recalled the tearful, bruised face of that poor little fellow, he remembered what some would no doubt call the "unphilosophical" remarks of Elsie, made more than once or twice, touching the desirability of Oliver's going to live with him. Still, this was but a remembrance.

That evening, when Oliver had finished his day's work, he reached the entrance to Dickson's Rents, and there stopped. He dared not go indoors. Circumstances had happened that afternoon at Mr. Bradford's that made it highly dangerous for him to do so, and so, trembling, and not knowing what to do, he wandered about the entrance of the court.

But he did not stop there long. Some one had seen him; his aunt became aware that he was there, and so suddenly she came down the alley, pounced upon him with a vicious grasp, and dragged him indoors.

"You little devil!" she cried, green with rage and passion, "you told Mr. Bradford you'd seen Sam bring boxes home here didn't you? You told him Fred Stokes often goes to the shop, and Mary, and that Sam bade you never tell, didn't you? you imp!" she cried, shaking the boy at every question as if she meant to shake his life out. "I'll teach you to go sneaking with your tales, I will." And she looked about the room for a stick.

"Mr. Bradford asked me, aunt!" cried Oliver, in all but speechless terror, shrinking in anticipation of the blows that were coming, and edging nearer the door. "He saw the boxes here, and"—

"I'll half-kill you, you vagabond, I will!" shrieked the woman, darling at him, and beginning to beat him with an old umbrella-stick: "and Sam will finish you when he comes back. You won't get him discharged again, I'll be bound. This," she added, pausing a moment from very exhaustion, "this will be the last of your tricks. To-morrow you go to the workhouse, whether we follow or not. And you'll be able to see what your hypocrite of a mother's teaching has done for you."

* * * * *

The dull December moon, that looked down on the vast city that night, looked down on one more waif, homeless and alone in the world. Oliver had run away from Dickson's Rents—anywhere, anywhere, out of the dreadful world of tyranny and pain it contained. All he had gone through had not quite broken his spirit, happily. For some time he had nursed these desperate thoughts of leaving that selfish crew of tormentors, and now he had put them into execution. Sam had come home just as Mrs. Raymond had been compelled to cease her inhuman efforts, and, with a refinement of cruelty, had quietly sat down to his supper declaring that after he had had it he should be better able to give his cousin what he had in store for him. But Oliver, maddened by pain and made desperate by fear, had robbed him of that anticipated pleasure—he had made off; and now, after wandering, aching in every limb, for hours and for miles, he had taken up a place beneath a dark and lonely railway arch. Here he was free. Here he was at peace. Nay, as the great city breathed on in its silent rest, and the pale moon looked down on the deserted streets, he was even happy, for once again he was seated by the fireside in that beautiful home of his mother's, and once again he heard her gentle tones speaking to him and telling him of Jesus Christ. Let him rest on: it will be all too brief.

Our College Soiree

Was held Sept. 28, and was well attended. At five o'clock tea and coffee were ready. A large number of the friends availed themselves of the kind invitation of Mrs. Pearson, of Chilwell, to visit her conservatories; others inspected the College premises, and expressed their pleasure in observing indications of excellent management and administration.

Rev. W. Gray (President of the General Baptist Association, 1882-3) was called to the chair. Rev. A. C. Perriam offered prayer. Rev. T. Goadby, B.A., (President of the College) said that the soiree was held to promote a closer union of sympathy and living fellowship between the churches and the College. Last year's soiree was spoken of as "the last" at Chilwell; the soiree this year must be regarded as "one word more" after "finally, brethren." The removal to Nottingham had been delayed, but he looked forward to a probable transfer of residence after the present session.

Rev. J. Turner referred to the "good Samaritan" who, with regard to the wounded man whom he found, first did what he could, then paid for what he could not do, and afterwards, when the bill grew to be excessive, cleared off the score. He (Mr. Turner) hoped the churches would do the same with reference to the College. He congratulated the students on the result of the examinations last session.

Rev. T. R. Stevenson spoke of the benefit he had derived from the institution, and said there were no ties which were so close as those formed at college. Churches and deacons would do well not to speak of the young preacher as "only a student," but rather to encourage and keep him in his work. Charity towards the imperfections and foibles of youth was always wise. What man could not teach, God would, and experience would drill into the most erratic what otherwise they failed to learn.

Rev. A. H. Lee spoke on the cultivation of a true Christian character as the great aim in life.

The College Library, where the soiree was held, was very tastefully decorated with flowers and shrubs. The choir of Wood Gate Chapel, Loughborough, effectively rendered several anthems, part songs, and solos.

New Chapels.

I.—BURTON-ON-TRENT.

MEMORIAL STONES for this New Chapel were laid on Tuesday, Sept. 19, under most auspicious circumstances, the bad weather notwithstanding. Dr. Underwood read Psalm cxxxii., and Rev. E. Stevenson offered prayer. The pastor, Rev. S. S. Allsop, gave a history of the church, tracing its origin to our HOME MISSION work in 1824, and describing its progress from fifteen members in 1825 to two hundred and thirty members to-day, giving last year to the Missions; Home and Foreign, and to the College, £135. So home mission work "*pays*." The stones were laid by Sydney Evershed, Esq., the Mayor, and C. Roberts, Jun., Esq. (Treasurer of our Building Fund); and addresses were given by those gentlemen and by Revs. T. Craven, R. Y. Roberts, W. H. Tetley, E. Stevenson, Messrs. Councillor Ellis, and J. Hurst.

After the ceremony about two hundred and sixty friends sat down to tea in the school-room, and subsequently a public meeting was held in the chapel, which was well filled. Mr. Roberts, jun., presided, and addresses were delivered by the Revs. Dr. Underwood, E. Stevenson, and S. S. Allsop. The amount realized at the stone-laying and subsequent meeting was about £202, including £50 from the Mayor, £50 from Mr. Roberts, and £10 from Mrs. Roberts.

The new building will be cruciform in shape, and the style of architecture adopted is the thirteenth century Gothic. It will be built of red bricks, with Bath stone dressings, and the entire length will be 80 feet by 62 feet, and 45 feet high. It will consist of transepts and nave, and will have two principal entrances at the New Street end, both of which will open into a large vestibule. A gallery will run along each side, and beneath the gallery the walls will be covered with glazed tiles, while above they will be of red bricks, so that neither plaster nor paint will be used internally. There will be a wooden vaulted ceiling, and the roof will be covered with tiles. Four large traceried windows will not only find light but add to both the external and internal beauty of the edifice, and additional light will be procured by means of smaller windows underneath the galleries. The ventilation, too, will be well looked after, and a ventilating shaft, which will spring from the roof between the transepts, will form one of the external features of ornamentation. The whole of the timber used for the seats, &c., will be of varnished pitch pine, and the seats will be placed concentrically. A rostrum, baptistry, and choir gallery will be provided, and from the plans there can be no doubt that the chapel will stand very high among what we may be permitted to call the public buildings of the borough. The chapel, which is to accommodate eight hundred and twenty worshippers—as against four hundred in the old building—will be built from the designs of Mr. J. Wallis Chapman, architect, of Sutherland Gardens, Harrow Road, London, by Messrs. Lowe and Sons, who secured the contract for £4,657. It is estimated, however, that the total cost will not be less than £5,000, over half of which has been either given or promised. The new building is to be ready for opening by June next.

II.—GRANTHAM.

The site consists of 336 square yards, purchased from Messrs. Hornsbys' for £95 17s., and is situated in Oxford Street. The chapel, when completed, will be an unpretentious-looking brick building, with a porch and three windows in front, and several windows on one side. The cost, including the sum paid for the site, will be about £450. There is a 30ft. frontage, and the interior of the chapel will be 47ft. 8in. by 24ft. 6in. It will seat 250 people in the body, and there will be a vestry 24ft. 6in. by 12ft. 3in., and capable of being divided into two rooms, to be used for class-rooms and other purposes. In front of the platform there will be a baptistry, 3ft. 6in. deep, with steps down both sides. It is worthy of mention that there is an extensive piece of ground in the rear of the chapel, so that it will be possible to enlarge the building at any time.

The memorial-stones were laid by W. R. Wherry, Esq., of Bourn, and T. S. Chesterton, Esq., Mr. Alfred Gibson and Mr. Councillor Scofield presenting the silver trowels. Mr. Phipps presided at the subsequent public meeting, and

addresses were given by the Rev. G. H. James, F. W. B. Weeks, and Messrs. Scofield, Parker, and Gibson. Collected for the new chapel, £98.*

III.—WIRKSWORTH.

Our Bazaar, opened on Tuesday, Oct. 3, by Mr. Jas. Hill, of Derby, has been a grand success. We have a nett gain of £220. This, added to the £450 already obtained, will more than complete the payment for our capital central freehold site. We proceed, forthwith, to discuss plans for the new edifice. Our friends have worked heartily, and been supported by neighbouring churches most cheerfully.

General Baptist Preachers' Institute.

THE first annual meeting was held at Praed Street chapel, London, October 4. J. Clifford, the President, in the chair. The report was read by the Secretary, the Rev. W. J. Avery. The institution owes its origin to the conviction that the preaching ability in our churches had never been fairly utilized. During the year classes have been held, in which lectures have been given by the President on "Biblical Interpretation," by Mr. M'Crea on "Preaching," Mr. Fletcher on "Butler's Analogy," and by Mr. Cook on "the Elements of the English Language." The President has also conducted a "sermon class." The students have been examined by Messrs. Cook and W. H. Smith, and prizes awarded as follows:—Papers on the Lectures: *Mr. Nash*, first prize; *Mr. Black*, second prize. Sermons: *Mr. F. Miller*, first prize, and *Mr. Whitford*, second prize; *Mr. Handley* taking the prize for "sermon outlines." The average attendance at classes per week has been twenty, and eleven churches have been represented in the members.

The students have been preaching in the open-air, and at various chapels; and under the direction and with the aid of the treasurer, Mr. Batey, the work at *Crouch End* will be wholly in their hands. The Treasurer's report, showing a slight balance in hand, was presented, and addresses were given by Revs. Dr. Burns, R. P. Cook, J. Batey, and Mr. F. Miller, one of the students.

Science and Religion.

A SCRAP FROM THE CHURCH CONGRESS AT DERBY.

I TAKE advantage of this note to express the hope that in dealing with the relation of science to religion some one will point out what I have not myself seen pointed out—First, that there is nothing absolute in the whole objective world, no absolute standard of mass, quality, or duration; that the knowledge of an absolute primitive weight of atoms is impossible; and that what we call the ordinary weight of a body is not a thing of itself alone but a product of the body by which it is attracted, the distance between them and the disturbance occasioned by other invisible but active forces; secondly, that the assumption constituting the fundamental axiom of modern physics, that all true explanations of natural phenomena are mechanical, is incompatible with demonstrable facts; thirdly, the progress of chemistry is becoming more and more irreconcilable with the theory of the atomic constitution of matter; fourthly, that there is no law of physics, not even the law of gravitation, without great and growing exceptions, and no theory of physical phenomena, not even the undulatory theory of light, which is not becoming more and more inadequate to explain the facts discovered within its area of comprehension; fifthly, that therefore the boasted accuracy and permanency of so-called physical laws and theories is unfounded, that very probably the greater part of the so-called axioms of modern physics will be swept away as untenable, that the theories of natural phenomena apparently the most comprehensive and conclusive are merely provisional, that at present finality in this region is neither visibly attainable nor clearly conceivable, and that after all there may be methods of spiritual verification which within their condition, scope, and use may compare not unfavourably with the method so confidently depended upon in physical research.

DR. ANDREW CLARKE.

* Cf. *General Baptist Magazine*, 1862, p. 890.

Scraps from the Editor's Waste-Basket.

I. THE GENERAL BAPTIST ALMANACK AND DIRECTORY FOR 1883.—May I say a word for this familiar friend as he starts forth on his eighth year under his new and able guide! I am glad my "bairn" is in such good hands, and am sure he will fare far better in his vigorous youth than he has in his innocent childhood; though I think he might have journeyed with more success if he had been relieved of my "image" as well as of my "super-scription." The programme is full of promise. The performance, I dare predict, will be spirited, timely, genial, generous, and helpful. Order it by hundreds. Order it for every church and school, and order at once.

II. THE SCHOOL HYMNAL FOR A PENNY.—We are delighted to learn that the sale of the first edition of the "School Hymnal" has been such as to encourage the trustees to prepare a new edition, to be had in its cheapest form for a penny. It will be out in the early part of *December*, in time for schools to avail themselves of its bright and appropriate hymns for Christmas and the New Year. Of course the print and paper of these penny books will not be so good as in the more expensive copies. These latter, whose appearance has been universally admired, will still be preferred by all who can afford them. Nevertheless, to Sunday scholars in the less wealthy districts, as well as to the parents of *energetic* children everywhere, this penny edition will be a great boon.

III. TONIC SOL FA EDITION OF SCHOOL HYMNAL TUNE BOOK.—The Secretary of our Publication Board, Rev. W. R. Stevenson, will be glad to receive communications on this subject from ministers, Sunday school teachers, and other friends all over the country. (1) Is the publication of a tonic sol fa edition thought desirable? (2) How many copies will any church, school, or friend engage to take as a first order? This latter point the Publication Board regards as very important. Address the Secretary, *not* at New Basford, but at the Hollies, Carrington, Nottingham.

IV. THE DISCUSSION ON CHURCH MEMBERSHIP.—Several communications have come to hand on this theme. I purpose embodying their contents in a future issue. I am ready to find room for every contribution to this interesting conference from any and all parts of the denomination. I scarcely need say I

shall run my pen through those infra-natural beings called "personalities," and utterly transfix them, though I can with difficulty imagine a "General" Baptist who will not particularly avoid them. But whoever can and will help in the discussion shall be heard!

V. MESSRS. MOODY AND SANKEY.—Dear Sir,—In an article in the *General Baptist Magazine* for Sept., by Mr. Silby, it is stated, with reference to the results of Messrs. Moody and Sankey's visit to London in 1875, "the disappointment is so great that ministers and officers of churches who memorialised them by hundreds a few years ago, cannot conscientiously request them to pay another visit to the metropolis." How far this is in accordance with truth you will gather when I tell you that Messrs. Moody and Sankey were asked to come to London in 1875 by a Committee of forty-seven gentlemen whose names are now before me—that there is not one of them now alive who is not still in fullest sympathy with the work now being carried on, and that not one of them has refused to join the Committee, now enlarged to sixty-two members, which has invited the evangelists to visit London in 1882-83. This new Committee thought it would be well this time to associate with them in the invitation the names of two hundred ministers, representing the various denominations, and an opportunity was afforded accordingly. An immediate and most hearty response was received from nearly three hundred representative men, from all sections of the church, including fifty Baptist brethren, and amongst them the honoured names of C. H. Spurgeon, A. G. Brown, W. Brock, J. Stephens, Fuller Gooch. Only ten refusals *in all* were received, and some of the ten were qualified. On the other hand there is not a single town the evangelists visited in 1874-75 that has not sent the most pressing invitation for another visit.

Mr. Silby further characterizes the work of these God sent men as "ephemeral, superficial, unsatisfying, emotional religiosity." I trust these remarks will not deter any from visiting the meetings of Messrs. Moody and Sankey, and judging for themselves. They will find the movement just the reverse of this. The word of God is the beginning, middle, and end, of Mr. Moody's teaching, and "It shall stand for ever"—the old fashioned gospel of redemption by the blood of Christ for wearied man, and regeneration and re-

newly by the Holy Ghost—and there is abundant evidence now before me, and ascertainable by all, of the lasting character of the work. It is of God, and cannot be overthrown.

I am yours faithfully,

ROBERT PATON,

Hon. Sec. of London Committee.

103, *Highbury Quadrant, N.,*

Sept. 26th, 1882.

MR. SILBY, in reply, affirms that he based his statement (1) on reports in the public prints, and (2) on a letter from the Rev. N. Hall bemoaning the evanescent character of the work of Messrs. Moody and Sankey, which, so far as he knows, had not been contradicted till they appeared in the *General Baptist Magazine*; and adds (3) that if the whole paragraph in his paper is read, it will appear less harsh than in the extracts made from it by Mr. Paton.

VI. PORTRAITS AND THE HOME MISSION BAZAAR.—Some friends ordered portraits of the Revs. C. Clark, S. D. Rickards, and others at the bazaar. Will such friends send a postcard, containing their address, where they were paid for as well as ordered? Others who desire them, or portraits of any of our ministers, may have them by sending thirteen penny stamps for the smaller size, and twenty-one for the larger. "That Bazaar" is still open, and the needs of the Home Mission are greater than ever. We are prepared to undertake more work if friends will only help.

VII. "OUR DEACONS."—One story is said to be good till another is told; but that depends upon the story-teller, and some story-tellers cannot be depended on at all. Why, for example, will Church of England clergymen, (like Canon Shuttleworth) who know something of their churchwardens and nothing of "our deacons," persistently vilify a body of men, not absolutely faultless, as clergymen are, but conspicuous for their self-sacrifice, courage, and devotion? I have had twenty-four years of experience of "dissenting deacons," and I bear witness in the most direct and unhesitating way possible, that a body of truer men; more considerate fellow-workers, and more thorough Christian it would be hard to find. And I am not alone. I am familiar with the churches far and near, and I can speak with the authority of wide observation. Of course Diotrophes is not dead, and here and there a deacon is a little "stupid" and self-seeking; but is there no love of pre-eminence amongst the bishops and canons of the English Church: no greed of place, no

self-seeking? Would it not be as well if these matchless canons of the Church, who are splendidly paid for their services, were a little more considerate in their references to a body of men who do much work without pay, give largely, and live nobly? Otherwise Convocation will have to add a new commandment to be taught in the English Church—"Thou shalt not slander dissenting deacons."

VIII. DO LIKEWISE.—This is in the right direction. "*Leicester*. Dear Sir,—For some time we have thought there is a need for a closer union of our G. B. churches in Leicester, and that such a union might be made productive of greater spiritual good in the work and kingdom of our Lord Jesus Christ. We therefore invite you to a conference of pastors, deacons, and Sunday school superintendents of these churches, to be held on Tuesday, Oct. 10. Tea will be provided in the Friar Lane school-room, at half-past five o'clock, when we hope to have the pleasure of your company. Kindly reply before Oct. 5. On behalf of pastor and deacons of Friar Lane church,—John Pochin, Secretary." We have long had a "frat" in the metropolis, which we have found to be of real service to ministers, officers, and churches. Let our friends in other towns and districts consider if they cannot increase the "compactness" of our denomination, and thereby add to its efficiency, by adopting a similar plan.

IX. THRIFT.—It is stated by the Postmaster General, the Right Hon. Henry Fawcett, M.P., that one out of every eleven of the population of England and Wales is a depositor in the Post Office Savings Bank. This is a healthy sign, and a promise for the future of England of immense significance. Let us increase the proportion. Sunday school teachers should stimulate their children to invest. Parents should not lose the chance of forming early a habit which will be a safeguard in after years. Mistresses should encourage their servants to deposit. Thrift is not everything; but it may be the nurse of much that is exceedingly good.

X. CONSERVATISM, according to its great leader and exponent, is "the support of our great constitution." The phrase is splendidly comprehensive. *We* are Conservative, and have been and shall be "world without end."

XI. SEVERAL PAPERS, much to our regret, are unavoidably "crowded" out. Some have been in type for a long time, and shall appear next month.

Reviews.

THE EPISTLE TO THE EPHESIANS; ITS DOCTRINE AND ETHICS. By R. W. Dale, M.A. Hodder & Stoughton.

THIS is a fine example of expository lecturing on the scriptures, and shows the manner in which some of the most pressing needs of the church in our day may be effectively met. The need of the people is not *defences* of the Bible, but clear and practical statements of its contents, freed from the traditional errors of a departing generation, and laden with "hooks that grapple to" the living problems of the hour.

In this work Mr. Dale is a master. He is strong enough to be silent where silence is the highest wisdom; and yet able to give, in an epithet, or a parenthetical clause, full evidence that he *knows*, and knows far beyond the seemings of his statement. Criticism, acute and penetrating, is present as an underlying basis, rather than as a statement, and anyone alive to the thought and anxiety of the time can easily tell that the writer has his hand on the throbbing pulse of humanity, and knows what disturbs its rhythmical beat. This is manifest all the way through, notably in the treatment of the question of the composition and authorship of the Hebrew scriptures, the discussion of the teachings of Matthew Arnold, of marriage and celibacy, and of the bearings of science on theology.

Rich as this book is in its exposition of the ethical contents of the *Ephesians*, it is calculated to render real aid in its persistent war with Calvinistic doctrine. The Calvinists have thought this letter a stronghold for their faith. Mr. Dale's clearer and fuller exposition of the truth of God abolishes all that is essentially Calvinistic, be it called "moderate" or "high," and shows that it has no basis in this letter. "It is true," says Mr. Dale, "that the technical terms of the Calvinistic theology are to be found in this epistle, but they do not stand for the Calvinistic ideas. When Paul speaks of God as electing men, choosing them, pre-ordinating them, predestinating them, he means something very different from what Calvinism means when it uses the same words. Calvinism teaches that by the decree of God some men are pre-ordained to everlasting death; Paul teaches that it is the will of God 'that all men should be saved and come to the knowledge of the truth.' Calvinism teaches that 'neither are any other redeemed by

Christ . . . but the elect only'; Paul teaches that 'Christ gave Himself a ransom for all.' Calvinism teaches that God's choice falls on men when they are not 'in Christ,' and brings them into union with Him that they may receive the forgiveness of sins and eternal life; Paul teaches that the elect are those who are 'in Christ,' and that being in Him they enter into possession of those eternal blessings which before the foundation of the world it was God's purpose, His decree, to confer upon all Christians. According to the Calvinistic conception, some men who are still 'children of wrath even as the rest' are among the 'elect,' and will therefore become children of God. That is a mode of speech foreign to Paul's thought; according to Paul no man is elect except he is 'in Christ.' We are all among the non-elect until we are in Him. But once in Christ we are caught in the currents of the eternal purposes of the Divine love; we belong to the elect race; all things are ours; we are the children of God and the heirs of glory. God has blessed us with every spiritual blessing . . . in Christ. God 'chose us in Him before the foundation of the world that we should be holy and without blame before Him in love.'"

It is not that Calvinism and something else contradicting Calvinism is in the Bible; God's word is one, and essential Calvinism must disappear as we come to a grammatical and faithful exposition of our great Text Book. Mr. Dale has rendered large service to the church of Christ by making this clear so far as the *Ephesians* is concerned.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. Edited by Philip Schaff, D.D., LL.D. Vol III. T. & T. Clark.

THE third volume of this commentary comprises the whole of the existing Pauline literature, and is marked by a combination of unusual strength and excellence. As an expository work it is an immense gain on many of its predecessors in its *omissions*; though even it is susceptible of further improvement in this particular, for the worn-out dry-as-dust controversies do not need even to be referred to, and certainly ought not to be repeated. They are "antiquarian," and should be left to minds that are eager for antiquarian lore. Men who are eager to possess themselves of the inner significance of the living word will be

thankful to have their time and strength spared. On most points the "Popular Commentary" deserves high praise in this respect.

The exegesis throughout is careful and cultured, opulent with citations from the increasing stores of New Testament exposition gathered within the last few years, and reports the drift and trend of opinion on difficult questions with carefulness and discrimination. It is a little too conservative on some points, e.g., "the second coming of Christ," and deals hesitatingly with the generally surrendered Calvinistic theology, as if anxious to have done with it and yet not courageous enough to say so.

