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THE

# General Baptist Magazine

FOR

# 1884.

EDITED BY

REV. W. R. STEVENSON, M.A.,

AND

REV. JOSEPH FLETCHER.

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"THE WORDS OF THE WISE ARE AS GOADS."—*Eccles.* xii. 11.
"ADD TO YOUR VIRTUE KNOWLEDGE."—2 *Peter* i. 6.

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THE E.

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THE

# General Baptist Magazine.

JANUARY, 1884.

## The Editors to their Readers.

"A HAPPY new year to you, good friends!"

"The same to you, Messieurs the Editors," we think we hear our readers say. "True, we were sorry to lose your predecessor, Dr. John Clifford, who had served us well and faithfully for so many years; but since changes must come, we give a cordial greeting and our best wishes to his successors."

This friendly greeting is no more than we expected; for it is a pleasant thing to us, the new Editors, to feel that to the great majority of those we now address we need no introduction. Both of us have already been honoured in various offices with the respect and confidence of the General Baptist Denomination. Few are the churches of the Connexion which we have not at some time visited; whilst in many a home in the broad Midlands, among the great hills of Yorkshire and Lancashire, as well as in the million-peopled metropolis of England, we have received kindly Gaius-like hospitality. How can we then feel shy or strange?

Still, we hope in our present capacity to make new friends as well as to retain old ones; and to all it is fitting that we should briefly unfold our plans in regard to the conduct of the *Magazine* and the spirit in which we hope to perform our editorial duties.

First, then, a word as to the Dual Editorship. Two of us have been appointed to this work. But it is no part of the contract that we should both think alike on all subjects: we have a generous confidence in each other's judgment, consequently we shall not strive to suppress our individuality, nor shall we trouble a great deal if one should occasionally do and say things the other cannot fully endorse. It is not uncommon for one and the same man in his various moods to say conflicting things. Surely, then, two independent minds may be forgiven if *they* fail to coincide in every trifling matter.

Happily, however, we *are* agreed as to the main lines on which we will conduct this *Magazine*.

We have also hit upon a division of labour, which, whilst it may not be very apparent to others, is clear to ourselves. This will serve, we

trust, to obviate to a large extent, the difficulty arising from the distance that separates us. We may add that whilst it would be folly on our part to enter into this arrangement without some confidence, yet it is no part of our expectation that we shall please everybody. If we may put a Latin proverb into an English dress, "not even Jupiter pleases every one." Remembering that fact, we shall be ready to accept respectful criticisms and suggestions from any quarter, and for the present at any rate we will not believe that criticism of any other kind will ever reach us. Angry and anonymous communications to editors should be very carefully worded, and very beautifully written on tinted and scented paper, sealed, directed, and stamped, and then dropped into the fire.

All this being well understood by our readers, we shall, in the first place, bear in mind that the *Magazine* is the monthly organ of the General Baptist Connexion. Once a year, in the sunny month of June, the representatives of the churches meet and confer together face to face on matters pertaining to the kingdom of God among us. But the *Magazine*, by the opportunity which it affords for the interchange of thought and information, bridges over the interval from June to June. Or, to change the figure, it is a Telephone, by means of which, between Association and Association, Leicester may speak with London—Birmingham and Burton with Boston and Louth—Derby with Peterborough—Nottingham and Loughborough with the manufacturing towns and villages of the West Riding. It will be our endeavour to make the instrument as efficient a medium of communication as possible.

We invite our friends all over the country to make frequent use of the Intelligence department. If they have had specially good anniversary services, let them tell the fact to the brethren. If God has signally blessed any particular method of Christian work, let them explain it for the benefit of others. If many have "believed and turned to the Lord," let the hearts of fellow-disciples be cheered by the glad news. Bradford is a long way from London; but no doubt Bradford has sons and daughters now resident in the great city who will be rejoiced to hear of the blessing of the Master descending upon the churches of the stone-built, but not stony-hearted, Yorkshire town; and similarly with other places. At the same time it must be remembered that events which interest a *locality* do not usually interest other localities to quite the same extent. Therefore let the news you send be as terse as a telegram.

As part of our plan for making the *Magazine* increasingly efficient as a medium for the interchange of thought on matters pertaining to the welfare of the churches, we propose to institute an "Open Correspondence" column. In this part of the *Magazine* we invite our friends to express their opinions freely on all matters of general interest connected with the kingdom of Christ, the only restrictions we shall impose being those which are rendered necessary by the limited space at our command, and the laws of Christian courtesy. Our firm conviction is, that truth has nothing to fear from free and fair discussion, and that Christian Institutions are best managed when ample opportunity is given for asking and imparting information in regard to them.

But whilst duly performing its functions as a Connexional organ,

we wish the *Magazine* to be something more than *that*. Our desire is that, as in the past so in the future, it should be a Periodical in which any intelligent person may find pleasant and instructive reading. With this view we shall endeavour to furnish, either from the pens of able correspondents or from our own stores, short papers both on present day topics and on subjects of perennial interest. For example, we may mention that an accomplished scientific friend, a contributor to the *British Quarterly* and *Westminster Reviews*, has promised a series of essays illustrative of the correspondence between the two worlds of matter and spirit,—between the teachings of science in regard to matter, and those of Revelation in regard to spirit.

We are of those, also, who think that the day for *Sermons* is not yet gone by. If it be, woe be to us! We believe that *good* sermons were never more read or appreciated than at present. We propose, therefore, to supply in each number a condensed sermon by one of our ministers. They will be samples of the spiritual food distributed weekly from General Baptist pulpits. We have an ample number of ministers who command the esteem and affection of large and intelligent congregations, and that of itself is evidence enough that our own pulpits have not lost their power. But remembering that these are hurried times, we shall take care that the sermons do not repel by their undue length. *Four* pages at the *outside* is all we propose to give to this department, whereas the majority of sermons, if printed whole, would run to eight, or even more. With this limitation, we think that readers generally will welcome the sermons; whilst to the invalid unable to attend social worship, to the guardian of the home on Sunday evening, etc., etc., they will afford materials of thought for a quiet hour of meditation and devotion.

"Editorial Notes" will take the place of the "Scraps from the Waste Basket," to which the readers of the *Magazine* have been in recent years accustomed.

It is our desire to be welcomed as a Family Friend. We wish that the eyes of the young people should sparkle as at the commencement of each month they catch sight of the familiar cover of the *Magazine*. For this purpose we intend, following the example of our predecessor, to give a serial story, pleasantly exciting, and yet thoroughly healthy in tendency. We think ourselves fortunate in the one we are able to introduce for the present year from the pen of a popular lady-writer.

In pursuance of the same wish to make the *Magazine* a welcome guest in the home, one of us proposes month by month to have a lively Talk with the Boys and Girls. Also, for friends both young and old we shall have a "Question Box," to which they are invited to send queries. Opportunity will be afforded to other correspondents to give replies, or, failing these, the Editors will do their best to supply the deficiency.

Announcements of Marriages and Deaths, Notices of New Books, Selections of Poetry, and the Missionary Observer, will all appear as heretofore. Also, for the busy and careworn, who may not have time or inclination for larger and graver papers, we shall provide a section consisting chiefly of lively anecdotes and short extracts.

But enough of our programme of contents. One word as to the spirit in which we desire to discharge our duties. This, we trust, will be one of fidelity to both Christian truth and Christian love. We hope to be broad-minded and very charitable where liberality of thought and feeling are in place, and to be firm as solid rock where great principles are at stake. As our endeavour will be to stimulate others to unselfish aims and noble deeds, we hope to shew no petty ignoble temper ourselves. It will be our aim to kindle and nurture among the churches an enlightened Public Spirit, and accordingly it will be our pleasure, as we have opportunity, to speak a good word on behalf of all our Public Institutions.

And now, what will *you*, our readers, do for us? It will be seen that *we* are intending to do our best to maintain, and if possible increase, the interest and value of the *Magazine;* and much careful thought and many busy days, and often weary hours, shall we employ in this work. But obligation rests not only upon us, but also upon you. Will you, then, help us by making an effort now to increase the circulation of the *Magazine?* Will everyone who can afford it purchase for the months of January and February another copy besides his own to give or lend to possible subscribers? If you value your Denomination, support your Denominational Organ. Other denominations take care, by means of weekly, monthly, or quarterly Journals, to cater for those who belong to them, and so should we. We do not wish to say a single word in disparagement of other periodicals with which the press literally teems. On the contrary, we would gladly commend many of them to your notice. We would say, Get wisdom, and get it wherever you can; but with all your getting, get the *General Baptist Magazine.*

The more people *do* for their denomination, the more they are likely to love it; and on the other hand the more a denomination does for its people, the more will it win their affections. *Do*, then, what you can for the *Magazine,* that it may do what it can for you and your families.

WM. R. STEVENSON, JOSEPH FLETCHER.

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# A Miner's Experience.

I WAS once talking with a plain, hard-working miner on the subject of personal salvation. I had long thought him a true Christian, and asked him to tell me candidly the reason for the hope that was in him. He answered me:—

"You know I am no scholar, but I'll tell you the best way I can what I hope in. It is not what I do, but what Christ does for me. You've been down in the shaft. Now for a long time I'd been trying to do what was right, to live as I ought to; and I was trusting to my own self. And yet all the while I felt as if I were in the bottom of the shaft, and all I could do didn't get me out of the pit. God shewed me that all my righteousness was but filth and rags, as the Bible says. Well, how can I get out of the shaft? Why, just get in the bucket when it comes down, and trust to the men at the windlass to draw me out. And so it is about my soul. I can't draw myself out, but I trust in Christ's plan and leave it all to Him. I used to try and do right because I was afraid of God and the judgment day; but I try now because I love Him."

# Greeting the New Year with Joy.

THE passing of old years, and the coming of new, will stir deep feeling in human hearts to all generations; and, probably, that feeling will be intensified rather than diminished, at all events for some time to come. For the nineteenth century grows aged, and multitudes expect to witness its end; and the Millennium to which it belongs is already so hoary that grandchildren of some now living will see it give place to the third from the Birth of Christ, or, if not, the end of mortal history is very near indeed. Of course those living persons are amongst the latest comers to our globe.

This approximative completion of a great period of time, emboldens a number of prophets, of the uninspired order, to assert the termination of humanity's ordinary career at, or very near, the end of the next 116 years; say, making allowance for slight errors in our chronology, late in 1999, or early in 2000. The said prophets profess to have somehow discovered that the millennium of millenniums cannot be postponed beyond that time. Their notion is that the six working days of the week are an exact numerical type of six thousand years of toil and strife, after which last, and in correspondence with the day of rest, will come the promised thousand years of peace. They think they know the precise duration of the great week of time, and almost exactly when its long sabbath is to dawn. They also point to the accelerating speed with which population is now overtaking the habitable spaces of the earth, and would persuade all men that in little more than another century it will be necessary for the Almighty to arrest the influx of life to this planet, and, that therefore, the tremendous transition is certainly about to burst upon mankind. Real prophets were very reticent with regard to dates, but the uninspired treat them with a freedom enough to rouse the envy of angels, could they feel that passion, for the time of the end is concealed even from heavenly minds. However while wise men neither perpetrate nor accept unauthorized predicting, they are fully conscious of the increasing significance of the ages. They will not help to set up a huge conclusion on its unstable apex of a small assumption, and yet, not the less, to them the new time brings with it a quickened sense of the growing yearfulness of the past, and of the oncoming of a majestic climax hidden in the future. Thus the interest with which the progress of time is watched is going to strengthen year by year, quite independently of the unwarranted excitement which may be roused in credulous minds by audacious modern prophets.

But perhaps the most remarkable fact in human relationship to the lapse of time is the general agreement that a special cheerfulness befits the advent of the years. What then is the highest meaning of that instinctive gladness with which men greet the birth of a New Year? It would be easy to account for any solemnity, or even sadness in beings who are so much nearer to compulsory separation from those they love, and all that interests them here; but is there any authority for the common joy? Well, the deep instincts of man are never wholly wrong, and whoever welcomes the New Year with a gladness for which he can find no sufficient reason, is so far right that if he seek, he will find

absolute sanction for an exultation as much better than instinctive gladness as noon is brighter than night. Too many are content to wear a look of gladness, not because they possess real joy, but because instinct suggests (truly enough) that they ought to possess it. The quaint and gentle "Elia" makes himself an example of this capital error, in his touching essay on "New Year's Eve." "Every man," he says, "has two birthdays," one especially his own, which is frequently allowed to pass without notice. "But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the first of January with indifference. From that all date their time, and count upon what is left." Above that mournful minor tone of "counting upon what is left," he never really rises, not even when he professes to be absolutely jovial. Whoever reads his essay gets a melancholy impression. There is a palpitation as of the raven wing of fear; and the very gaiety with which it ends is like the forced cheerfulness of one who whistles in the gloom only because he is afraid, a mere merriment upon the lip that is not in the heart. It is utter sadness not to have a better joy than that comfortless laugh, the poor let-us-be-happy-while-we-may, with which Charles Lamb dismissed his "prophetic fear of things" to welcome 1821. It is not by cheating our fears that we can step bravely into the future, joyfully growing older; but only by having no fears to cheat. Nothing can make us fearless while exalting our consciousness, except the voice and touch of infinite unchanging love. Apart from that, the awful history of our race is the despair of reason, and the perfect secrecy of the future is the burial of hope.

Infinite Love is calm; He lived and reigned before sin and death existed: He is joyful; He will live and reign, when sin and death shall be no more: and it is His firm kind will that human hearts should share His calm, and participate in His joy. What can terrify men who are in such a partnership? To them, the footstep of Eternal Power is upon this roaring sea of time; His voice comes through the storm commanding them to be not afraid, and they know that the whole tempest of sin and sorrow must subside when he shall say "Peace be still." Such men have positive authority for being of good cheer. True, they cannot grasp His stupendous plan, for within its amazing magnitude years are momentary, centuries mere hours, and millenniums but short watches of an æonial night; yet they are joyful because the plan of all-wise Goodness must be worthy of Himself.

Who by searching can find out God? Perchance He would have barred the genesis of evil, but that He intends its issue to be permanent good infinitely transcending its temporary harm. It may be that He wanted one dark world to be a monitor to all His myriad worlds of light, and that its sad phenomena confirm them forevermore in their happy loyalty to Him; such confirmation to be an effect surviving its cause. It is certain that on behalf of children who have rebelled against Him, He is unfolding compassions and self-sacrifice which could not apply to sinless beings, and which but for the cross He has borne from the foundation of the world they might never have been able to imagine. Whether He could be fully known without His cross or not, He is so revealing the royalties of His nature, and building up mercy for ever

that He will be more loved and honoured as the Redeemer of His lost world than as the Creator of His universe. Those who have discovered the hold that man has upon Him through His love, are content to trust Him, rejoicing that His thoughts are higher than ours. We have no question of His goodness that He did not create us in some unfallen sphere; Eternal Love has not forsaken us, and He will know how to justify His ways with all His creatures. We have known and believed the love which God hath for us, therefore we are glad to serve Him here.

Our utmost need has found a fulness in His delight to pardon, our helplessness has felt the succour of His mighty Spirit. In our unexplained sorrows; in all our struggle with self for a nobler life; in every ministration of good to others; in each attempt to bear true witness to His glorious Name, we are answering the purpose with which Love placed us here, and we have no fear that any loss will result to us at last, from those adverse conditions under which we must strive to do His will. Love has taught us that our brightest mercies are the promise of some better thing; our bitterest sorrows the shadows of some great coming joy; and our hardest conflicts the prophecy of a long and splendid triumph. Therefore are we joyful even while the tears are in our eyes, blessing Him that He will have us smile as well as weep, and that He comforts us when we bear His cross of self-sacrifice, so immeasurably better than self-seeking. Thus we hail the New Year with all that it can bring, for good is the outcome of all things to them that love Him. We enter it with prayer born of our weakness and our trust in His power; seeking clearer understanding of His nature and His work, more love of all He is, more valour in His cause, more steadfast hope in His Word, and a constant ascent towards fitness for service in His sinless realms. The crown of joy in the New Year is that we are nearer to the New Creation, to the festival of the ages and of man, when sorrow and sighing shall flee away, and death shall be swallowed up victoriously. Our hearts beat high with anticipation of that undated, but resistlessly approaching triumph of Love; our whole being thrills with presentiment of the acceptable happy New Year of the Lord, when all nations shall call Him blessed, and the earth shall be filled with His glory.

EDWARD HALL JACKSON.

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The power of choosing right or wrong makes man a moral agent; his actually choosing wrong makes him a sinner.—*Lyman Beecher, D.D.*

The morning mist floats upwards from some still mountain tarn, and rests for awhile in embodied glory in the sunlight, and is lost in the pure infinity of noon.—*Edwin Hatch.*

There is no philosophy that can be compared to, or can supplant, that which says, "This is life eternal: to know Thee, the only true God, and Jesus Christ whom Thou hast sent."—*Lavater.*

Somebody has said that there are four grand divisions in the church: the destroyers, the obstructors, the idlers, and the workers. To one of these classes every church member belongs. To which one does the reader belong? To be a worker is the duty of each. It is a high privilege; it is to co-operate with God and Christ and the Holy Ghost in the Divine gracious purposes towards the children of men.

# Bannocks from the Land o' Cakes.*

AFTER quoting Emerson to the effect "that the virtue of books is to be readable, and of orators to be interesting," and after reminding the Yale students that a once popular Birmingham preacher said to him, "When I speak I make up my mind that the people shall listen to me, if they don't listen it doesn't matter *what* you say," Dr. Dale said: "Gentlemen, I decline to believe that dulness is necessary to dignity." To me, those utterances are admirable, and if the legacy left me by the Past Worthy Editor—the remaining threads of his editorial mantle—(last vol. p. 427) have any virtue left in them, I hope they will mercifully prevent this article from being dull, and at the same time make it readable. Whether it will be understandable in all particulars is more than I can say, for a poet, now deceased, has said—

> "They speak in riddles north, beyond the Tweed,
> The plain, pure English they can deftly read;
> Yet when without the book they come to speak,
> Their lingo seems half English and half Greek.
>
> . . . . . .
>
> Their lads are *callants*, and their women *kimmers;*
> Good lasses *denty queans*, and bad ones *limmers.*
>
> . . . . . .
>
> To *crack* is to converse, the *lift's* the sky,
> And bairns are said to *greet* when children cry;
> When lost folk ever ask the way they want,
> They *speer the gate;* and when they yawn they *gaunt;*
> *Beetle* with them is clock; a flame's a *lowe;*
> Then straw is *strae;* chaff, *cauf;* and hollow, *howe;*
> A *mickle* means a few; *muckle* is big;
> A piece of crockery ware is called a *pig.*"

Ignorance of this last line sorely puzzled an English lady on one occasion. It was her first visit to Scotland, and the night was cold. "Shall I put a *pig* in your bed to keep you warm?" asked the chambermaid. The lady indignantly told her to "leave the room," and threatened to inform the mistress of her insolence. She could not understand that it was the custom of both ladies and gentlemen to have a *pig* in bed with them. Nor was she reconciled when told that the *pig* would be put in a poke, with its mouth tied up, and placed between the sheets. It seemed worse than sleeping in an Irish cabin. But the good lady's horror was turned to laughter when she found that the dreaded *pig* was nothing worse than an earthenware vessel full of hot water.