The work on the *Romans* is by the editor and Dr. Riddle. Dr. Schaff, who also writes on the *Galatians*, handles in a masterly way the great questions of these letters, and sets forth, though with a Calvinistic bias, in lucid terms and with characteristic evangelicism their leading ideas. The *Ephesians* and *Colossians* are assigned to Dr. Riddle, the *Philippians* to J. Rawson Lumby, the *Corinthians* to Dr. David Brown, *Thessalonians* to Dr. Dods, *Titus* to Dr. Dykes, and *Timothy* to Dr. Plumptre. The work of the Dean of Wells is of an exceptionally high order. His reasoning for the genuineness of the Timothean epistles is most acute, his perception of the character of Timothy keen, and his strong sense, pure English, and practical spirit, make his exposition as fine a specimen of commentary for the day as we know. Rawson Lumby's *Philemon* is a strikingly beautiful monogram. But we must not particularize further: a work which throughout bears the impress of sympathetic insight, acute perception, fulness of learning, and devoutness of spirit. The illustrations, taken from photographs, are superb.

-
- (1) THE ORGANIZATION OF EARLY CHRISTIAN CHURCHES. By Edwin Hatch, M.A. *Livingtons.*
 - (2) THE CHURCH AND THE MINISTRY. By Charles Gore, M.A. *Livingtons.*

THE Bampton Lectures for 1880 are destined to be as famous as any that have yet been delivered on that foundation. This is the second edition. Already it has been reviewed in *La Cultura*, an Italian literary review, and it is about to be translated into German. This is an eloquent witness, at once, to the vital interest in the theme, and the penetrating force, wide research, and signal ability of the treatment it has received at the hands of the Bampton lecturer.

That treatment consists of the rigorous and fair application of the scientific method, and the scientific temper to the investigation of the data concerning this subject. The structure is built on a strictly scientific basis. The principle of evolution is applied to the organization of the church, without "detracting from the nobility of its faith or from the divinity of its life." "The divinity which clings to the church is the divinity of order. It takes its place in that infinite series of phenomena of which we ourselves are part. It is not outside the universe of law, but within it. It is divine as the solar system is divine, because both one and the other are expressions and results of those vast laws of the divine economy by which the physical and the moral world alike prove their movement and their life."

That principle is applied first to the "Christian societies" themselves, then to Bishops and Deacons, Councils of Elders or Presbyters, Clergy and Laity, and lastly to Parishes and Cathedrals. Very distinctly does the lecturer show that laymen could teach and preach, baptize, celebrate the Eucharist, and exercise discipline, and that it was not till the fourth century that the clergy were "degraded" into a separate class; that "the history of the organization of Christianity has been in reality the history of successive readjustments of form to altered circumstances." At first it was in form a brotherhood and a democracy; then when the Roman empire fell, and races immediately incapable of organization and administration ascended to power, it became a monarchy; now, in new intellectual and social conditions, it is likely to be mainly democratic.

The lectures will render real aid not simply in reading one of the most momentous chapters in the history of the past, but in the formation of that "church of the future" on which the hopes and aspirations of the good and true in all churches are fixed.

The review by Mr. Gore is a trenchant criticism of Mr. Hatch's positions from a sacramentarian's point of view. It is acute and helpful; but it is vitiated by a false conception of the divine method of working. It is a fascinating and enjoyable study to read the criticism and the lectures together.

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE CORINTHIANS. By Joseph Agar Beet. *Hodder & Stoughton.*

No one can read the preface to this commentary without seeing that the writer

knows his work; and no one can examine what follows the preface without seeing that he *does it*. A better exposition of these epistles, all things considered, and even when certain small abatements are made, is not accessible to us. Careful grammatical study, wide erudition, and tough thinking have enabled him to give life-like statements of Paul's actual thoughts and changing feelings, and to combine therewith a convincing representation of Paul's abiding conception of the gospel and of Christ. The commentary is fascinating in its compression, reminding one in this respect of the compact wealth of Cheyne's Isaiah; but it is almost unique in its brief, pertinent, and luminous summaries of the significance of successive paragraphs, in its solid contributions to Pauline history and theology, and its help in mastering a grand moment in the history of early Christianity. We say to Bible students, preachers, and teachers of the Word, and mean all we say—Don't preach or teach from the *Corinthians* without the aid of this capital piece of New Testament exposition.

BOOKSELLERS AND BOOK-BUYERS IN BYEWAYS AND HIGHWAYS. By C. H. Spurgeon, Dr. Manning, and G. H. Pike. *Lassmore & Alabaster.*

"COLPORTAGE" is firmly established as one of the recognized modes of Christian beneficence. It is the mission of Christianity to convert all agencies into its servants, and employ all servants on its errands. It cannot, therefore, neglect the press. It is one of the readiest ways of reaching the mind and affecting the character; and the church will fail in fidelity to its responsibility if it does not address itself with more energy and unanimity to the use of this agency. To rouse the conscience, influence the affections, and guide the zeal in this direction, no work could be better than this. Mr. Pike has done good service by sending forth this book. We hope it will have, as it deserves, a large circulation. It should be added that the publishers have done their work in a most commendable style.

(1) **HOW READEST THOU? OR CHRISTIAN BAPTISM.**

(2) **THE TABERNACLE AND ITS SERVICES.**

(3) **ALL OF BLUE; OR THE BODY OF CHRIST.** By F. H. White. *S. W. Partridge.*

THE first is a good *résumé* of the arguments on behalf of the "Baptist" interpretation of the ordinance of baptism.

The second consists of twelve pictures in gold and colours, illustrative of the Ritualism of the Hebrew Religion, explained by a few brief and concise descriptive paragraphs. The third is a series of expositions of such Christian themes as "Christian Holiness," "The Imitation of Christ's Example," "Divine Illumination," "Service," given in the language and by means of the ritualism of the obsolete Tabernacle services. To minds, and there are such, that will prefer to think in these forms, those brief, practical, and devout papers will be acceptable and useful.

JOHN RUSKIN; ASPECTS OF HIS THOUGHT AND TEACHINGS. By E. J. Baillio. 1882. London: *John Pearce, "Dr. Johnson House," Gough Square, Fleet Street.*

THESE papers are reprinted from "HOUSE AND HOME" and are intended to serve as an introduction to the study of Mr. Ruskin's works; hence they are brief and fragmentary, suggestive and not exhaustive, "finger-posts" for travellers through the charming Ruskin world, and not exhaustive descriptions of its contents. Still those who are familiar with his writings, and sympathetic with his ideas, will welcome this appreciative treatment of his leading thoughts. The quotations from Ruskin's works, though not numerous, show a wide acquaintance with his works. A feature of the book is a capital portrait of the man who takes for his motto,

"To-day"
Unsolled comes to thee—new-born
To-morrow is not thine;
The sun may cease to shine,
For thee, ere earth shall greet its morn.
Be earnest, then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope, and peace—thy duty heed
"To-day."

IN CHRIST; OR THE BELIEVER'S UNION WITH HIS GOD. By A. J. Gordon, D.D. *Hodder & Stoughton.*

THIS book appeals to the heart on one of the deepest and tenderest themes of the gospel, and states the believer's relations to the Lord Jesus, as set forth in the various beautiful symbols used in the writings of the apostle Paul, to portray the complete identification and union of the trustful and loving spirit with its Lord and Master. The saying of Pascal furnishes the key to Dr. Gordon's method: "It is one of the great principles of Christianity that everything which happened to Jesus should come to pass in the soul and in the body of each Christian." Not purporting to be a book of

rich exogetical value, it is calculated to feed faith, nourish zeal, and influence love to the Lord Jesus Christ; and as a practical work of devotion it takes high rank.

BAPTISM CRITICALLY CONSIDERED. By Quensitor. *Simpkin, Marshall, & Co.*

THIS pamphlet shows (1) what one would scarcely have imagined anyone would deny, that baptism in "the Acts of the Apostles" does not appear to have been administered "in the triune name," but in the name of Jesus Christ; (2) that the apostles did not consider the command in Matthew xxviii. 19 imperative and obligatory as to the formula to be used, supposing that they knew it; (3) and advocates the discontinuance of baptism as a means of bringing about a union between two large and influential denominations—the Independents and Baptists. The spirit of the writer is calm and earnest, and those who are anxious to see all round the truth of baptism should read this tract.

FROM LOG CABIN TO WHITE HOUSE.

THE STORY OF PRESIDENT GARFIELD'S LIFE. By W. M. Thayer. *Hodder & Stoughton.*

IT is a true service to this generation to issue in a cheap form this fascinating sketch of the life of the heroic, cultured, and martyred General Garfield. Young men of real pith should have its stimulating facts in their possession, and its inspiring suggestions within reach. They will shame them out of laziness and impatience, urge them to purity and self-discipline, and force them to see the sublime aid Christ Jesus can give in the creation of a manly and pure life. This edition is in stout paper covers.

THE BIBLICAL TREASURY: AN ILLUSTRATIVE COMPANION TO THE BIBLE. For Teacher, Preacher, and Bible Student. *Sunday School Union.*

THE two parts, IX. and X., embrace nearly the whole of the Acts of the Apostles, and are marked by the same admirable qualities as those on the gospels. Appositeness of illustration, wide range of choice, clearness of expression make this treasury as attractive as it is useful.

THE VISION OF PATMOS. By Rev. W. R. Stephens, M.A. *Stock.*

THIS is an exposition of Rev. i. 12—18, set out in nine brief sermons, descriptive of Christ in His Priesthood, Purity,

Omniscience, Unchangeableness, and Kingship. They are not marked by great force or beauty; but are quiet, pleasant, and gently stimulating discourses.

FAITH; THE LIFE-ROOT OF SCIENCE, PHILOSOPHY, ETHICS, AND RELIGION. By H. Griffiths, F.G.S. *Stock.*

THE late Professor T. H. Green said, "The very fullness of our modern life increases our distress," and no doubt it is the singularly unprecedented opulence of the age in knowledge, in emotion, and in achievement, that deepens its pathos, creates many of its difficulties, and makes this, in some aspects, a sad if not a tragic age. The title of this book takes us to the core of our difficulties, and the treatise is altogether a helpful one. It is replete with knowledge, penetration, sympathy, and sound sense, and will discharge a healing and beneficial mission to many troubled minds.

MAIA: A TALE OF THE FATHERLAND. By J. Ottilie V. Jacoby. *Stock.*

THIS tale of German life carries the reader on from page to page with increasing interest, incident fast following incident, conversation succeeding conversation, and picture and picture to the close. The mischiefs wrought by war, the sweetness of domestic love, the sorrows of bereavement, the need for a serene trust in God, appear amongst the lessons taught by Maia. It is written so attractively that those who take it up will not care to let it go again till they reach "finis." K. O.

SEVEN REASONS FOR BELIEVERS' BAPTISM. By Rev. F. B. Meyer, B.A. *Grattan, Marshall, & Co.*

THIS "leaflet" for letters, and for other modes of distribution, contains a brief, pleasantly written, and kindly expressed advocacy of believers baptism. It deserves to be widely circulated amongst young and old alike. It can offend few, and it may convince many.

BIBLE CLASS PRIMERS: the Life and Reign of Solomon. By Rev. R. Winterbotham, M.A., LL.B. *Edinburgh: Macniven & Wallace.*

THIS is every way an admirable production, full of the compacted results of investigation, expressed in a clear and quiet style, and leaving nothing to be desired in accuracy, completeness, or simplicity.

Church Register.

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

CONFERENCES.

SOUTHERN CONFERENCE.—The ANNUAL MEETINGS will be held at Praed Street Chapel, London, W., on Monday, Nov. 6. Business at 3 p.m. Paper by Rev. W. J. Staynes, on "The best methods of developing the interest of the churches in Foreign Missions." Tea at six o'clock, price 6d. At seven p.m. the President (E. Cayford, Esq.,) will take the chair. Addresses will be given by Mr. T. Grigsby on "The Model Deacon;" by Rev. F. J. Bird on "Modern Temperance work in our Churches;" by Rev. R. P. Cook on "The Model Church Meeting;" by Rev. J. H. Callaway on "Our Rural Churches;" and by Rev. R. R. Finch on "Push for Christ, the need of our time."

W. J. AVERY, *Secretary.*

The EASTERN CONFERENCE was held at Lincoln, Sept. 21. A paper by brother Orton was read at eleven a.m. on "Our Foreign Missions." A lively discussion followed, during which the writer of the paper was thanked.

N.B.—Will the churches in the Conference requiring missionary deputations bear in mind that, to save the Committee unnecessary expense, the Revs. J. C. Jones and W. Orton have expressed a willingness to serve in that capacity when solicited so to do.

The Reports showed 78 baptized; 40 received; and 16 standing as candidates.

The Rev. A. H. SMITH, of Coningsby, received a hearty welcome; and, in the absence of Rev. G. H. BENNETT, of Bourne, congratulations were expressed upon his settlement there.

The claims of the LOCAL PREACHERS' ASSOCIATION having been advocated, it was agreed that "we again commend to the churches the claims of this Association, and earnestly press upon them the necessity for making collections, and otherwise contributing to its funds."

Upon the suggestion of Mr. Barraes it was resolved that we request the Conference Secretary to appeal once again on behalf of Chilwell College to the non-subscribing churches.

An application from LINCOLN for a grant of £30 per annum for a year or two to stimulate, and in part to enable the members of this church to offer a new minister £50 a-year more than they could offer to-day, was referred to the HOME MISSION.

NEXT CONFERENCE at Wisbech, on the

Thursday nearest the full moon in April, 1883. Preacher, Rev. A. H. Smith; in case of failure, Rev. J. W. Nichol, of Chatteris. It was also agreed to hold the next Autumn Conference at Louth.

A Home Missionary meeting was held in the evening, addresses being given by brothers E. H. Jackson, S. H. Firks, and A. H. Smith.

C. BARKER, *Secretary.*

MIDLAND CONFERENCE.—The Autumnal Conference of our churches in the midland district was held at Ashby-de-la-Zouch, Oct. 17th. A devotional meeting was held in the morning, after which a sermon was preached by the Rev. T. R. Stevenson, on the nature, difficulties, and success of missionary work in the east. The discourse abounded with very instructive and interesting facts which had come under the personal observation of the preacher. At the afternoon session the Rev. W. R. Stevenson, M.A., presided. The churches at RUDDINGTON, and South Street, ILKESTON, were admitted into the Conference.

The following resolution was unanimously passed by the Conference, to be forwarded to the Premier:—"That this Conference congratulates the Government on the cessation of hostilities in Egypt, expressing its full confidence in the policy already inaugurated; and ventures to hope that, in the impending diplomatic arrangements, Her Majesty's Government will identify the interests of the realm with the greater glories of a policy of peace."

An earnest address was delivered by the Rev. J. H. Atkinson, on "the Claims of the Foreign Mission," which was followed by an interesting discussion on the best methods of maintaining and increasing the funds of the Foreign Missionary Society.

It was arranged that the Spring, Whitsuntide, and Autumnal Conferences, for 1883, be held at Old Basford, Coalville, and Duffield. The Rev. J. H. ATKINSON, was appointed Chairman of the Conferences in the ensuing year.

Public service was held in the evening, the devotional part of the service being conducted by the Rev. A. T. Prout, of Birmingham. The sermon was preached by the Rev. F. Pickbourne, of Coalville.

The meetings of the Conference were well attended by friends from Leicester, Loughborough, Derby, Barton, and other places in the immediate neighbourhood.

J. SALISBURY, *Secretary.*

CHURCHES.

CLAYTON.—The anniversary sermons were preached, Oct. 8, by the Rev. Sim Hirst. Collections, £11.

FLEET.—Successful harvest thanksgiving services were held on October 1. Preacher, Rev. G. F. Pitts. On the following day a tea and public meeting took place. The chapel was decorated with flowers and corn, and in front of the platform was a fine show of all manner of fruits and vegetables. The pastor took the chair, and the Revs. J. C. Jones, M.A., and G. F. Pitts, with others, gave addresses. Proceeds, £14 5s.

HUGGLESCOTE.—Anniversary, Sept. 17. Preacher, Rev. S. S. Allsep. Congregations large. Collections very satisfactory.

ISLEHAM, *Camb.*—Oct. 1, a harvest sermon was preached by Rev. C. Gomm, and on the 4th over 200 to tea. J. B. Scott, Esq., presided at the public meeting. Collections in advance of recent years.

KIRKBY-IN-ASHFIELD.—Sept. 24, harvest thanksgiving service. Chapel was very nicely decorated. Mr. B. Noble preached. On Monday, 25th, a public tea was given; and in the evening a Jubilee Meeting, presided over by Mr. W. Scothorn, sen. Addresses were given by Mr. Noble and Mr. Julian, of Chilwell College.

LONDON, *Commercial Road*.—Anniversary tea and public meeting, Oct. 17th. H. E. Lester, jun., Esq., an old scholar in the Sunday school, presided, and gave interesting reminiscences of his connection with the place. The pastor, Mr. Fletcher, made a statement showing a steadily increasing church membership; an income as steadily going up; and that the special effort of the year had been to complete, in January last, a renovation account of £191 6s. 7d.; and to raise over £100 towards the new organ to be opened shortly. Rev. W. Page, B.A., gave a cheery address. Rev. T. Bailey, just going to Orissa, and Rev. W. Hill, the Mission Secretary, were heartily received, and spoke welcome words. Mrs. John Orissa Goadby was also present, so that the meeting had a large admixture of the "Foreign" element. It was most enjoyable. *Bon voyage* was given to the outgoing missionaries, and warm greetings were sent to the brethren and sisters in India, especially to Mr. and Mrs. Pike, who, nine years ago, left Commercial Road Chapel for the mission field. Votes of thanks were spoken to by Messrs. Attersley, Freeman, and Quiney, the last being the senior deacon, whose connection with the chapel has extended from the year in which the building was opened to the present, the sixty-first anniversary.

LONDON, *Church Street*.—Anniversary services were held Oct. 8, 9. Preachers: Revs. G. W. McCree, and R. P. Cook. At the tea meeting Rev. D. Burns, D.D., presided, and the following took part. Revs. W. Roberts, B.A., G. D. Macgregor, Dr. Spencer, W. J. Avery, W. Stott, R. B. Cook, Messrs. Rickett, Brayne, and Hannuel. Attendance large, encouraging reports.

LONDON, *Præd Street*.—Anniversary services, Oct. 15, 16. Rev. W. J. Avery preached. Addresses on 16th by Revs. W. J. Avery, J. Fletcher, T. F. Mulholland (missionary), Harvey Smith, Messrs. E. Cayford, C. Carter, and A. Towers. The occasion was, altogether, one to be remembered with devout thankfulness.

MORCOTT AND BARROWDEN.—Anniversary services were held Sept. 24, 25. Rev. J. G. Nash preached on the 24th, and the Rev. J. Fletcher on the 25th from Matt. x. 39. The usual tea followed, and was well attended. C. S. Colman, Esq., of Peterborough, presided at the public meeting. Addresses were delivered by Revs. J. Fletcher, W. R. Parker, A. F. Herwell, Mr. Simms, and the pastor, Collections, £9.

PACKINGTON.—Our chapel has been cleaned and renovated. Reopening services were held, Sept. 17, when the pastor preached; on the following Wednesday a bazaar was held in a tent near the chapel. Though it rained in torrents all the day, yet 200 paid for admission, and £46 were taken. The total proceeds were £60 4s. 2d.; of which sum £53 15s. 7d. have been spent on the property.

STOKE-ON-TRENT.—Anniversary sermons, Oct. 1, by Rev. S. Hirst. Collections nearly £7.

WENDOVER.—The hearty thanks are expressed of young and old, to the number of 150, who partook of a bountiful supply of good things on Sept. 27th, provided by the London friends of the pastor's wife, Mrs. Callaway.

SCHOOL ANNIVERSARIES.

BIRMINGHAM, *Lombard Street*.—School sermons were preached, Sept. 10, by Rev. G. Samuel and E. W. Cantrell. Address to the young by Thos. Hill, Esq. On the following evening there was a tea and public meeting. Mr. Alderman Ellaway presided, and addresses were delivered by Mr. G. Ingall, Rev. A. T. Prout, Mr. R. Argile, and E. W. Cantrell. A capital report was read by Mr. H. Hitchcock. Proceeds, £19 10s., an advance upon several past years.

BIRMINGHAM, *Longmore Street*.—Sept. 24 and 25. Sermons, morning, afternoon, and evening, by the pastor, A. T. Prout.

On the following day the annual tea and public meeting was held. Meeting presided over by R. Argile, Esq. The following gentlemen took part, Revs. S. Carter, E. W. Cantrell, A. H. Collins, Messrs. J. P. Warner, H. Olark, W. Gulliver, and the pastor. Services well sustained, and collections gratifying.

BURTON-ON-TRENT.—The new school-rooms in connection with Emmanuel Church, Parker Street, were opened Oct. 15. They are built up to the street on the north side of the church, and will accommodate 400 children. The Rev. R. Y. Roberts, of Leicester, preached on the 15th. Tea meeting on 16th, and a public service, chiefly of music and song, afterwards. W. Underwood, D.D., presided. Rev. S. S. Allsop gave an address. Mr. Massey reported progress in raising funds, and gave two prizes to the two scholars who had collected most money. Rev. A. Underwood, M.A., sang two solos with fine effect; and the choir, assisted by a small band, ably performed some airs and anthems.

STALYBRIDGE.—Sept. 17. Preacher, Rev. G. Eales, M.A. Collections, £30 10s.

MINISTERIAL.

HILTON, REV. E., was recognized as pastor of the church at **HEANOR**, near Derby. H. H. West, Esq., read the scriptures. The secretary of the church recited the history of the invitation to Mr. Hilton, and its acceptance. Rev. W. Lees gave the charge to the pastor, who responded to the interrogations addressed to him. Rev. E. Stevenson gave the charge to the church. At the evening meeting S. Bennett, Esq., presided, and addresses were given by Revs. W. R. Stevenson, R. F. Griffiths, T. R. Stevenson, A. Firth, W. Lees, A. C. Perriam, and E. Stevenson. Collections, etc., £40.

PROUT, REV. A. T.—The ordination services in connection with the settlement of the Rev. A. T. Prout, of Chilton College, as pastor of our church at Longmore Street, Birmingham, were held Sept. 4th, under very encouraging and hopeful circumstances. The services of the day were begun by a special devotional meeting in the chapel in the afternoon at three o'clock, the Rev. E. W. Cantrell, of Lombard Street, presiding. The Rev. J. Hulme read the Scriptures, after which Mr. Gulliver, secretary, made a statement on behalf of the church, setting forth the reasons why they invited Mr. Prout. The pastor then stated why he felt called to the ministry, and why to that particular sphere. Rev. Professor Goadby, B.A., then delivered the charge

to the minister. The Rev. W. F. Clarkson, B.A., then offered the ordination prayer, which was immediately followed by the charge to the church by the Rev. J. Jarman, of Bristol, late of "Circus" chapel here. Tea was provided in the school-room at five o'clock for a large number of friends. At seven o'clock a public meeting was held, the Rev. J. Hulme in the chair, and the Revs. T. Goadby, B.A., J. Jarman, T. Anthony, B.A., F. Pickbourne, J. J. Knight, E. W. Cantrell, S. Marshall, A. H. Collins, and the pastor, delivered addresses. Altogether it was felt that this had been a good day, and that there was a new era of honest work and progressive enterprise for the church.

SMITH, REV. J. H., has accepted the co-pastorate of the church meeting in Bethnal Green Road Chapel, and his address is, 116, Forest Road, Dalston, E.

SMITH, REV. W. HARVEY's, new address is 116, Forest Road, Dalston, E.

STENSON, REV. J.'s, address is, 3, Maud Street, New Basford, Nottingham.