### SCOTTISH HUMOUR

is as peculiar as the Scottish dialect. Although we are indebted to Scotland for many a joke, and for an abundance of good stories, there is truth in Sydney Smith's saying, that "a surgical operation was needed in order to put a joke into a Scotchman's head." Plenty of jokes come *out*, but singularly enough, in many cases, those who utter them don't see the fun. They say the queerest, quaintest, and most laughable things without knowing it. What they say affords amusement to others, but it is amusement like that which is created when

* For the anecdotes in this paper I am largely indebted to "Scottish Characteristics," by *Paxton Hood*, and to "Reminiscences of Scottish Life and Character," by *Dean Ramsay*.

you see a man walking through the street with a piece of paper pinned to his back. *You* laugh, but *he* walks on without a thought that he is ministering to your amusement; and, indeed, it is the fact that he so gravely and unconsciously carries with him the ludicrous, that makes you laugh the more.

It is humour of that kind which appears in the story of a shepherd who went to the minister for baptism. Said the minister, "I hope you are prepared, Thomas, for so important an occasion." "Weel," answered Thomas, "I am not padly prepared for my condition in life. I've a kist fou o' bannocks, and twa stane of good cheese, and a braxy ham." "Ah! Thomas," said the minister, "you are indeed carnally-minded; it's the letter and no' the speerit o' the ordinance ye've been keeping in mind." "Ah, weel," replied Thomas, "I didn't forget that neither, for I've a jar of rael good stuff from Duncan the innkeeper."

It is not to be wondered at, if, in a Sabbath-loving and a God-fearing country, very much of the Scottish humour plays about the pulpit and the kirk, and about religious subjects.

### The Sin of Whistling on a Sunday.

A Highlander proved the God-fearing character of his neighbours by the following incident:—"Last Sabbath, just as the kirk was skailin', there was a drover chield frae Dumfries comin' along the road and whistlin', an' lookin' *as happy* as if it was ta muddle o' the week: weel, sir, oor laads is a God-fearing set o' laads, an' they were just comin' oot o' the kirk—'od they yokit upon him, an' a'most killed him!"

In another case when Dr. Guthrie wanted hot water for shaving on a Sunday morning, his Sabbatarian host replied, "Speak of shaving on the Lord's-day in Ross-shire, and you never need preach here more." An old henwife went farther than this, for she expressed disappointment at the manifest disregard of the Sabbath which was exhibited by Dorking fowls. On her mistress, Lady Macneil, inquiring if the fowls were laying well, she answered with no little earnestness and emphasis, "Indeed, my leddy, they lay every day, *no' excepting the blessed Sabbath.*" We are not to suppose, however, that the people who reverenced the Sabbath to this extent did it out of superstitious ignorance. One of them, at any rate, a servant girl, proved herself a good casuist. She would *milk* the cows on the Sabbath, but she wouldn't *feed* them, saying in her defence, "The cows canna milk themselves, so to milk them is a clear work of necessity and mercy; but let them out to the fields, and they'll feed themselves."

### The Old Scotch Minister.

One could find enough to say of him, and of his people, to fill far more than the space allotted me. Take a specimen of his Psalter, from "The Psalms: frae Hebrew until Scottis, by P. H. Waddell, LL.D."

| English. | Scotch. |
|---|---|
| "Touch the mountains, and they shall smoke." | "Tang but the heights, an' they'll reek." |
| "He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man." | "He cares nane for the strength o' the aiver; likes as little the shanks o' the carl." |

"The Lord is my shepherd; I shall not want."

"Yea, 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."

"The Lord *is* my herd; nae want sal fa' me."

"Na', tho' I gang thro' the dead-mirk-dail, *e'en thar* sal I dread nae skaithin; for yersel *are* nar-by me; yer stok an' yer stay haud me baith fu' cheerie."

The English of the above passages is fine, but who will deny to the Scotch an added charm and expressiveness?

Sermons were thought nothing of if they were *read*. So strongly did one hearer object to the use of the manuscript in the pulpit, that when told of a minister who couldn't read, because he was blind, replied, "I wish they were all blin'."

Great interest used to attach to the celebration of the Lord's Supper. "Occasions," they were called, when distinguished ministers were invited to preach, and when each tried to excel the other. At one of these celebrations, Dr. Scott, of Dumfries, was the only local man who received an invitation to preach, and expressing his fear that he would be unworthy to appear among the rest, a brother clergyman said, "Ye're quite mista'en; tak' your *Resurrection* (a well-known service used for such occasions by him), an' I'll lay my lug ye'll beat every clute o' them." The doctor did take it, and in the opinion of one old woman carried the palm. "Leeze me abune them a'," said she, "for yon auld clear-headed (bald) man, that said, 'Raphael sings, an' Gabriel strikes his goolden harp, an' a' the angels clap their wings wi' joy.' O but it was gran'! It just put me in min' o' our geese at Dunjarg, when they turn their nebs to the south, an' clap their wings when they see the rain's comin' after lang drooth."

## A Lie on the Face of God's House.

The personal contact of the minister with his people gave rise to many a touch of genuine humour, of which the following may be taken as a sample. The father of Dr. Norman McLeod was about to open a new place of worship, when he was met near the crowded door by an elderly man, wearing a somewhat striking reddish brown wig, who said:

"Doctor, if you please I wish to speak to you."

"Well, Duncan," said the doctor, "can you not wait till after worship?"

"No, doctor; I must speak to you now, for it is a matter upon my conscience."

"Oh, since it is a matter of conscience, tell me what it is; but be brief, Duncan, for time passes."

"The matter is this, doctor. Ye see the clock yonder, on the face of the new church. Well, there is no clock really there; nothing but the face of a clock. There is no truth in it, but only once in the twelve hours. Now, it is in my mind very wrong, and quite against my conscience, that there should be a lie on the face of the house of the Lord."

"Duncan, I will consider the point. But I am glad to see you looking so well: you are not young now; I remember you for many years; and what a fine head of hair you have still."

"Eh, doctor, you are joking now; it is long since I have had any hair."

"Oh, Duncan, Duncan, are you going into the house of the Lord with a lie upon your head?"

The doctor heard no more about the lie on the face of God's house.

Very droll were the replies elicited sometimes at the catechisings prior to the communion. For instance, a man was asked, "What kind of man was Adam?" Some answer was expected descriptive of unfallen human nature, but the reply was, "Ou, just like ither fouk." On pressing for further explanation, the catechumen replied, "Weel, he was just like Joe Simson the horse-couper." "How so?" asked the minister. "Weel, naebody got onything by him, and mony lost."

It was not a reply taken from the Westminster Catechism, but it is worth noting nevertheless. So also is the remark made by a poor widow about her departed husband. He was one of those thriftless fellows who only lived to consume the hard-earned money of his poor wife Jeanie. The minister on calling said, "Providence in His mercy has seen fit to take awa' the head of yer house, Jeanie, lass." "Aye," said the bereaved wife, "but, thank goodness, Providence in His mercy has ta'en awa' the stommack tae!"

## Daft Folk.

Not a few of these figure in Scottish stories, and there is a peculiarly pleasant flavour in the amusing cuteness with which they are credited. Daft Jock Amos was found whittling a stick on the Sabbath-day. Mr. Boston remonstrated with him, and asked—

"What is the reason you never come to church?"

"Because you never preach on the text I want you to preach on."

"What text would you have me to preach on?"

"On the nine-and-twenty knives that came back from Babylon."

"I never heard of them before."

"It is a sign you never read your Bible. Ha, ha, ha, Mr. Boston! sic fool, sic minister."

Mr. Boston searched for the text when he got home, and found it in Ezra i. 9. But the story gave rise to a proverb, "The more fool are ye, as Jock Amos said to the minister."

Jamie Fleeman was another celebrity of this type, and it is related of him that he once managed to turn the laugh against a minister. It happened on this wise. Mr. Cragie used frequently to call Jamie a fool. One day Jamie met him, and holding out a horseshoe he had just found in the road, he asked him if he could tell him what it was. "That," said Mr. Cragie, "that's a horseshoe, you fool!" "Ah," responded Fleeman, with an affected sigh, "what a blessing it is to be weel larned; I couldna tell whether it was a horse's shoe or a mare's shoe!" Many other sayings are ascribed to Jamie, but as this paper must come to a close I will end it with the last of them.

Jamie was dying. One standing by the bedside said, "I wonder if he has any sense of another world, or a future reckoning." "Oh, no," replied another; "he's a fool, he's a fool; what can he know of such things?" At this Jamie opened his eyes, and looking the last speaker in the face, said, "I never heard that God seeks what He did not give; but I am a Christian, and dinna bury me like a beast."

J. Fletcher.



From a Picture in the British Museum. (By Permission.)

# Katherine Von Bora,

## WIFE OF MARTIN LUTHER.

WITHIN the last two months many things have been said and sung in praise of Martin Luther, his fidelity to conscience, his heroism, and broad genial manly piety. But what married man can we thoroughly know until we know his "better half?" and certainly Luther's was a character to which it is impossible to do full justice until we have seen him at home, unbending himself in the society of wife and children.

For this reason we think that our readers, before quite putting away among the things of the past the celebration of Luther's birthday, will be not uninterested by a short account of the distinguished Reformer's "dear and faithful wife," as he called her, Katherine von Bora.

Of Katherine's parentage little is known. The "von" prefixed to her surname indicates that her family was noble. Early in life she became a nun, and at the age of twenty-two, entered the convent of Nimptsch, a town of Saxony, not far from Leipsic—an establishment intended especially for young ladies of title. Whether Katherine became a nun from choice, or was devoted to that mode of life by her parents, as many young women were in those days, we are not informed. But at that time the principles of the Reformation were being warmly discussed among all classes of society, and even nuns in their cloisters could not fail to hear something of the new doctrines. The result was

that Katherine and eight other inmates of the same convent, became convinced that the vows they had taken were not only contrary to the dictates of nature, but also without the sanction of Christianity, and began to sigh for deliverance.

They first wrote to their parents, asking to be released from their cloister-prisons and to be restored to their homes; but that appeal failing, sought the assistance of Luther. He, with the help of a brave citizen of the neighbouring town of Torgau, named Leonard Koppe, immediately took measures for their rescue. On the evening of Good Friday, in the year 1523, Koppe and his friends arrived at the convent of Nimptsch, where they found the nuns, who had received private notice of their coming, waiting in anxious expectation. They, descending from the window of Katherine's room into the court, where she in the hurry left one of her slippers, were lifted by strong arms over the walls, and placed in a waggon that was waiting to convey them. In order to prevent suspicion and inconvenient enquiries on the road, Koppe had provided nine large casks, such as were commonly used for the conveyance of herrings, and a nun being placed inside each of these great casks, in due time all arrived in safety at Torgau, and then, two days later, at Wittemberg, where Luther resided.

The next question was, how they were to be provided for. First, Luther brought them to the house of an honourable citizen of Wittemberg, where they were treated with the utmost kindness. Then, he wrote to their parents, informing them of what had taken place, and entreating them to take their children home. In how many cases this appeal to natural parental feeling prevailed we know not; but in several instances it failed, and the nuns remained at Wittemberg, where they found hospitable homes in the families of friendly citizens.

Among these was Katherine von Bora, who was received into the family of Philip Reichenbach, burgomaster and town-clerk of the city.

It is said of Katherine that whilst not a regular beauty she was good-looking; and about her air and manner there was a dignity without affectation which at the very first sight commanded respect.

There is evidence that Luther, whilst admiring her decision and strength of character, and probably taking special interest in her, had yet for some time no idea of making her his wife. He even tried to arrange a marriage for her with one of his friends. But this falling through, and Luther about the same time being urged by his fellow-reformers, and especially by his own father, to make a practical protest against monastic vows by himself entering the marriage state, he seems to have turned his thoughts towards Katherine.

His resolution being once formed, Luther, as his manner was, carried it into effect with all expedition, to the astonishment of both friends and foes.

Even Katherine was taken by surprise. On a certain day in June, 1525, accompanied by three friends, he went to Reichenbach's house, where she still resided; and immediately, without previous courtship, asked her hand in marriage. At first she thought he was in jest; but at length, perceiving him to be in sober earnest, with blushes

and maidenly modesty gave her consent. A formal betrothment followed in German fashion, and on the same day the marriage was solemnised and the nuptial benediction pronounced by Dr. Bugenhagen, one of the three friends who had accompanied him on this eventful occasion. The next day, the marriage of Martin Luther and Katherine von Bora having become known, the magistrates of the town sent to them congratulations and a handsome wedding present. Shortly afterwards the University of Wittemberg also presented them with a costly piece of silver and gold plate, which is still in existence.

At the date of their marriage Luther was forty-two years old, Katherine twenty-six. Though the marriage was sudden, the two knew one another well beforehand, and it proved a very happy one. Katherine greatly admired her husband, and as a loving wife made it her business to lighten his cares and promote his happiness. "In his leisure hours she was to be seen seated beside him in his study, or in the summer months, in the garden, occupying herself at some piece of embroidery or other work of feminine skill. She reminded him of the letters he had to answer, and relieved him of all care as to domestic affairs, proving herself to be a notable housewife. But if dangers threatened him, she was filled with anxiety and apprehension."* Thus, on one occasion Luther, excusing himself for not going on a certain journey in which he would have been exposed to the machinations of his enemies, writes thus to his friends.—"The tears of my Katy prevent me from coming; she thinks it will be perilous." Under his frequent illnesses she watched over him with assiduous care, and under the depression of spirits to which he was subject, strove to drive away his melancholy by repeating to him passages of Scripture, or by privately sending for his friend Justus Jonas, whose pleasant talk usually restored him to cheerfulness.

On the other hand Katherine's worth was fully appreciated by Luther. Writing to a friend about a year after his marriage, he says: "Katy, my dear rib, salutes you. She is by the blessing of God quite well—I would not exchange my poverty with her for the riches of Crœsus." "I love my Katy," said he on another occasion; "I love her more than I do myself, for I would die rather than any harm should happen to her, or to her children."

Both of them being persons of strong will and decided character, very likely there were now and again differences of opinion, but nothing to seriously interrupt their harmony or mutual affection. Luther, as is well known, was full of humour, and would sometimes playfully allude to Katherine's assertion of the fact that she had a mind of her own. Thus he remarked on one occasion:—"If I were to marry again, I would carve for myself an obedient wife out of a block of marble, for unless I did so, I should despair of finding one." And he often concluded letters to his friends with such expressions as these:—"My lord Katy, my empress Katy, salutes you."

Six children were born to Luther and Katherine. One, their eldest daughter Elizabeth, died whilst yet an infant. Another girl, Magdalene,

* Anderson's Ladies of the Reformation. Vol. II.

died at the age of fourteen, to the intense grief of both father and mother. To comfort his wife and himself Luther said, as the girl lay in her coffin, "You, dear Lena, will rise again and shine like a star, yea, as the sun. We, dear Katherine, should not lament as those who have no hope; we have dismissed a saint for heaven. O that we could so die! Such a death I would willingly accept this very hour."

Days and years passed and the time came for Katherine to be left a widow. In February, 1546, Luther had gone on a journey to Eisleben, at some distance from his home, and his wife was very anxious about him, partly because he was in a somewhat feeble state of health, and partly because the floods were out and travelling dangerous. Wishing to cheer her, he wrote the following characteristic letter:—"To the gracious dame, Katherine Luther, my dear spouse, who is tormenting herself quite unnecessarily, Grace and peace in our Lord Jesus Christ. Dear Katherine, you should read St. John, and what the Catechism says respecting the confidence we ought to have in God. You afflict yourself as if God were not all-powerful and able to raise up new Doctor Martins by the dozen, should the old Doctor Martin be drowned in the Saale or perish in any other way. There is One who takes care of me in His own manner, better than you and all the angels could ever do. He sits by the side of the Almighty Father. Therefore tranquillise yourself."

But Katherine had only too much reason for her fears. About a week after writing this letter Luther became very ill, and in four days more, before his wife could reach his dying bed, had fallen asleep in Christ.

Luther had made what appeared likely to be a comfortable provision for Katherine and his four surviving children; and whilst the remembrance of his noble career was fresh, they also met with much sympathy from the Protestant princes of Germany and others. But within a year war broke out, and that in the very district where Luther's property was situated,—Wittemberg was besieged,—Katherine and her family had to flee, and the Elector, her late husband's great friend, was made a prisoner.

It is very painful to read of the distress and poverty with which for several succeding years the once happy wife of Martin Luther had to contend. As soon as permitted she returned to her home in Wittemberg, and there tried to support herself and children by letting apartments, and boarding students. But finding this insufficient she addressed the following letter to Christian III., King of Denmark, who had shown himself a friend to her late husband:—

"Grace from God, through His only begotton Son Jesus Christ our Saviour and true helper hitherto. Most serene, most mighty, most gracious king and lord, I humbly pray your royal majesty graciously to receive this my letter, in consideration that I am a poor widow, and that my late dear lord, Dr. Martin Luther, of blessed memory, faithfully served the church, and especially because your royal majesty had conferred on my dear lord for some years the gracious assistance of a yearly gift of fifty dollars for which I humbly thank your royal majesty. But since I and my children have now less help than before, and since the

commotion of this time brings many troubles, I humbly beseech your royal majesty to be pleased graciously to appoint me this assistance for the future. Your royal majesty is the only king upon earth to whom we poor Christians may betake ourselves, and God will doubtless testify His approbation of such acts of kindness shewn to Christ's poor preachers and to their poor widows and orphans by bestowing his gifts and blessings. I therefore will faithfully and earnestly pray Almighty God to be pleased graciously to preserve your royal majesty and your royal children.

KATHERINE, WIDOW OF DR. MARTIN LUTHER.

Wittemberg, October 6th, 1550."

This letter, so pathetic in its humility as coming from the once high-spirited Katherine, did not at once obtain for her the assistance she needed. By mortgaging her little property and pawning her plate she struggled on for eighteen months longer; but at length another appeal having been made to the King of Denmark, supported by the intercession of Dr. Bugenhagen, her husband's former friend, she received from him a gift of money.

This was in March, 1552. But not much longer did Katherine need help from earthly friends. The plague had broken out at Wittemberg, and on her way thence to Torgau she met with a serious accident. The horse in the waggon in which she was travelling with her children took fright when passing part of the road skirted by a lake, and she leaping out fell into the water severely bruised. This accident brought on an illness from which she never recovered. She lingered for three months, displaying much Christian patience and resignation, and supported by that faith in the Saviour of which her husband had been so zealous and successful a preacher. "I will cleave to my Lord Christ," said she, in these last days, "as the bur to the cloth."

She died at the age of fifty-three and was buried in the parish church of Torgau, the students of the university attending the funeral. A tombstone, still to be seen, was erected near the spot where she lies. On it her effigy is sculptured at full length, and she is represented with an open Bible in her hands. The inscription runs as follows:—"In the year 1552, the 20th of December, here in Torgau, fell asleep, blessed in God, Katherine von Bora, the blessed widow of Doctor Martin Luther."

W. R. STEVENSON.

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# Duties of the Present.

WHAT is our duty here? To tend
From good to better—thence to best:
Grateful to drink life's cup—then bend
Unmurmuring to our bed of rest;
To pluck the flowers that round us blow,
Scattering our fragrance as we go.

And so to live, that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done [light,
May shrine our names in memory's
And the blest seeds we scattered, bloom
A hundred-fold in years to come.

—BOWRING.

# Our Pulpits.

## THE HANDS THAT HANG DOWN.

*"Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."*—HEBREWS xii. 12, 13.

THE metaphor used in the beginning of this chapter, to illustrate the nature of the Christian's course, is pre-eminently Pauline, and is found in several other Epistles.

The stadium, or place of contest, here called the "agōn," was not simply an arena of strife, but a scene of suffering. The race set before the Christian Hebrews involved severe effort, and no small amount of courage and constancy was required to bear the strain put upon them. In urging them to bear it bravely the Apostle based his counsel on the firmest grounds. He reminded them first of the Model Sufferer, the Author and Perfecter of our faith. If He had endured so much for them, they should be willing to suffer for Him. And by looking to, and considering Him, the necessary power to suffer might be derived. They had been sorely tried already; yet none of them had lost their lives; and anything short of martyrdom might be deemed a mercy. Their tribulation was part of the discipline appointed by their divine parent, who chastens, and even scourges all His children; not in anger but love; not for His pleasure but their profit. Those who forget what is spoken to them "as unto children" may fret and faint; but those who ponder in their hearts the paternal admonition will become content and courageous. These considerations, suggested the inference which forms our present text. The particle "wherefore" begins this inferential counsel, and several parts of it are worthy of present day attention.

This passage is an almost literal quotation from the Old Testament. The words in Isa. xxxv. 3, 4, are an address to the ancient pastors requiring them to strengthen the feeble, and to fortify the fearful. But Paul employs them as a call to *self-invigoration*. We are exhorted to lift up our own hands, when they hang down; to bandage our own knees, if they are palsied; and to beware lest our own feet should diverge from the line of duty laid down for our guidance.

In all gymnastic exercises, more especially in racing, the chief strain is put on the hands, the knees, and the feet. Were the hands allowed to droop, or the knees to be relaxed, or the feet to go awry, the race would be inevitably lost. The need for the threefold exertion here prescribed is obvious and urgent.

The drooping hands and palsied knees are signs of mental depression and moral debility. Godly people have entered the good and right way, and are pursuing a heavenward course. For a time they "run well," and nothing may daunt or dispirit them. But the arduousness of the race begins to be felt, and before long the fleetest runner slackens his pace, and is almost ready to pause.

In the spiritual life we are prone to depression and languor. Our constitutional temperament may be unfitted for incessant religious duty. Where there is one person naturally brave and buoyant, there

are at least two of an opposite disposition. In any band of pilgrims, setting out for the celestial city, we are certain to find Bunyan's ideals, Timorous and Mistrust, who meeting trials they had not expected, lost all heart, and hastened back to their old place and state. All souls are liable to become "discouraged because of the way." What is foreseen to be formidable may be wholly declined, or if undertaken may not be long endured. Courageous spirits have been overcome by continued hardships, and the strongest nerves are unstrung by over tension. Even Atlas is said to have been weary under his fabled weight. But it is no myth to say that "men of might," when heavily burdened, sink and succumb. Their strength is brought down to the earth, and their glory is laid in the dust.

Lassitude and languor are contagious in Christian communities. They spread secretly from one member to another, until the people as a body are permeated by their subtle influence. Then comes about that condition of "the Cause" which is called "low," and which it is so difficult to elevate and improve. Well would it be if this spiritual epidemic were early arrested, and quickly stamped out. The older Hebrews were commanded to employ precautions against a desponding spirit, in a time of war. "When thou goest to battle, the officers shall say to the people, What man is there that is fearful and fainthearted? Let him return to his home, lest his brethren's heart faint as well as his heart." The spies who came back from Canaan with an evil report of the land, especially of the gigantic foes to be confronted there, did much to demoralise the heroes who were waiting to march into it. Caleb uttered no calumny when he said, "My brethren, who went up with me, made the heart of the people to melt." He wholly followed the Lord, thus keeping up his own courage, and infusing new life into the sinking souls of others. This animating action is what the text recommends. Instead of fearing what was formidable, and fainting in what was arduous, the writer tells these contemporary Hebrews to raise their hopes and renew their energies. In doing this a fresh start might be made in their way heavenward.

To the ancient athlete the stadium must be rendered as perfect as possible. That stadium was a select piece of ground, without bend or baulk in it: a line being drawn from end to end, as "the mark" along which the athlete was to press. Proper attention to the course answered to what is here advised: it was tantamount to the making of straight paths for the feet. The Apostle, in his further counsel, keeps up his favourite figure. To make any new departure in the Christian course prosperous, that course must have no obliquity in it. And if impediments are not removed, as far as possible, they may bring our running to a fatal issue. The lame foot may stumble. Dislocation may be the consequence of carelessness: while due attention to a limb diseased may result in its being "healed." In the religious life our paths are appointed and prescribed, and so are made straight for us. What is needful to be known is divinely revealed.

Every doctrine is dictated by the Spirit of truth. Every duty is plainly commanded. And the ordinances to be kept are of easy observance. In learning, believing, and obeying, we carry out the idea of the apostle; whereas by following our own fancies, by being self-willed,

and by putting any stumblingblock of iniquity before our eyes, we should be doing the opposite to what he advises. His exhortation would remind these Christian Hebrews of their erratic ancestors, of whom it is written, "Their feet run to evil; wasting and destruction are in their paths: they have made them crooked paths; whoso goeth therein shall not know peace." And the better course here recommended is in agreement with Paul's own example. For having advised the Corinthians "so to run that they might obtain," he described his own way of conducting the contest. "I therefore so run as not uncertainly; so fight I, not as beating the air; but I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected." It is very evident that, either constitutionally, or from the pressure of circumstances, Paul suffered from despondency—"perplexed, yet not unto despair; cast down, yet not destroyed." The means by which he had counteracted his own infirmities could be wisely commended to others. With a firm trust in the living God, who comforts those who are cast down, they must invigorate themselves. Timothy was told to stir up, or inflame, the gift of God which was in him.

The same act of self-invigoration may be urged on all Christian workers. Young men, whether in the higher ministry, or some lower sphere, and young maidens among their own sex, in schools or homes, should be sanguine as to the success they desire. Juvenile ardour needs constant fanning or its heat will soon abate. The quick recurrence of laborious duties; the slow progress of costly undertakings; and the long delay of expected rewards are sore trials of faith and patience; so that of those who begin the work of the Lord only a few persevere and become permanent co-operators therein. The diffidence which Jeremiah manifested in his early days was commendable; but he required the remonstrance which was conveyed in the question: "If thou hast run with the footmen, and they have wearied thee, *then* how canst thou contend with horses?"

Those whose natural force is abated by frequent sickness or advancing age greatly need this uplifting of the pendent hands and palsied knees. Bodies, in whose flesh there is no soundness, are as unsuited for spiritual, as for secular service. Yet some, like Richard Baxter, who never knew what it was to be thoroughly well, have been among the most useful of mankind. As to old men and fathers, their only means of persistence in labour is their self-renewal in the strength of the Lord. If there is not a daily use of their jaded faculties and a gentle rallying of their diminished energies, nothing remains for them but the most complete prostration. As their bodily powers may be sustained by more frequent refreshment from food and sleep, so may their spiritual vigour be insured by a more assiduous appropriation of the provisions of divine grace.

"The Lord upholdeth the righteous." He "keepeth the feet of His saints." He orders their steps, and delights in their way. He establishes their goings, and guards them from stumbling. To assure ourselves of these divine dealings is the most effectual method of lifting up drooping hands, and nerving palsied knees, and making straight paths for our feet.

W. UNDERWOOD.

# Githa's Message; or, God is Love.

By Emma Leslie,

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter I.—The English Slaves.



It was a weary little crowd of wayfarers that was approaching the town of Bristol, or Bricstowe, one bright spring morning in the year 1053. Most of them were tired, footsore, and ready to faint with hunger; and the boys and girls of the party would have lingered behind the rest had not their flagging footsteps been urged forward by the frequent crack of the driver's whip.

They were a party of slaves on their way to the famous Bricstowe slave market—a motley crowd of men, women, and children collected from all parts of England. Fierce and savage many of the men looked, with their ragged unshorn sheepskin garments and unkempt hair. The women and children looked even more forlorn in their helpless misery. Some appeared to be swine-herds and lower farm servants, while a few were evidently sailors and passengers saved from the wrecks of vessels cast ashore during the winter gales—the flotsam of the sea now become the jetsam of their captors.

Among the crowd, and apparently the weakest and most weary of them all, walked a boy and girl. Their feet were swollen and bleeding from their long walk over the rough ill-kept roads, and several times they would have fallen to the ground but for the kindly help of a rough-looking sailor who walked by their side.

"Nay, nay, keep a good heart, my young sea-king; the wattled roofs of Bricstowe town are within sight, and—and then—"

"We shall be sold like cattle in the market," fiercely interrupted the boy.

"We will forget that, and think only of the good cheer the monks will bring us and the healing lotions to cure our blistered feet."

"I want not their food, nor their medicaments either; I hate all monks," answered the boy, while his sister looked from her brother to their friend with a puzzled look in her white weary face.

"The saints hate all our race," she ventured to say at length, rather timidly.

"Then thy race, little maiden, must be bad indeed or the saints harder-heartened then I have thought them, or they could not but have mercy on such as thee," and he looked pityingly at the white worn face of the girl.

"Mercy," repeated the boy scornfully; "our race ask not mercy at the hands of God or man—if there be a God," he added.

"Well, it is not our concern to ask too much about the business of priests and monks. I wonder what they will make of thee, boy," he added, with a faint attempt to laugh, as he glanced at the delicately reared lad.

"Set us both to tend swine, with an iron collar about our necks," answered the boy in the same tone of scornful defiance.

"Oh, Leofric, they will not put the slave's collar upon thee," said his sister with a burst of anguish. "We will tell them we are free-born, and English, like themselves, only shipwrecked as we returned from our long stay in Flanders."

"And did we not tell them this before, Githa? I tell thee the saints and White Christ, as well as Thor and Odin, are revenging themselves upon us, the last of our race, for all that our fathers have done."

"Nay, nay, my young sea-king; I doubt me whether the old gods trouble themselves about such as we, whatever the saints may do," said his friend.

The boy's eyes flashed with angry scorn. "My fathers were mighty men, Vikings and Berserkers, and great as the upstart Godwins of Wessex about whom we heard so much as we came through London." At this moment the miserable crowd were brought to a sudden standstill by a gay cavalcade sweeping through the gates of Bricstowe, and to make room for the prancing steeds and ambling palfreys of the hunting party, the slaves were huddled together at the side of the road.

As they were passing near where Leofric and Githa stood some mischance befell one of the hawks, and he slipped from his owner's wrist and would have fallen helpless under the horses' feet had not Leofric started forward and rescued him.

"Now that was right deftly done," said the gay young hunter as he received the bird from Leofric; and he would have slipped a piece of silver he had taken from his pouch into the boy's hand. But at the sight of the money Leofric started back with an angry flush upon his face that the hunter should think of paying him for the slight service.

Only two or three had noticed what had taken place, but the sailor seemed vexed that the money had been refused. "*She* needs it sorely enough," he said, as he looked at Githa, "and since thou wilt not accept the aid of holy church and the good brethren, what wilt thou do for food now thou has rejected this gift?"

"Take whatever is given me—the slave's portion," said Leofric, in proud defiance.

His friend laughed. "Thou wilt soon find what that is—nothing or rather less."

"Nay, but they will not let us starve; we are of some value as merchandise at least," said the boy.

"Such merchandise is left to the care of the monks, I tell thee; a meal more or less will not alter our market-value enough to make them feed this hungry troop, now that our journey is over."

Leofric groaned and would have grasped Githa's hand, but at this moment she slipped from his side and fell to the ground just as they got inside the gates of the city. The driver thundered and cracked his whip in vain this time. Poor Githa lay unconscious of it all and heedless of the driver or his threatenings. Leofric dragged the unconscious form of his sister to the shelter of a high wall, for fear she should be trampled to death.

He had scarcely laid her down when a gentle-looking woman in the dress of a nun, stepped out of a narrow gateway close by. "Poor thing, poor thing," she said in a tone of tender pity, and raising Githa's head she took a little bottle of cordial from a large pouch at her side, and poured a few drops down the girl's throat.

"She is very ill; I will have her carried inside and put to bed;" and without waiting for Leofric to speak, the nun hurried back to the little gate, and in a few moments Githa was carried in, her brother still standing in speechless, helpless bewilderment.

The kind sister noticed the dazed look in the boy's face, and spoke a few words of comfort. "I cannot stay to ask all I would fain know about this girl, for each hour brings a fresh crowd of slaves for the spring sales, each crowd more miserable and hungry than the last."

"We too are slaves,—Githa is my sister," said Leofric in a subdued voice.

The nun looked surprised. "But it matters not," she hastened to add, "the Church knoweth no distinction between slave or free so they be needy and she can help them; but I must away, for others need my tendance I doubt not as sorely as thy sister, and thou hadst better follow thy master, or thou wilt be in worse case;" and the nun hurried away on her errand of mercy, while Leofric slowly limped after the crowd of slaves that were still within sight.

Leofric might not have been allowed to linger so long, but here in the narrow crowded streets of the city, the slave driver had all his work to do to thread his way between the horses and litters and little groups of other slaves, while to stand still and wait was almost out of the question; so he had to content himself with an occasional backward glance, and when at last he saw Leofric slowly limping after them, but without his sister, poured forth a volley of oaths.

"Where is the girl?" he shouted, as he at last joined the party.

"At the convent," sullenly spoke the boy.

The information was received with a storm of invectives. "Why can't the Church leave men to mind their own business? I would soon have roused her up with this;" and he cracked his whip as he spoke.

For the first time in his life Leofric felt thankful for the Church that could succour the helpless, down-trodden, ill-used slave, and come between him and the lawless brutality of a cruel master. Githa was safe for a little while at least, and he could not altogether repress a smile of triumph at the thought, while his master continued to curse the Church and all monks and nuns.

"The meddling hooded crows come feeding and pampering a herd of slaves, pitying them and preaching to them, until the lazy knaves believe they are as good as their masters. But I won't be cheated this time. I'll have the girl out of their old nest and in the market to-morrow, or I'll pull the nest about their ears. Last year they robbed me of a woman—it was a clear robbery, I know, in spite of what the bishop said about the right of sanctuary; and they think to do the same again and take the girl that will fetch the highest price of the lot." So he continued to rail and grumble until the slave pen was reached, where they would all be huddled together until the next day.

But even as they reached this, the end of their journey, they were met by a monk and a couple of lay brothers bearing a basket of bread between them, which they at once began to distribute among the hungry crowd.

But this work of mercy was speedily stopped, for no sooner did the driver see what was going on than he kicked over the basket of bread and began to belabour the two younger brethren with his whip.

"Hold, hold," shouted the monk; "lift not thy hand against the Lord's servants." But the man had worked himself into such a fury concerning his supposed wrong in the detention of Githa at the convent, that instead of desisting he turned and struck the monk, dragging his cowl from his head, so that the few locks of grey hair were blown about by the wind. The sight of the hoary-headed monk, thus assailed because he was doing a work of mercy and charity, roused the anger of the bystanders; but before a blow could be struck the driver reeled and fell to the ground, while the blood poured from his nose and mouth.

The crowd of slaves and citizens started back in horror as the stricken man fell to the ground, and looked from one to another as they whispered, "The saints have cursed him for lifting his hand against the holy father."

No one ventured to go near him but the old monk, and he instantly stooped and raising the man's head, loosened the blue tunic that was fastened about his throat, and then despatched one of the younger brethren to the monastery for a famous potion, considered quite efficacious in such attacks in those days. But the crowd shook their head at the idea of a potion being given. "'Tis the curse of God and St. Peter, and naught will mend that, I trow," said one of the more outspoken of the bystanders.

"Doubtless he hath offended the saints," said the monk; "but he may desire to make restitution if he be but restored, and it is nathless our duty to do all we can to assist the saints in their work of mercy. Thou mayst give forth the bread, my brother," he said, turning to his other young helper, who was still rubbing himself where the whip had fallen hardest, leaving the citizens to pick up the bread and put it in the basket.

The lay brother cast a look of something like disgust at the swollen discoloured face of the prostrate driver. "Suppose he comes to himself again directly," he said.

"He will desire that the hungry should be fed, my brother," quietly answered the monk; and he asked the crowd to stand aside and give the stricken man more air.

What the nature of his seizure was he did not say, but it was evident that he understood it; and the crowd were satisfied that if anyone could penetrate into such a mystery, Father Dunstan alone could do it; for he was the most skilful leech in Bricstowe, as well as the most learned and holy monk in his monastery, so that the combined power this spiritual and physical knowledge gave him would certainly restore this slave driver if anything could. But still

the crowd were only half satisfied that the monk had interfered and stopped the saints in their work of vengeance.

But Father Dunstan was too much absorbed in watching the stertorous breathing of his patient, and the other symptoms that now began to develop themselves to pay much heed to the various whispers that were going on around him; and when at last the potion was brought he gave only a small quantity of it to the man, but once more sent back the messenger for help to the monastery that he might be carried thither without delay.

"Bid the brethren use all dispatch in sending needful bearers, and do thou go with all speed," commanded the old man. He seemed as anxious and interested in his patient as it was possible to be; and when at last four lay brethren came bearing a litter for the sick man, he helped to raise him as tenderly as a nurse would raise a favourite child; and as he was borne towards the monastery he walked close at the side, still watching most anxiously every change in the breathing.