DERBY, OSMASTON ROAD, YOUNG MEN'S ASSOCIATION.—The winter session was inaugurated on Tuesday evening, Oct. 10, by a lecture from the President, the Rev. W. H. Tetley, on "Sight-seeing in Switzerland." The school-room was filled, and the audience was delighted both with the lecture and its splendid lime-light illustrations. Proceeds devoted to school funds.

BAPTISMS.

BIRMINGHAM, Lombard Street.—Sept. 24, four, by E. W. Cantrell.

BOSTON.—Two, by J. Jolly.

DERBY, Osmaston Road.—Sept. 27, eight, by W. H. Tetley.

GRANTHAM.—One, by A. Gibson.

HEANOR.—Eight, by E. Hilton.

HUGGLESCOTE.—Oct. 8, three.

LONDON, Bethnal Green Road.—Four, by W. H. Smith.

LONDON, Church Street.—Four, by R. P. Cook.

Præd Street, etc.—Six, by J. Clifford.

LOUGHBOROUGH, Woodgate.—Oct. 1, six, by C. W. Vick.

MARRIAGES.

BRITTAIN—WEST.—Sept. 21, at the G. B. Chapel, Prospect Place, Radford, by the Rev. J. Collinson, of Riddings, Mr. John J. Brittain, eldest son of Mr. A. Brittain, to Miss Rebecca West, second daughter of Mr. George West, of Nottingham.

MARSHALL, LAWTON.—Oct. 12, at the Baptist Chapel, Heptonstall Slack, by the father of the bride, Mr. William Marshall, of Greenwood Lee, to Sarah Hannah, the third daughter of Rev. J. Lawton, of Slack.

OBITUARY.

BALDWIN.—Sept. 26, 1882, at Loughborough, Sarah Susan, the beloved wife of Mr. Benjamin Baldwin, and youngest daughter of the late Mr. Joseph Sharman, of Market Harborough, aged fifty-three years.

THE MISSIONARY OBSERVER.

NOVEMBER, 1882.

Valedictory Services.

REV. N. H. SHAW.—Valedictory services in connection with the departure of Mr. and Mrs. Shaw to Rome were held in North Parade Chapel, Halifax, on Monday, October 2nd. In the afternoon the Rev. J. Lawton, of Heptonstall Slack, read the Scriptures and offered prayer, and the Rev. T. R. Stevenson preached an appropriate and interesting sermon from Romans i. 15. After tea, which was provided in the School-room, a public meeting was held. The Rev. W. Gray, President of the Association, occupied the chair, and the Rev. T. Michael, of Halifax, engaged in prayer. Addresses suitable to the occasion were delivered by the Revs. N. H. Shaw, W. H. Tetley, T. R. Stevenson, and W. Hill; the valedictory prayer being offered by the Rev. B. Wood, of Bradford. Friends were present from Dewsbury and several other places, and it was felt that the services must tend to awaken and strengthen an interest in the cause of missions. On the previous day Mr. Shaw preached on behalf of the Mission, and his discourses were very much enjoyed. From the report read by Mr. Sutcliffe, the indefatigable local secretary, it appeared that the contributions were in advance of previous years.

REVS. T. BAILEY AND T. F. MULHOLLAND.—According to announcement in the last *Observer* the valedictory services of Messrs. Bailey and Mulholland were held in Nottingham on Wednesday, October 11th. The afternoon service was held in the Woodborough Road Chapel, when the pastor of the church, the Rev. G. H. James, presided. The Rev. W. H. Tetley, of Derby, read part of Acts xiii., and engaged in prayer. The introductory address, on the selection and sending forth of the first missionaries to the gentile world, was delivered by the Rev. Oliver Flett, D.D., of Paisley. The Rev. Dr. Underwood proposed the questions to the missionaries, which were answered in a most satisfactory manner. The brethren were then commended to God in prayer by the Rev. E. Stevenson, of Loughborough, after which the Rev. T. Goadby, B.A., of Chilwell College (in the absence of the Rev. Dr. Culross, of Glasgow, Mr. Mulholland's pastor, who very much regretted his inability to be present,) delivered a most admirable address. The Rev. W. R. Stevenson, M.A., closed the service with prayer; after which tea was provided in the School-room.

In the evening a public meeting was held in Broad Street Chapel, under the presidency of the Rev. W. Gray, President of the Association. The Rev. T. Barrass, of Peterborough, implored the divine blessing,

after which addresses were delivered by Messrs. Mulholland, Bailey, Flett, Barrass, and W. Hill. The meeting was concluded by singing Dr. Sutton's well-known hymn "Hail sweetest, dearest," &c., and by the Chairman pronouncing the benediction. Many friends were present from distant places, among them there being Mrs. Brooks (who, with her late husband, Mr. and Mrs. Grant, and Miss Derry, now Mrs. Buckley, were set apart to Mission work in Stoney Street Chapel, Nottingham, more than forty years ago,) also Mrs. W. Bailey; Miss Leigh, of Cuttack, now on furlough; Mrs. Mulholland, and Miss Bundy, of Whittlesea, who is proceeding to India to take the superintendence of the European Protestant Girls' School in Cuttack.

The friends of the Mission will be pleased to read the valedictory address delivered by Mr. Goadby. He said:—

Dear Brethren Bailey and Mulholland, —In the absence of Dr. Culross, which we all regret, I have been requested to speak to you, on behalf of our churches, a few farewell words on the occasion of your departure for Orissa. I have to give what is designated a "Valedictory Address," an address of farewell, expressing the good wishes of the friends of this Society, and bidding you God-speed in your journey and in your work. With such a text there is no deficiency of material. To interpret at large "Good bye," "Farewell," "Adieu," under such circumstances, is to have open to me a very wide field of remark. I might, for example, point you, where you must often look, to that Divine Providence which is over you and all of us, and which can never fail you in any emergency or difficulty in which you may be placed. Or I might ask you to remember the tokens of sympathy and devotion, the pledges of zealous aid and co-operation on the part of the churches you are to represent which have been given, and with which you are already familiar. Or I might urge you to consider the extent and promise of your adopted field of labour, and the stimulus that should be found in past successes for future toil and enterprise. I might speak to you specially as connected with a small band of churches having evangelistic traditions to maintain, and a significant history to continue and complete; or more generally, as a citizen of this great empire, with its vast possessions and far-reaching influence and responsibility; or, yet more generally, as a member of the one Christian commonwealth zealous for the honour and propagation of our common Christianity; and, even more generally still, as a man to brother men to whom the great wide interests of humanity are never foreign, and in whom the thought of participating in work which advances and promotes the highest welfare of our race is capable

of awakening genuine and earnest enthusiasm.

The time at my disposal, fortunately perhaps, does not allow me to take at large any one of these topics; but I purpose to ask attention, for a brief moment, to one or two of the broader and more human views of mission work, in the hope that it may not be without some advantage to you, and possibly may be a fruitful word of farewell, if I call upon you to remember, and seek to enable you to feel anew, that in your special tasks as missionaries you are taking part in a great world-old providential plan for the progress, development, and perfection of humanity.

To men of our race and of our faith, it never can be doubtful that the distribution of mankind on the face of the earth is a matter of divine appointment, and intended to work out the divine purposes. Paul, the Greek-speaking Hebrew, told the men of Athens, in their own tongue, that God "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations, that they should seek God, if haply they might feel after Him and find Him." The history of nations, then, is the outworking of a vast providential plan; and the movements of races upon the face of the earth, and their influence one upon another, contribute to the development of the Divine purposes with respect to mankind. In the early times *the central point of movement was the East*. From the back of the Himalayas the great Indo-European, or Aryan, race came pouring into Europe in successive waves of invasion. In those mighty migrations Greece was born, and Rome, and the forests of Germany were peopled, and the remote island it is our lot to inhabit. Nay, more, in those grand pulsations of humanity from East to West were contained, in germ, the possibility of Greek

culture, of Roman government, of German philosophy, and English enterprise. But from that same point of movement, at the back of the Himalayas, another series of waves of migration swept downwards, about the same time, over the plains of Hindostan and beyond, and in the course of that invasion arose Sanscrit literature, and Brahminical faith, and Buddhism, and the Hindoo and Persian Empires. If physical science is now engaged in declaring the oneness of all life on this planet, history, language, and literature, show the oneness of all humanity: and especially are India and Europe thereby made one, as branches from one great vigorous stem of the human race. But a very different lot overtook these different movements of the early migratory hordes. The Aryan in Europe was more favoured than the Aryan in Asia, for there opened upon him at length scenes of privilege and blessing such as his southern-journeying kindred knew nothing of. At first Judaism, and then more powerfully Christianity, as part of the movement from East to West, influenced from Palestine the nations of Europe and of northern Africa. Europe became Christendom; and so the people of the West, originally coming from the East, receiving from the East the greatest gift it had to offer—the knowledge of Christ and His salvation,—now in their turn began, in the course of centuries, to be the new centre of movement. The wave of migration and influence passed still further West, and has covered well nigh both the great continents of America, whither an early migration had gone from the North-East. But one of the grandest movements of all is the movement from this Christian Europe, and indeed from Christian America as well, back upon the East,—a movement of civilization, of commerce, of philanthropy and religion. The Providence which opened America to Europe has given to Europe, but especially to England, ascendancy and rule in India, and large influence elsewhere in the East, as well as in the islands of the Southern Seas. This position of responsibility and power we, in common with others, are using, as we are bound to use it, for the furtherance of the kingdom of Christ, which is the pledge and security of the world's civilization. *The centre of movement which is changing the history and faiths of the world is no longer in the East, but in the West.* Europe is giving back to Asia the civilization, but especially the faith it received from it, and giving it back to peoples, in part like themselves, who missed it in their southern migration—a race descended from the same stock,

and kindred in literature, traditions, and history. And it cannot but be looked upon as part of a great providential plan, for it is the only movement which events call for, and which seems able to give unity to the course of human history, and a fitting termination to human development. The evangelization of the world is the one sublime "divine event to which the whole creation moves." Moreover, the missionary zeal of other faiths has died out; that of Christianity alone remains, and is without doubt "the survival of the fittest." At this day the cities and towns of Western Europe are not visited by Confucian, Buddhist, or Parsee missionaries, burning with zealous enthusiasm to win us to their morals, their ritual, their faith; not even by Oriyan Pilgrim-hunter proclaiming the virtues of the Pooreean sacrament, and the glory of the great Juggernath. There is no such activity and zeal manifest; and it is felt to be almost impossible that there should be. No. Berlin, Paris, St. Petersburg, London, know nothing of Oriental missionaries seeking their conversion: and though we may translate and study the "Sacred Books of the East," the impulse to their study comes from ourselves. It is from the West to the East the movement now turns, and its tide of influence increases with the years. Madras, Cuttack, Bombay, Calcutta, Delhi, the cities of China and Japan, are opening to receive, or have already received, the enlightenment and the salvation which Christianity alone can give, and communion in the true Church, radiant with the glory and fellowship of the Son of Man.

Now, my brethren, it is part of this great divine providential movement that you are to form and do form. You may, perhaps, think but little of the general significance of your work, its special importance and necessity absorbing your anxiety; your evangelistic zeal may even content itself with bringing men into a faith which promises a bright and happy future beyond the grave; you may not even care to look all along the ages of Time and all along the track of the great movements of humanity on this planet, and consider your work in its relation to the course and order of the world's history; but not the less, as you preach and print your message of salvation in the East, not the less as your labour, with your western energy and your Christian faith, and alive to all the traditions and culture of western civilization, are you in God's hand, taking part in a grand providential movement for the advancement and progress of the human race.

Moreover, that it falls specially to the

lot of England to be foremost in all mission work, her history, her character, her free unfettered faith, her insular position, her world-wide commercial and imperial relations, abundantly show. From the beginning God has given to distinct and separate nations distinct and special work in the unfolding of His purposes. One race He specially favoured in olden times, "of whom is Christ as concerning the flesh"; but no peoples were outside the great providential world-plan. For example, Egypt, the cradle of ancient civilization, gave of her art and wisdom to train and nurture the ancient Hebrew for the desert and the land of promise. Greece, mother of literature and science, of philosophy and culture, prepared the fine and flexible tongue in which was to be expressed and preserved the fullest and latest, nay the perfect Revelation of the Divine will, the New Testament of our Lord Jesus Christ. Rome, the mistress of the world, broke up the isolation of men, and formed the vast Empire along whose military roads the heralds of the gospel might traverse, and under whose powerful protection the earliest missionaries might shield themselves against the hostility of men of their own race. In later times, when the reaction of error against truth, and darkness against light, and human perversity against Divine providence, had overspread Europe with new corruption and degeneracy, Germany, the modern home of free, quick, active religious thought, nurtured and matured the Protestant Reformation, and became a new centre of light for the nations. Subsequently, if not simultaneously, Italy and Spain, partisans of the Papacy, entered the newly discovered Western Hemisphere, entered it with crucifix and holy water, swept round to the venerable and ancient realms of the East, and so led the van in modern missionary zeal; hoping, perhaps, thereby to redress the balance of power, and gain in the far West and the far East as much as was lost in Europe to the domain of the triple crown;—succeeding, however, only in provoking Protestant communities to follow in their wake. And at length England, mother of Empires, the native soil of free and popular government, the nourisher of the higher and better types of Christian faith and life; England, by its insular position, since the ocean is the highway of the nations, the centre of the world's commercial enterprise, England wakes up anew, with other Protestant peoples, to the Divine call of duty, and sends forth Christian evangelists and missionaries to well nigh all the nations of the heathen world. It is thus a part, a very small

part you may think, a not unimportant part, we trust, as subsequent history will show; it is thus, as a part of this movement by which, in the great providential world-plan, England is discharging her mission among the peoples that come under her influence and rule, that you go to Orissa to preach and print the gospel of Christ, and diffuse the spirit and grace of the Christian life.

Considerations of this kind may not be without their value. They are at least in harmony with the current of modern thinking, which finds in science the new revelation, and in the philosophy of history the new prophecy; they are in strictest accord with the cosmopolitanism of Christianity; and rightly viewed they lift at once your work and aims out of the narrow groove of sectarianism, and above the fanatical zeal which George Eliot designates "other worldliness," and give you on this earth an ampler horizon and the broad human view, supposed to be the special mark of modern culture and the distinctive "note" of the modern spirit. As you thus contemplate and ply your work, no man can successfully charge you with seeking merely the gratification of the zeal and ambition of a sect, or busying yourselves only with schemes about another and invisible world, about which we know so little, while the best interests of this present and visible world right open before us are overlooked. You may, therefore, magnify your office, and rejoice with a large human and Divine joy in your work, for it is not trivial, it is not insignificant, it is not isolated and individual, it is not the outcome of sectarian or fanatical zeal; it is rather broad, divine, universal, one with the shining of the sun, the succession of the seasons, the ebb and flow of the tides, the admonitions of conscience, the pulsation of human sympathy, and the whole course of the divine development of our race. The Christ whom you go to set forth to a people of the East is acknowledged more and more widely to be the great need of the Present, and the Master of the Future of the world; and you will set Him forth in the East as the one true divine incarnation, the one Saviour and Lord of mankind; the one sacrifice and atonement for human sin, the one perfect exemplar and ideal of human character; the pole star of the world's Hope, the guide and goal of all human history; at once the Redeemer of the soul from sin, the Friend and Brother of universal man, the Saviour of the family and the State, the Lord of life and of death, the glory of earth and heaven, the controller of the ages of time, and the splendour and effulgence of

eternity. Your enthusiasm in your work may, therefore, glow with pure and radiant flame, and be fanned to a burning whiteness of heat. Confucius, Buddha, Zoroaster, Mahomet, must pale their ineffectual fires before the rising glory of the Sun of Righteousness. The East must surrender her philosophies and superstitions for the faith of Christ as the West as done; the gospel that conquered Europe can conquer Asia and the world; the love and grace and salvation that have uplifted and gladdened the Aryan invaders of the plains that lie under the North Star and the islands of the Northern Seas, can uplift and gladden the Aryan invaders of the regions of the palm and the sunrise, and the plains where now teem the swarthy children of the South.

Take heart of grace, my brethren, in your great and holy work. If your field of labour is with a kindred people, in a part of this British Empire, on historic and sacred ground,—this is something; but it is far more that it is where Providence is calling us, and along the lines of providential history; it is far more that it is but a portion of the continuation of the same great Divine movement that called Abraham from Chaldæa, Moses from Egypt, Paul from Palestine; and that has been giving to the nations their duties and their destiny, appointing their seasons, fixing the bounds of their habitations, since Time began.

Still more; it is not commonplace courage, it is no perfunctory and professional discharge of duty that will suffice for so grand a work. Heroisms, martyrdoms, the inspiration of passionate divine enthusiasm, mark the history of this work in all past time. Heroisms, martyrdoms, the inspiration of a passionate divine enthusiasm, must mark and will mark its effective history in all coming years. There is but a handful of you in Orissa; there is but a handful of such workers as yet almost anywhere in the heathen world. The difficulties are great; hoary superstitions, stolid indifference, malicious prejudice and hate confront you; small success at first is all that cheers and encourages; but courage, brethren; patiently, faithfully, and bravely labour on; hold the ground won with manful persistence, and advance to greater things. Victory is assured; so Europe has been evangelised, and so will be Asia and the world.

It was a great word Sir Garnet Wolseley spoke when he said, with respect to his action when a few hundred of his men found themselves exposed to the possible hostile attack of thousands; "I did not deem it consonant with the traditions of the Queen's army to retire before any

number of Egyptians." The result justified his courage; and subsequently the magnificent movement of the whole line, and the hand-to-hand struggle at Tel-el-Kebir, secured a complete and decisive victory. So must it be with you and your brethren in Orissa, and with all Missionaries of the Cross. It is not consonant with the traditions of this Christian enterprise to retire before any number of difficulties. In your separate and distinctive departments of service you will stand fast upon positions already won, and at the right time press forward in your good work. The thought of your lofty and significant calling and enterprise will sustain you. The assurance that friends at home have unabated interest in the mission, undiminished confidence in the missionaries, ready appreciation of heroic and zealous service, will quicken and inspire you. The high and true conception of your place in the providential plan will aid and strengthen you. Nothing is mean and commonplace in such noble and divine work. The printing-press is as grand an instrument in its way as the human voice or the pulpit of the preacher. Luther, in the Wartburg, translating the New Testament into German, verily made use of very commonplace writing materials, and threw his inkpot at the devil. The inkpots of the Cuttack mission-press may, nobly and beneficently for human weal, be thrown in the same direction; and in the bazaar, and beneath palm and banyan tree, the tongue and voice may help on the good cause of Orissa's evangelisation. Only be loyal to the great Master, zealous in His service, filled with His spirit, swayed by the broadest human sympathy and love, and you will be ready in Orissa when the day comes, as come it will, when there shall be a general movement along the whole line of mission-bands in all lands, you will be ready to join, as our soldiers did at Tel-el-Kebir, in a grand march forward, a close hand-to-hand struggle with the foe, and a great and world-wide victory will be won for the Lord. Then shall a voice sound forth like the voice of many waters and of mighty thunderings, "Hallelujah, the Kingdoms of the world are become the Kingdom of our Lord and of His Christ. Hallelujah, for the Lord God Omnipotent reigneth. And He shall reign for ever and ever.

Finally, brethren, farowell. May the good hand of our God be with you, and the holy courage of heroic apostle inspire you, and the Lord Himself sustain you by His grace, keep you faithful unto death, and at last bestow the crown of life! Amen.

Departure of Missionaries.

MR. BAILEY, MR. AND MRS. MULHOLLAND, and their two boys, and Miss Alice Bundy, left for Orissa in the "*Goorkha*" on Wednesday afternoon, Oct. 18th. They embarked at Gravesend, and were accompanied to the ship by the Secretary of the Society, also by Mr. and Mrs. Fletcher, Mrs. J. O. Goadby, Miss Leigh, of Cuttack, Mr. Winks, of Leicester, Mr. and Miss Bundy, and several other friends. The vessel is one of the newest and largest of the British India Company's fleet, being over 4,000 tons burden. She had a full complement of passengers, and, it is hoped they may have a pleasant and prosperous voyage. All seemed to go off in good spirits; but some of the farewell scenes were very touching—many feeling that they were parting to meet no more for years to come, if at all in the present world. Mr. Bailey had already said good-bye to his three precious, motherless children,—one of whom he has left at Barton, one in Nottingham, and one at the Mission School, Blackheath. Mr. and Mrs. Mulholland had also left their eldest child, a daughter, with friends in Edinburgh. None but those who have passed through such experience can know how painful these separations are. May the Lord sustain the minds of our beloved friends who thus, for Christ's sake, are giving up those who are as dear as their own lives. As we were leaving the ship the following lines were put into our hand. They will, we are sure, be read with interest.

MIZPAH.

My heart is sad,
And yet 'tis glad;
'Tis sad at leaving those I love;
'Tis glad that He who rules above
Is sending me
Across the sea,
Directed by His "Holy Dove."
Farewell dear friends;
Until life ends,
My thoughts will ever homeward turn:
My soul for you will often yearn.
But this I know,
Where'er I go,
My heart with love will always burn.

I ask your prayers,
In future years,
Blessings upon my work to wait;
Knowing that it is not mere fate
That parts us now.
We therefore bow,
Submissive to our God so great.
If nevermore,
Upon this shore,
These eyes behold those forms so dear;
These ears, those voices n'er more hear,
Oh! may we meet,
Each one to greet,
Where His lov'd ones know not a fear.
ALICE BUNDY.

The following paragraph respecting Miss Bundy is extracted from *The Peterborough Advertiser* of Sept. 30th.

MISS ALICE BUNDY, the youngest daughter of Mr. Henry Bundy, the well-known member of the Whittlesea School Board, has been appointed Superintendent of the European School at Cuttack, India, in connection with the Orissa Mission. The authorities could not have made a better selection than in the above young lady for the post she is destined to fill, possessing as she does a thorough English education, with other accomplishments, and having for several years past been engaged as a teacher in some of the principal schools as well as private families in England. She is also a lady of deep piety, and is well calculated to carry out the onerous duties which must necessarily be imposed upon her. Miss Bundy's last sphere of labour was in a private school at Long Sutton, Lincolnshire, and the presents she has received, not only from old pupils but from some of the townspeople, are both numerous and costly, including some of the best works of English literature, as well as several articles of personal adornment, fully proving the estimation in which she was held. She will sail for India on the 16th October next in the s.s. "*Goorkha*," and we feel sure we are but expressing the feelings of numerous readers in sincerely wishing her "*God-speed*" and happiness in the self-denying work she has undertaken to perform in that distant part of Her Majesty's domain. It will be remembered that this is the same Mission in which Miss Barrass, of Peterborough, is engaged.

Arrival of Mr. and Mrs. Shaw in Rome.

FRIENDS will be pleased to learn, from the following note, that Mr. and Mrs. Shaw and family have arrived safely in Rome.

154, Via Urbana, Rome, October 17th, 1882.

My dear Brother,—We arrived here safely on Monday evening, and have been so occupied that we could not write earlier. I hope you may be able, even thus late, to insert the enclosed acknowledgment of responses to Mrs. Shaw's appeal on behalf of her class.

As for me I shall, D.V., send you a brief communication for the *Observer* for December, and content myself now with saying that, as far as I can judge at present, all things have gone as well as I could expect during my absence.

With kind regards,

I am, dear brother, yours affectionately,

Rev. W. Hill.

N. H. SHAW.

Acknowledgments by Mrs. Shaw.

MRS. SHAW desires to acknowledge, with thanks, the following kind responses to her appeal in the September *Observer* on behalf of her Women's Class.

The Secretary will be pleased to receive, on Mrs. Shaw's behalf, any further contributions in money or materials, which may be forwarded to the Mission House, 60, Wilson Street, Derby.