Meanwhile the bread had been distributed, and a pail of broth had followed to the slave pen, all of which had quickly disappeared; and before their master had been carried away some of the slaves had sought a temporary forgetfulness of their misery in sleep. But Leofric was not of this number. He had taken his share of food with the rest, swallowing his pride at the sight of the bread, and now strengthened and refreshed he could think more calmly of what had befallen his sister and their master.

For once he was quite willing to believe in the power of God, and rejoice in it, for He had justly punished their oppressor; but then came the puzzling mystery—if it was God's work to curse as He had cursed this man, how was it that the monks and the Church, who did their work in the name of God, tried to reverse it and take the curse away?

It was a puzzle, and think of it how he might, and as long as he might, Leofric could not understand. At last he gave up the attempt for the present, at least, and fell asleep, worn out with his long march, and for a time forgetting all his troubles and sorrows.

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# A New Year's Greeting.

A KISS, dear wife! we still are here together;
On our own hearthstone with our children stand;
All ready to meet sunshine or foul weather,
If only we may meet them hand in hand.

We've had some dark days, dearest, and some bright ones;
And both, we know, a loving Father gave:
Some crosses, too—perhaps not always light ones;
And more than one must carry to our grave.

But this strength has been ours in joy and sorrow;
Our faith, our hope, our trust have aye been one:
Sustained to-day, we will not fear to-morrow,
And walk in faith, where *seeing* there is none.

And buds have blossomed on our twinèd stalk;
One sleeps in God—yet still we count our seven;
And our old hearts grow young to watch them walk,
Loved, bright and happy, before man and heaven.

Life's Indian summer is now beaming o'er us;
The tropic heats and autumn storms are flown;
And where the winter's night looms dark before us,
We light Hope's fires from memories past and gone.

Soon they may lay our bodies side by side,
Like garments done with at the close of day;
While hand in hand aloft our spirits ride,
And to our Father's feet explore their way.

SAMUEL GREG.

# Sunday Morning Talks with Boys and Girls.

## THE SWORD OF THE SPIRIT.



This sword is mentioned in Paul's letter to the church at Ephesus. You will find it near the end, in chap. vi., verse 17.

How strange to call a book a sword! Yet not so strange if you only think a minute. A book is made up of words, and you know there are *sharp* words—*cutting* words—words that smite and hurt as if a sword had pierced you. The Word of God is called a sword, because it cuts, and pierces, and smites like a sword. One who knew it well said it was "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Truly it is a wonderful weapon. Other swords cut the flesh, but this cuts the mind, and pierces right into the conscience. Have you never felt it? The other day when mother asked you to do something, you said, "I won't." I wonder if you did not then see the "sword of the Spirit" flashing with the words, "Children, obey your parents." On another occasion, when you were tempted to spend Sunday in bird-nesting, or skating, or bathing, rather than in going to the house of God, did you not see the "sword of the Spirit" threatening you with "Remember the Sabbath-day to keep it holy?"

Or perhaps it was not a direct word of Scripture which pierced you, but you felt that you were not living as your Father in heaven would like you to live, and you wondered what would be the consequence. That was just so with me many years ago when I was only a youth, and I said, By God's grace I will always be on the Lord's side after this. I came to Jesus, the Captain of our salvation, and enlisted under His banner, and I now recommend all my young readers to do the same.

If I may suppose that you have enlisted on the side of Christ, and that you mean to fight for Him, here is your sword. Don't forget its name. It is called "the word of God." If you were to ask a soldier to tell you the name of his sword, he would hardly know what you meant. But in ancient story we read of many swords which had names just as horses have. There was once a King in this country of ours called King Arthur. It is so long since that we know very little about him except what legends tell. Our poet Tennyson sings of him and of

The Sword Excalibur,

with which he wrought many valiant deeds. He tells how

> "In those old days, one summer noon, an arm
> Rose up from out the bosom of the lake,
> Clothed in white samite, mystic, wonderful,
> Holding the sword;"

and King Arthur rowed across and took it and used it like a King. But even that was not so good a sword as this, "the word of God."

Think of its Maker, for it is the sword of the Holy Spirit.

Some of the swords named in ancient legends took a long time to make. King Arthur's sword, they say, was nine years in making. The maiden hand that gave it, made it of wondrous beauty.

> "For all the haft twinkled with diamond sparks,
> Myriads of topaz-lights, and jacinth-work
> Of subtlest jewellery."

But "the sword of the Spirit" has richer workmanship and has been much longer in the making. The Spirit of God has had it in hand hundreds of years, employing the best workmen He could find. Moses worked at it in the Pentateuch—David in the Psalms, helped to fashion it—Isaiah toiled at it in his prophecy—the evangelists Matthew, Mark, Luke, and John helped to deck it with richest gems—and the apostles Peter and Paul, whetted its edge to glittering keenness; but they all wrought under the direction of the Holy Spirit, for these "holy men of God spake as they were moved by the Holy Ghost."

Having been fashioned so well, all you need do is to *take it.* It is quite ready to your hand, polished and keen. But you will need much practice before you can use it well. Soilders handle their weapons, and go through their drill every day, over and over and over again, till use becomes second nature, and at the word of command, or at the thought of danger, the hand flies to the sword instinctively. Reading the Scriptures is "Sword-exercise," and if you mean to be good soldiers you must be fond of doing that; for there is room for great skill in the use of the sword, and nothing but practice will give that skill.

### Sword against Rifle and Bayonet.

I once went to see a military display at the Royal Albert Hall. There were a good many sham fights between one soldier and another, but that which pleased me most was a contest between two men, one armed with a bayonet fixed at the end of a long rifle, and the other having in his hand nothing but a sword. I made sure that the man with the longest weapon would win. Indeed I thought it absurd to expect a man with nothing but an ordinary sword to engage in such an unequal contest. But after they had begun it did not seem so unequal. The man with the sword bent forward as low as he could to make his arm and sword stretch as far as possible, and to make his adversary keep his bayonet near the ground. After a while, the man with the bayonet made a forward thrust to pin his antagonist, but quick as lightning the swordsman struck the bayonet on one side, sprang forward, and seized his enemy's rifle by the barrel, and if it had been a real fight he would have cut off his head with the sword. I almost jumped from my seat with astonishment to think that a man with a sword could overcome a man with a much longer weapon.

If you learn to use "the sword of the Spirit" as skilfully as that man used his sword, you will make many a man who can use longer words, and longer arguments, bite the dust.

### The Story of a Little Old Man.

Let me tell you how a little old man who looked anything but a soldier, once gave a very clever stroke with "the sword of the Spirit." He was resting in an inn after a long journey, when he was very much hurt to find a sceptic abusing the Bible before all the people in the room. Among other things, he said "there was not a word of truth in the Bible from beginning to end." "Landlord," said the little old man, "bring me a pair of pincers." The pincers were brought, but nobody knew what he wanted with them. Some thought that perhaps there was a nail in the table which had torn his clothes. But when the sceptic had finished speaking, the man with the pincers went up to him, and said, "I have heard thee say, There is not a word of truth in the Bible." "Yes, and I mean to stick to it." "Very well," said the old man, who knew the word of God; "It says in the book of Proverbs, 'surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood;' we will try the last if you like;" and he tried to get hold of the sceptic's nose with the pincers. But no, thank you! he declined the test amid the laughter and derision of the company. One skilful stroke of the sword of the Spirit "settled him. Put your trust in this sword. Jesus was very fond of it.

### Jesus fighting Satan.

He fought the devil with this weapon, so that the foul spirit was obliged to run. If you read the 4th chapter of Matthew, you will see how the devil made an onslaught on Jesus. He assailed Him with the fiery darts of temptation, hurling one after another right at His head and heart; but do you know how Jesus stopped him? He had "the sword of the Spirit" in His hand, and just as the darts were about to pierce Him, He struck them aside with His sword, saying "*It is written.*" Three times over did the devil try, and three times over did Jesus defeat him with "*It is written.*" With such a sword, if we only have courage, we can defeat every foe.

J. Fletcher.

# Correspondence.

## THE TRAINING OF THE MODERN PASTOR.

*To the Editor of "The General Baptist Magazine"—*

SIR,—Will you allow me a corner in the organ of our own little denomination to treat, from a layman's standpoint, the above important topic?

A controversy has long raged—waxing and waning like a veritable tide of human thought—in religious, and even in semi-secular periodicals, as to whether the pulpit in this latter half of the noisy 19th century is not losing its power; whether the platform and the press are not superseding it as a force among men. The floodgates of this discussion I have no wish to reopen here. I simply refer to it as a fitting starting point for one or two very practical suggestions. If the pastor of every Christian Church is adequately equipped for his task, will take a just and many-sided view of his responsibilities, will devote himself to genuinely evangelistic work in a nobly evangelistic spirit,—this question may, I believe, safely be left to the future to solve by the exhibition of results.

*Is* the modern pastor adequately equipped, and equal to the onerous burden laid upon him? If not, how and on what lines shall improvement be made? These are questions whose moment cannot well be over-estimated. Let us consider them for a little.

There are those who hold that the Christian pastor is, like the poet, "born, not made," who maintain that the inspired declaration that the Lord "gave gifts unto men," is decisive in their favour, and that no academical training whatever is required for the spiritual instructor. Very many of the most successful soul-winners, they say, have at all epochs of the church's history been men of insignificant learning, men versed in few "ologies," and concentrating their whole force and attention upon the plain delivery of a plain message. And then, very frequently they point to that grand incentive to a self-abandoning trust—"It is not by might nor by power, but by my Spirit, saith the Lord."

All this, in its degree and with the inevitable limitations, is true, gloriously true.

And yet there is another sense in which the view of these earnest, well-meaning friends is entirely and disastrously mistaken. Knowledge rightfully employed is a most valuable weapon. In anywise to depreciate it is to exhibit a strange lack of understanding. Just as in battle a keen sword-edge may make all the difference between a powerless stroke and an effective one, so with the ministry of the Word ("The sword of the Spirit,") a careful, patient training may develop rude zeal into real, convincing eloquence, felt by men and blessed by the Master.

At present, I will be venturesome enough to declare, there exists too much of a ministerial caste in the inner circles of our halls of learning. The delusion with regard to the needlessness of supplying any special education at all, of which I have spoken, draws a great part of its strength indirectly from this source. The truth is obvious to out-siders, and it creates a prejudice in their minds against the whole system. Take the example of one of our own ministers. The ordinary method of procedure is after the fashion that follows:—A youth of the middle-class or of intelligent artisan rank becomes convinced that it is his duty to go out into the world and preach Christ crucified. To a young man of moderate self-possession and fluency of speech, the idea is very apt indeed to occur immediately after conversion. He consults his minister, who gladly encourages him, and volunteers practical assistance. He mentions the matter to his friends, who do not make any attempt to dissuade him or to cool his ardour for the reclamation of lost souls. Formal application is made for the candidate's admission to college. He preaches a trial sermon under circumstances calculated far more to test his nerves than his ability. The verdict of the hearers is more or less favourable, and he feels that a distinct step has been taken. He has crossed the Rubicon, and, so far as he is concerned, is definitely committed to the new and noble enterprise.

A careful preliminary examination by the collegiate authorities follows. Our young friend's antecedents prove everything that could be desired; his character bears the most microscopic scrutiny of human eyes; his education has been sound and good if not elaborate. He is approved, is accepted, and enters on a term of probation. This also terminates with a decision in the young man's favour. He has won golden opinions from every body, and steps on to the higher platform of regular student life. The years go swiftly by, and bring this halcyon period (for, despite its hard work and many trials, it is that,) to a close. The trained tyro is ready to take his place in the ranks of the actual workers. For the future he must stand or fall to his own Great Master and to his own people.

This is the established and stereotyped course. Now for what is meant by a ministerial caste. This training is almost purely academical. Certainly the young man, if found to be generally acceptable, will often be called for as a "supply" to vacant pulpits. But in these "Sundays out,"—spent amongst the *elite* of our churches—little will be learned or gained, except practice in elocution. The student is from beginning to end of his career immersed in an atmosphere of dry theology and letters. Good and necessary in their degree are these things, but they are not all. Over and over again we have heard the question asked, and the remark made in humble homes—"What does our minister, good man as he is, know of the real battle of life, or of the problems and doubts that shake our souls? He has been to college and come out, but these things are not learned from books." Neither are they. There is an education which a university may supplement but never supply.

For the work of the evangelist, as distinct from that of pastor and teacher, this training is especially insufficient. For the travelling preacher of the Word, the quarryman, so to speak, of the gospel, a keen touch of the popular moods is required. To be all things to all men with anything like the success of the great apostle of the Gentiles, he must understand them. He must comprehend in some degree their temptations, their trials, their distresses, their questionings and blind desires, their not infrequent despairs. You cannot mould a man's life, or change the whole sinful bent of his fallen nature, by standing on a serene height above and lecturing him. You must step on to the very same level, work *with* as well as for him. How are drunkards permanently reclaimed by the emissaries of the Blue Ribbon Army, and other prospering temperance organizations? By mere eloquence, by simple platform addresses? Not usually. Valuable impressions may be, and frequently are, made in this way upon their benumbed brains. But the lasting, convincing, most arduous part of the task comes in the gentle, discriminating sympathy which takes each, individually, by the hand, shows him that he is still considered a man and a brother, and encourages him altogether to break with his evil courses and companions, and to travel along a safer and a brighter road.

We want in the church and in the ministry to-day men who, in every honourable sense, are willing and able to go down into the trenches of a lowly experience, and to render help and consolation there. How shall we obtain them?

The first suggestion I would beg leave to earnestly offer is, that the college training of our students shall cease to be, as now, strictly and entirely academical. The Institution has now been removed to Nottingham, and the time would seem favourable for something of a new departure. Why should not a system of active and energetic participation in genuine evangelistic work be linked on to the merely intellectual side of the tuition? In this way the first ardour of the young preacher for the salvation of perishing men and women would be preserved and deepened, and what (if, indeed, anything) chanced to be lost in mere technical skill in stringing together flowery passages of pulpit eloquence, would be more than regained in that quickened insight into human life and human suffering which is POWER. The young pastor would not then step out into the battlefield at the end of his college career the "trained tyro" I have dared to picture him. He would possess personal grappling hooks to fasten upon the sympathies of those to whom he delivers his Master's message.

There may be difficulties—these go without saying in any and every reform—but the scheme is worth trying. Nottingham is a town of some 200,000 inhabitants, with (in town and suburbs,) a considerable sprinkling of General Baptist churches. Why should not each G. B. college student spend a certain portion of his time weekly in visiting the homes of the working people attached to these congregations—and beyond them—under the supervision and care of the ministers in charge. It would help the churches, their often over-worked pastors, and, fifty-fold more, the young men themselves. This will be real, practical mission-work, and as different from the present system of formal pulpit supplying on Sundays only as a child's toy house construction is different from the solid—sometimes grimy and unpleasant—work of the mason.

And, Sir, in saying not only that a reform of the kind is urgently needed *but is practicable* I am not speaking at random. In this same town of Nottingham a scheme conducted on these lines has been tested by the experience of twenty years. In connection with the Nottingham Congregational Institute a large amount of highly successful evangelization labour has been achieved. Their students see the seamy as well as the bright side of Christian effort; they go amongst the masses and learn at first hand how religion and religious teachers are regarded by men whose whole life is one long struggle against tremendous odds. The conductors of the Institute are well satisfied with the results. And with reason; for, in addition to the great gain to the spirituality of the students and the increase of the true missionary ardour, I understand that the Institute students have been the direct means of founding at least six Congregational churches in Nottingham and the neighbourhood. Sir, Is it not time for us as a denomination to be up and doing likewise?

Not to trespass too much upon your courteous grant of space, I must ask you to allow me to defer a second and a closely connected suggestion to next month's issue of the Magazine.

I am, Sir, your obedient servant,

WILLIAM J. LACEY.

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# The Question Box.

*No. 1 Compartment; for the young people.*

(1) Dr. James Hamilton somewhere says that there are in the New Testament two Epistles to the Ephesians; where are they to be found?

(2) The same writer states that there are two Epistles to the Hebrews. Some think there are three. Which are they?

(3) Were Joab and Abishai related to King David? if so, what was the relation?

N.B.—Our young friends are invited to send answers to these and similar queries which will appear in successive numbers of the Magazine. A record will be kept of their replies, and in January, 1885, it is proposed to announce (unless specially requested otherwise) the names of the *three* who have answered correctly the greatest number of questions in the course of the year. They are at liberty to obtain information either from books or from friends not ministers. But let all try first to do the best they can themselves.

*No. 2 Compartment; for the general reader.*

(1) In John v. 39, it says, "Search the Scriptures, for in them *ye think* ye have eternal life." Is there some uncertainty about it?—J.F.L.

(2) We are taught to pray, "Lead us not into temptation." How can this be reconciled with James i. 13, which says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man."—T.H.R.

The Editors will be glad to receive answers, the substance of which, if deemed suitable, will be inserted in next month's Magazine.

# Editorial Notes.

THE COLLEGE.—We ask the attention of the friends of our College—and we trust that means the whole Connexion—to the letter of a *Chesham* correspondent which appears in the present number of the Magazine. With the suggestions contained more particularly in the latter portion of the letter we are ourselves in hearty sympathy. Study and Christian work ought to go on together. *Out of* college young men will lose their spiritual life and fervour, if they are not employed in Christ's work, and so they will *in* college. And now that the Institution is removed to the suburbs of a large town, within whose municipal boundaries are no fewer than eleven General Baptist churches, it seems both the time and place in which to introduce into the curriculum something of the nature of mission-work. We know that there are ministers in Nottingham who would be pleased to have, say, two students each under their superintendence, to visit the homes of the people and conduct evangelistic services. Or, the students themselves might commence and work a station; and we believe that there are Christian friends who would be prepared to find the needful money. Nor does it follow that much time would have to be taken from books and study: half a day a week would suffice. We have now in the College a larger number of students than at any former period, and consequently a less share of Sunday-supplying falls to the lot of each. Hence they have more time for the kind of work now referred to. If it be said that the season for study is all too short at present, considering the many things to be learned, let the term be longthened. But the adoption of some plan on the lines indicated by our correspondent would, we feel sure, result in good alike to the churches—to the College—and above all to the young men themselves.