She has received from—

	£	s.	d.		£	s.	d.
Mrs. Bingley, Dewsbury	...	...	0 15 0	Miss Mitchell, Dewsbury	...	...	0 10 0
Mrs. Smith, "	...	...	0 10 0	Rev. W. Hill, Derby	...	...	0 10 0
Mrs. Fothergill, "	...	...	0 5 0	Rev. J. Lawton, Heptonstall Slack	...	...	0 10 0
Mrs. Kershaw, "	...	...	0 10 0	Mr. Joseph Holt, Halifax	...	...	0 5 0
Mrs. Jas. Mitchell, "	...	...	0 10 0	Mrs. Wilshire, Derby	...	...	0 10 0

Besides these gifts in money there have been received the following:—From Miss S. A. Marsden, of Dewsbury, a length of calico, with buttons and needles; from Mrs. Joshua Mitchell, of Dewsbury, a quantity of toys, etc., for Christmas tree decorations, and distribution among the children; and from a few friends at Archdeacon Lane Chapel, Leicester, a bale of goods is on its way to Rome of the value of about six pounds.

May the Lord accept these offerings, and bless the kind-hearted donors.

Notes and Gleanings.

Mrs. Wood.—Dr. Buckley, in a note dated Sept. 13, thus writes:—"Our information, two days ago, about Mrs. Wood, was, I am sorry to say, unfavourable. She left Gopalpore for Berhampore last week, and was decidedly worse soon after. This relapse, too, has been accompanied with great prostration, but when we last heard she was a little better."

THE GALES OF THE SPIRIT ARE BLOWING.—More than twenty of our young people, says Dr. Buckley, have been to me the last three days, and are anxious to be proposed as candidates. The Lord establish and strengthen them concerning the faith.

"THE IDOLS HE SHALL UTTERLY ABOLISH."—Mr. Miller, in sending an order to the Religious Tract Society for pictures, illuminated scripture

texts, etc., says, "The Babu who wishes to have these things is a very nice fellow, and almost a Christian. Miss Packer teaches his wife, and she, too, is much interested in Christianity. On the walls of their principal room there were formerly a lot of heathen representations, idols, etc. One day, as Miss Packer entered the room, she found that the babu had written on the wall, in a bold large hand, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." All the images are now removed, and he is going to substitute Christian and biblical scenes.

THE FREE BAPTIST MISSION in Northern Orissa is, we regret to state, sustaining a heavy loss of labourers. Mr. and Mrs. Marshall have just left Balasore for America, with little prospect of returning. Mr. and Mrs. Burkholder are, it is said, likely to leave for Australia, but hope to return. Both these ladies are daughters of the late Dr. Phillips. "Poor Orissa," adds Dr. Buckley, "is thus losing one and another; but the work is the Lord's, and the government is on the shoulders of Him who has all power in heaven and on earth."

NEW SCHOOL-ROOMS.—We are getting on very well with the New School-rooms, but they will not be finished so early as we had at first supposed. Hope, however, they may be in November. J. B.

THE ROMAN CATHOLICS.—About the 10,000 rupees sanctioned for the Roman Catholic School-rooms and Convent (for to all *practical* purposes it is for the latter as well as the former) I don't imagine we shall be able to get any further information. Our local authorities well know our feelings on such matters. No doubt they have recommended it. Another, and still more important question, is now under consideration—the large Bruce legacy. According to the terms of the Will the money was, no doubt, left for the establishment of one undenominational institution for destitute Eurasian children. The Roman Catholics are clamouring for a large portion of the money for an institution under their exclusive control, and the Church folks for another portion for themselves. We shall see how the Secretary of State decides. J. B.

Contributions

Received on account of the General Baptist Missionary Society from August 16th, to October 15th, 1882.

	£	s.	d.		£	s.	d.
Allerton, Central	4	10	6	Paisley, Rev. O. Flett, D.D. . . .	2	10	0
Bradford, Infirmary Street .. .	5	4	6	Shore	27	9	9
Cropston, per Mr. Winks .. .	0	10	0	Vale	8	10	6
Derby, St. Mary's Gate—Rome ..	2	11	3	" Friends at	4	10	6
Dunholme	2	15	0	Walsall, Vicarage Walk—for Rome ..	8	7	0
Dewsbury—after Mr. Shaw's lecture	8	8	4	" Goodall Street Sunday School	0	12	0
Heptonstall Slack	9	19	1				
Lineholme (less expenses) .. .	6	16	10	The following names were omitted by mistake from the Annual Report, though the amounts were included:—			
London, Miss Dunbar	0	10	0	Melbourne—Mr. Berrisford	£1	0	0
Lydgate	10	4	3	Stoke-on-Trent—Mr. Grose's Bible			
Macclesfield	29	0	0	Class, for support of orphan boy			
Melbourne	8	17	0	and girl in Orissa	£6	0	0
Norwich—for Rome	8	0	0				
Oulton, the Misses Woodhead ..	1	1	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, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

Why Christmas still is kept.

BY E. P. ROE.

"UNTO you is born this day a Saviour which is Christ the Lord," sang the angels long ago. What significance has this message to the multitudes who will keep after their own varied fashion this birthday of a little child to whom the world gave no better refuge than a manger and stable? Pagan festivals were kept long after very many of the people became too enlightened to believe in the mythical divinities in whose honour they were established. The saints are often forgotten on saints' days, the shrewd populace having come to the conclusion that the departed worthies who died in the odour of sanctity some ages since have nothing to do with the practical life of to-day; in fact, that they could not understand the swift, imperative questions that modern men and women must answer with scarcely time between for breath.

How many will keep Christmas in the same way, scarcely giving a thought to the Nazarean who lived in an age so remote, in a land so distant, among a people so narrow and in circumstances so wholly unlike our own? Have the learned Athenians and polished Romans of to-day outgrown another myth, once a sacred and controlling belief? Why should we honour Christ more than Hercules or some other representative of humanity than pagan imagination transferred to the skies? Is He only greater in degree but the same in kind with the long succession of saints in the Church He founded, saints that have vanished from the earth completely and have no more influence on modern thought and action than the angular sermons they preached and the interminable Latin Books they wrote?

This is a question of fact; and to the facts we are glad to appeal for answer, especially on Christmas morning. The angels sang to the shepherds, "Unto you is born a Saviour." They went to the stable and found the Holy Child. That Child became a singularly wise and noble man, we are told, but He has been dead and buried eighteen centuries; and He is no Saviour from human ills to-day except as we follow His good advice and imitate His perfect example. We meet the sceptics at exactly this point with the counter-assertion: The Christ of our faith is not dead and buried; He claimed that He came to this earth on a mission to us and to all who, like us, find more human ills than can be overcome or endured; and if we have not received practical help and aid from Him then we have never received cheer and strength from anyone, and the gifts that Christmas morning brings us are "evolved," rather than given by loving friends; the friends themselves are shadows, and our own personal consciousness is to us no longer a means of knowledge. We cannot make a chemical analysis of mother love; we cannot compute exactly its intensity or its precise power; it is quite free from fossils; but many of us believe in it on this day, of all others, and we have learned to believe in it because of its various manifestations and not because it was demonstrated to us by a savant. It is a matter of experience. If another great, loving, tender-hearted Being has been manifesting Himself to us for years, aiding us in our sorest need, sustain-

ing us in our deepest trials, shall we meekly say at last, "We beg your pardon; we were mistaken; we will not trust our consciousness any more; and will take other means of learning when we are cold or when warm, when a friend help us or leaves us to ourselves?"

We believe all the facts that science establishes; but the scientist who shuns and ignores the facts of Christian experience is the bigot of the age. The angels' song is truer to-day than ever; and we believe it, not because so taught or commanded by priest or theologian, but because the "Saviour" still saves and the saved know it. We do not keep this day as we might honour a dead hero or an inspired teacher, who lives on through the ages only as his noble deeds or written words mould character and incite to better life. It is a festival sacred to a living Friend who proves His friendship, as do other friends, by what He does to-day, and is to-day. He said to those who receive Him, "I am with you alway, even unto the end of the world." Does He keep his word? Millions could answer, Yes. People, too, whose testimony would be received in any court of justice.

What are sceptics going to do with this personal, living Christ? The Scribes and Pharisees sealed the stone upon His sepulchre and placed a guard about it, exultantly concluding that they had made a final end of the Nazarene. His faint-hearted followers feared that they had. If that had been the end the fact could be proved to thoughtful and enlightened minds in every age. But the trouble has ever been the same that the high-priest and his associates had to contend with—a living Christ appears. He manifests Himself in just the ways He promised, and to so many in every age—to the learned, calm, and strong-minded as well as to the ignorant, imaginative and weak-minded—that the truth of a living Presence, of the compassionate all-powerful divine Man, is proved, if anything can be proved, by human testimony.

Wherever, therefore, two or three children gather around a Christmas tree in the name of Him of whom the angels sang, there is Christ in the midst of them.

The Birth of Christ.

HE came, He came, the hope of ages.

And all the promises fulfilled
That long illumed the sacred pages,
And oft the holy prophets thrilled.
With truth divine and life immortal,
He came, 'mid bursts of light and song
That poured through heaven's opened
portal,
From starry host and seraph throng.

He came, He came, O, wondrous story!
And left the crystal gate ajar,
And through it shone the inner glory,
To be the wise men's guiding-star.
And through it swelled the choral praises,
The new-made song of love supreme,
The highest strain that heaven raises,
And listening shepherds learned the
theme.

'Twas just that sages votives offered
Of myrrh and frankincense and gold;
'Twas fit that shepherds homage proffered

The Master Shepherd of the fold.
And wise men still will bring oblations,
Support and sympathy and prayer;
And watchmen, faithful in their station,
Will spread the tidings all should share.

O, well my soul if this thou learnest,
A glory beams from out the skies;
On minds that search for life in earnest
The bright and morning-star shall rise.
And listening hearts shall catch the voices
Whose raptures through the heavens
roll,
In whose blest themes all earth rejoices
When Christ is born within the soul.

GEORGE W. FISHER.

Conference on the Conditions of Church Membership.*

VI.—CAUTIONS AND CONSEQUENCES.

BY REV. WILLIAM ORTON,

(*President Elect of the General Baptist Association*).

It seems to me that some confusion arises from ignoring the difference between "the visible church and the invisible church." The distinction, in my mind, is a real one. The two are not co-extensive. The terms that apply to one, do not always apply to the other. The difference of opinion arises, to a considerable extent, from confounding "the church of the firstborn, whose names are written in heaven," with the poor imperfect human attempts to frame churches according to the divine ideal. At one time the church intended by the various writers is the visible company of Christ's disciples, and at another it is defined as "a spiritual, and not an outward corporation, an invisible and not a visible society."

Now it is not the "invisible society" of which we have to discuss the conditions of membership. This lies beyond our sphere. It is not within our province to determine who shall be its members. The power is not put into our hands to receive persons, or to reject them. The question, therefore, is, What is right for us to do in the "outward corporation," the "visible society."

If this distinction be borne in mind, there will be at least one clear advantage—it will lessen the objection to some phrases which have been somewhat severely censured. There seems, for example, no adequate reason why we should not speak of "Our Church" in the same sense as Paul could speak of "Our Gospel." We cannot see what objection can lie against the phrase "The Lord hath left the ordinance to be *guarded* by human representatives," which will not lie with equal force against the charge (1 Tim. vi. 20) "O Timothy, keep (*guard*, A. V.,) that which is committed to thy trust;" and even the assertion that "Baptism is the door of the church" may appear to be, after all, not so wide of the mark when applied to the *visible* and not to the invisible society; and especially when we remember that Christ did, without doubt, require persons to pass through the baptismal waters to enter into the new society that He was then forming in the world. It is not improbable that this was in His mind when He said, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God"—the water being the means of entering the visible society, and the Spirit the means of entering the invisible church. If it is so, this will relieve us of the imputation that "we apply a new test of church membership"; and that we "draw the line where we please;" for we may fairly maintain that we "rather most faithfully and scrupulously observe the line He has already drawn."

But it may be said, Why not practise open membership? What right have you to refuse to receive any into your fellowship whom Christ

* Cf. G. B. Mag. pp. 245, 298, 325, 331, 407.

has received? *The same right as we have to separate ourselves from our brethren, and form ourselves into a distinct organization.* We are not the church. We are only a section of the church who engage in a special service, and it is only in this special service that we cannot have the help of others. This does not show, on our part, a want of charity, for we can truly say to our brethren, "Let us be one. Let us speak often one to another. Let us pray and work together, and enjoy sweet communion at the table of our common Lord. O that you could join with us in the special service in which we are engaged." But they declare their belief in infant sprinkling, and we feel that our mission is to teach the doctrine of believers baptism. How, then, can we profess to be the same? We have to say, "We wish you could join us in our testimony, but we cannot desire you to make an unreal profession; we will not urge you to sail under false colours, and pretend to be Baptist when you are not." It is said that an officer of the Volunteers said to his men, when marching at their drill, "Can you go any further?" The response was, "No." The command was promptly given, "Then halt." And so with us. It is only when our brethren can go no further that we say, "Halt;" and it is hardly fair to charge us with refusing fellowship with them, with punishing them with exclusion, or with treating them "as a heathen man and a publican."

It is needful, also, to consider what would be the probable tendency of our receiving alike the baptized and the unbaptized, or welcoming all who profess to belong to the Saviour. It seems to me that—

1. It would weaken our testimony. The teaching and the practice would be out of harmony. The trumpet would give an uncertain sound.

2. It would place us in a false position in the religious world. We are known as Baptists. We have a reputation for stern and unbending integrity. There never was a time when the scripturalness of our doctrines was more generally acknowledged, and never greater certainty that they will prevail. Our fathers have a high place in the records of the noble army of martyrs, and it would ill become us to surrender the treasures they purchased with their tears and their blood, and have bequeathed to us. Our church roll would be vitiated, and we should at least endanger the reputation we and our fathers have enjoyed.

3. It would introduce into our midst the very error on account of which we have separated from our brethren. Are we sure the leaven would not spread? Do not weeds grow more rapidly than the choicest flowers? Is it not a fact of history that other notions of baptism than those we regard as sacred have overrun the church and prepared the way for serious heresies? and shall we receive again the error into our bosom?

4. It would, if fully carried out, lead to the destruction of our denominational polity. We should cease to be Baptists. We should find ourselves in the company of "The Brethren." Let us suppose a case which is quite within the scope of the conditions proposed. A certain church has imbibed the doctrine that no one ought to be refused who professes to belong to Christ? A Swedenborgian applies, and who shall say Christ has not received him? and he is followed by a Unitarian, a Roman Catholic, a Mormonite, and many others, and who will take upon him to decide that Christ has not

received them all? Each one is zealous in the advocacy of his own peculiar views—and these men have to agree in choosing a minister, in appointing deacons, in receiving members, and in carrying on the work of the church. What must be the inevitable issue? A church so constituted would contain the elements of its own destruction. It is surely not the divine method to produce discords, but rather harmony. We see this in chemical affinities, in the law of natural selection, and we are assured also that “the Christian church is founded . . . in response to man’s social nature and tendencies;” and how can it be in accordance with our Lord’s will that we should strive to bring together elements that could scarcely fail to cause discord and dissolution.

Let us take warning by the fate of Troy. The city was safe till the Trojans made a breach in the wall with their own hands. And shall we manifest the same want of wisdom? No: let us be true to our principles; true to the traditions of our fathers; and true to the trust imposed on us by our Master.

“Timeo Danaos et dona ferentes.”

VII.—THE CHURCH OF THE FUTURE.*

BY REV. W. SHARMAN, LEEDS.

THE discussion of this subject involves the assumption that the Christian church is a permanent institution. The argument for its continuance is based on its divine origin—its fitness to meet the social needs of regenerated humanity—its inheritance of a divine service—and also on the continued operation of the Holy Spirit in its up-building.

But when we assert that the church abides we do not predicate that its present institutional form is final, and therefore incapable of change. Neither from the words of Christ, nor from the action of the apostles, are we shut up to any one mode of church polity. The church is evidently left free to work out its own organization as best suits its own inner and outer life or requirements. Thus, for instance, the apostles were originally simply heralds of the word; but societies being gathered at given points, oversight was required, and hence the pastoral office was the outcome. The origin of the office of deacon also must be sought in the requirements of church life—Acts vi.

Still, there are certain great principles which underlie the corporate life of the church which determine some facts in connection with church polity, as, for instance, that the church consists of those who are spiritually quickened—rejoices in equality of status in its fellowship—is the depository and exponent of the truth as it is in Jesus—acknowledges Christ as its supreme head. Any organization built upon these lines may claim a divine sanction and blessing.

The church of the future will be largely a reproduction; its historical past may indicate its historical future.

We note several points in relation to the past, viz., that its history has been largely influenced by gifted leaders; it has been largely

* Outline of an Address to the Lancashire and Yorkshire Conference, May 31. Some members took exception to several points in the address, but cordially requested that it should be forwarded to the *Magazine*, the writer taking the responsibility.

moulded by the social and political, as well as educational, influences by which it has been surrounded; it has been marked by diversity of sentiment and practice from the first; it has been characterized by progress and retrogression as the supernatural or merely human element has prevailed; it has been characterized by an imperfect application of the most perfect laws, but even in its lowest stage has presented the highest form of society known to man.

Perhaps the most striking feature of the future church will be seen in the change which it will make in the terms of its fellowship; in *making faith the condition of fellowship, and not baptism.*

This modification may be accounted for on the ground that baptism is seen to be required as a sign of faith, and so subordinate to faith. Faith in Christ is thus regarded as the initial step into the church, and not baptism. Baptism thus becomes the *privileged duty* of every believer; and to be observed with the same conscientiousness as any other command of Christian life.

The fear that baptism in this change will cease is groundless, as it will still have the guardianship of the Head of the church; the free and unforced support of living conviction; the force of its spiritual significance and beauty; the authority of a divine example, and all the protection that can be secured from a divine direction.

So far as the mode of baptism is concerned we anticipate that in the future church, baptism by immersion will be the only mode, and believers its only subjects. This conclusion is forced upon us because immersion is in harmony with the letter and spirit of the New Testament, and non-immersionists admit this claim. The general neglect of infant baptism, or sprinkling, further confirms this view. This neglect of infant baptism has grown out of the spread of scriptural views of the place of baptism in the Christian life; but the appointment of a national registration of births, the establishment of cemeteries, and the opening of national burial grounds to all, has also contributed to the diminution of the practice, as certain disabilities under which the public were placed in case they neglected infant sprinkling have been removed.

It is not likely that denominationalism will cease; but, judging from the tendency of thought, *the bond of union* in the future church will be *faith in Christ*, and not implicit subscription to mere creeds. The denominations will thus be brought into proximity of action now unknown; there will be greater catholicity of sentiment, an open platform for Christian labour, and a nearer approach to that unification in the church universal for which Christ prayed.

In reference to the teaching of the church of the future, there may be modification, but there will not be the surrender of anything vital to the Christian faith. Modification and readjustment of doctrine there must be as the result of increased culture and more accurate views of the relations of one truth to another, and of the historical facts out of which they have grown; but in this there is clear gain. Different methods of interpretation may be adopted, but the Bible will remain; the place of certain ordinances may be altered, our conceptions as to the unvarying order of church polity may be rudely shaken, certain doctrines we have held tenaciously may be pressed upon our

attention from new out-looks—but all these are the outcome of that search which truth welcomes, nay, commands.

As a check to any unhealthful tendency arising from those changes, or transitions, which are now taking place, perceptibly and imperceptibly, the church of the future will be required to give prominence to several first principles of her very existence—viz., that she is composed of only spiritually quickened souls; that she is the temple of the Holy Ghost; a body of separatists from the world; the representatives of Christ in the world, and essentially *His* witnesses.

England versus Ireland.

THERE is sometimes a wonderful diversity between two children of the same family. The one may have a light complexion and lithesome carriage, while the other is of a negro hue, and moves with a graceless gait; or the one may have a frank, aggressive character, while the other is morbid and useless in the extreme. A difference somewhat similar is seen between England and Ireland, two children of the British Government. The former, throughout her changeful history, has seized upon every opportunity and transformed it into positive good. The wealth and luxury of her social life, the mechanical inventions that produce her manufactures, her maritime power and world-wide trade, speak eloquently for the thrift and advancing spirit of the nation. Men who have watched and advanced the movements of science, and given to the world some of its greatest improvements; the reformers, who have carefully noted the moral, social, and religious changes of the people, and adapted their message accordingly, have been found in their greatest number within our sea-girt isle. Science and religion shine with their brightest lustre, and exert their greatest power in this land of the brave and free. But her sister, the Emerald Isle, although the climate, bathed in the warm waters of the Gulf Stream, is singularly mild, covering the fertile soil with unrivalled pasture, presents a sad and sickening contrast. Miserable dwellings, the absence of every human comfort, individuals and classes dangerous to society at large, form the chief feature of her character. Instead of arising to their true dignity, and taking their place in the mighty phalanx of civilization and prosperity, the people are enshrouded in dreadful superstitions, and curbed by the servile tyranny of bitter priests. Intellectual ignorance and religious fear blind them to the true and most lasting interests of the nation; they remain inert until goaded into rebellion by priestly deluders and political agitators. The two nations are unlike in every respect. While the one delights in education and enlightenment, strives to banish error and disseminate truth, makes vast improvements in art and trade, aims at and hastens to that “far-off divine event” of the future; the other is covered in the darkness, the gross darkness of bygone centuries, remains uninfluenced by the better aspirations and higher claims of increasing light and the advance of civilization, and regards her more prosperous, because more thrifty and aggressive, sister with jealous and murderous suspicion.

To what may these diverse conditions be traced? They point to the two systems of religion which sway and mould the life of the nations. The broad views and liberal spirit of Protestantism are the cause of England's success and power. The hateful prejudices and exclusiveness of Romanism are the cause of Ireland's social misery, intellectual darkness, and political rebellion. Look at other lands and listen to other writers—writers whose impartiality cannot be questioned, pointedly and eloquently attest that Popery blights a country, and Protestantism causes it to flourish.

"You see," said an Alsatian Protestant to M. About, "that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa, and throws us upon our backs at Strasburg. It is a happy thing for us that we have found a shelter against the blast of Rome. And remember this, that if our kings of the sixteenth century had allowed France to become altogether Protestant, it would at this time of day have become infinitely more rich and more moral than it is."

When Charles Dickens was on the continent he wrote: "I don't know whether I have mentioned before, that in the valley of the Simplon, hard by here, where (at the bridge of St. Maurice over the Rhone) this Protestant canton ends, and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the Catholic side, dirt, disease, ignorance, squalor, and mischief."

Sidney Smith, not a man of deep feeling on matters of religion, gave his deliberate and clearly-expressed judgment thus: "The Catholic religion contributes to the backwardness and barbarism of Ireland. The debasing superstition, childish ceremonies, and the profound submission to the priests which it teaches, all tend to darken men's minds, to impede the progress of knowledge and enquiry, and to prevent Ireland from becoming as free, as powerful, and as rich as the sister kingdom."

This is the true key to the Irish difficulty. We can account for the different influence of these religious systems by the *foundations upon which they rest*. Protestantism rests upon education, but Romanism upon ignorance. The reformed worship given to us by Wycliffe, Luther, Knox, is founded upon a book—the Bible. Before their time, and also during their lives, men were strictly prohibited from translating into the common tongue of the people any book or passage of the sacred record. If they wished to incur the censure of the priest, the excommunication of the Pope, or the banishment of the king, they had only to acquire the ability to read those scriptures that have brought solace, progress, and eternal life to hearts without number; brought these blessings by banishing care, and lifting the load of the burdened soul; by teaching man the greatness of his destiny, and inspiring him with an heroic spirit to realize it; by unveiling the matchless beauties of a Divine Man, and the glorious prospect of the infinite future. The religion that came down from heaven to the reformers, and which they presented to the people at large, came in the earthen vessel of scripture, therefore Protestantism starts with the fact that man must read for himself and

"he fully persuaded in his own mind;" it begins and rests upon the powers and responsibility of the individual. The Protestant must look through the window of education to see the light of the Bible; and from the first he has striven to enlarge that window in order to increase the view of the light; and that window will never cease to enlarge until men shall fully see all the splendours of our Father's love, and the saving glory of His Immortal Son.