OUR PUBLICATIONS.—(1) The *Almanack* for 1884. The Editor of the Almanack no doubt feels that it would scarcely be in good taste for *him* to proclaim its merits. But that is no reason why his colleague in the management of this *Magazine* should keep silence. Without asking Mr. Fletcher's leave, then, the said colleague recommends all his readers who have not done so already to invest a penny in the *General Baptist Almanack* for the new year. Few things would be more helpful to the spiritual life of our members than for them to look out morning by morning the passage of scripture from which the daily quotation is given, and then make it the subject of a few minutes' thought and prayer. Thus, as the year revolves, their souls would grow.—(2) THE SCHOOL HYMNAL—*our* book—is now in use in Congregational schools at Airedale, Bristol, Leamington, Southampton, and in some parts of London. Several Church of England schools—attracted, we think, by the unusual number of Miss Havergal's hymns—have also adopted it. But many General Baptist schools still prefer Sankey's "Songs and Solos." We suppose it is the music that pleases; for many of Mr. Sankey's hymns, however suitable for evangelistic services and prayer-meetings for adults, by no means express the thoughts and feelings appropriate to children. But the *School Hymnal Tune Book*, edited by Mr. Adcock, meets the case of our musical friends. It contains not only good tunes for regular use, but a number of exquisite melodies of a higher class than Sankey's, and yet not too advanced for children if teachers will but devote to this matter a little time and trouble. Let friends who have not seen the book order it at once, through their booksellers, from Marlborough & Co., 51, Old Bailey, London. We are persuaded that the more they make themselves acquainted with it the better they will like it.

AS BEES DO.—The *Bees* belonging to Mrs. Geo. Freeman, of Chesham, have sent twenty-five shillings to the Home Mission. How pleasantly they hum! J.F.

MEMORIAL SERMONS.—We have received from various publishers Books for Review, which must lie over for next month. But we cannot defer a mention of two capital sermons, just printed, by two of our own brethren, the Revs. W. Bishop, of Archdeacon Lane, Leicester, and R. Silby, of Hyson Green, Nottingham. The one by Mr. Bishop is a noble discourse on "Christ and Him crucified, the great subject of the Christian ministry," preached on the fourteenth anniversary of his settlement in Leicester. The other, by Mr. Silby, is more in the nature of an historical sketch. It is entitled "Half a Century's Survey," and was the last sermon preached by him in the old chapel at Hyson Green, before the migration of the church to the handsome new chapel just opened. In this

interesting record of social and religious progress, it startles one to read that in the year 1828, when the old chapel was built, the Mayor and Corporation of Nottingham petitioned Parliament for the repeal of the Corporation and Test Acts. "Spirit of Freedom, on!"

GODLESS LONDON.—When Parliament is not sitting, the newspapers take up strange themes. A gigantic frog; an enormous gooseberry; the sea-serpent by an eye-witness, who is always somewhere out of sight when you want to interrogate him; statistics of attendance at places of worship; long or short sermons; and other themes too numerous to mention. But this season all ears have been bent to catch "an exceeding bitter cry," and all eyes have been turned toward "outcast," "horrible," godless London. It is a good sign that this cry has not been extorted from the people themselves, but has been made by persons anxious for the welfare of the people. It is another good sign that this awful mass of wretchedness and woe is split up, and that its various sections are kept apart by square miles of more respectable districts. Nor should it be forgotten, though in the panic I am afraid it is, that even in the worst districts, I will not say in every block of buildings, there is some agency by which the gospel acts as salt to *preserve*, if it be not leaven to *change*, the mass. Every place of worship is a centre of light, and truth, and healing influence, but then the churches are far too few. Every city missionary and every Bible woman is an agency for good, but each one has a district large enough for ten. Why, a single street, or at most two streets, would furnish work enough for the whole time of a missionary, so dense is the population; and this would only allow him a quarter of an hour a week with each family. The evil is manifold, the remedies must be diverse; it is deeply rooted, and will require long, and painstaking, and unromantic effort. We want better laws. We want to be rid of drink-shops. We want "more labourers." But if by means of the first we can pull down the rookeries, we shall not have changed the rooks into doves. If by means of the second we remove temptation, we shall not impart grace. And if by the third method we explore every slum and startle the public by its ghastly horrors, it will still remain the arduous work of years to transform a pandemonium into a paradise. This kind goeth not out by printing and sensationalism, but by prayer and self-sacrifice. J. F.

THE SOUDAN.—I fancy that if General Hicks, whose dead body has been found with sword in one hand and revolver in the other, were only here to tell his story, we should hardly wonder at the three-fold annihilation which has befallen the troops sent into that region. 2 Kings iii. 9, will describe one of the difficulties of that vast country—lack of water. The climate is one which not one in ten thousand Europeans can stand. The Egyptian government there, as John Morley says, is only "an atrocious form of disorder." Send out a body of Egyptian troops to deal with refractory chiefs, and the chances are that the commander will accept a bribe from the chief to do nothing. The peculation and the perverseness of the Turks of all ranks is inconceivable. Col. Gordon, when acting as Governor-General of the Soudan, had in one month to discharge "three Generals of Divisions, one General of Brigade, and four Lieutenant-Colonels." His black secretary, the man he trusted as his own soul, took £3000 backsheesh. A Pasha who wanted some money accused his harem of stealing 2000 dollars. When they denied it, he made the women go with his tax-gatherers into the market, and point to innocent people, and say, We gave this man 40 dollars, that one 50, and so on till he got the 2000. Again, Turkish soldiers can't pass through a village without stealing some petty article or other from the natives, and thus, for the wretched satisfaction of getting a chicken or two, or some other trifling articles, they make enemies all along their track, and the honest English General who leads them finds himself cut off in his communications for months and months. The General must spare a hundred men to carry back a message to his next post, whereas a couple would be sufficient if the venal soldiery would keep their hands from picking and stealing. To reform the Turk is one of the hardest tasks on earth. Again and again are Englishmen of capacity sent to put different departments on a better footing. But, soon as these men come away, rascals and tyrants are forthwith appointed to succeed them. J. F.

# The College.

Our College, the senior of our denominational enterprises, has a very strong claim at the present time upon our friends. Never in the past eighty-seven years of its history has it been more capable of doing the work assigned. The classes at University College are proving helpful beyond expectation. The new premises are very convenient, and in all ways the College now deserves most liberal support. The President's house is now being built, and consequently the need for funds is becoming most urgent.

Will the friends who kindly promised the various amounts at Bradford please forward part, if not all, the amount to the Treasurer?

Doubtless other friends are only waiting to hear this appeal to forward unpromised donations in order to make up the amount still needed. No one who has seen the College, and has understood the possibilities now opening for the thorough training of men for our pulpits, has spoken in terms other than of the highest approval. It is one of the noblest works which can engage the attention of a denomination. It is a grand investment of God's money. Will our friends remember that every penny sent AT ONCE will save interest on necessary loans? The Secretaries will be pleased to forward reports to any friends who have not received them.

W. EVANS,
C. W. VICK.

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Presentation to the Rev. C. Clarke, B.A.—The students who were at Chilwell during the ten years Mr. Clarke was Classical Tutor, met, along with a few friends, on Nov. 19, at the house of Mr. G. D. Orchard, of Ashby, for the purpose of presenting their late tutor with an expression of their esteem. Rev. J. Turner, of Manchester, Rev. J. Hubbard, Mr. G. Orchard, Mr. Jas. Goadby, &c., took part in the proceedings, and the meeting was one of rare enthusiasm and good feeling. The testimonial consisted of an address very handsomely illuminated on parchment in the missal style, by Mr. Jas. W. Smith, of Leicester; also an album containing the photographs of the subscribing students, on the outside of which was a silver plate, bearing the following inscription:—"Presented together with an address and purse of gold, to the Rev. C. Clarke, B.A., late Classical Tutor at Chilwell College, by the students whose portraits are enclosed. Nov. 19th, 1883."

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# News of the Churches.

Grantham.—The first anniversary of Oxford Street chapel was celebrated on Sunday, Nov. 24th. Preacher, morning and evening, Rev. G. D. Cox, Melton Mowbray; afternoon, Rev. F. Bolton (Wesleyan). On Monday, Nov. 25, the usual tea was followed by a public meeting, the Mayor presiding. Earnest addresses were given by Mr. Gibson, secretary of the church, Rev. G. D. Cox, and the pastor, D. C. Chapman. Proceeds of services between £8 and £9. The friends are projecting a bazaar for some time next month.

Leicester, *Friar Lane*.—The recognition of Rev. G. Eales, M.A., took place on Monday, Dec. 3rd. 370 to tea. Mr. W. Ashby presided at the meeting. He said they recognised Mr. Eales as their friend, their pastor, leader, and teacher, and trusted he might continue with them for many years. Revs. Ll. H. Parsons, T. Simon, C. Lemoine, M. Hughes, and W. Evans offered their congratulations. Mr. Eales, in responding, said he held the cardinal truths of religion, as they were generally presented in the works of the denomination to which the church belonged. He especially held Christ as the centre of all light, as the fount of all blessings, as the spring from whence came the living water that satisfied the thirst of the human heart: as the embodiment of all truth, to be held and practised by the Christian believer. He trusted that this would be a prominent feature in the ministry of Christ there—Christ and Him crucified. He hoped that divine blessings would rest upon them, and that the issues might be the

conversion of souls, the feeding of the flock of Christ, the upbuilding of the church, and the extension of the kingdom of our Lord and Saviour. During the evening the choir sang anthems, &c.

LINCOLN.—The 20th anniversary of the present chapel took place on Dec. 11, 12, and 13. Rev. B Wood, of Bradford, preached, and a service of song was rendered in the afternoon. Mr. Wood lectured on the 12th. On the 13th tea and public meeting. Mr. G. Hood took the chair, and said that since 1860 the church had increased from a membership of 10 to 96. Interesting addresses followed, by Revs. B. Wood, J. Williamson, M.A., G. P. Mackay, and E. Metcalf. The anniversary was one of the best ever remembered. Proceeds £24. The amount goes to the fund for a proposed new chapel.

LONDON, *Church Street.*—Nov. 28, a sale of work was opened by Mr. J. S. Balfour, M.P., in aid of the temperance and general agencies connected with the church. Dr. Burns and the pastor, together with Messrs. Rickett and Mayho, also took part in the opening ceremony. The proceedings were interesting and successful.

LONDON, *Westbourne Park.*—To mark the occasion of Dr. Clifford's silver wedding (the twenty-fifth anniversary of his pastorate), and to liquidate a portion of the chapel debt, a Winter Forest Bazaar was opened in the school-room of the chapel on Monday, Dec. 7. The idea was a happy one, and the winter scene was admirably executed. Sir William McArthur, M.P., opened the bazaar on the first day, and Joseph Peters, Esq., performed a similar ceremony on the second day. Receipts £930. It is hoped by the sale of remainders to complete £1,000 clear of expenses. Our friends are to be congratulated on their splendid success.

LOUTH, *Northgate.*—The annual sale was held on Nov. 27th and 28th, and was attended with the usual success, over £91 being the result. The minister's house is now practically paid for.

MACCLESFIELD.—At the missionary anniversary, held on Nov. 25th, Rev. Z. T. Dowen preached. The missionary meeting was held on the 26th, the Mayor, W. B Brocklehurst, Esq., J.P., in the chair. Rev. W. Lees, of Crewe, served admirably as deputation, and addresses were delivered by Revs B. Broadly (Wesleyan), W. Barnes, Ald. J. W. White, J.P., and J. Birchenough, Esq., J.P.

## BAPTISMS.

BIRMINGHAM, *Lombard Street.*—Three, by E. W. Cantrell.

CHESHAM.—Five, by W. B. Taylor.

DERBY, *St. Mary's Gate.*—Nov. 28, nine, by T. R. Stevenson.

FLEET.—Nov. 25, five, by C. Barker.

GREAT GRIMSBY.—Dec. 6, two, by W. Orton.

ILKESTON, *Queen Street.*—Two, by A. C. Perriam.

LONDON, *Commercial Road.*—Six, by J. Fletcher.

RETFORD.—Five (two from Doncaster), by S. Skingle.

## MARRIAGES.

DUSAUTOY—WILSHIRE.—Nov. 27, at St. Mary's Gate chapel, Derby, by the Rev. T. R. Stevenson, Mr. George Dusautoy, to Anna Letitia, (Lettie) the second daughter of the late Rev. Joseph Wilshire.

HILL—WILSHIRE.—Nov. 29, at the Baptist chapel, St. Mary's Gate, Derby, by the Rev. T. R. Stevenson, the Rev. William Hill, Secretary of the General Baptist Missionary Society (formerly missionary in India), to Matilda, widow of the Rev. Joseph Wilshire, late minister of the above place.

PROUT—MORRELL.—Dec. 13, at Longmore Street chapel, Birmingham, by the Rev. G. Jarman, assisted by the Rev. E. W. Cantrell, A. T. Prout, pastor of the church, to Esther Morrell, of this town.

SACH—GOOL.—Nov. 22, at St. George's Street chapel, Macclesfield, by the Rev. Z. T. Dowen, David, eldest son of Colour-Sergeant Sach, to Elizabeth Ann, eldest daughter of Philip Houson Gool, of Macclesfield.

## OBITUARIES.

EATON, Mrs., of Sanby, died on the 8th of December, in the 77th year of her age. She had been a faithful member of the G. B. church for a great number of years. In her last moments she expressed her only hope to be in the Lord Jesus. At her request her remains were interred in the chapel burial ground, by her late pastor, the Rev. J. Parker, of Salem chapel, Longford.

JONES, JOSEPH GRIFFIN, for twenty-seven years a member, and for several years a deacon of the Baptist church, Cemetery Road, Sheffield, fell asleep in Jesus, Nov. 10, 1883, aged fifty-six years. The Rev. Giles Hester delivered an address at his burial. We regret that we cannot give it in full. He pointed out that in his earlier days Mr. Jones was what is called a Freethinker, or infidel. But a change took place, and the enmity both of his thinking and feeling nature was overcome by the Spirit of God. His conversion to Christ was profound and thorough. He carried the evidences of Christianity in his own bosom, and was an epistle of Christ. He knew whom he believed. Doubts and fears, like gnats and flies, might buzz about him for a time, but they found no lodging place in his heart. The main characteristics of his Christian life, as pointed out by Mr. Hester, were, humility, prayerfulness, sympathy, and benevolence. He died in harness, but worn out. You might almost say that he went from the presence of a sick and aged friend into the rest and joy of heaven. He has fought a good fight. He has finished his course. He has received his crown of life.

THE

# MISSIONARY OBSERVER.

JANUARY, 1884.

## Threescore Years and Ten.

THE following letter from our revered brother, the Rev. Dr. Buckley, will be read with pleasure and gratitude. Never before has a letter been received from a missionary brother at such an age, and we are sure that the friends of the mission will earnestly pray that, if the Lord will, our beloved brother may be spared for a few more years, and that his path may be "as the shining light, that shineth more and more unto the perfect day."

*Cuttack, October* 22, 1883.

As I have been wont, for now nearly forty years, to talk with your readers, I cannot allow an event, deeply interesting to myself, to pass, without asking them to unite with me in devout thanksgiving to our Heavenly Father for His special loving kindness and tender mercy. On this memorable day I have attained the mature age of three score years and ten. It is a time for solemn reflection and grateful remembrance of the past, with calm and confident trust in God as to the future. I feel no misgiving as to the brief period of earthly sojourn that yet remains. He who has watched over me during all these years and favoured me with so many and such peculiar mercies, will not "cast me off in the time of old age," nor "forsake me when my strength faileth." In His long experienced care my heart still confides. It is now fifty-seven years since I gave myself, body and soul, to my blessed Redeemer; and as I have never since that day doubted His mercy and grace, it would be sinful indeed to do so now. May my few remaining days be fully spent in His blessed service, and cheered by the abiding sense of His presence and His love. The 71st Psalm is now increasingly precious to me, and I would take the 8th and 14th verses, especially the latter, as my motto—"Let my mouth be filled with thy praise and with thy honour all the day. I will hope continually, and will yet praise thee more and more." Yes, "more and more," till the imperfect praises of earth and time are exchanged for the nobler songs and loftier praises of heaven.

In recent years I have read, with deep emotion on my birthday, Dr. Watts's paraphrase of the 71st Psalm, first part, entitled, "The

aged saint's reflection and hope;" and as it is not found in many of the recent hymn books, I may be permitted to quote it—at least in part.

"My God, my everlasting hope,
I live upon Thy truth;
Thine hands have held my childhood up,
And strengthen'd all my youth.

My flesh was fashion'd by Thy power,
With all these limbs of mine;
And from my mother's painful hour
I've been entirely Thine.

Still has my life new wonders seen
Repeated ev'ry year;
Behold my days that yet remain,
I trust them to Thy care.

Cast me not off when strength declines,
When hoary hairs arise;
And round me let Thy glory shine,
Whene'er Thy servant dies."

I do not quote the last verse, but can assure the readers that in "reviewing" the way in which the Lord my God has led me these seventy years of earthly sojourn, I read in every page "the evidence" of my Father's "love," and the record of "every line" calls for "praise" to Him.

"O may I breathe no longer than I breathe
My soul in praise to Him."

Does the reader ask how far advancing years affect the ability to serve the good cause? This is hardly a question for *me* to answer. Old men are rarely conscious of the decays which are very evident to others; but I don't feel worn out yet. True, the eye is dimmer than it was, and much of my work requires "Eye gate" to be in good trim, but while thankful that the artificial help, which many need at a much earlier period, has thus far been dispensed with, it will, I fear, soon be indispensable. Travelling is not so easy as it once was, and roughing it is out of the question; but I can still work at the desk a fair number of hours, and advancing years do not interfere with daily engagements in the College. May grace be given that I may "bring forth fruit in old age," and that the few remaining days of a life marked by many and special mercies may be entirely devoted to Him "whose I am, and whom I serve."

JOHN BUCKLEY.

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# Seventy Years Ago.

IT would be easy to one who delights in historical study to write a long article on the changes of the last seventy years; but my time is limited, and I can only briefly glance at topics which might be largely extended. And

1st. *What was the condition of our beloved country seventy years ago?* Our Chief Magistrate at that time was one of the worst of men; and it was one of the worst periods of a dissipated and sensual life. If

any think this too strongly expressed I ask them to read the "Life of the Prince Consort," People's edition, Part II., page 30. The extract to which I refer is in a memorandum by Baron Stockmar. "The moral part of the nation execrated this Prince (*i. e.* George IV) during the whole of his life." I should hesitate to use the word "execrated" even in reference to him, and still more to apply it to the latter years of his reign. Respected and loved he could not be; but it was supposed in our country villages that "wine and women" had less influence over his latter years than before. But when it was known throughout the country that he was dangerously ill and likely soon to die, godly men thought it was a very serious thing, after such a life, to pass to the great account; and I remember one of our lay preachers fervently praying that those who ministered to him might deal faithfully with him about his soul.