Romanism, instead of being built upon the rock of education and enlightenment, is erected upon the sands of ignorance—upon sacraments, mass, confession—upon a series of externals that appeal only to the superficial in man, as the externals of heathenism to its blind devotee. Reading and education to a Roman Catholic are the royal road to heresy. The spirit of anxious enquiry, of free thought, and of individual responsibility; the determination to know the truth, the whole truth, and nothing but the truth, as it is revealed in creation and history, in man and revelation, which forms the foundation, the bulwark, the glory of the one, is regarded as dangerous in the extreme by the other. The English Protestant cries, "educate, and let every man judge for himself." The Irish Catholic whispers, "keep education back, for it necessarily shakes the principle of obedience on which the whole edifice of Romanism is built." Principles so contrary and opposed to each other must produce corresponding effects. That of knowledge enlarges man's view of things, quickens the dormant powers of his nature, strengthens and increases the life of his soul. That of ignorance and blind submission tends to lull and stupify the religious feelings, restrains the energies of the soul, and blights the physical, the intellectual, and the spiritual life of its adherents.

The different influences of these religious systems may be accounted for by *the rules they prescribe for human conduct*. The superior position of the artisans of this country to that of the peasantry of our sister Isle is notorious. The artisan lives in a home he may well term "his castle;" but the Irish labourer drags out his existence in a miserable cabin, which chiefly consists of a single room, into which apartment are crowded eight, ten, and even twelve persons. The unwritten laws that guide each produce these things. The Irish peasant knows nothing of the dignity of native worth and the supremacy of conscience. He blindly follows the dictates of a priest, and does whatsoever he commands for fear of incurring the pains of penance. The demand of the priest is his standard of right. And we all know full well, from observation and history, that priests are not always among the most righteous and moral men. How they have plotted for the elevation of the wealthy and the ruin of the innocent, and made extortionate demands from the dying to enrich the luxurious ease of the monastic cloister, is familiar to all. If such be the spiritual guides of a people, the standard by which they live, what can we expect from the people themselves? But the perplexed and anxious soul of the Protestant enters another region; he enters the mighty infinite, unpeopled by extortionate priests, dark superstitions, purgatorial dread; and then, with a conscience within and a God above, he hears the "still small voice" of each; then he realizes the preciousness of his treasure—the treasure of heart and soul, will and affections. As he returns from that region into the world he

has greater conceptions of duty, judges all things according to a higher and diviner standard—the standard of conscience and moral life. This principle is the strength and glory of Protestantism; it goes to the depths of man's nature, alters and inspires his conduct in this world, and glorifies his destiny throughout the next. Protestantism refers to the dictates of conscience and the voice of the Eternal as the rule for human conduct; Romanism to the arbitrary and short-sighted advice of the priest; and each course is justified or condemned according to the fruit it yields.

The different influences of these religious systems may be accounted for by *the objects at which they individually aim*. Read wherever we will in the writings of Rome we fail to find that they realize the dignity of man, as such. The multitudes are utterly ignored, except to uphold the pomp of the church. They must bow submissively to the mandates of the Pope, and seek in all things to extend his authority. The place assigned to men robs them of the truest idea of liberty, and sinks them in political slavery. The elevation of the priest, and the supremacy of the Pope, are the objects at which they must constantly aim, and the more they do this, the more will they be treated as a head, having no right or importance in the state. The spirit of the reformers was directed against all this, and desired free institutions and a representative government. It protested against every social injustice and oppression, and held a charter of human rights which showed that true manhood was not in outward grandeur, but in the better qualities of mind, heart, and soul. The sovereignty of the people was the legitimate outcome of the Reformation. Rome says, "The voice of the Pope is the voice of God; let all men, therefore, yield to his decrees, and reverence his power." Protestantism says, "The voice of the people is the voice of God; therefore all men are perfectly equal, may work for the same good, and share in the same glory." One system strives for the elevation of a class, and the infallibility of a man; the other system for the elevation of all, free institutions, and a representative government.

A political leader said at Cork Industrial Exhibition sometime ago, "Let industry be preached as a new gospel to the Irish people by word, by example, by influence, so that it may reach the understandings of young and old, and drive into the sea the twin devils of idleness and mendicancy, which have so long possessed a noble but afflicted nation." But he was a blind leader of the blind. He did not see that idleness and mendicancy are only among the many evils springing from the same bitter root—evils which have degraded Spain and other "noble but afflicted nations" to the same level as Ireland. Let a new gospel be preached to Ireland, the glad, free gospel of Galilee, and her sons will soon realize its noble and elevating power; works of darkness and iniquity shall cease, the blood of crimes and murders shall not defile their hands. Let the inspiring power of Christ reach the heart of the nation, and she must arise and put on her beautiful garments, the garments of peace, industry, and prosperity; she shall stand by the side of her sister, vying with her glory, and sharing in her power. Peace will return to Ireland when Romanism, with its blighting power, is banished, and Protestantism established in her midst.

J. HUBBARD.

General Baptist Leicester.

THE beginnings of General Baptist history in the old "city" of Leicester are hidden in the depths of an unknown past. Like the course of a river which can be traced back through long and winding ways up to the stream that shoots out from the cavern in the hills, but whose source is hidden in the dark recesses of the unexplored rock; so can we trace back the course of the history of our own denomination in Leicester to a certain point, when it is lost in the unrecorded and unexplored past out of which it flows. The founder of General Baptist principles, church life, and work, in this town must therefore remain unhonoured and unsung by human pen or lip.

The first glimpse we get of the denomination and church is about 1656. But as there was a society of General Baptists then in existence here, and one well known, it is evident that the Friar Lane church must have a history going back as far as the days when Cromwell ruled England, and his forces garrisoned the town and held it against the king. This first record is one of intense interest, because it shows that in those days the churches of General Baptists were true to their traditions and their faith, seeking to carry the gospel "to the regions beyond" those already occupied. Their evangelistic zeal was manifested at a meeting of "elders and brethren" from churches in Lincolnshire, Rutland, and the Midlands, convened at Stamford. A request was made by churches in Rutland for "messengers to be sent into the west for the work of the ministry." Two brethren were set apart to this work. It was agreed that "ten shillings weekly" (a not very liberal sum, certainly) should be allowed to each messenger for the support of himself and family while engaged in this enterprise; and certain brethren were told off "to take care of their wives and families during their absence." To meet the expenses incurred, it was determined to appeal to the churches belonging to the denomination in the Midland and adjacent counties. And to "stirr up" the various congregations to "love" and liberal works, representative men were appointed to visit them. Among others, Leicester and Eccleshilton and Mountsorrel are mentioned as visited by one who bore the good name of Thos. Christian. What pecuniary results were achieved does not appear; but, as being the first historic record of the churches of Leicester, it has a special and abiding interest.

During the years which closed the seventeenth and opened the eighteenth centuries we discover little of the progress made by the church at Friar Lane. There is one break, however, in the cloud of obscurity hanging over this time which reveals to us a state of things that gives unmixed pleasure to the observer. A controversy was raging in the churches respecting what looks to us like an insignificant matter, though to the people of that day it was apparently of prime consequence; the question of the imposition of hands when new members were received into the church. So fierce did the strife become in some churches that the two parties refused to commune or work together. But at Leicester, though the controversy existed there, there were those who saw "the more excellent way"; and their wiser and

more charitable counsels prevailing, it was decided between the two parties "that the work of the Lord should be carried on together"—a triumph, certainly, of the principles of toleration and brotherly love. How long this peaceful state of things lasted we do not know; but from records preserved of the middle of the eighteenth century there was little advance made. In 1750 the church consisted of only twenty-four members. In the third quarter only a remnant, and that scattered, was left, held together probably by a small endowment which belonged to the church. Like a flickering light of an almost expiring lamp, the interest was scarcely sustained by a brother who was the acknowledged elder, and who preached five or six times a year to the miserable few who could be got together for a service. He did not even reside in Leicester, as his home was at Earl Shilton.

A new era however was dawning for the General Baptists of the Midlands. The wonderful and spontaneous upgrowth of evangelical religion which issued in the formation of the Barton churches, and the tendency to Unitarian doctrine in the old General Baptist churches, led to the union of the various societies in Leicester, Yorks, and Lincoln, to form the New Connexion of General Baptists, during the year 1770. One of the most vigorous and aggressive of the offshoots of the Barton church was that at Loughborough. Attempts were made by this church to introduce the New Connexion into Leicester, but for some time without success. At length a family named Brothers, members of the church at Loughborough, came to reside in Leicester. An event of great sadness to them became the means of reviving the all but expiring cause in the town. The infant of one of them having died, and being unbaptized, could not be interred in the church-yard. The ministers of their own church were appealed to by the parents to come over and help them in their distress, by holding a service at the interment of the child in the burial ground of the Old General Baptist chapel in Friar Lane. The request was heartily responded to. Mr. Pollard held a service, at which he preached to the bereaved relatives and a "few of the ancient members whom the friends had invited to attend." Afterwards they met at the house of the sorrowing family, and there ensued an earnest and heart-searching conversation as "to the state of religion in their own hearts and the church." Under the impulse of the emotion thus awakened one of the older and few remaining members of the church exclaimed to Mr. Pollard, "Young man, we are six of us now with you, and we are all apostates." This contrition deepened into earnest determination to seek a revival of their own spiritual life and zeal. They requested that preachers might be sent to them from the churches of the New Connexion, to re-establish divine worship. Arrangements were consequently made by which the churches at Barton and Loughborough alternately furnished preachers for the Sunday. The next year saw the introduction and settlement of Mr. John Deacon among the increasing congregation of worshippers. In the first year twenty-four were added to the church. Three years later, so much had the interest deepened in the preaching of the gospel, and so many flocked to the services, that a new chapel had to be erected, the number of members now being seventy-five. Progress continued till in 1793 the church was over a hundred strong. Painful circumstances soon after arising however, which resulted in dissension, a considerable

number withdrew from the old church, so that at the beginning of the present century the total had dropped to seventy-one.

Those who severed their connection with the mother church did not forsake their principles, but combined to found the church which has met ever since in Archdeacon Lane. That it was in no mere party spirit that this step was taken is evidenced by the fact that the Association approved it, and commended the new-born church to the sympathy and fraternal help of the neighbouring churches. The little community slowly advanced, though it had many hindrances and checks, not the least of which arose from the inconsistency of some of its members. When Mr. Thos. Stevenson, senr., became the minister of the church in 1806 the growth was more rapid. Thirty were added the first year; and in 1812 the total membership reached 124. Since that time, under the fostering care and faithful ministry of Mr. Thos. Stevenson the younger, son of the above, the church has reached a state of prosperity such as in its earlier days could scarcely have been dreamed of by its founders. In 1836 the congregation had so greatly increased that a new chapel became a necessity, and the present commodious one was erected.

It was not until 1823 that the church at Dover Street was founded. It consisted of a number of members who withdrew from Friar Lane, and establishing themselves as a separate church, built the chapel, which in 1872 was enlarged. Under the ministry of Rev. Joseph Goadby, senr., the numbers rapidly increased, and in 1830, seven years after its founding, the church reported 123 as its total of membership. In the same year the little church at Carley Street came into existence, consisting that year of only five members. For many years Mr. T. Gamble ministered to the congregation with unselfish devotion and fidelity until his death. The Rev. W. Finn followed; and then Mr. J. F. Winks through several years gave his energetic and self-denying service to the interest of the growing church. It fell, however, on evil days after he relinquished the pastorate, and disappears for many years from the list of churches. In 1875 an effort was made by the three churches in the town to resuscitate the cause. The endeavour has met with complete success. Providing for the salary of the minister for three years, the sister churches secured the services of the Rev. J. C. Forth, whose untiring toil and self-denying devotion have resulted in gathering a large congregation. The church, which numbered a little over 20 members at first, now has 110. Enlarged accommodation has been rendered absolutely necessary for both the school and Sunday services. An outlay of £1,200 has been undertaken, towards which a good sum has been obtained. The remainder, we doubt not, will be forthcoming, as it ought to be, to complete this bit of real, solid Home Mission work.

One other church existed for a time in the town, and built and worshipped in the chapel in Vine Street. Its course, however, was not destined to be a long one. It soon passes out of view, and the property, unhappily, was lost to the denomination.

Taking a survey of the condition of the denomination in Leicester during the present century, and especially in the part from 1847 to 1867, it does not present an aspect altogether satisfactory and pleasant

to contemplate. From the year 1800 to 1845 there was a steady and constant advance. From 139 members in the churches in 1805, the numbers increased till in 1845 they were 1,186—the highest recorded. At that date there was a strange retrogression until 1867, when the number had dropped to 861, a decrease of 325. But, remarkably enough, at that date the tide turned, and progress has been steadily marked year by year to this year, when the number of members is reported as 1,152. What, however, is to be noted especially is that the period of decline was that during which the town itself, made its most rapid advances in population and extension. It was growing at an unprecedented and, at the time, at an unparalleled rate. Those new and remunerative manufactures were being introduced that, in their rapid development, added so much to the wealth of the residents, and brought such an influx of people to the town. The population bounded from 57,000 in 1848 to between 90,000 and 95,000 in 1867. Not less noteworthy is it that during these years no attempt is recorded, on the part of the churches, to extend the denomination by establishing new causes in the parts of the town which were rapidly extending. On the contrary, three previously established, for one reason or another, were abandoned—Carley Street, Vine Street, and Soar Lane.

What is most instructive of all is that the return of prosperity, and the recovery of lost ground, coincides with the revival of Christian activity and evangelistic zeal in helping to plant new churches. During the last fifteen years not only has the tide, which was ebbing so fast, turned and rolled in again upon the sands left bare, but aggressive work has been undertaken. The Nonconformist Union Church has been established at Belgrave on the foundation of the work done by the Archdeacon Lane church. Forty members in one year were dismissed from one of the town churches to this community who passed for ever from our roll, though not from the roll of the church universal. The church at Carley Street has been re-established, and the burden of its finances borne for three years, with considerable subsidies each year since. Each congregation moreover has undertaken heavy responsibilities in either building new school-rooms, or enlarging and rebuilding chapels. To which must be added the building, by Mr. T. Cook, of magnificent school-rooms and hall, as a memorial to his beloved daughter, which he designs to be used, among other things, for denominational purposes in connection with the Archdeacon Lane chapel. These facts are eloquently suggestive as to the great principles which lie at the root of all our denominational progress and prosperity. As the churches are self-forgetfully devoted to the extension of Christ's kingdom, and enterprising for Him whom they serve, are they prospered and increased.

There is one bearing of these facts which I ought to refer to before I close this series of papers. The highly respected President of the Association this year, Rev. W. Gray, in his Address from the chair, quoted figures in such a way as, without his intending it, were utterly misleading concerning the state of the denomination in Leicester. It was but another illustration of the well known saying as to statistics. As put in the Address they leave the impression on the mind that the General Baptist interest in Leicester has been declining since 1851;

and, what is more disheartening, that it is still falling. But this is not so. The facts I have quoted prove that the fall began in 1846; it ceased in 1867. And though it is not anything to be proud of, that we this year recover our lost ground, yet *it is* recovered. And the fact that we have reached "the turn in the tide of affairs," and have been mounting upward again, is one of the utmost significance, of the most inspiring character, and properly understood, will lead to a steady and aggressive movement, that cannot fail to carry the lines far ahead of any point yet reached, by the battalion of the General Baptists in the town of Leicester.

WILLIAM BISHOP.

The Rev. R. Hardy.—In Memoriam.

THE REV. R. HARDY was born at Caythorp, near Nottingham, January 29th, 1811, and when about fourteen years of age went to live with his uncle at Basford in order to learn the lace trade. Previously he had attended the Established Church, and had been sprinkled if not confirmed. After residing with his uncle some time he began to attend our chapel in Broad Street, and became a member of the church, being baptized May 28th, 1829, by the Rev. Adam Smith, pastor. In 1834 he was admitted into the Academy at Wisbech, and was amongst the last students taught by the Rev. J. Jarrom, a tutor of whom he always spoke with great respect. After he left the Academy he preached for a while at Stamford; but in November, 1840, the church at Queensbury invited Mr. Hardy to preach. The church called him to the pastorate. He accepted the call, though he was not publicly ordained till October 8, 1845. The following ministers took part on the occasion: the Revs. H. Hollinrake, W. Butler, J. Ingham, R. Ingham, W. Crabtree, W. Hogg, and Mr. J. Hodgson. It was an old fashioned ordination, with laying on of hands.

When Mr. Hardy came to Queensbury, the village was passing through a severe crisis. There were the Socialist, the Corn Law, and the Chartist agitations. Trade was very bad. A debt of £700 was on the chapel and premises. Things were gloomy indeed. The state of the church was not altogether happy, and some were afraid Mr. Hardy would not be able to cope with such adverse circumstances; but he quietly persevered amidst difficulties, and soon showed that he possessed in no small degree sound wisdom and discretion.

He was married on Good Friday, April 21, 1848, to Miss Mary Bairstow, a pious and intelligent member of the church, who, with an only son, live to mourn his loss.

He took a great interest in all that pertained to the spiritual and secular interests of the church, and, in order to reduce the debt and save expense, would labour in many ways with his hands. He had many a begging excursion, and many gave of their substance for his sake. Numerous were the alterations in connection with the church in which he took a lively part. The school-room was enlarged twice; the chapel several times renovated, the bottom repewed, a new organ purchased; also a new chapel house bought and several cottages.

As a citizen he was highly respected, as a friend he was faithful

and true, as a Christian he was eminently consistent—a man of scriptural integrity and uprightness; an “Israelite, indeed, in whom is no guile.” As a minister he was wise and prudent, and excelled in judicious counsel—humble and peaceful, and he did not lord it over God’s heritage—was never dogmatical in dealing with any of his members. Sound, evangelical, and practical, as a preacher, he could present divine truth in such a plain way that people could easily understand. He was eminently blessed with the gift of prayer. He was a man of extensive reading and study, his mind was well stored with knowledge, and he always seemed to have it at command. He was an excellent “extemporaneous” speaker, never using notes or manuscript in preaching, but always making great preparation for the pulpit, studied his sermons well. His sermons were generally models of conciseness and logical deductions. He had a strong attachment to the General Baptist denomination, and took a great interest in all that pertained to its welfare. In the Conferences he was looked upon as a safe guide in all its deliberations, and was highly respected by his brethren in the ministry.

When he retired from the pastorate December 31, 1878, the members of the church and congregation presented him with a purse containing forty-six sovereigns, as a mark of the high regard they had for him. In his last illness he endured excruciating pain, but he said he had committed the keeping of his soul into the hands of his God. “For I know whom I have believed.” A short time before he died he said to one of his nieces, “The Psalmist said, ‘Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.’ I have been in the valley a fortnight, but I shall soon be through.” The last words he spoke were, “The peace which is in my heart is the peace which only the religion of Christ can give.” There was not ecstatic joy, but a quiet, calm, confident trusting in the merits of Christ. His death was in harmony with his life. He died on Friday morning, August 11, 1882, at Sandal, near Wakefield, where he resided with his son, and was interred on the following Monday, amid a vast concourse of people, at the General Baptist burial ground, Queensbury. As a mark of the high esteem in which he was held, the shops in the principal streets through which the funeral procession wended its way to the chapel were closed. The Revs. B. Wood, W. Gray, and W. Ford officiated.

“Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master’s joy.”

Queensbury.

J. FIRTH.

LITTLE CHRISTMAS MINISTRIES.

A SINGLE word is a little thing,
But a soul may be dying before your eyes
For lack of the comfort a word may bring,
With its welcome help and its sweet surprise.

A kindly look costs nothing at all, [glance
But a heart may be starving for just one
That shall show by the eyelid’s tender fall
The help of a pitying countenance.

It is easy enough to bend the ear
To catch some tale of sore distress;
But men may be fainting beside us here,
For longing to share their weariness.

These gifts nor silver nor gold may buy,
Nor the wealth of the richest of men bestow,
But the comfort of word, or ear, or eye,
The poorest may offer wherever he go.

C. F. RICHARDSON.

The Story of Oliver Raymond.

BY E. JOSEPH AXTON.

CHAPTER XII.—THE VICTOR'S REWARD.

"I THINK it was simple, hard-hearted cruelty on your part, Henry, to get the boy to give evidence against his cousin, and then suffer him to go, without the least protection, and take the consequences."

"Well, Jessie, perhaps you're right. I confess I don't feel at all comfortable, under the circumstances. I acted selfishly, to some extent. But I'll promise you this: if he can be found, I'll do anything you ask, if it is reasonable. Will that content you?"

"I shall never be contented while I know that that poor, innocent boy is wandering about the streets without a home and without a friend. It makes my blood run cold when I think, too, that we are not only the cause of this, indirectly, but that we may also become equally the cause of his finally turning into the worst of evil courses."

"Nonsense, dear. I have told you before that you have too soft a heart for this world. I verily believe that, if you had the means, you would find homes for every stray cat and dog, let alone every homeless human being. Why blame me for not doing what ninety-nine out of every hundred men would not have done? The boy was good and honest, and all that, but I am not a man of money, and even if I were I should not feel called upon to house every good and honest boy who was not happily lodged. But remember my promise—I can do no more than make that, and keep it if the chance is afforded me."

These words between Mr. Bradford and his wife had passed three or four days after the dismissal of Sam from the former's employ. During the fortnight that followed they were repeated with more or less variation, for still there was no news of Oliver, or what had become of him. Mrs. Bradford had one day visited Dickson's Rents, so learning that Oliver had run away. But there was now no chance of getting any further information from that quarter, as the inmates of the lad's late home had gone into the "house."

It was no wonder that the tender-hearted woman should attach this blame to her husband and herself. When Oliver had come back on the day his master went to his aunt's, the first thing Mr. Bradford did was to call in a policeman, and, taking him and the two cousins into the parlour, cross-examine the latter as to the boxes he had seen at their house. Oliver had simply told the truth, admitting, in the course of the questions, that his cousin often took home things in boxes, which he (Oliver) supposed he had bought, or was going to take to customers, and also that Mary and Stokes had often visited the shop for various articles. Sam, on the other hand, had first denied all knowledge of any such boxes, and that Stokes and his sister had ever come to the shop, but then had stumbled about in his answers, finally winding up, as all could see, in utter confusion, and by begging Mr. Bradford, almost on his knees, to forgive him, and believe he would never offend again. Mr. Bradford had done no more than tell Sam he was dismissed (to the intense disgust of the policeman, who more than once muttered something about a "good case"), and that he ought to think himself extremely lucky he was not given into custody. But then Oliver had been allowed to go home, when—as she, Mrs. Bradford, had said at the time—it was almost certain he would be shamefully used. And now he had run away, and no one knew where he had gone, or what was become of him! Who knew but that he was even dead?

"I really think, Henry," she said, one evening when these thoughts had been during the day troubling her more than usual, "that you should make some better enquiries about Oliver. The police might be able to help you in some way."

Mr. Bradford, who seldom showed his feelings, but who was almost as anxious as his wife to know something of the boy's fate, did not reply to this suggestion in his usual way, but took the first opportunity of acting upon it. His efforts, however, proved quite futile, as not a scrap of information from any quarter could be obtain, and it seemed as though the boy was lost utterly and for ever.