George the Third was hopelessly insane, and his eldest son—the Prince Regent, afterwards George the Fourth—had been invested with full powers. Patriotic Englishmen blush as they recall the time of the Regency, and feel that the country owes an immense debt to Queen Victoria for maintaining the purity of the court, and frowning, as she has often nobly done, on wickedness in high places. The world knows that the prince was an undutiful son, as well as an unfaithful husband; but he was on the whole a better sovereign than a man, though his behaviour to his ministers was not always manly and dignified. Let none of us forget that "righteousness exalteth a nation, but sin is a reproach to any people;" and the higher the rank of the sinner, the greater the "reproach" of the sin. The weighty words, spoken by the mouth of God thirty centuries ago, are as true and important to-day as when first uttered—"Them that honour me I will honour; and they that despise me shall be lightly esteemed." But leaving princes and nobles, let us describe a scene in the domestic circle—tender and instructive. In the year of which I am writing, a godly mother writing to a greatly gifted son, then in his thirteenth year, said, "The first time I saw your face I repeated these beautiful lines of Watts's cradle hymn—

> 'May'st thou live to know and fear Him,
> Trust and love Him all thy days;
> Then go dwell for ever near Him,
> See His face, and sing His praise;'

and this is the substance of all my prayers for you." The lad to whom this affectionate epistle was written was born in Leicestershire, and was afterwards known as Lord Macaulay.

It hardly needs to be added that at the time of which I am writing, there were no railways or telegraph, no penny postage, and that Reform Bills were unknown. The country was engaged in a fearful and protracted struggle with a proud and mighty foe, whose power had begun to wane, and who a few months later was sent to Elba. The Leicestershire lad to whom reference has just been made, in writing to his father on the fall of Bonaparte, made some very just and important observations, remarkable for one so young, and added, "We almost seem to hear the Almighty saying to the fallen tyrant, 'For this cause have I raised thee up, that I might show in thee My power.'"

*What was the condition of the General Baptist churches seventy years ago?* Our number of members was a little over 6000. We had no Home or Foreign Mission. The Itinerant Fund realized, in 1813, £29 2s. The College (Academy, it was then called) was in a transition state. The Governors had committed the management of it to the Association. Joseph Jarrom had been chosen Tutor in the place of Dan Taylor; but there was no student till several months later, when John Jones, whose memory is still fragrant to all who knew him, entered on his studies. We cannot say that the former days were better than these; but let us not boast over our fathers. We have facilities in working for Christ denied to them, and well will it be if we are as faithful and earnest in serving our generation as many of them were. The question for each of us is, What can we do more for our blessed Saviour than we are doing? Can we give more? Can we pray more? Let us awake to a sense of our responsibilities, and may our zeal in His holy service abound more, for "the night cometh, when no man can work."

*What was the condition of Indian Missions seventy years ago?* Very different from what it is to-day: the progress indeed has been very wonderful. The three remarkable men whose names have immortalized Serampore, were, in 1813, diligently and faithfully pursuing their work, but though living under the Danish flag, they were often sorely harrassed by the Calcutta authorities; and in 1812, several missionaries who had recently arrived, were summarily required to leave the country. It is satisfactory to add that the Governor-General (Lord Minto) who so cruelly treated the servants of Christ, was himself required by the Court of Directors to resign his high office at an earlier period than he wished. The year 1813 was memorable in the history of Missions as the time when Missionary Toleration was settled: the debates in the House of Commons were long and animated, but the good cause triumphed. Two of the speeches were very remarkable. One by Charles March, Esq., M.P. for Retford, was anti-missionary, but very eloquent, and his references to the missionaries intensely bitter and contemptuous. The reply by Wilberforce was one of the happiest efforts of his sanctified eloquence. He rebuked with manly dignity the contemptuous references to "Anabaptists and fanatics," saying that the men thus referred to were not to be so disposed of, and adding, "I can only admire that eminence of merit which I despair myself to reach, and bow before such exalted virtue." Adverting to the number of petitions which had been presented, he said, "Let no man think that the petitions which have loaded our table have been produced by a burst of momentary enthusiasm, or that the zeal of the petitioners will be soon expended. No, Sir, it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour till the great work be accomplished." So be it, we say, and let all the people say, Amen. The majority was much greater than had been expected; and Wilberforce devoutly adds, "I heard afterwards that many good people were praying for us all night." What wonders have been wrought by prayer!

JOHN BUCKLEY.

# Letter from Rev. T. Bailey.

### Jack the African.

I mentioned in a previous letter that Captain Taylor's negro servant "Jack" had applied to be baptized. I am now happy to inform you that on Sunday week, Aug. 5th, to our satisfaction, and his evident delight, his wish was gratified. Some little difficulty was experienced as to the language in which the services should be conducted; but by having part in English and part in Oriya, this was satisfactorily arranged, though Jack afterwards informed me he understood the English best. Captain Taylor spent the day with us, and in many respects it was one of special interest.

### Heavy Rains.

On Sunday, Aug. 12th, I was at Padri Polli. The rains of late have been so heavy and frequent, that having no adequate protection available, I was in doubt as to the wisdom of venturing out; but there were special reasons for my wishing to keep this appointment, and though the waters were nearly at flood, and the current unusually strong in many of the nullahs we had to cross, the rains happily held off, and the journey was accomplished in safety. The season is very favourable for the rice, and I was assured that the crops had never looked more promising. Two young men were proposed as candidates.

### A Candidate for Baptism.

On the return journey I was joined by Ramswammy, the Hindoo who was to have been baptized with "Jack" on the previous Sunday, but had been sent into the district to serve a warrant, and so had been prevented. He is a chuprassi, or messenger, in one of the local courts, and as the serving of warrants in the surrounding district is a part of his work, he is never sure of his time. He expressed the great disappointment he had experienced, and his fixed determination to embrace the first opportunity he found of observing the ordinance.

### A Converted Pilgrim.

On arriving at Berhampore I found a young man waiting for me with a letter from a colporteur at Chicacole requesting me to baptize the young man. His case is an interesting one, but as he knows neither Oriya nor English, only those of our friends who understand Telugu can communicate with him. He is from the French settlement at Pondicherry, and was on his way as a pilgrim to Benares when he met with the colporteur, and was induced to change his plans. He has been educated in a Lutheran mission school, and is about twenty-five years of age.

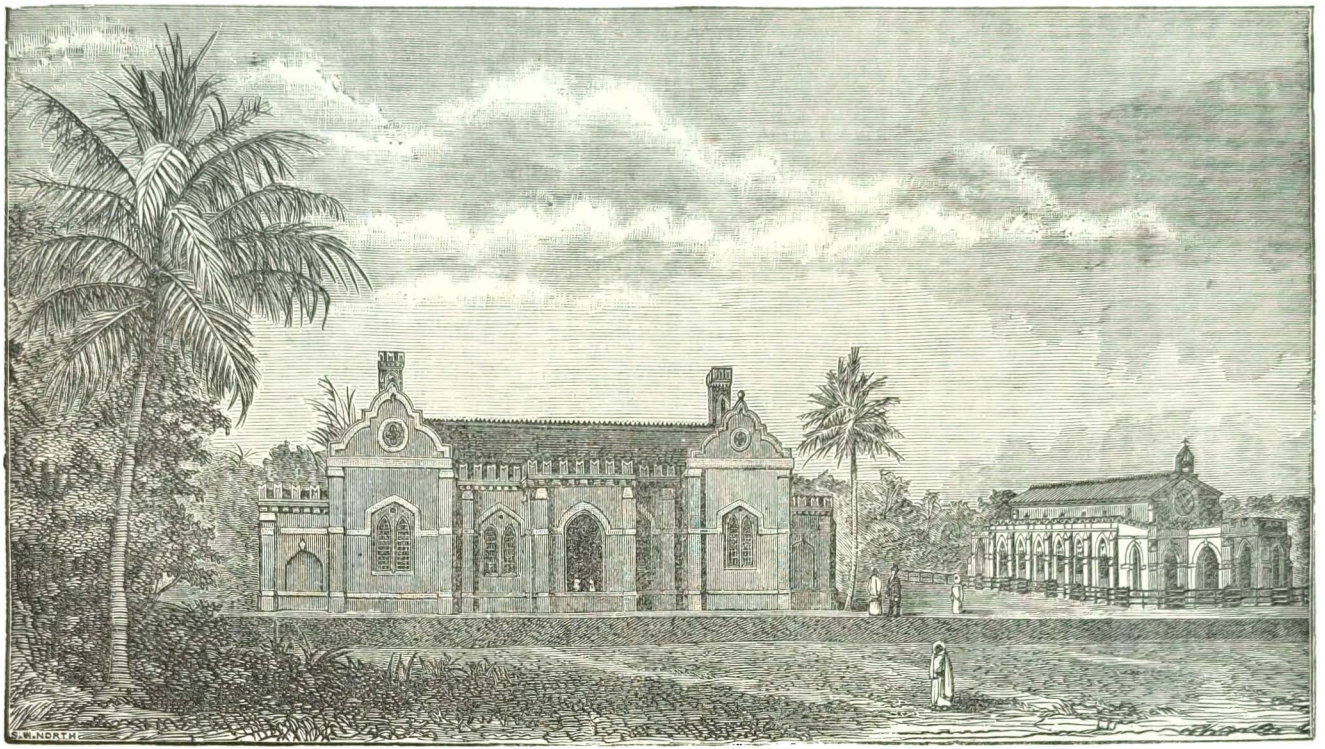
### Signs of Progress.

A fortnight ago I was visited by several influential members of the "Oriya Sobha" here, who invited me to attend one of their meetings. They afterwards came in a body to my house, when I enjoyed a most acceptable opportunity of becoming acquainted with them. The Telugu element in the town is so large and powerful that there is great need of activity on the part of the Oriyas, and there are many ways in which their interests may be promoted by a society of this kind. As my own work lies almost exclusively among the Oriyas, I am specially interested in their welfare, and am happy to do all I can to promote it. One of the members is the dewan of a neighbouring rajah, and gave me a hearty invitation to itinerate in his rajuary in the cold season. Another is a resident of Berhampore, and secured us a most favourable opportunity for preaching when we visited his part of the town. Both these men have occasionally attended the services at the Mission chapel.

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The Rev. H. Wilkinson, we regret to say, has had another apoplectic fit, and lies in a very precarious condition. In this time of need will our friends remember him and his devoted wife in their prayers?

The S.S. "Dacca," in which Mr. Pike and family were to come to England, has already passed Suez, and ought to reach London early in January.




SCHOOL-ROOM AND CHAPEL, CUTTACK.

# School-Room and Chapel, Cuttack.

THE engraving of the General Baptist Mission School-room and Chapel, Cuttack, is from a photograph by Mr. H. Beck. The chapel, which is to the right hand, was erected in 1874, under the superintendence of Mr. F. Bond, at a cost of £1200, and is capable of holding 700 or 800 persons. The school-room was built under the superintendence of Mr. H. Beck, in 1882, and, with the site, cost about 17,000 rupees, or about £1500. Towards this amount a liberal friend in Cuttack contributed nearly £1000. Both buildings were opened free from debt. The school-room, which is described as "a noble, commodious, and really beautiful building," contains a large assembly-hall, and a number of class-rooms. It is used for both day and Sunday school purposes.

# Jottings from Rome.

BY REV. N. H. SHAW.

### GOOD NEWS FOR ENGLISH VISITORS TO ROME.

THERE is now a special train every week between London and Rome. It is a train of sleeping cars, and runs along the Riviera. Every Saturday morning the train leaves London at 10.0, and by way of Dover, Calais, Paris, Marseilles, Nice, Genoa, and Pisa, arrives in Rome on Monday morning at 10.45. That is, the whole journey from London to Rome, only occupies forty-eight hours and forty-five minutes. There is a similar train from Rome to London, which only occupies forty-five hours and thirty-five minutes on the journey, leaving Rome at 8.15 on Monday evening, and reaching London on Wednesday evening at 5.50. The route is a very beautiful one along the shore of the Mediterranean, almost all the way from Marseilles. If more is paid for sleeping cars, it should be remembered, that all hotel and other expenses, consequent on staying one or two nights on the way (as is generally necessary when travelling by other trains) are thereby saved. I shall rejoice if this arrangement should induce more of our friends to visit us.

### GREAT NATIONAL PILGRIMAGE.

On the 9th of January, Rome will be full of pilgrims from all parts of Italy to the tomb of Victor Emmanuel. More than one hundred thousand were prepared to come, but the railway authorities have declared that they cannot bring more than eighty thousand persons. The result is, that it has been necessary to restrict the numbers proportionately from every town and province.

The pilgrims will stay nearly a week, I suppose, and I hope we shall be able to preach the gospel to many of them.

### THE UNKNOWN GOOD EFFECTS OF THE GOSPEL.

I have no doubt that a great amount of good is done by our efforts in Rome which we can never tabulate. I have just heard of a man who has been attending our meetings at Via Montebello, but has not made himself known to us. A baby was born to him the other day, and the priests wanted to christen it, but he declined, saying that he had been attending our meetings, where he had learnt enough to prevent him from desiring or permitting such a ceremony. He added that he intends to be an Evangelical. I do not know this man, at least by name, and it is only in a very incidental way that I have heard of him. I am told that his wife is anticipating with pleasure coming to our meetings as soon as she is strong enough. I have little doubt that there are many such effects of our work of which we know nothing.

### WORK AMONG THE LITTLE GIRLS.

Mrs. Shaw has begun a Thursday afternoon meeting for little girls. From twelve to twenty of these poor little creatures come, and for two hours are

taught to sew, &c. Mrs. Shaw finds material, cuts out, and teaches them to make articles of clothing, which become their own as soon as they are properly made. While they work, and after the work is over, they are read to, and talked to, and the afternoon's engagements include singing, &c. There is reason to hope that this work, meeting as it does, a felt want, will prove a success.

# News and Notes.

MISS LEIGH, accompanied by the daughter of Dr. Stewart, of Cuttack, left for India in the S.S. *Dacca*, Nov. 27th. During the time of her furlough, she has attended and addressed between thirty and forty drawing-room and other meetings in London, Caversham, Reading, Derby, Yorkshire, and other parts of the country. In response to her appeals support has been promised for two Bible women and eight orphans. Boxes of work, or contributions, have been received from Caversham, Reading, Highbury, Islington, Westbourne Park, Woburn—Miss Biggs's Young Ladies' Meeting. Grants of books and pictures have been received from the Ladies' Female Education Society, the Religious Tract Society, and from the Children's Special Service Mission. Farewell meetings were held in connection with the Ladies' Society, and also at Westbourne Park chapel. At the latter quite a number of presents were given to Miss Leigh for the Mission Schools, and also to her personally. She returns, accompanied by the good wishes and earnest prayers of her numerous friends.

MISSION SERVICES.—Since the publication of the last list, mission services have been conducted by the Secretary at Melbourne and Ticknall, Nottingham, Old Basford, Burton-on-Trent (Juvenile), Landport, and Beeston. The meeting at Melbourne was also addressed by the Revs. T. R. Stevenson and G. Robinson, and that at Old Basford by the Rev. W. Chapman. Mr. Wood has also conducted services at Long Eaton, Stalybridge, and Poynton; at the former place, Mr. Stevenson again pleaded the sacred cause. The Rev. W. A. Davies has also preached at Kegworth and Diseworth, and Z. T. Dowen at Macclesfield.

By reference to the list of contributions it will be seen that the amount received from Old Basford is no less than £104 2s. 9d! Of this amount, £88 16s. 4d. was collected by the scholars: the seniors (25) obtaining £52 4s. 4d., and the juniors (38) £36 12s. For this grand result we are to look, not to the wealth of the church or school, for there are others much wealthier and larger, but to the spirit of the people and to the efficacy of the organization. Mr. Bexon, the indefatigable Secretary, receives the money from the collectors once a month, giving them at the same time a copy of the *Record*. On the Saturday preceding the services the annual tea meeting is held. Moreover, in the summer time the collectors are taken to some place in the locality, where they have tea; and by addresses, singing, and in various other ways their interest in the great work is awakened and sustained. In other churches similar plans are adopted, and we are quite sure that if they were more generally copied, not only would the Mission Funds be greatly helped, but the churches and schools would be enriched and blessed. Yes! in the training it gives—in the joy it affords—in the good it accomplishes—it is indeed more blessed to give than to receive.

# Contributions

*Received on account of the General Baptist Missionary Society from November 16th to December 15th, 1883.*

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Chatteris ... ... ... ... ... ... ... | 0 | 16 | 0 | Nottingham, New Basford (an old friend) ... ... ... ... ... ... | 0 | 10 | 0 |
| Denholme ... ... ... ... ... ... ... | 2 | 19 | 4 | Nottingham, Old Basford ... ... ... | 104 | 2 | 9 |
| Littleborough—Mr. W. Greenwood .. | 1 | 1 | 0 | Stoke-on-Trent ... ... ... ... ... | 39 | 10 | 0 |
| Macclesfield ... ... ... ... ... ... | 22 | 5 | 0 | Watchet—Mrs. Marshall ... ... ... | 0 | 5 | 0 |

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

THE

# General Baptist Magazine.

FEBRUARY, 1884.

## A Bible Tour in the Abruzzi and the Marches.

BY REV. N. H. SHAW.

At half-past five o'clock on the morning of the 16th of October, I left home for a tour of nearly a week, among the Apennines and on the Adriatic coast. The object was twofold, viz., to do some missionary work, and carry the New Testament where it had probably never been seen; and at the same time to study the ground in the hope of one day planting a new station or stations. I was joined by Mr. Wall, and we made first for Tivoli. Thence we took the diligence to Avanzano. A ride in a diligence of eleven-and-a-half hours is not exactly desirable generally, but in this case we passed through such magnificent scenery as to render it thoroughly enjoyable. The road winds through most striking gorges; rising to the height of 3400 feet, it has sublime heights above it and deep gloomy ravines beneath, reminding one of some of the best parts of Wales and Scotland. Olive groves and vineyards have taken possession of the hillsides, and almost everywhere there is a careful cultivation which contrasts strangely with the neglected malaria-breeding Roman Campagna. The white limestone rocks gleaming in the sunshine, relieved here and there by tracts of ochreous and bright red earth, and clothed, but not hidden, by foliage presenting every variety of autumn tints—flaming red, which suggested "the burning bush," and gold and purple of many shades; the strange but lovely effects of light and shade on the hill tops, especially at sunset—effects witnessed nowhere save among the mountains in southern lands, and occasionally making earth look so ethereal as to help the mind to realize what *Spirit* may be; the white road winding round and up the hills like a strong cable binding together earth's beauties in one mass, with cities set on hills, at every turn coming into view, and

> "Many a lonely hamlet,
> Which hid by birch and pine,
> Like an eagle's nest, hangs on the crest
> Of purple Apennine;"—

all these, and many other objects of beauty, combined to evoke continual exclamations of surprise and admiration.