But, as often happens in this strange world of ours, that which he was so fruitlessly seeking abroad came to him at home. He was behind the counter one day, when a woman, a regular customer, came into the shop.

"I saw your boy, Oliver, that used to be with you, yesterday, Mr. Bradford," said this person, as she awaited the weighing of some tea she had ordered.

Mr. Bradford opened his eyes wide in unbelief.

"Saw Oliver, Mrs. Brown," he echoed. "Where?"

"I was visiting a friend, who's in Bermondsey Infirmary, over the water, when I see him. He's been very ill, he said—a policeman found him under some archway, and took him to the station, and then to the Infirmary; but he didn't remember anything about it. The nurses said he'd had a fever. I was sorry to see the poor little fellow look so pale and thin, as I always thought him such a nice boy."

Mrs. Brown wondered much what caused the sudden light of pleasure in the grocer's eyes as she gave this information; but the latter merely thanked her, saying he had been wanting to know what had become of the lad, and that he should go and visit him, very likely.

"I suppose," he said to Mrs. Bradford, as, having served his customer, he took his seat at the tea-table, "you would both be wanting me to adopt Oliver, and make a son of him, and find him a home, and the rest of it, if he were found. For you are both equally deep in love with him, arn't you? Speak up, Elsie. Little girls should never be ashamed to admit they're in love, if they love wisely and not too well."

The words were spoken in a light, bantering tone, and they, together with the intent gaze the speaker fixed on the child's face, brought blushes deep as rose-hues to the sweet little cheeks. But Mrs. Bradford saw something else in her husband's manner, for she asked, quickly and hopefully,

"Have you heard of him, dear?"

Mr. Bradford confessed to the news he had received, and finished with,

"And now, to keep my promise, you can do just as you please in the matter—even to bringing him here to eat me out of house and home, if you choose."

Mrs. Bradford jumped up and flung her arms round her husband's neck. "My noble Harry!" she murmured, in a quivering voice, and with tears in her eyes. "I knew you were not hard-hearted. I don't want you to do more than take him as a kind of apprentice, and so help him while there is no other human helper. He has proved himself, in so many ways, as I know, a thoroughly noble lad, and I am certain he will never repay any kindness you may do him with ingratitude. Besides, besides, dear!"—her voice here became a whisper—"he is so marvellously like—like our own little Harry!"

She could feel her husband tremble as he stooped to kiss her.

"I have not failed to notice it, my darling," he murmured, his voice shaking as, in fancy, he saw that lonely little gravestone in the churchyard, with its carved cherub's head.

"Is Oliver coming back, auntie dear?" here broke in the musical voice of Elsie, who had overcome her shyness by this time, and had overheard the first portion of the foregoing conversation.

"I hope so, darling," answered her aunt, taking the child in her arms, and hugging and kissing her from excess of very pleasure. "We'll go and see him, at least, and this very night. We shall—"

"We'll go and spend the night with him in the hospital," interrupted Mr. Bradford. "Shall we shut the shop and go at once?"

This brought to mind the fact that the probabilities at least were against admission to the Infirmary being obtained before the next day, and so, until that time arrived the projected journey was postponed. When it came, however, the journey was taken, and the story Mrs. Brown had told was found to be quite correct.

What joy there was, on that meeting, in the hearts of those three!—for Mr. Bradford, having to stay and attend to the business, could not be present. What sorrow, when one of the nurses, to whom Mrs. Bradford spoke, told how, when the poor little waif had been brought in, he was like one dazed, and how, when they bathed him, he was found to be covered with dreadful bruises from head to foot; and how, also, seized by a raging fever, he had been unconscious for a whole fortnight after being put to bed! And with what delight Oliver and Elsie heard, and Mrs. Bradford proposed, that when he should be well

enough to leave he should go back to his place, and be an apprentice, and stay there for good!

* * * *

I have little more to add, as the story of Oliver Raymond—of this year of fierce struggle—is at an end. All hard fights leave their marks on the strugglers, and on Oliver's heart many a scar was engraved, never to be erased in this life. But he was a conqueror, and had won the conqueror's meed, peace. He could never, truly, replace the beloved mother who had been taken from him, and while life endured he must needs mourn for her. But life in all other ways became now, under the roof of Mr. and Mrs. Bradford, all but as bright and joyous as it had been under his mother's. His aunt and cousins never troubled him—indeed he never again heard or saw anything of any of them, save that his poor uncle, whom he had never disliked, died soon after going into the "house."

Here, then, we leave him, happy in the love and admiration which, he now knows, his brave and fearless courage for the truth has won for him, and making those around him happy by the fixed determination—which gleams in his eyes and dwells in all his words and actions—to be worthy and appreciative of their goodness to him by remaining *true as steel* in all things. He has, indeed, but three great wishes and hopes now: first, that he may be always "TRUE TO JESUS CHRIST"; next, that he may always stay with Mr. and Mrs. Bradford; and thirdly, that, when he grows up, he may marry sweet little Elsie. I must not forget to say that, on the very New Year's Day after he left the Infirmary, Pop came one day most mysteriously rushing up to him, and acted, from joy, more like a wild dog than one in his sober senses. And, since it could never be found whence he came, he is still with his old master, and as thick friends with Snow, the kitten, as Oliver is with Elsie.

Rev. Giles Hester.—Proposed Annuity Fund.

At the Annual Association of General Baptist Churches held at Derby, in June last, it was resolved to raise a fund on behalf of the Rev. GILES HESTER, formerly of Sheffield, and lately of Berkhamstead, who has become disqualified for regular ministerial or other work. The Committee appointed by the Association to carry this resolution into effect, now appeal to Baptist Churches generally, and to Christians of other denominations, for prompt and generous aid, to enable this very desirable object to be speedily accomplished. As Mr. Hester's affliction will not allow him to tax the mind, or incur sustained responsibility of any kind, it is necessary that the fund should be adequate, with other means, for ensuring him a sufficient maintenance.

It is, therefore, proposed to obtain £1,000, the interest of which would be used for Mr. Hester's benefit by Trustees, who would be empowered to decide eventually as to the ultimate appropriation of the capital amount.

That fraternal sympathy which the Gospel inculcates and inspires, will, it is believed, influence those to whom this appeal is addressed to respond with cheerful alacrity. To leave one so honoured to suffer without that practical help which it is possible to render, would be to invite the searching and incriminating enquiry,—“How dwelleth the love of God in us?” Such neglect cannot be thought of; and it is hoped that a case so tenderly self-commending will, on the knowledge of the facts, effectually secure the result proposed.

As the need is urgent, its satisfaction should be immediate.

The case is heartily commended by Drs. Angus and Cox, Rev. J. H. Cooke, Editor of *Freeman*, R. Cavan, B.A., T. G. Rooke, B.A., H. C. Leonard, M.A., and J. F. Stevenson, M.A., and others.

Contributions will be welcomed by the Treasurer, J. W. GARRETT PEGG, Esq., Chesham House, Bucks, or by any of the friends whose names and addresses are appended. Cheques should be crossed “Chesham Bank.”

E. CAYFORD, 146, Leadenhall Street, E.C., <i>President</i>, CHARLES PEARCE, Tring, Herts., <i>Vice-President</i>, DAWSON BURNS, D.D., 52, Parliament Street, S.W., JOHN OLIFFORD, M.A., 51, Porchester Road, W., J. FLETCHER, 322, Commercial Road, E., W. J. AVERY, 117, Warwick Road, Maida Hill, W., <i>Secretary</i>,	} <i>On Committee</i>,	} <i>Of Southern Conference of General Baptist Churches.</i>

N.B.—It is suggested that, where practicable, collections should be made in our congregations toward this object.

Scraps from the Editor's Waste-Basket.

I. CHRISTMAS AND HOME MISSIONS.—

(1.) Our Treasurer, T. W. Harrison, Esq., 18, Wardwick, Derby, would be greatly obliged if friends remitting money would carefully state whether such remittances are *personal* or for the church. One mistake has occurred through this omission. We are anxious to avoid a second. (2.) PASTORS and DEACONS will not forget to secure a good Sunday, the brightest and best of the year, for Home Mission Collection Sunday. Our work is growing, and the needs increase every month. Why may we not have a few CHRISTMAS GIFTS? All Home Work should be specially bright at Christmas time.—(3.) It would be a good time for our *Collectors* of subscriptions to make a special effort and increase their roll of subscribers.

II. CONFERENCE ON CHURCH MEMBERSHIP.—The notes of friends J. L. Dexter, S. D. Rickards, A. B. M., and others, on this subject, will appear in our Jan. issue. "Truth, like a torch, the more it's shook it shines." Whoever wishes to shake this particular torch had better stretch out his hand soon. If other papers do not come to hand stating something additional to what has already appeared, I shall proceed at once to wind up the discussion by an investigation of the problem in the light of the actual teaching of our Master, and the spirit and action of the Early Church, and the conditions of the kingdom of heaven in the year 1883.

III. OUR LOCAL PREACHERS' ASSOCIATIONS AND PROFESSOR GOADBY.—A letter is to hand from a valued friend, complaining of the facetious allusion made by Mr. Goadby, in our last issue, to the Houses of Convocation and the Midland Local Preachers' Associations as "clerical corporations." Sydney Smith protested against the theory that when he wanted to make a joke he sent for the church-wardens. When "the grave and reverend" head of our College wishes to merge his dignity in a "joke" again, he must send for the Local Preachers' Associations. The difficulty is that they only meet quarterly; and George Eliot says "there are conditions in which the most majestic persons are obliged to sneeze," and our friends, the Local Preachers, must remember that necessities of a similar kind sometimes seize dignified theological professors, and the most majestic of them are obliged to "joke." Let us be merciful

and forgive one another, as we hope to be forgiven.

IV. THE SOUTHERN CONFERENCE.—

L. sends the following notes: (1) There may be an undue attention given to Foreign Missions. I know a church in a struggling district which contributed last year some £20 to Foreign Missions, and a tenth as much to its own Sunday school. I do not say that it was decidedly wrong for the church to do so, but it appears to be out of proportion, and a church which fails to develop its own resources may some day be a claimant on its neighbours.

(2) While total abstinence was the only platform on this question most people would not look at it; but by including the non-abstaining section in its programme, the Church of England did a liberal and politic thing; and I heard a clergyman say that its action on behalf of temperance had staved off its disestablishment. I think we Nonconformists might with satisfaction have a non-abstaining section for those who could not see their way to take more than one step at a time in that direction.

(3) PATERNAL DEACONS who do every thing for a church without scarcely consulting it, have much to answer for in repelling others, who are only expected to contribute to that over which they have no share in management.

(4) Rural churches must alter their tactics or they cannot hold their own. There is often unused juvenile talent enough in a school which, if judiciously trained, could entertain congregations, and obtain and earn money which they now look to others for.

V. A NEW PHASE OF LIBERALISM.—

The Cloture is adopted. The Parliamentary machine is a little improved. There is some prospect of beginning to legislate a little, after nine years of comparative stagnation. It is, therefore, of the first moment that the Liberalism of the country should march forward, with free discussion but with perfect unity, with relentless energy, but with mutual consideration, with intense concentration, but with broad sympathies. Moreover, Metropolitan Liberalism needs the quickening influences of the Liberalism of the country. London is huge and apathetic; eager for wealth, and deficient in public spirit. Contact with the keener life of provincial municipalities will be unspeakably beneficial. We hail, therefore, the forma-

tion of the NATIONAL LIBERAL CLUB. Its home will be in London; but its range will be as extensive as the country, and it will give to Liberal principles that firm cohesion which is "the one thing needful." "Liberal Leaders" amongst our readers (and they are not few) will avail themselves of this opportunity of advancing the good of the people by joining this Great NATIONAL CLUB, and strengthening Liberalism precisely at the point where it is most needed.

VI. CHRISTMAS DANGER SIGNAL.—The *Lancet* remarks that the man who eats a regulated number of meals daily with a duly stimulated and organised habit, probably eats much more in the twenty-four hours than his system requires, or the organism as a whole is constituted to deal with. The organs of digestion and assimilation are overworked, and hence, doubtless, many of the most troublesome diseases. A glance at any table showing the length of time which the commonest articles of food take to digest will show that the fashionable stomach can scarcely ever be empty. Again, so much solid food being taken, or, which amounts to the same thing, small quantities of food being deposited in the stomach so frequently, an artificial system of "flushing" becomes necessary, and a considerable amount of fluid is "required," not because the system needs *water*—which is the only liquid it actually appropriates, let us dose it with what we may—but because the apparatus of digestion cannot perform the task imposed upon it except by the aid of fluids to moisten its surface and free the mechanical reservoirs from the *débris* of food with which they are encrusted. Moreover, this artificial appetite tends to the amplification of bulk in respect to food. The quantity of each description of food taken is diminished, because the meal is subdivided to suit the taste; but the total bulk is increased. We do not say the weight of food consumed is greater, but its substance is extended by the multiplication of dishes and sauces, so that the points of contact—the stimulating superficies of the food, so to say—are extended. It should not be forgotten that hunger is the natural expression of organic need; while appetite may be, and generally is, the pampered produce of cultivated modes and habits of existence. Appetite in its development tends to living to feed, while with the guide of hunger a man only feeds to live.

VII. NEW WORKERS IN THE CHURCH, AND MISTAKES.—Liebig says very pithily, "Show me a man who makes no mis-

takes, and I will show you a man who has done nothing"; and yet it is often found that churches, and not often experienced deacons, elders, and pastors, shrink from putting new and younger men into positions of responsibility in churches, lest they should make "mistakes." Such a policy is itself a grave error. It tends to concentrate work in the hands of two or three; hinders the creation and development of capacity and interest; minimises the interest of the members of the church in their work, and sacrifices the church of the future to the fears of the present. Spread the work over many minds. Lay hold of the young. Expect mistakes, and be ready to correct them kindly and forgive them heartily. Christ Himself, still a YOUNG MAN, began the task of the world's regeneration with a small body of young men, *all* workers. We shall not risk much in imitating His example!

VIII. INFANT BAPTISM IN ENGLAND.—The Bishop of Salisbury says, "I must candidly and broadly state my conviction that there is not one passage nor one word in Scripture which directly proves it—not one word the undeniable and logical power of which can be adduced to prove, in any way of fact, that in the Scripture age infants were baptized, or of the doctrine that they ought to be baptized. Nor, I believe, is there any such direct statement to be found in any writings of the fathers of the church before the latter end of the second century after Christ."

IX. A REVISED VERSION OF "DON'T CARE."—A lady, with whom the late F. W. Robertson was slightly acquainted, assailed him for "heterodox opinions," and menaced him with the consequences which, in this world and the next, would follow on the course of action he was pursuing. His only answer was, "I don't care." "Do you know what don't care came to, sir?" "Yes, madam," was the grave reply; "He was crucified on Calvary."

X. "TIT FOR TAT:" AND A LITTLE OVER.—The following is so good we hope it is true. After Mr. Beecher's recent and most vigorous public repudiation of Calvinism, a New York journalist sent him this laconic note: "Dear Mr. Beecher,—You made an ass of yourself yesterday.—Yours truly, —." To which Mr. Beecher replied: "Dear Sir,—The Lord saved you the trouble of making an ass of yourself by making you an ass at the beginning, and 'His work stands sure.'—H. W. BEECHER.

Books for Christmas Presents.

"CHILDHOOD and Electricity are the two key words of this century." The SUNDAY SCHOOL UNION know this; and they cater for the needs and tastes of child life with quickening energy, enlarging experience, and unique aptitude, and make it an easy and safe thing for parents and Sunday school teachers to mark the return of another Christmas by love-gifts that will cheer the heart, encourage high resolve, purify desire, inspire perseverance, soothe sorrow, and enrich life.

"The youngest first" was the welcome law at grandmother's table in my boyhood, and I will follow it now. For you little ones there is the *Child's Own Magazine*, illustrated with pleasing pictures; full of short stories and interesting sketches. The lads, and the lasses too, will enjoy a run with *Fred and his Relations* and a game with *Tommy's Marbles*. Together they make a cheery little volume. *Truth Speaking* tells a tale the best children may get help from, and *Myra's Pink Dress* has some characters imprinted on it that will easily be put together into a valuable lesson for life.

Five books for those a little older come next. *Tregarvon* is a tale of "hair-breadth escapes" on the Cornish coast. Mrs. Seamer writes on *Who shall win?* with a skilled hand, and makes very clear the way in which Christ can help the youngest to be patient and brave and conquering. *The Treasure on the Beach* shows the temptation and trouble that come to idle boys, and the work that idle and tempted boys afford those who are willing to seek to reform them. *Deborah's School* is a tale of village life by M. M. Pollard, describing the success which attends a steadfast purpose and a plodding industry. Very pleasingly and ably does M. E. Ropes write on the influence of children in *A Little Child shall Lead them*.

Most heartily can we praise Annie Gray's work, *On Rocky Soil*, a story of Christian sowing; *Tales out of School*, by Benjamin Clarke, the popular and welcome writer for the young, and editor of the "Sunday School Chronicle"; James Crowther's account of the ants in *Solomon's Little People*—a homely bit of natural history; *Musical Andy*, by Rev. W. Skinner, the story of a kid-napped boy; E. H. Russell's *Sam and Tim*, or Pebbles for Polishing; *Not Worth his Salt*, by the author of "Antony Ker"; and *Drifted into Port*, by Edwin Hodder. All these should be in our Sunday school libraries; they will be read with eagerness and profit.

Who of our younger readers is not familiar with that charming visitor and companion, YOUNG ENGLAND, with its arresting illustrations, stirring incidents of field and flood, and steady flow of pleasantly given instruction? The new volume is graced by a fine portrait of Princess Helena of Waldeck; and is so rich in fascination that one only needs to be young, and have plenty of time, to sit and read one's self away to never cloying bliss. The fourth volume of the *Excelsior* strikes us as surpassing its predecessors in spirit and force, in magnetism and solid nourishment for faithful minds. Alas! alas! that it is the *last* volume! Would that the demand for such "helps to progress in thought and action" could be increased ten thousand fold. It is a bad sign, young men and maidens, that this serial has to be given up. It does not speak well for you!

For preachers, teachers, and the students in our upper Bible classes, the volume of the *BIBLICAL TREASURY* will be a handy volume, from which they may obtain apt illustration, the most recent information on Oriental customs, Palestine geography, Biblical criticism, and reliable expository notes. It is an immense improvement upon its predecessor—is well illustrated, well printed, and well bound. *Anecdotes on Bible Texts*—the Acts of the Apostles—by J. L. Nye, will also be a helpful book to Sunday school teachers. The same classes of workers and thinkers will be grateful to Dr. Kennedy for the second part of his *POPULAR HANDBOOK OF CHRISTIAN EVIDENCES*, in which he treats of *Christ and Christianity* with the skill of a practiced logician, the ease and fulness of a scholar, the calm energy of a convinced believer, the sympathy of a brother, and the glow of a Christian. Faith is not made by argument; but the ventures of reason towards the realms of faith are stimulated and verified, and so faith grows by the nourishment of argument. To doubters and to believers alike these chapters will aid in securing a firmer hold of the mysteries of life, the meaning of Christianity, and the love of Christ.

JOHN CLIFFORD.

Reviews.

THE GENERAL BAPTIST ALMANACK AND DIRECTORY FOR 1883, Edited by J. Fletcher,

Is now ready, and is circulating its light and stimulus through our churches. Give it "free course." It will do good wherever it goes; and the wider its range the larger its usefulness. Making a large abatement for the over-kind references to the Editor of this *Magazine*, the Almanack is informing and inspiring, scriptural and suggestive, pictorial and pithy, and ought to be in every General Baptist home.

THE TREASURY OF DAVID. Vol. VI. Psalm cxix. to cxxiv. By C. H. Spurgeon. *Fassmore & Alabaster.*

MR. SPURGEON is getting towards the end of his great work on the Book of Psalms. This is the sixth volume, and carries us within sight of the last thirty Psalms, not one of which is of any extraordinary length, so that with a fair share of health allowed him, we may expect soon to have the final addition to this incomparable and enduring Treasury. How rich it is, only the painstaking and sympathetic student of the Hebrew Psalter can estimate. For, in addition to Mr. Spurgeon's charming preface, rich and racy introductions, suggestive and devout expository notes, and practical appeals, we have (out of 460 pages) nearly three hundred closely, but clearly printed pages of excerpts made from the whole field of Psalm literature, giving the chief good things that have been written or said, illustrative incidents, appropriate poems, helpful fresh translations, etc., etc., and not less than "sixty pages of hints for village preachers in the shape of the "bones" of sermons.

This sixth volume is engrossed with the 119th Psalm, which is, according to Mr. Spurgeon, the unmistakable work of David. With a touch of the "higher criticism" the writer says, he "feels a kind of critical certainty that the hand of David is in this thing, yea that it is altogether his own." With a similar calm and steadfast step the exposition passes from stanza to stanza, disclosing, with characteristic skill and energy, the marvellous wealth of spiritual significance contained in each one. We earnestly pray that Mr. Spurgeon may have the joy of finishing this loved and useful work, and following it up with much of the same imperishable value.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE MECUM FOR 1883. *Hodder & Stoughton.*

THE Model Pocket Book for Ministers is enriched with information concerning the New Burial Laws, Registration of Chapels for Worship and Marriage, postal information, spaces for private cash accounts, record of visits to the sick, conversation with enquirers, baptisms, funerals, texts preached from in the year, names of members of Bible class; and last, but not least in importance, one page for the names of lent and borrowed books. Only one page, for borrowed books, like umbrellas, are such trifles that conscientious (?) people do not take the trouble to return them. This book is all of the kind a minister need have.

ENQUIRE WITHIN UPON EVERYTHING. *Houlston and Sons.*

A BOOK that has reached a sale of 870,000 can need no introduction; still less a book with such an audacious title. For audacity always advertises itself, and forces itself into notice. I have it on the highest domestic authority I know, that "Enquire Within" does tell you more of the things you want to know, within the space of 400 pages, than any other work you may enquire into.

FACTS ON THE SUNDAY QUESTION. By J. E. Bythway, B.A. *Stock.*

CONTAINS a brief and useful history of the origin of the Lord's-day, states the differences between the Sabbath of the Hebrews, and traces the theories entertained concerning "Sunday" in the Church through all the centuries. It is Anti-Sabbatarian in its drift, but calm and fair in its statements, and moderate in its conclusions.

PLYMOUTH BRETHRENISM (so called) TESTED BY THE WORD OF GOD. *Stock.*

THOUGH not written in the clearest style, contains some severe and trenchant criticisms on the mistaken millenarian theories in vogue, and on that account deserves to be widely distributed.

THE RECITER. Edited by A. H. Milos. *G. Cauldwell, 60, Old Bailey.*

SOME of the most acceptable pieces from the best authors for popular purposes are included in this selection. It is cheap and handy, and will be largely used.

The Magazine for 1883.

OUR Magazine exists for no other purpose than to serve the Churches, express their convictions, register their successes, stimulate their zeal, enlarge their intelligence, deepen their joy, inflame their love, and develop and perfect their power.

TWELVE BRIEF PAPERS FOR YOUNG MEN, written by TWELVE of our ministers; A DOZEN TALKS WITH OUR GIRLS, written by WOMEN, will be characteristic features of the issue for next year. There will also be a TALE for the Young People, by Mr. AXTON, entitled "FRIEND OR FOE;" a sequel to the "Story of Oliver Raymond." The Rev. W. ORTON will take us to NORWAY, and show us the country and the people. G. H. PIKE will discourse on the "Classic Books of the English Church." The "LIVE DEACON" has recovered the use of his pen, and sent us two or three papers on "Things that might be mended in our Church Work." Mr. W. ASHBY will tell us his thoughts on Union in General Baptist Churches in large towns. The "Editor's Waste Basket" is copiously furnished with "Scraps" already, and more material is coming.