We had for travelling companions a lawyer and a working man. The latter did not speak much, but the former conversed freely, and we were soon able to lead the conversation to the most important of all subjects. Like most of his class, our friend was without any definable religion. He pronounced himself a materialist, but from his admissions we were able easily to show him that he was nothing of the kind, though his ill-defined theories looked in the direction of pantheism. He was not ignorant of the evangelical work in Rome, and asked us a number of questions evidently with a desire to obtain clear ideas as to our beliefs and aims. We parted from him with many expressions of mutual regret, he receiving with pleasure the promise of a bible, and engaging to renew the acquaintance when he returned to Rome.

At Arsoli, where we changed horses and sought refreshment, we found a family at dinner. The "*polenta*," a kind of porridge made with the flour of Indian corn and seasoned with garlic and various herbs, was poured out over the table about one-and-a-half yards long and half a yard broad or more. The family sat round this table, which looked rather black, and each at his pleasure scraped the polenta up with a fork or spoon, and transferred it to the mouth. We were generously invited and urged to join the family at this meal, and we could not otherwise content the good people than by taking the spoon and helping ourselves.

Arrived at Avanzano, we had to accept a bedroom in a back dirty street, the little inn being already occupied. Having taken some refreshment, we walked out to view the town and lay our plans for the next morning. In all such cases, it is necessary to be very careful, and not let the priests know of our mission, if possible, until it is already almost accomplished. What was then our surprise and momentary annoyance on issuing from a dark lane just outside the city, to see a young man come up, take off his hat and bow to us, and hear him say: "Good evening, gentlemen;" and then, addressing me, add, "I have had the pleasure of seeing and hearing you, in the Sala Cristiana, Via Urbana, Rome."

It seems he was a tailor who works in Rome in the winter, but in the summer returns home. Mr. Wall sold a testament to his mother the following morning. We had similar experiences elsewhere on our tour; and also when I was at Civita Vecchia, a soldier on duty as sentinel, and one or two other persons, similarly accosted me. An encouraging inference we drew from all these cases, viz., that even by working at Rome we may be doing something directly as well as indirectly for the enlightenment of the dark provincial cities. Here, at a distance of 80 or 90 miles from Rome, in the midst of a place so dark that our legal friend of the diligence said, "We" (referring to the people of the various townships around) "are abandoned by all," was at least one who had heard the gospel and had been favourably impressed. Who knows how much God may do by means of such persons?

What a clatter of tongues awoke us next morning! It seemed to us that the people had been up all night. It was the time of the

Vendumnia, and everywhere we saw lines of women with copper vessels (conche) on their heads, carrying the must. We went out early and soon disposed of one hundred testaments. Mr. Wall went down one side of a street while I took the other, and we entered every house and also accosted the people we met in the streets.

It was a market day, and there were many people about. Priests were not few, and, though they acted prudently, they were not idle. One monk, however, bought two new testaments, and another promised to buy if we would come to the convent. Here and there people shrank from us, and spoke of the excommunication, which was a real terror to them. Now and then a man was about to buy when he was beckoned into the house by his wife, and came out shaking his head. Some asked if the book was not a prohibited one, and others shook their heads and intimated that it would not be approved by the *curato*. One man replied to me when asked to buy: "We are the druggists here!" intimating that it would never do for the druggist of the place to fall out with the priest. But we had interesting conversations here and there. In one street, I found some coopers at work. They and their wives gathered round me, the women asking me very particularly if it was a profane book that I offered, or one against God. I opened a testament on an upturned tub, and from that pulpit read various portions, and made such comments as I deemed necessary amid the applause of all. I soon sold several copies. Poor folks! When the priests got to know there would be some trouble, but I hope the book would defend itself in part, and the few pence given for it would furnish an additional reason with some of them for not easily surrendering it.

In one house I found an old man who said he could not read. So I read certain portions to him and talked about the consolations for old age that the book contained. The old man listened with marked attention, and after a time began to fumble for his spectacles. I found he *could* read a little. He bought a testament, and when I shook hands with him as I was about to go, he held me fast, blest me and wanted to pour me out a glass of something to drink. I had to be very determined in order to get away.

If only a dozen of those hundred testaments should be well read, our visit to Avanzano will not have been in vain.

We took our seats again in the diligence, and rolled through most richly cultivated country to Mulino, when we took the train for Sulmona. Much of the country we passed through would be most undesirable in winter. Then the wolves come down from the mountains in search of food, and, if the people do not lie, there are also bears not a long way off. Besides, men have not yet learnt to trust one another, and therefore carry revolvers with them. It makes you feel queer, when talking to a man, some motion of his hand reveals the ugly weapon sticking underneath the coat.

Sulmona is a city of more than 20,000 inhabitants. It is surrounded by walls, and guarded by lofty mountains. It is the representative of the ancient Sulmo, the birthplace of Ovid. It is well-paved, contains a few ancient buildings, some fine specimens of Norman architecture, and gives one the idea of a place where the people are well-to-do. It is

famous for its wine, and everywhere we found men treading the grapes. The costume of the working men is most interesting, inasmuch as it is the same that has been worn from the times of the ancient Romans. I had never seen this dress anywhere except in pictures, and the men looked as if they had just walked out of certain pictures I had seen in my childhood. Just imagine men going about the streets now dressed like the slaves of the time of the empire! The feet and legs are bare. The body from the neck downwards is covered by a shirt which reaches not quite to the knees, and is bound round the waist with a red or blue girdle. The arms are as bare as the legs, and so is the neck. The majority have limbs as brown as human flesh can be, and most of those we saw were stained with wine. Their shirts (or tunics I suppose I should say) ought to have been white and *were* once, I doubt not, but now were almost covered with wine stains. This town contains a college, and a clerical seminary, and is a Bishop's see. But there is one thing it does not contain, viz, a bookshop of any kind; at least we could not find one, and we went, I think, all over it. The priests are remarkably well-dressed, well-fed men. They are numerous, and walk about with an air which seems to say: "We are at home here." "We are monarchs of all we survey, our right there is none to dispute." "We are very contented." "The lines have fallen to us in pleasant places; we have a goodly heritage."

From the size and busy appearance of the place, and judging from our experience at Avanzano, we thought we should here get rid soon of all the testaments we had. We were deceived. We did manage to sell a hundred, as at Avanzano, but only with four or five times the labour. We worked very hard nearly the whole day, traversing all the streets of the city, and some of them several times, until we were so exhausted that it was imperative to rest. O what an amount of talking, preaching, reasoning, we did that day! Perhaps the results will be all the greater for our having to work so much. First there was *ignorance* to contend with. I never met with such ignorance. The almost universal reply to us was, "I don't know how to read." Even respectable people were not ashamed to say this. Then there was the most callous *indifference*, not only to the bible, but to any other kind of reading apparently. The scorn and contempt expressed in the faces of many, as we offered them the testament, will not easily be forgotten. I had a long talk with one respectably-dressed and intelligent-looking man, who declared to me that he felt no desire to read anything. It was enough for him to eat, drink, sleep, and die. Others said in substance, "What do we want with *books?* we can't eat them."

Here and there we met with opposition. One man who confessed to being an old priest, though he was not in priest's dress, tried to prevent my selling by telling the people I was a protestant, etc. He hoped to have his say and go, but I button-holed him literally and insisted on replying. Quite a crowd gathered, and I, raising my voice, ventured to preach a little to the people. The result of this opposition was, that several of the more intelligent-looking immediately bought testaments. In some of the shops we had quite a congregation around us while we spoke of what the book contained, and what we ourselves

owed to it, some of the people asking us many questions about it and ourselves.

Let me mention two of the more pleasing incidents. In a back street, a gentleman saw me from a balcony, and asked me to wait a few minutes. He descended the stairs in haste, and I went and met him. He took the book with the look of a man who longed for something to read. But on opening it, his countenance changed as he said, with the utmost disappointment in his tones, "O this is a church affair" (Questa é roba della chiesa). I saw at a glance that he was no lover of the priesthood, and so I replied, "But this is nothing belonging to the priests" (Ma questo non è roba di prete). His smile returned, and he begged me to go up stairs into his house. Ushered into his apartment, I saw from his desk and parchment-bound volumes that he was a lawyer or a notary. He called his wife and introduced me to her. She seemed intelligent and good, and we sat and talked about the bible, and why I was selling these testaments, and what I had come to Italy for, etc., etc. The man said he would read the testament he had bought from me, it being quite strange to him; and we parted shaking hands and expressing good wishes for each other as if we had been old and intimate friends.

In the same city, I entered a place where, in the darkness, I discerned half a dozen men treading the grapes, their legs bared to above the knee, while they jumped up and down in the vat, the juice flowing out at every step into the vessels provided for it. I had no sooner spoken than I saw the master of these men, sitting in a dark corner, and I addressed myself to him. He rose immediately, took the book, and said as he deposited it in a little cupboard: "I will buy one with pleasure, to give away. I already possess two or three. Would to God that our poor contadini (*i.e.*, peasants) could read; I would gladly buy a quantity and distribute among them, for it is just what they need."

At Pescara, where we went next, we found two or three people who possessed bibles. The rest of the people seemed either steeped in indifference, or bitterly opposed to everything religious. A young banker said to me, though he bought a testament. "I don't believe in anything of this kind. We are all sceptics here." I could relate conversations we had here with intelligent men, which left a very painful impression on the mind. Notwithstanding, some were willing to buy. I read the "Prodigal Son" to some men ploughing in the fields, and they bought gladly. Others also were willing, and we left fifty copies of the New Testament in that hard city.

Our visit to the celebrated city of Loreto, with its holy house, etc., deserves a short article to itself, so I will leave that for another day. This Bible-work is most needful for Italy, and will prepare the way for the preaching of the gospel. One's heart aches, while prosecuting such a tour, at seeing such spiritual darkness without having the means to dispel it. If the state of Italy could be realized by our friends at home, and if they could realize all that depends on Italy's evangelization, they would deem no possible sacrifice too great for them to make in order that we might preach the gospel in these regions beyond us.

# Truth-Identities of Religion and Science.

BY H. BAPTIST CROFTS, B.A.

To the believer in God and His Christ, there can be no contradiction between true religion and true science. It is the first article of his faith that "all things were made by Him; and without Him was not anything made that was made;" that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible . . . . all things were created by Him and for Him: and He is before all things, and by Him all things consist." There is nothing created, nothing subsists, in the universe either of the seen or the unseen, of which the Author and Providence is not the Word of the Father, Jesus Christ the Righteous, Blessed for evermore. Nor is this axiom of Christian faith complete without the necessary corollary that not only were all things made, not only are all things sustained, by Him, but that all things have Him as their end, the object and purpose of their existence. Not only of Him and in Him, but to Him and for Him, are all things. No lower or more restricted claim will consist with the honour of the Christ of our salvation; no power, or glory, or majesty of less extent can be His. And in his moments of holiest inspiration the believer echoes the songs of the courtly worship of heaven, which even in our poor words seem to be tremulous with the adoration of the throne of the Most High, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created."

Standing fast upon the rock of this truth, to the Christian therefore, there is nothing in the heavens above or the earth beneath, in things visible or invisible, which can be the negation of anything else; nothing which can contradict or stultify another. All creation is essentially one, because it is of One, in One, and to One Lord God Almighty. All truth is, of inherent necessity, one and indivisible; and where one truth contradicts another it is either because it is only seen superficially, or else is not truth at all. So that where the teachings of science may seem to contradict the teachings of religion, the believer may boldly and confidently, and without arrogance, say that the contradiction is only in appearance, or if it is fundamental that the dictum of science is necessarily wrong. For science is the knowledge of the objective external truth of the universe; religion is the knowledge of its inner subjective truth. The Christian's religion takes him to the very heart of the universe, the centre and source of all things. He is taught by the Spirit of God; he worships before the throne of the Almighty; his light is the Holy One who is The Truth. So that since he assimilates the essential truth of the universe—the truth which permeates all things, which is the framework upon which the universe with its mighty worlds, and its worlds within worlds, is constructed—he can safely say that anything which contradicts this truth must be false. Only he must be careful that the truth upon which he thus roots himself is essential, and not any of the trappings and appendages, the inferences and interpretations, which men have made for themselves and invested with a spurious sacredness. In these,

it is needless to say, have been the points in which religion has had to give way, and rightly, in the conflict with science. How adorable is the revelation which has given to the humblest believer truth fundamental, universal, eternal.

Thus the devout student finds in the truths of science not only signs of the glorious handiwork of the Almighty, but marks and evidence of His immanent Presence—not only illustrations of His attributes, and corroborations of His revelation, but some of the very truths and laws of His moral and spiritual governance—not only a resemblance or even an analogy, but a positive identity of law in the material and immaterial world. And in the progress of science examples of this essential unity of truth are constantly brought to light. For the deeper the scientist goes in his researches, and the nearer he gets to the fundamental principles of his science, the more will he find them to approximate to purely moral and spiritual truth—to truth in the abstract. There is not a science from mathematics to biology which does not offer distinct examples of this twin-manifestation of a single truth; and it is here proposed, in a few short papers, to describe in simple terms certain instances which can be made generally intelligible.

Although we know so much of its falsity, the old saw, "seeing is believing," still has great power over us. It is so much easier to believe that which we can see and feel and touch, than that which appeals to the mind or heart only. So we may perchance obtain a surer hold of cherished truths, and glorify our Father anew for these manifestations of Himself to us. Old truths may come with a new power, in the guise of tangible physical fact, and show how the age of science has taken up the aspiration of the age of poetry to "justify the ways of God to man."

Of course by no amount of searching can we find out God in the higher and holier relations in which Christ has revealed Him, but having tasted of this grace we can confidently trace a Father's hand ruling the material world in which we live by laws which are identical with those He has revealed to us in spiritual things. The God of religion is the God of science, viewed through different media, but the one true and living God. The knowledge we have of Him through revelation is of a far higher and nobler character, but it is of the same God, enshrined in the mysteries of His Being, some of which are seen, if dimly, by science. We know the one by revelation, the other by the intellect; and in man's earthly state it is the heaven-quickened instinct of the heart which can alone apprehend the God of love. In Christ we know the Father, but in science He can only be seen as the Creator and Providence and Benevolence of the world. So that science can never tell of a higher God, because it can never apprehend more than a God of the physical cosmos. Revelation is the heaven-knowledge, science the earth-knowledge; and the earthy cannot comprehend the heavenly. But what science does know, and what it does tell, are of the same God, and God's truths in science are as assured and as imperial in their character as His truths in religion. Science tells of His ways and methods of working more than of His nature, and every act and decree of God must be in perfect harmony with all other expres-

sions of His will. The workings of His Word which are seen in science must be in harmony with His will as expressed in revelation. Science exhibits the reflection of the nature of God in His works; religion tells us of the nature of God itself.

This frequent correspondence between the moral and physical truth of man's world arises from the fact that man is compounded both of the material and the spiritual, and that in our present state at least the spiritual is largely conditioned by the material. So that man on his physical side, as part of the great scheme of nature, is governed by laws which obtain throughout the physical world; which laws also must largely affect his spiritual life. It is not at all improbable that religious teaching has missed much of its power over men in its tendency to ignore the corporeal in its absorption in the spiritual, and to forget that man is both body and soul, and not either alone. We hope that in our flesh shall we see God, and our risen Saviour ascended into heaven after He had shewn the wounds in His hands and feet to His disciples. Born with the seeds of death ever ripening within us, and stamped with the primal curse of sin, we can little imagine how this body was once a fit dwelling, a meet companion, for the soul of man made after God's image. Even in our own time, and with our present standard of humanity, we see how sin debases, degrades, and destroys, and how grace refines, elevates, and ennobles, this body of ours. We see how the soul within him moulds and fashions the body of a man—how even apart from the baleful influence of sin it stamps its character upon the body. Is not timidity betrayed in voice, manner, gait, look? Frankness and manliness, pride and determination, thoughtfulness and refinement, cautiousness and shrewdness, are they not all read in the ways and very walk of a man? Cunning and deceit, avarice and greed, lustfulness and cruelty, are they not all stamped upon the face and manner of men even as they prevail in the heart? And the more gross the sin of the soul, the more baneful and apparent is the effect on the body. In short, sin is certainly in most, probably in all, cases a physical as well as a moral evil. In rampant vices this is obvious to every one, openly proclaiming the bent of the heart. And it is impossible to draw the line at any kind of sin and say that its evil effect is on the soul only and not on the body. It is a fact of science that every thought of the mind is accompanied by a certain physical change in the nerve-cells of the brain; so that there is a certainty that the thinking and feeling can and does directly affect the corporeal part of man. Although it is more obvious and intense and immediate in its effect in certain kinds of sin, it is apparently true that *all* sin is "against the body." Does not this consideration give new emphasis to the Christian's lament over "this body of sin and death?" Sin is an offence not only against God, but also against a man's own self of soul and of body; and it is as unscientific as it is irreligious.

Thus there can be no contradiction between religion and science, since they are but different manifestations to mankind of the same God. Proceeding from the one true and living God, their truth is one, and any opposition between them is of either religion or science falsely so called; and there is as much of the one amongst us as of the other.

Many truths of religion are illustrated and even explained by science, and because all things are one in Him, there is not a truth in science which has not its counterpart in religion—or rather what in our nearer view of material things we call its counterpart is in very truth its higher, deeper, inner meaning, its essential truth. So that all scientific truth is more or less directly religious truth, and speaking from the view-point of the Christian, no scientific fundamental truth can be truly and fully apprehended without its religious equivalent, which is indeed its *raison dêtre*, its very soul and life. Without this spiritual meaning the most brilliant of scientific achievements lose the best of their radiance and beauty; while if they but catch this ray of Divine light, they flash with a splendour and effulgence each of their own, like jewels brought from darkness into the sun's noontide. So in the light of another world truths of science not merely illustrate truths of religion, but enforce and illumine them with a power all their own. This is indeed the true 'religion of science.'

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# Not One to Spare.

"Which shall it be? which shall it be?"
I looked at John, John looked at me,
(Dear patient John who loves me yet,
As well as when my locks were jet),
And when I found that I must speak,
My voice seemed strangely low and weak;
"Tell me again what Robert said!"
"This is his letter: 'I will give
A house and land while you shall live,
If in return from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care,
Which I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this.