Of press notices of our work I will only quote the *Greenock Telegraph* of Nov. 17. It says:—"The *General Baptist Magazine* breathes a fine spirit of freedom and hopefulness. The Editor must be one of the cheeriest of Christians, and his good temper is infectious. Some of the religious organs are reservoirs of bitterness and malice, that can only poison the streams of denominational life; this one, however, is a fountain of sweetness and gentle charity. Nor must it be supposed that there is any effeminate softness in it because of its good temper; on the contrary, it is pervaded by a manly and vigorous tone throughout. Would that all the religious magazines set an equally excellent example!"

I need not ask our readers to say a "good word" for the *Magazine*. I am sure they will; and will seek to increase the number of readers, so that our usefulness may be increased. Be sure and do not forget to introduce us to new comers. Spend a shilling or two on the January or December numbers in introducing us to friends, and we will be grateful. JANUARY will be ready Dec. 21. *Order early and largely!*

JOHN CLIFFORD.

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

THE SOUTHERN CONFERENCE held its Annual meetings at Praed Street Chapel, Paddington, W., Nov. 6. There were present forty-seven ministers and delegates, sixteen out of twenty-one churches being represented. Mr. E. Cayford presided. At 3 p.m. prayer was offered by Rev. D. McCallum, and business commenced.

1. *Reports from Churches.*—Statements were made as to the condition of most of the churches, and the general tone of them was cheering. The following recommendation from the committee was adopted:—"That written reports and statistics be given at the Midsummer meetings only, and that they be a copy of those sent to the Association; and that the delegates from each church be invited to make verbal statements at the spring and annual meeting; and that the delegates be elected *not later than at the church meetings in May.*"

2. *Special "cases".*—The Committee gave information concerning the chapel properties at Downton and Honiton; and special reference was made to the state of the churches at Ramsgate and Smarden.

At the latter place it has been decided to erect school-rooms.

3. *Rev. Giles Hester.*—The action of the executive in issuing an appeal on Mr. Hester's behalf was endorsed by the Conference.

4. *Treasurer's Account.*—The report of the Auditors was received and they were thanked for their services. Balance in hand, £1 1s. 1d.

5. *Elections for 1883.*—Upon the motion of Rev. W. J. Staynes, seconded by Mr. J. H. Holloway, it was unanimously resolved:—"That we heartily thank the officers and Committee for their services to the Conference during the year now ending, and that, in accordance with their recommendation, the following appointments be made for 1883—Vice-president, Chas. Roberts, Esq., (Sydenham); Treasurer, Mr. W. Morgan; Secretary, Rev. W. J. Avery; Committee, Rev. J. Batey, F. J. Bird, Dr. Burns, J. P. Chapman, C. Clark, J. Clifford, R. P. Cook, R. R. Finch, J. Fletcher, Mr. G. Freeman, (Chesham); Revs. G. W. M'Cree and W. Harvey Smith.

6. *Local Preachers and the Confer-*

ences.—The following scheme, submitted by Rev. J. Clifford, M.A., with the approval of the Committee, was unanimously adopted:—"Whereas our local preachers have rendered signal and extensive aid in the preaching of the gospel, and in the building up of the churches; and whereas there is an increasing and deepening need of the services of men able to preach the word of God in the rural districts; and whereas much preaching power in our churches is left unused, or only partly used—it is resolved that it is deemed desirable to report to the forthcoming Assembly at Bradford, in accordance with the suggestions made at the Norwich Association; first, that arrangements be made by the Conferences to supply at appropriate centres special opportunities for the training of the unused preaching power in our midst, with a view to its exercise in the origination and support of churches. Secondly, that the work at these centres—such as London, Derby, Leicester, Nottingham, &c.—be (a) managed by representatives (chosen by the Conferences) in concert with the students and preachers; and (b) supported by funds gathered within and through the Conference. Thirdly, that reports of the condition and progress of the work be presented to the Conferences at fitting intervals, and at meetings specially arranged for that purpose. Fourthly, that lists of the officers and preachers connected with the above-mentioned 'centres' appear year by year in our Denominational Year Book."

7. *Ladies' Auxiliary Missionary Associations*.—Rev. J. Fletcher submitted a scheme for the organization of Ladies' Auxiliary Missionary Associations, the consideration of which was, for lack of time, deferred to the Spring Conference.

8. *Crouch End Chapel*.—Upon the motion of the Rev. D. McCallum, of Chesham, the following proposal was heartily adopted:—"That this Conference having heard with pleasure that the friends at Crouch End, in conjunction with the General Baptist Preachers' Institute, have inaugurated an effort to raise a fund for the erection of a chapel, and that the students have agreed to head the subscription with a promise of a £100, we cordially recommend the object to the sympathy and support of the churches."

9. *Rev. Duncan McCallum*.—The following resolution was moved by the Rev. W. Harvey Smith, seconded by Rev. J. Batoy, and carried:—"That it is with great regret this Conference has to take leave of Rev. Duncan McCallum upon his approaching removal from the pastorate

of the Church at Chesham to that of the Church at Enon, Burnley. We cordially and gratefully recognize the good work he has been enabled to do at Chesham, during the past ten years; together with the harmonious, honourable, and helpful relationship he has sustained to the Southern Conference. It is our earnest prayer that our brother may have the rich blessing of the Master in his new sphere, and that the church at Chesham may be wisely and speedily directed to the election of his successor. In commending him to the fraternal regard of the Northern Conference, we hereby express our sympathy with the friends at Chesham in the loss of their pastor."

10. *Rev. J. H. Smith*.—Mr. Smith having entered upon the co-pastorate, with his brother, at Bethnal Green Road, was received as a personal member of the Conference, the President giving him the right hand of fellowship.

11. *Rev. J. Packer, Ramsgate*.—Upon the motion of Rev. R. P. Cook, it was resolved:—"That this Conference has heard with much regret of the renewed affliction of our brother, the Rev. J. Packer, who has reached the advanced age of 76 years, and who, for a long period, has conducted the services of the General Baptist Chapel, Ramsgate, almost without pecuniary recompense. Whilst assuring him of our deep sympathy and fraternal esteem, we rejoice in the effort now being made by the members of his congregation to provide the sum of £100, with which a small annuity may be secured to him for the remainder of his life; and we very cordially commend the appeal to our own churches, and especially to those residents and visitors who have become personally acquainted with the value of his services to the town and district."

12. *Paper on Foreign Missions*.—Rev. W. J. Staynes, of Landport, then read a paper on "The Best Methods of Developing the Interest of the Churches in Foreign Missions," for which he received the thanks of the Conference, and discussion ensued.

13. *Public Meeting*.—After tea in the school room, at which about a hundred friends were present, the evening meeting, in the chapel, was opened with prayer by Mr. E. C. Palmer, of Landport. Mr. T. Grigsby spoke on "The Model Deacon;" Rev. F. J. Bird, on "Modern Temperance Work in our Churches;" Rev. J. H. Callaway, on "Our Rural Churches;" and Rev. R. P. Cook, on "The Model Church Meeting." In the discussion which followed, Messrs. A. Towers, C. R. W. Offen, T. Randall, S. D. Rickards, D

Raymond, and T. E. Grigsby, Revs. J. Clifford, R. R. Finch, J. Fletcher, and W. V. Young (New Mill), took part. The attendance was good throughout the day, and the opinion was expressed that this had been "a capital Conference."

W. J. AVERY, *Secretary*.

CHURCHES.

CARRINGTON.—The thirtieth anniversary services of the Benevolent Society were held Nov. 12 and 13. Rev. G. Camp, Chilwell College, preached on the Sunday morning and evening. On Monday a public tea meeting was held, then a platform meeting, presided over by W. F. Goodliffe, Esq. Addresses were delivered by Messrs. W. F. Goodliffe, G. Camp, J. Sharman, J. Burton, Councillor Bennett, and H. Belton. *Proceeds, £7.*

DUKINFIELD, Stalybridge.—First anniversary. Preacher, Rev. C. Rushby. Collections, £5 11s. 6d.

ISLEHAM.—On Wednesday, Nov. 15, a tea was provided, after which a public meeting was held to welcome home the pastor (Rev. W. L. Stevenson) and his wife. In the course of the evening the chairman, J. B. Scott, Esq., presented them with an electro-plated silver tea and coffee service, biscuit jar, tray, and a purse, on behalf of the members of the church, the congregation, and friends. Congratulatory addresses were given by neighbouring ministers, and a hearty and pleasant evening was spent.

SHEFFIELD, Cemetery Road.—Nov. 6, a large number of the members met their pastor, the Rev. J. Maden, to celebrate the anniversary of his settlement in Sheffield. Mr. F. Eberlin presided, reviewed the work of the past year, and spoke in eulogistic terms of the pastor's labours. Messrs. Atkinson, Nicholson, Tucker, Hiller, Mason, Dyson, and others, testified their high appreciation of their minister's services. Since Mr. Maden's settlement (two years ago) seventy new members have been enrolled. The Sunday school has very considerably improved; a successful Band of Hope has been organized, and is working very hopefully. Mr. Maden spoke on the joys and trials of the Christian ministry, and of the patient research and boldness of thought required by a Nonconformist minister in dealing with the burning questions of the present age.

STOKE-ON-TRENT.—The annual tea and public meeting of our church was held Nov. 13, Rev. Sinn Hirst presiding. Addresses were delivered by Revs. E. E. Coleman, H. E. Bennett, and T. P. Bullen. Over 350 sat down to tea.

CHAPEL ANNIVERSARIES.

HITWIN, Walsworth Road.—Anniversary services commemorative of the commencement of the work fifteen years since were held on Sunday and Monday, Oct. 15 and 16. The pastor, Rev. F. J. Bird, preached on the Sunday, and on the following day there was a public tea, at which upwards of 170 sat down. At the meeting afterwards, Mr. Norton, of Barnet, presided, and addresses were delivered by the Revs. J. H. Blake, J. H. Atkinson, F. G. Marchant, the pastor, and other friends. There was a large attendance, and the proceedings were characterised by a spirit of great heartiness and enthusiasm. *Proceeds, £30.*

LONDON, Westbourne Park.—Anniversary services were held, Oct. 1. J. Clifford preached. Annual soiree the following day. Addresses by Messrs. Cayford, Lilley, and Towers; and lecture on "Westminster Abbey" by the Rev. Chas. Clark, of Haven Green, Ealing. *Proceeds, over £110.*

NOTTINGHAM, Mansfield Road.—Held Oct. 31st. Preacher, Dr. Hannay, Secretary of the Congregational Union. Nov. 5, morning sermon by Dr. Cox; evening, Rev. J. Foster Makepeace, late of Bluntisham, who then commenced his work as assistant minister. At a social meeting on Wednesday, Nov. 8, Mr. Makepeace was cordially welcomed by the members of the church and congregation. *Proceeds, about £60.*

SMARDEN.—The forty-first anniversary of Zion Chapel was celebrated Oct. 23rd. After tea Rev. J. Batey took the chair, and addresses were given by Revs. J. A. Andrews, W. J. Avery, J. Birdseye, Messrs. L. Mills, C. Pearson, and Carter. The church is holding on its way under great difficulty; but much courage is displayed in the movement now started for the erection of school-rooms, the need of which is sorely felt. It is proposed to expend £400, and substantial gifts are promised towards the object. The friends, however, rely upon the co-operation of our churches generally, and they richly deserve it.

WALSLEY-ON-SOWE.—At the anniversary, which has just been held, and which was a most encouraging one, the pastor of Salem Chapel, Longford, near Coventry, was presented with a handsome "ink stand" in gratitude for services rendered. There was a crowded attendance, and good practical addresses were delivered.

SCHOOLS.

BIRMINGHAM, Lombard Street.—About two years since the school-room was re-

furnished, and since that time there has generally been a deficit in the school account. To remedy this, the Rev. C. Clark, of Ealing, generously gave his lecture, Oct. 31, on "The Tower of London," in the Wycliffe Church, kindly lent by the Rev. J. J. Brown and his friends. A. G. Buller, Esq., presided. Proceeds of the lecture, including a donation of £1 from the Chairman, and another of £3 from the Mayor (Alderman Avery), amounted to £21 1s. 6d.

IUSTOCK.—Oct. 26, a special effort was made to reduce our school debt. Rev. C. Clark, of London, preached at three p.m. Tea followed, given by the teachers and elder scholars; and in the evening Mr. Clark delivered his famous lecture on "The Tower of London." Mr. H. Dennis presided. Proceeds, £10 11s.

SCHOOL ANNIVERSARIES.

LYNDHURST.—Day and Sunday schools. Preacher, Captain Moorhouse. Colls., £3.

SPALDING.—Oct. 22 and 23. Preacher, Rev. J. Fletcher. Proceeds, £18 19s. The chief interest of the Monday meeting was a presentation of a beautiful walnut davenport by the church and school, and an inkstand by the Female Bible Class, to Mr. A. GODSMARK, in recognition of his devoted, energetic, and faithful service for twenty-seven years as superintendent of the school. Mr. Godsmark, who has taken up similar work at Louth, made the interesting statement that more than half the church members at Spalding became Christians under the age of twenty-one.

MINISTERIAL.

BEECLIFF, Rev. R. T., of Bradford, has accepted the hearty invitation of the church at Castle Donington to become their pastor, and commences his labours there on the first Sabbath in December.

MCCALLUM, Rev. DUNCAN, has resigned the pastorate at Chesham, which he has held for ten years. The resignation was received with the deepest regret, and the members would have done anything to retain him. The *Bucks Advertiser* says, "He will be very much missed, not only as an able and popular preacher and lecturer, but as a most useful man in public affairs." Mr. McCallum begins his work at Enon, Burnley, Dec. 3rd.

NICHOL, Rev. J. W.—Special services were held, Oct. 25, in connection with the settlement of the Rev. J. W. Nichol, late of Gosborton, as pastor of our church at Chatteris. At three p.m. the Rev. F. J. Bird preached from Isaiah xli. 6. Mr. Bird presided at the evening meeting,

and spoke of the great kindness he received from the church at Chatteris, and hoped that their new pastor would be as happy in his work among the people as he had been. Mr. B. Allpress, the senior deacon, in a brief address, referred to the circumstances which led to the election of the new pastor. The Rev. J. W. Nichol alluded to his early life, call to the ministry, and his acceptance of the united and cordial invitation of the church at Chatteris, after which the Rev. T. Barras delivered the charge to the pastor. The Rev. S. Firks spoke on "Christian Unity." Rev. E. V. Horton (Independent), as senior Chatteris minister, welcomed Mr. Nichol to the town.

PICKBOURNE, Rev. F., was ordained to the pastorate of the church at Coalville, Oct. 16. The Rev. E. Stevenson presided. Rev. A. Firth read portions of scripture. Rev. C. Clarke, B.A., offered the ordination prayer. Professor Goadby, B.A., gave the charge to the pastor, and the Rev. J. Salisbury, M.A., gave the charge to the church. Mr. W. Moss made the statement on behalf of the church as to their choice of Mr. Pickbourne, who followed with a suitable statement on his own behalf. The meeting was well attended, and in the best sense a success.

TEMPERANCE.

SAWLEY.—The Annual Band of Hope was held, Nov. 15. W. P. Bennett, Esq., presided. Readings by Messrs. J. W. Clatworthy, J. Smith, and Mr. G. Bennett. The musical part was rendered by Mr. W. Turner and sons. Mr. Clegg, the newly appointed school-master, alluded to the evils of drink, and invited those present to come and help save the children.

BAPTISMS.

CHATTERIS.—Oct. 29, eight, by J. W. Nichol. CLAYTON.—Nov. 4, five, by W. Hamblly. DUKINFIELD.—One, by C. Rushby. ILKESTON, *Queen Street*.—Twelve, by A. C. Perriam.

LONDON, *Bethnal Green Road*.—Oct. 29, four, by W. Harvey Smith.

LONDON, *Commercial Rd.*.—Six, by J. Fletcher. *Præd Street, etc.*.—Oct. 29, six, by W. J. Avery. Nov. 2, fifteen, by J. Clifford.

LONGFORD, *Salem*.—Seven, by J. R. Parker.

MARKET HARBOUR.—Three, by W. Davison.

RETTFORD.—Four, by S. Skingle.

STALYBRIDGE.—Four, by C. Rushby.

STOKE.—Six, from *Fenton*, by W. Bonser.

WALSALL, *Stafford Street*.—Four, by W. Lees.

MARRIAGES.

MATTHEWS—RYDER.—Nov. 2, at the Presbyterian Church, Upper Norwood, by the Rev. C. H. Spurgeon, the Rev. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, to Mrs. Ryder, widow of the Rev. T. Ryder, late of Nottingham.

OBITUARIES.

BARKER, WILLIAM EDWARD, was thrown from his gig and died instantly, Oct. 16th, 1882. He was born at Louth, March 12th, 1853, being the youngest son of Rev. J. T. Barker, who for many years was the beloved pastor of the Congregational Church, Louth. From Louth he removed, with his father, to Harwich; but in April, 1867, he returned to take the position of Junior Clerk in the bank of Messrs. Garfit and Co.; in which position he remained until Oct. 1870, when he entered the Regent's Park College as a student for the ministry. But abandoning his intentions as to a ministerial life, he was invited to return to his old position; and since Oct., 1872, he has been at his desk in the bank. In 1867 he became a regular attendant at the Eastgate Baptist Chapel. In August, 1868, he was baptized, and united with the church; becoming at once an earnest and effective worker. By his death the Eastgate church has suffered a serious loss, for he was a willing and able helper in all the enterprises of the church. He was a cultured leader, who led by serving; stimulating others to actions by his persistent and cheerful toil. His rule was like the gentle rain, noiseless and refreshing. Of him a prominent citizen said:—"He was the most promising young man in Louth." He conducted family worship at the home of his uncle, W. Newman, Esq., of Grainthorpe, and in a very short time "he was not, for God took him." C. PAYNE.

BEST, JOSEPH, for many years a member, a deacon, and office bearer in the church at Boston, departed this life Sept. 7th. During a long and useful career he sustained many important offices in the church, as well as being acting Superintendent in the High street Sunday School (during Bro. Ward's illness) which he filled with great fidelity and zeal, cheerfulness and enthusiasm. His response to the call of duty in all undertakings for the good of humanity made him an acceptable and much appreciated worker, and created for him friendships far and wide, which will long live as a refreshing memory. He leaves a widow, two sons and one daughter, to mourn their irreparable loss. As a citizen, he was an Alderman of the Borough of Boston, and on one occasion was offered the post of its Mayor and Chief Magistrate, but this he declined. His end came suddenly; but his remarkable fidelity to his duties, both inside and outside of the church, his honour as a man and his genuineness and high character as a friend, called forth a spontaneous expression of good feeling from all classes in the town and neighbourhood, and his funeral was attended by upwards of one thousand persons, including the Mayor, Corporation, and officials of the Borough, the deacons of the church, the Sunday School Teachers and children, as well as many sorrowing friends. The funeral service was very impressively conducted by his pastor, the Rev. John Jolly, who preached his funeral sermon on Sunday, Sept. 17th, from the words, "Thy brother shall rise again." A large congregation was present, and seemed deeply affected.

JOHNSON, THE LATE MR. EDWARD.—During his later years he dwelt in Charnwood House, Derby, and during the earlier in romantic, venerable Charnwood Forest. He first saw the light on December 29th, 1816. He came of a good stock. Like nearly all Christians, he had religious parents. His father was a deacon of the General Baptist Church Woodhouse Eaves; he was also Superintendent of the Sunday School, leader of the choir, and made himself of general service to the congregation. His mother conducted a young woman's bible class. In 1829 our departed

friend began the battle of daily practical life. He left home for Loughborough, where, at the early age of 12, he was apprenticed. Two years after found him an orphan. I believe, however—I may safely say—that he found a father in one whom I can never name without pride and thankfulness—I mean my revered grandparent, the Rev. Thomas Stevenson, then pastor of Woodgate Baptist Church. Of him Mr. Johnson ever spoke in terms of very warm admiration and attachment. The ministry thus enjoyed by him was no rare theme with him. In 1839 he went to dwell in Hinckley, and here he took what may be called a more sharply-defined position as regards the spiritual life. Having been baptized, he was received into the church of which the Rev. James Taylor was the preacher. He married in 1843 his present sorrowing widow. 1849 saw him in Derby, where he has lived and prospered ever since. At first he was connected with St. Mary's Gate Church, of which Rev. J. G. Pike was the pastor. Eventually he transferred his membership to the church now worshipping at Osmaston road. For many years he filled the office of Deacon there. Finally, circumstances led him to the Presbyterian Church, in which he was exalted to the post of both elder and chairman. He died Aug. 15th, 1882. Not long before the end he said indistinctly, "Jesus Christ—Saviour—going home—thank God." "I am resting on the sure foundation." As a citizen, he had an unblemished reputation. As a Christian, his religion was marked by an almost child-like simplicity. A very near relation of his informed me but the other day that these were words frequently on his lips:—"He loved me, He gave himself for me."

T. R. STEVENSON.

NUTT, ANN BAXTER NORBON, had been for many years a consistent member of the General Baptist body, and in her earlier days was very active and useful. She was born at Cauldwell—once a flourishing village church—and on her marriage, 50 years ago, came to reside at Burton-on-Trent. Living not far from the old chapel, her house was always open for Christian friends, who greatly enjoyed her cheerful and profitable conversation. When the present chapel was erected, in 1855, her husband removed to within a few yards from it, so that she was still near her beloved place of worship. For 20 years she was blind; but her cheerfulness seldom failed, and her faith never gave away. Her last affliction was long and wearisome; but she always dwelt "under the shadow of the 'Almighty.'" Her father gave the ground on which the chapel at Cauldwell stands. Her uncle, who was also blind, preached there for many years; and her brother William was the last resident minister of the Cauldwell and Overseal church. Our sister was thus intimately associated with the General Baptists of past generations, and she clung tenaciously to their principles to the last. Her end was peace. On the 22nd September, 1882, she passed away, within a few weeks of completing her 84th year. Her death was improved by her pastor from Revelations xxii, 3, 4, "And His servants shall serve Him; 'and they shall see His face.'"

SCOTT, MR. MATTHIAS, well known in connection with the church at Sutterton, entered into rest Oct. 30th, 1882, aged 74 years.

WHITE.—Sept. 17th, at Mowbray, near Cape-town, Mary Cordingly (May Sunshine), aged four years and eleven months; and on Oct. 1st, Katie Ethel, aged one year and six months, the dearly loved children of Greenwood and Nellie White, formerly of Allerton, Yorkshire. "These shall be one fold and one shepherd."

MISSIONARY OBSERVER.

 DECEMBER, 1882.

New Year's Sacramental Collections.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneously SACRAMENTAL COLLECTIONS *for the Widows and Orphans of our Missionaries*. We hope it will be convenient for you to continue your usual contribution, and, if possible, by a little extra effort to increase the amount. Several churches, by announcing the collections before-hand, and by forwarding the whole amount collected, instead of a proportion, or fixed sum, have more than doubled their former contributions.

The sum required to pay the several Insurance Premiums, together with the allowance to an invalid missionary, is about £250, and it is most desirable that this should be raised apart from the ordinary funds of the Society. The amount received last year, however, was only £105 4s. 0d., not half the sum needed.

Should the first Sabbath of the year be found an inconvenient time to you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct, and *separate* from the ordinary contributions of your church to the Society.

We remain, yours faithfully,

W. B. BEMBRIDGE, Ripley, near Derby, *Treasurer*.

WM. HILL, Mission House, 60, Wilson Street, Derby, *Secretary*.

Post Office Orders should be made payable to W. HILL, at the General Post Office, Derby.

Mr. and Mrs. Wood.

THE friends of the Mission will regret to learn of the severe and continued illness of Mr. and Mrs. Wood. A recent letter from Cuttack reported a slight improvement, also that Mr. Heberlet was about to proceed to Berhampore to take temporary charge of the duties of the station, and to assist Mr. and Mrs. Wood in preparing for their departure for England. It will thus be seen how important it is that our mission staff should

be reinforced, when the only relief to be obtained must be from a station two hundred miles distant. When will friends at home awake up to the crying necessities of Orissa!

Berhampore, Ganjam, India, October 5th, 1882.

My Dear Bro. Hill,—Your letter of the 8th of September was received here yesterday, and as the mail leaves this morning I hasten to reply at once. Since I wrote to you from Gopalpore both Mrs. Wood and myself have been seriously and dangerously ill. Last month my dear wife began with the worst attack of illness she has had this year. It lasted about three weeks; and as long as I could hold up I was obliged to be near her both day and night. For about three days her pulse was so feeble that I could scarcely detect it. During all this time I had no help except the doctor's, and such as the natives could render. As soon as she began to rally, loss of sleep and anxiety with the bad weather threw me into a violent fever. At one time I feared that the fever would master me; and I prayed and wrestled for life. From that time it began to abate; but it has left me with my brain and nervous system very much unstrung, and only partially under the control of my will. Mrs. Wood is still in a precarious state. The doctor has been most urgent for two months for us to get to sea. When I received your letter yesterday I wrote to him respecting your suggestion about our staying on until next spring, and he replies as follows:—"I am sorry you should think of remaining until the spring. Two months ago, when I gave you a certificate, I strongly advised you to leave with as little delay as possible, and you know how ill both you and Mrs. Wood were last month. You will do very wrong if you decide to remain here. If you were a Government servant I should insist on your going home; and if you take my advice you will go as soon as possible." Under these circumstances we are trying to get away, if possible, by the British India S. S. "*India*," which is advertised to leave Calcutta on the 11th November. I believe Mr. Heberlet will try to relieve me temporarily towards the 16th inst. I am very sorry that our return should cause disappointment to the friends of the Mission but our recent afflictions, after such suffering as I have endured since I came to India, leave no doubt upon our minds as to what we ought to do. Neither my children nor the Mission will profit by the loss of our lives, and even if we, by care, could drag on for some time longer, we are utterly unable to do the measure of work we were sent out to do. Our trials have not been without spiritual profit to ourselves, nor have they been without proofs of a Father's love. We pray for His guidance and control both for ourselves and the Mission. With our united Christian love, I am, yours affectionately,
HENRY WOOD.

The Voyage to India.

THE following letters have been received by the Secretary from Mr. Bailey—the former being posted at Malta, and the latter at Port Said:

*S. S. "Goorkha," the Mediterranean Sea,
October 24th, 1882.*

We have, "through mercy," proceeded thus far on our journey. I fully intended sending you a few lines by the pilot, but he left earlier than was expected; and even before he left the ship the movement on board had increased, till it was difficult to write with any degree of comfort. After he left it rapidly gathered violence, until in crossing the Bay of Biscay most of the passengers were very sick, and some of the ladies fearfully ill. The wind was "contrary," and the vessel laboured heavily through the water; and during one of its lurches Mrs. Sykes'

ayah fell down and broke an arm, and many of the passengers were in the doctor's hands. As soon, however, as we had passed the Bay the waves subsided, and we have since had very pleasant travelling under a clear sky and with a sufficiently smooth sea. We passed Gibraltar at noon to-day, and are now ploughing the blue waters of the Mediterranean.

We have a strong missionary party on board. There are five Church of England clergymen, six Nonconformist ministers, and quite a number of missionary ladies. This is a larger number than I have ever travelled with on board one ship, and I

have found the company correspondingly more interesting and congenial. We have begun a daily Bible class, have daily morning prayers in the saloon, and have two services on the Sunday. The ship's officers and servants are attentive, and appear to be competent, and the vessel is a very fine one and splendidly fitted. The electric light is used both in the cabins and the saloon, and is singularly brilliant and effective, and we are now making sufficiently rapid progress. We expect to reach Malta on Saturday and to post our letters there. All our party are seated together at the saloon table, and opposite to us are Mr. Allen, Miss Robinson, and Miss Morgan, of the Baptist Missionary Society. Miss Bundy has proved a good sailor; Mr. and Mrs. Mulholland were sick in crossing the Bay, and, though so old a sailor, I also suffered a good deal. We are now, however, all well, and are rapidly shaking down to regular board ship life. We have begun our daily Oriya class, which promises to be vigorously prosecuted and thoroughly successful, while other parties are paying similar attention to the study of Oordoo, Bengali, and other languages.

We do not forget that every day is rapidly carrying us further away from the dear fatherland and most of the friends we hold most dear. The scenes of the last few days are indelibly printed in our hearts, and our talk is often about you all, the promises made to remember and pray for us, and the innumerable kindnesses received from friends in all parts of the denomination. May God make us worthy of them all, and give us safely to reach our destination and many years of useful labour there.

Mr. Mulholland has also sent the following account of the voyage, which will be read with interest, and which he designates

A STORY OF DEGREES IN FOUR PARTS.

PART I.—LONDON TO GIBRALTAR.

To be safely on board after the turmoil and anxiety of preparing for a journey to India—to know that all has been done to one's satisfaction—how freely we breathe. Conscious that now at last we shall have a little time to gather up our scattered thoughts, and make some plans for future work for the Master, we hail the opportunity with delight.

It was pleasant to have a parting lunch with the few friends who accompanied us to the ship at Gravesend to see the very last of us, and to bid us a hearty, and perhaps to some of us a final, good-bye.

S. S. "Goorkha," Port Said,
Nov. 1st, 1882.

When I wrote from Malta the sea was so rough that I was unable to add the P.S. at the last I had intended. We went on shore at Malta, and were much interested in what we saw. But immediately on clearing the port the rough weather began again, and our journey through the Mediterranean has in this way been rougher than I have ever known it. We have all been sick again, and some of the passengers have suffered very much. The last two days, however, have been pleasant, and we are now lying at the mouth of the Canal—uncertain when we shall be able to move forward, as we hear a report that the Canal is blocked, and "some say" we may be delayed several days.

We are keeping on vigorously with the Oriya lessons, and are making correspondingly good progress. The daily prayers and Bible class are well attended and much appreciated. There is a large amount of genuine good feeling on board, and I hope the voyage will be very pleasant and prosperous to the end. We may now hope we have seen the last of the bad weather. There are several ships of war lying here, and the shore looks bright and busy—no signs being apparent of any past or probable disturbance. We are, however, warned not to be on shore after night-fall.

Our thoughts are still much about you all. The voyage is really uneventful, though all are curious and interested about the successive ports of call, and especially the Suez Canal.

We all unite in kind regards to yourself and other friends.

But soon—too soon—the bell calls for the friends to leave. And such a leave-taking! Parents embraced daughters laid on the altar for work for the Master in India. Ah, the wrench! It is difficult to say who makes the greater sacrifice—the childless parent at home, or the son and daughter in India, with the ocean between them and the loved home. However, "grace sufficient" is given to both. One long grasp or embrace—one fond look into loving eyes—and then they part. Recognition is maintained as long as possible. One final glance at the

receding steamer, and then we feel alone. Shall we all meet again this side the grave?—Mortal lips can frame no answer.

Now we see who are actually our fellow-travellers. Look around. Why, we have not left the world behind us. We have here a verily microcosm—a world in miniature. Berkeley was to a certain extent right; it is the human soul that gives all the elements that constitute a world. All classes are here—so are all ages. Young men and maidens, old men and children, are on board the "Goorkha." Here is your bluff, hearty military man, ready to drink or fight, or enjoy a good dinner. The "cloth" are well represented—twelve, at least, are on board. Shall we describe the ladies; some young and beautiful—some old, and still beautiful, in a way—some, ah, we will say nothing about those in the debatable land. But listen! There sounds the omni-present baby (bless it), making mammams anxious and non-mammams frown. The social piano is present, and we shall have music.

The presence of the Indian waiter is a phenomenon worth looking at. Brother Hill (generally a correct linguist) made "fritters of English" at the lunch table by calling "boy" to a man who could pass for his elder brother. We soon discovered, however, that the "boy" was an institution on the ship. He is everywhere at all hours. You go to sleep about 10 p.m., and the last object on which your eyes rest is the "boy." You are awake the next morning at say 4 a.m., and there is the "boy" peering into your cabin door. When or where they sleep is to me as yet a profound mystery. How servile they are. You have but to say "go," and he goeth, "come," and he cometh. From a dozen cabins the simultaneous cry comes, "Boy," and the poor soul flies like lightning. "Yes, sa," "Yes, mem," he is continually calling, and performing the behests of the European lords and ladies with all the alacrity of which his black arms and legs are capable. One feels now how easily he could adopt the sentiment of the South American planter: "These 'boys' seem erected for serfdom." Nay, many of our fellow-passengers domineer over these poor "boys" in a most disgraceful way. I am sorry that I must add the worst offenders in this respect are *ladies* (not gentlemen). Surely a better day is dawning for the degraded sons and daughters of India.

4th day (Saturday, 21st Oct.) To-day we are fairly in the "Bay," and are feeling uncomfortable. Burns, Scotland's greatest poet, said of toothache, it was

the holl of all diseases. Burns was never sea-sick, or an aching tooth would not have got the palm. The symptoms are better described than realised. The spirits lose their elasticity. The playfulness of young men and maidens disappears, and they are *let down* into a gravity becoming aged men and women. Each countenance gathers blackness. The vessel rolls—and so do our stomachs. She trembles—so do our legs. She groans—so do we. The young ladies seek their cabins—so do the young gentlemen. The sequence—do not our eyes see it and our ears hear it afar off. The dining-saloon to night has many expressive empty chairs. Not all the culinary art of our dusky cooks can tempt the inmates of the cabins to make an appearance. Do any of our friends ask how fared it with their mission party? Tolerably well. One day's real illness is sufficient for the G. B. at sea. The writer felt all the blood in his body concentrated in his head, which felt double its usual large size. Talk about a headache! Bah! ache is not the word. Burst is the more correct term. The passengers were assured that they would clear the "Bay" in the morning, and they "wished for the day."

Fifth day (Sunday).—Alas for my Scotch Sabbatarian notions, they are drowned in the Bay of Biscay! What would my father, the deacon, say to the Sunday on board the "Goorkha?" Give the Bay its due—it made an attempt at Sunday keeping. Indeed it alone rested from its labours in memory of the first Sabbath. We had a short Church service at 10:30 a.m., and with all my north country prejudice against the Prayer Book I joined heartily in the petition, "From the dangers of the deep, good Lord deliver us." The evening service was, however, somewhat unique. There being six Nonconformist missionaries on board the Episcopal clergymen (five in number) agreed (at least such was the understanding yesterday) that the evening meeting should be conducted after the Nonconformist pattern. Good brother A— was fully prepared to take the service in his own hands. The people were assembled, and lo! out came our surpliced brother of the Church established by law, and proceeded forthwith to read the prayers. The feelings of dissenting brethren were not very serene—especially those of brother A. But dissent was biding its time. The prayers were read, the people knelt, the signal was given that brother A— would now be *permitted*. But he remained dumb, and we had a proper *hitch*. However our good

parson bridged the ugly chasm as well as could be expected. He attempted a short impromptu discourse that had at least the virtue of simplicity. His hands were the first three letters of the alphabet, A, B, C. "All are sinners"—"Behold the Lamb of God"—"Come unto me." The effect on one hearer was rather singular. A countryman of mine called to the parson at the breakfast table the next morning, "Mr. B—, I can give you the heads of another A, B, C, address—All—Become—Clorgymon." What meaning was in the canny Scot's remark was best known to himself. Matters have since been amicably arranged. We are to have the nonconformist service. Verily the voice of the Derby Congress was correct—"Nonconformity is a power"—"Nemo me impune lassecit." The episode was painful and unfortunate, but it seemed inevitable.

7th day (Tuesday, Oct. 24) —Gibraltar is the order of the day. Full credit is not done to breakfast because the "Gib" is near. Ships are in (ships a welcome object yesterday); but who cares for ships now the "Gib" is near. Morning prayer is reduced to a minimum—why? Gib-

raltar is in view. Nay, the much relished Bible reading is suspended. We all want to see Gibraltar. Strange interest in this historic rock. Here it is looming in the distance. A capital view is got of the little town, seen this morning in the warm embrace of a hot sun. It is well protected from the east wind by the barren rocks that rise ridge after ridge at its back. Now the batteries are in sight. The death dealing mouths of the cannon are clearly seen by the naked eye, Battery after battery are ranged above each other. They rise well up to the summit of the rock, and go down almost to the water's edge. Woe betide the luckless ship that would seek to force a way through the Straits. It would get a very warm reception. It perhaps would be a generous thing to give up the fort to the Spanish Dona, but England, if she minds number one will retain her hold on the key to the Mediterranean. The rock on the east side is extremely barren: in fact it seems destitute of the smallest particle of vegetation. But, hark! the lunch bell calls us below to satisfy our appetite, sharpened by the sea breeze. Adieu, Gibraltar.

How to Raise Mission Funds.

IN the Annual Report for 1882, under the heading, Boston, there is the following entry, "By sale of goods, per the Misses Casswell's Mission Stall, £7." Being curious to know how the amount had been raised, we wrote to the local secretary—Mr. Shaw—for information upon the subject. As his reply may be interesting to others, and may encourage some to go and do likewise, we have the pleasure to give it a place in the *Observer*. Mr. Shaw writes:—

The following, I learn, is the course which the young daughters of Mr. and Mrs. Casswell have taken in behalf of the Juvenile Foreign Missionary Society.

During the earlier part of the year they made a number of fancy and useful little articles, took them round amongst their friends for disposal, and with the proceeds of sale of these goods purchased fresh material for marking up into saleable articles. Towards the end of the year extra effort was put forth; many little parcels of goods were, at their solicitation, given by trades-people with whom the Casswells did business, and other friends. The help of one or two other little folks was called into requisition, several working meetings being held at Mr. Casswell's house, preceded by tea. A few days prior to the anniversary services a bazaar was held at Mr. Casswell's house, notice of which was given as widely possible amongst the friends, and the residue, being the major part of the goods, was disposed of, the nett proceeds for the year being £7, while there are a few pieces of material, etc., left over, with which to start work again for the current year. I need hardly say that some help, and much encouragement, have been rendered by Mr. and Mrs. Casswell to their children.

How we Found Things on our Return to Rome.

BY THE REV. N. H. SHAW.

MOST readers of the *Observer* know that it was with difficulty that we left Rome in June last. The state of the Mission was so peculiar that we were undesirous of leaving it at that time, and not till almost the last moment did it seem even possible to leave it. But few know how much care—what doubts and fears—it occasioned us throughout the summer. We had made the best arrangements we could, and so tried to leave all in the hands of the Lord; but our past experience was not encouraging, and every day, aye almost every hour and minute, we felt a burden on our hearts which only constant prayer could lighten.

I cannot, therefore, but feel profoundly thankful that we have found much to encourage us. It is true we have sad things to mourn over. Half-a-dozen of the members of the church are missing; and some of them have evidently lost even the semblance of life which they had. But they who remain seem to have grown in knowledge and spirituality, and others are coming forward and giving evidence of grace in the heart, and of spiritual tastes and inclinations, one or two applying for admission into the church.

It is a joy to find the meetings well attended, and the gospel well delivered to the people. Our congregations have increased until they are nearly equal to what they were before they fell off a year ago; and, what is better, they are more orderly and attentive. We have frequently had recently as many as a hundred and a hundred and fifty persons present during a part of the service; and of those, fifty to seventy have sat and listened with the most rapt attention from the beginning to the end. It is impossible for such preaching and listening to be in vain. The people will at least be made acquainted with the contents of the Bible, and some will believe and rejoice.

OUR NEW EVANGELIST.

Our new evangelist is Sig. Romualdo Bertola. He has been a Protestant for nearly fifteen years, having been converted through reading the Bible while in prison. He was until recently a bookseller, and once had the honour of being imprisoned in this city for having a Bible in his possession. That was under Pius IX. He now evidently knows his Bible well, and knows also how to explain the most useful parts of it and apply them to the conscience and the life. He has a vigorous frame, and a very strong voice, and he speaks to men's consciences with a boldness which, unhappily, is somewhat rare among Italian Evangelists. He has great facility of speech; and it is evident that the people like to listen to him. More than once have I heard such expressions from the people as: "*Egli spiega bene!*" (He explains—i.e. the Bible—well) or as this which was said by a woman in leaving the service last Sunday: *Quanto dolce è stata la parola questa mattina!*" (How sweet the word has been this morning.) May the Lord bless him, and make him abundantly useful.

PRIESTS LISTENING TO THE PREACHING.

We often have priests at our services. Last Sunday morning two entered and stood several minutes while I was opening our Sunday School. Several have come to converse with me. Generally, however, they come to the meetings in disguise. I had a conversation with one the other evening who has been attending the meetings for sometime. He has ceased to perform functions, but still dresses as a priest except when he comes to our meeting. He tells me that he has been an evangelical believer for years, and prays daily that God will open a door whereby he may escape from his present position. His only request to me was, that in case he should fall ill, I would send Sig. Bertola to visit him, and not let him fall into the hands of the priests. He adheres to his dress and his income because he knows no other means of earning his bread, but has an earnest desire to die and be buried as a Protestant believer in Christ. Poor fellow! If we are sorry that he has not the courage to abandon all for Christ, at least we who are in Rome know how to abstain from condemning him, and can sympathise even when we cannot approve or praise. There are many such Nicodemuses in Italy; and who knows whether they would not, in a time of

trial, come boldly forward and confess Christ, when His disciples would forsake Him and flee?

I take this opportunity of expressing my thanks warm and strong, to all the friends everywhere for the great kindness shown to me while in England. I received nothing but extreme kindness and the warmest possible expressions of sympathy and affection. If the affection shown to me be an indication of the feeling for the Mission, I am sure the treasurer will know of and rejoice over it very soon. As for me, by God's help, it shall be a stimulus to me in this increasingly important work.

Notes and Gleanings.

THE EUROPEAN PROTESTANT BOYS' SCHOOL, CUTTACK.—We have the pleasure to state that the Rev. Alex. H. Young, M.A., formerly of Elgin, has been invited by the local committee to become the superintendent of the European Protestant Boys' School, Cuttack. [See *Observer* for Oct. p. 403.] The invitation was sent by telegraph, and the message consisted of one word, "*come*." It was handed in at the Cuttack office at 8.10, on the morning of Oct. 23rd, and reached the Mission House, Derby, *before seven o'clock the same morning!* Rather different from olden times. Mr. Young's passage to India is taken in the British India steamer *Rewa*, which is advertised to leave England December 2nd. Although not in the service or pay of the Mission, it is hoped and believed, in addition to the fruitful discharges of his school duties, that Mr. Young will render valuable help to the cause of Christ in Orissa.

THE COMET.—"A very interesting Comet," writes Dr. Buckley, "has been for a fortnight past visible in the East very early in the morning, that is, about 4.30 or 5 o'clock. It is rather hard to have to get up so early, but when its brightness is not obscured by clouds we are well repaid for the inconvenience. It has reminded us of the comet of 1858, which was very bright. The reader remembers the words of the prophet, 'Be not dismayed at the signs of the heavens for the heathen are dismayed at them.' Comets are supposed by the people here to be the forerunner of wars, plagues, and other terrible calamities; but the Christian knows that no evil can befall him without the permission of his loving Father."

LONDON CHARITIES.—According to the Classified List of Charities there are in London 4 Bible Societies with an income of £206,518; 13 book and tract societies, £79,750; total, £286,268. 56 home missions, £466,651; 11 home and foreign missions, £128,537; 23 foreign missions, £779,656; total, £1,374,844. 6 church and chapel building funds, £29,583; 23 charities for the blind, £52,894; 8 charities for deaf and dumb, £16,529; 7 charities for incurables, £33,221; 6 charities for idiots, £53,649; total, £156,293. 17 general hospitals, £269,111; 8 consumption hospitals, £54,953; 5 ophthalmic hospitals, £9,184; 3 orthopædic hospitals, £7,475; 4 skin hospitals, £4,686; 18 hospitals for women and children, £64,275; 5 lying-in hospitals, £7,004; 22 miscellaneous special hospitals, £85,959; total, £302,647. 33 general dispensaries, £24,948; 14 provident dispensaries, £10,192; 2 institutions for vaccination, £2,650; 5 institutions for surgical appliances, £11,913; 37 convalescent institutions, £33,513; 14 nursing institutions, £9,995; total, £93,211. 163 pensions and

institutions for the aged, £422,896; 98 institutions for general relief, £339,052; 23 food institutions, loan charites, &c., £8,323; total, £347,375. 87 voluntary homes, £125,714; 50 orphanages, &c., £152,737; 69 institutions for reformation and prevention, £73,748; 105 institutions for education, £450,379; 45 institutions for social improvement, £45,058; 19 institutions for protection, £60,793. Grand totals—1,003, £4,121,546.

CONTRIBUTIONS FOR FOREIGN MISSIONS.—The annual summary of British contributions to seventy-seven societies, for Foreign Mission work, during the financial year 1881, has just been completed by Canon Scot Robertson, of Sittingbourne. The total is £15,381 less than that of the previous year. The chief items are as follows:—Church of England Missions, £460,395; Joint Societies of Churchmen and Nonconformists, £153,320; English Nonconformist societies, £313,177; Scotch and Irish Presbyterian societies, £155,767; Roman Catholic societies, £10,910. Total British contributions in 1881, £1,093,569.

CONTRIBUTIONS IN NEW YORK.—Calvary Baptist Church, in New York City, is said to have received for religious and benevolent objects during last year, £61,396. The *New York Times* calculates that the yearly cost of religion to the inhabitants of the city amounts to £1,300,000; a sum equal to what is raised by all the denominations in England for the evangelization of the heathen world.

THE ENGLISH LANGUAGE.—Among the languages of civilised nations English is the most widely spread. It is the mother tongue of about eighty millions of people! German is spoken by between fifty and sixty millions, French between forty and fifty millions, Spanish forty millions, Italian twenty-eight millions, and Russian between fifty-five and sixty millions.

FEMALE EDUCATION IN INDIA.—There are 126,000,000 of women and girls in India, and, at the most liberal estimate, not more than one in twelve hundred has been placed under any kind of Christian instruction.

MR. AND MRS. WOOD were to leave Gopalpore for Madras, Oct. 23rd, and are coming to England in the *Quetta*.

Contributions

Received on account of the General Baptist Missionary Society from October 16th, to November 15th, 1882.

	£	s.	d.		£	s.	d.
Alleghany dividend	35	8	2	Nottingham, Mansfield Rd.—for Rome	8	1	2
New Zealand Coupon dividend	6	2	5	Quorndon	2	5	0
	6	0	10	Stoke-on-Trent	39	8	7
W. H. Stubbs, Esq., for Cullack School	2	2	0	Tarporley	51	1	5
Mr. Bramwell, Ashford Peak, for Rome	0	10	0	Todmorden	12	11	7
Allerton, near Bradford	3	3	0	Vale Chapel, Todmorden	4	2	0
Bradford, Tetley Street	13	14	3	Wheelock Heath	20	0	0
Chester—A Friend, in stamps	0	5	0	Wisbech, for Rome	3	19	0
Mansfield	13	16	4				

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, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.