"Come, John," said I,
"We'll choose among them as they lie
Asleep." So walking hand in hand
Dear John and I surveyed our band;
First to the cradle lightly step
Where Lilian the baby slept,
A glory 'gainst the pillow white;
Softly the father stooped to lay
His rough hand down in loving way,
When dream or whisper made her stir,
And huskily he said, "Not her."
We stooped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so pitiful and fair;
I saw on Jamie's rough red cheek,
A tear undried. Ere John could speak,
"He's but a baby too," said I,
And kissed him as we hurried by.
Pale patient Robbie's angel face
Still in his sleep bore suffering's trace.
"No, for a thousand crowns, not him,"
He whispered while our eyes were dim;
Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—
Could he be spared? Nay, He who gave
Bid us befriend him to his grave;
Only a mother's heart can be
Patient enough for such as he.
"And so," said John, "I would not dare
To send him from your bedside prayer."
Then stole we softly up above
And knelt by Mary, child of love.
"Perhaps for her 'twould better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in wilful way,
And shook his head, "Nay, love, not thee,"
The while my heart beat audibly.
Only one more, our eldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no—
I can not, will not let him go."

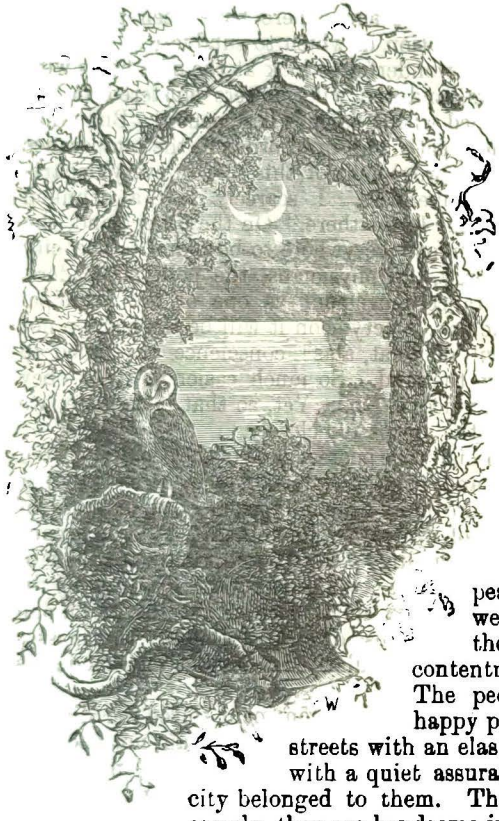
* * * * * *

And so we wrote in courteous way,
We could not drive one child away;
And afterwards toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in heaven.

*From* "The Lark," *Edited by* W. C. Bennett

# Impressions of England in 1883.*

BY REV. J. F. STEVENSON, LL.B., D.D.



As you know, I have spent some weeks in the Mother Country this summer. You may be glad to have a few impressions of my visit—impressions made by the noble mother on one of her sons after some years of absence. It is worth thinking of, this old England; for she is still the beating heart and the thinking brain from which come the chief impulses that make and mould the nations that speak her language.

One thing that strikes us in looking afresh at the British people is a certain healthiness of appearance, a sort of prosperous well-to-do dress, which gives them an air of comfort and contentment very pleasant to see. The people look, in general, a happy people. The men walk the streets with an elastic tread, and look round with a quiet assurance, as though the whole city belonged to them. The women look fresh and comely, they are handsome in face and figure, and the elder among them carry the burden of years with dignity and grace. As for the younger of them there are none sweeter or lovelier in the world—not even in our own Canada. And the children, the merry, laughing children, they are a perpetual joy as they keep the air of the house ringing with their frank hilarity. Life is, I think, less strenuous, less over-strained with anxiety in the mother-land than on this side the sea. The expression of worn, careful eagerness that disturbs the faces of so many in Canada and the States, is not so common in England. Men fill their places more easily and more contentedly. They do not so often grow extremely wealthy, but they care less about it. A moderate competency suffices them. They believe less than we do in the almightiness of money. Money is to them more a means to an end—the end being a quiet, peaceful, regular life.

* The substance of an Address recently delivered to the congregation of Emmanuel Church, Montreal, Canada.

Another remark I made on my visit to England, was the much better order of the streets and public places as compared with years ago. Order is, indeed, a great characteristic of England. It is visible even on the face of the country itself. It is, very emphatically, a country subdued to the will of man. To be sure, there have been twelve or thirteen hundred years of occupation in which to subdue it. But the work is effectually done. It is wonderful to look at the neat fields with the trim quickset hedgerows, and the wild flowers clustered in the hedges, all looking as if finished with a camel's hair pencil. But what I wish to speak of now is the greatly improved order in the temperance world of England. There is improvement of this sort in every department. There is vastly less drunkenness. I scarcely saw a drunken man in the streets all the time I was there. On the other hand, the blue ribbon of temperance is almost everywhere to be found. The city merchants, the prominent clergy, the physicians, the political leaders, are all taking up the temperance movement as one of the principal powers and necessities of the day. Very soon it will be the fashion not to drink, and then fashion will do what, alas! conscience has failed to do—banish drunkenness from the land. So much easier is it to obey the voice of society than the voice of God. Yet, so that it be done, we will rejoice, and not criticise the means too closely.

The whole people, and especially the poorest class of the people, is lifted a grade higher in the moral and mental scale. The men are kindlier and gentler men, the women are more womanly women, with more of respect for themselves and of sympathy for others. And as a consequence of that, there is less grinding poverty, and, therefore, less of political discontent. Men are realizing that their welfare is mainly in their own hands, and that it is only a small part of the ills of human life that kings or governments can cause or cure. Indeed, the masses of the English people seem to me singularly reasonable and moderate in their political views.

It is striking also to one living on this continent to see the dignity and self-respect of the British House of Commons. I am not about to draw invidious comparisons. Washington is a great city, no doubt, and Congress a venerable assembly. Ottawa has its charms also, and our Dominion Parliament is an institution which has many claims on our respect. All in good time. I, for one, take no despairing view of our political future. We are building up here a great, free, noble nation, and our progress so far is full of satisfaction and of hope. But, after all, the British House of Commons, as it is the oldest, so it is the noblest and most dignified representative assembly in the world. It is illustrious with the glory of a splendid history; its walls have echoed to the eloquence of the greatest statesmen that ever lived and spoke. As one looks upon its benches, one thinks of Pym and Hampden, of Russell and Sidney, of Pitt and Fox, of Grattan and Sheridan, of Burke and Canning, of Peel and Palmerston, of Shiel and Macaulay, of Beaconsfield and Gladstone! O yes, England is the mighty mother of nations, and her House of Commons is the source and the model of constitutional government to all the free peoples of the world!

I may say a word in passing on the remarkable convenience and comfort of ordinary life in the old country, as compared with our own.

In England you seem to have everything you want lying ready to your hand. Books, newspapers, domestic furniture, dress of all sorts, the little conveniences that oil the wheels of life are all there and all accessible. Most of these minor comforts are much cheaper than they are in this country. You do pay for them, indeed, but you seem to pay almost nothing for them. Personal and domestic service of all kinds, too, is wonderfully accessible. You cannot carry a parcel through the streets but a score of men or boys want to carry it for you. You cannot drop a glove but somebody is around who expects a trifle for picking it up. The same is true of the facilities for locomotion. You can, in the Old Country, get from place to place. You go from London to Nottingham, 120 miles, in two hours and a half. You go right into Nottingham station too. You do not stand outside it for an hour while they take away the engine and shunt two or three cars and bring another engine and take a quiet nap on the side of the track and re-arrange creation generally. It does not take you ten hours to go 180 miles as it does in some places. All the trains get in on time, too, not an hour and a half late as in more favoured countries. In the cities there are services of street cars at intervals of four or five minutes, and the cars are not so crowded as to make walking easier than riding. Of course, I know the traffic is far greater than it is here. And I do not complain. But it is a luxury for once in one's life, to go promptly and swiftly and without overcrowding whither one wants to go.

But these, after all, are little things. You will be asking me, and quite rightly, how the Mother Country stands with reference to the greatest things of all—with reference to morals and religion.

In attempting an answer, one thing that strikes us is the less dogmatic and creed-defined character of English Christianity. Doctrines have been, so to speak, dissolved in a sort of temper or spirit which cannot be expressed in words, or at all events in definitions. Men believe in God and in Christ, but they do not attempt to tell us the mode of God's being, or the constitution of His person. To them, God is eternal righteousness and love, and Christ is the love of God manifest in humanity, bearing our sins and carrying our sorrows. Definite theories of Trinity, or Atonement, or Incarnation are distrusted; wise men are doubting whether we have faculties to form them, or words adequate to express them. But I do not think the religion of England less real and true because it is less doctrinal. I met some of the devoutest souls I ever spoke to while I was at home on this visit. I took sweet counsel together with them, and my heart burned within me as we meditated on the highest themes of life and godliness. We spoke, indeed, with humility and awe; we did not forget that "fools rush in where angels fear to tread;" but we spoke with earnestness, and with a perfect faith in the righteous love of God. If there was little definite belief as to the particulars of the plan on which God works, there was a perfect faith that He doeth all things well. I think, too, that the religion of England is less selfish than it was. It does not dwell so much on personal salvation as an escape from hell; and it thinks very much more of rising into the life of Christ,—the life of self-forgetting love. It longs to be good with the goodness of God, and to do good with the unselfish love of Christ.

# Our Pulpits.

## "THE NOBLE ARMY OF MARTYRS."

*"What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."*—Rev. vii. 13, 14.

"AVOID grand texts, because you can never say more than the text itself says." Such was the advice given to a group of men who were just entering on their life's work, by one whose name is a household word amongst us. Our text is a magnificent sermon in itself. It comes ringing down the ages like the refrain to some beautiful song, and if nothing more, we can sit and listen to its melody. It is not necessary to understand the mixing of colours in order to appreciate the artist's picture. We may be indifferent soldiers, and yet our hearts throb as we contemplate that noble army of martyrs who stand before the throne, clothed in white robes, waving their palms of victory. You do not deny the mariner a glimpse of the harbour lights as he is tossed to and fro on the restless wave; one glance at the lights nerves him to deeds of daring and of heroism. You do not deny the workman toiling under a burning sun the privilege of glancing at the cottage called home,—where wife and children are listening for the evening bell which shall call him home. That glance inspires him, and the toil becomes a pleasure. Who have reached home? Who now celebrate the victory? Those who stood where you and I stand—battling with doubts and fears—encountering tribulation. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

### I. WHO ARE THEY?

Martyrs! Witnesses! To witness honourably is the meaning of a martyr. Not necessarily to suffer and die, but to witness. Martyrdom and misery, although often spoken of as if they were closely allied, are the two extremes. "Life is martyrdom or misery." The man who cannot witness for something, or somebody, is the most miserable of men. When life becomes a martyrdom—a witnessing—it ceases to be misery. History and experience teach this truth: where there has been anything worthy of martyrdom, there have been martyrs. You may have seen the lifeboat go forth into the storm to rescue those in peril on the sea; or members of our fire brigade risk life and limb—fighting the flames. Every walk in life has had its heroes, its witnesses, and has them to-day. History is crowded with the record of splendid deeds. And yet the history of Christianity and the Christian church is the grandest. The New Testament is the story of martyrdom. What shall we say respecting those grand lives lived since? Surely their names will occupy no ignoble position when the appendix to the Acts of the Apostles is written! History has given them a niche in the temple of fame; poets have sung about them; painters have painted them—witnessing. Turning over some old music the other day, I came across a song called "The Christian Martyr." On the

cover is an engraving of a great French picture—the martyred church. A beautiful woman—her hands tied with cruel cords—appears to be floating out to sea, with a halo of glory encircling her. I never see it but it speaks to my soul of witnessing—silently and yet eloquently witnessing. The burning faggots, the rack, the scaffold, all speak of witnessing. These are they who witnessed, "and have washed their robes and made them white in the blood of the Lamb."

Martyrdom changes with the ages. The precise form changes, but the principle—never. My friend, if thou wouldst join that innumerable company who stand before the throne, thou must be a martyr, a witness. If thou hast not to die for Christ, live for Him. Art thou rich? Be a wise steward of thy Lord's bounty; forget self and use it for Him. Give something for His sake which involves sacrifice—thy time—thy talents—thine influence to the hastening on of His kingdom. Art thou poor? Show to the world that it is possible to be poor and yet honest, lowly and yet noble, in the world and yet not of the world. Hast thou toiled for the Master, ardently and long, and art disappointed at the smallness of the result?—discouraged and faint-hearted? Show that the servants of Christ can manfully do their duty and leave the result with Him, waiting His time. Wherever thy lot may be cast—in the mill, in the mart, on Change, or in the world—witness for God and the right! This is not the whole of martyrdom, only the first stages, but "he that is faithful in that which is least is faithful also in that which is much." Does this seem a very difficult task? Art thou discouraged? Then list to the description of the redeemed: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

## II. WHENCE CAME THEY?

"Out of great tribulation."

This is why we call them martyrs. You will notice the exact expression *out of* tribulation, because it teaches an important truth. God never permits His children to pass into any kind of tribulation that has not a way out. We may not at first see the way out, only gloom and despair and darkness are apparent, but "to the upright there ariseth light in the darkness." There is no need to trouble about the matter; God knows, and that is sufficient. He will lead us out in a very much better way than we could lead ourselves. These are they which came out of great tribulation, and the burden of their song is "Not unto us, O Lord, not unto us, but unto Thee be all the glory."

There is another thought. How did they come out? Seemingly vanquished, and yet the victors. Humanly speaking defeated, but not disgraced — garments tattered and soiled, but with a pure heart. Scarred, it may be; and yet all scars received in the battle for the right are honourable because they are heaven's medals. *They came out clean!* This seems to be the teaching of the text. There are a great many who encounter tribulation who do not come out clean. There may be little or no difference between the Christian and the worldling entering into tribulation, but there is a profound difference in the way they come out. One comes out with a firmer trust in God, the other with greater mistrust. One comes out with his manhood strengthened, the other

with his manhood weakened. In the one case "tribulation has worked patience," and "patience—experience," and "experience—hope;" in the other, tribulation has worked discontent, and discontent—dissatisfaction, and dissatisfaction—despair. It is not how we enter tribulation, but how we come out that determines whether we are martyrs. "These are they which came out of great tribulation, *and have washed their robes and made them white in the blood of the Lamb.*"

Many have to encounter tribulation—not amid the din of machinery, before the gaze of men, but in the quietude of home. The battle-field to many a noble soilder is confined to the threshold and hearth. Even in the home there is sufficient scope to play the martyr—the witness. Performing the daily duties of life in the right spirit is the subject of many an angel's theme. Do not shirk the tribulation—utilise it! Bind fast to thy heart the cross which has been given thee; do not lay it down, for crowns are only made from crosses, and the greater the tribulation, the brighter the crown.

### III. WHERE ARE THEY NOW?

Before the throne of God. That means at *home*. We cannot explain all this word means. Doubtless there is a meaning which can only be fully realized when we reach home. Heaven is heaven to the Christian not because of its pearly gates and jasper walls, but because it is HOME.

There is a beautiful custom in England, that once during the year—generally at Christmas—most of the members of a family gather together round the old hearthstone. It is called the family re-union. What gladness it brings to those battling with difficulties—the thought of going home! How the weeks and days are anxiously counted! What friendly rivalry there is to reach home first in order to welcome the others! How—strange to say—we think it a great calamity if one precedes us for a few short years; and yet heaven would not be home in its truest sense if there were no loved ones to welcome us. What a glad time the re-union is! The lamps lighted—the door barred—the yule log burning brightly—how eagerly we listen as each tells of battles fought, victories achieved. And still our brightest joys are tinged with sadness; very often there is a vacant chair—very often in faltering accents the prayer ascends, "God bless the prodigal." But yonder the circle is complete, the prodigal has come home and is reconciled to the father. The lost sheep has been found. No thought of parting mars the joy. Harpers! retune your harps! Choristers! sing out your gladdest strains, and let us catch the refrain of your music: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

C. RUSHBY.

# The Mahdi.

MOST newspaper readers, who have any interest in the Eastern question, have of late had their attention called to a movement in Northern Africa, led by an adventurer designated the Mahdi. The Mahdi (Arabic, Al-Mahdi) means "the guided." Muslims recognize not only an infallible book, but the necessity of an infallible guide; and this infallible guide, when he appears, will come as Al-Mahdi.

Who the Mahdi really is perhaps no one in Europe knows. There have been different accounts of his origin and career. One says he is of very humble birth, a native of Khartoum, who in his youth was a carpenter, then a boatman, next an ascetic, and then a false prophet. Another account says he is an Egyptian, who years ago was in the revenue department of the Egyptian Government. In process of time he became interested in the slave trade, and gradually came to be an open rebel and leader of rebels.

Who he pretends to be is perhaps easier of explanation. It is a prevalent idea among Muhammadans that God took a ray of light from His own glorious effulgence, and joined it to Muhammad's body. From Muhammad this light descended to 'Ali, and from 'Ali it passed on to the twelve true Imams, who are the only lawful successors of the Prophet. Eleven of these Imams have lived and died; but the twelfth, who, according to a certain section of Muslims, was born at Baghdad 258 years after the flight of Muhammad from Mecca, disappeared, and is living somewhere in secret until the dawn of the Muslim millennium, when he will appear to resume the universal leadership of the faithful. There is now, and has been of recent years, a general expectation that the time of his coming is nigh at hand. Any one who could so work on the popular superstition as to draw the masses to his standard, would perhaps, by the force of Muslim fanaticism, be able to stir the Muhammadan world, or at least the Arabian portion of it, to its centre. The movement in the regions beyond Egypt proper constitutes a very distinct danger to the Egyptian and perhaps Turkish governments. Egypt was conquered by the Ottoman ruler Selim the First (A.D. 1516). About that time Selim obtained from a descendant of the Baghdad Khalifs the transfer of the khalifate to himself. By this means the Sultans of Turkey became the Khalifs of Islam. There is thus an irregularity in the khalifate of the Sultan; and many Muhammadans regard him as little better than a usurper. They have very little respect either for him, or the Khedive whom they have been accustomed to consider as subordinate to him. If the conviction should get widely established that the false prophet of the Soudan is the Mahdi, unless checked by England or some other power, a wave of Muslim fanaticism would not unlikely soon sweep away the present government of Egypt. The sultan also has cause for apprehension. It is said that there are 175,000,000 of Muhammadans in the world. Of these, there are over 50,000,000 in India. Besides these, about 20,000,000 are Turks. The remainder are mainly Arabs. Now does it seem reasonable to suppose that this preponderance of Arabs would submit to the khalifate of Turkey, if they became possessed with the idea that the lawful divinely-inspired descendant of Muhammad had come to reign? Should

the Mahdi by any means find his way to and appear to the faithful at Mecca, and especially if he came with the march of a conqueror, there would probably be a great rebellion of the Arabs against the Sultan; and there might be a serious disturbance among the Muslim population in India. That Islam will ever again lift up its head amongst the foremost nations of the world, that it will ever prevail against Christendom, there is not much ground to fear. Islam is not true to itself when it is not a theocracy. It cannot flourish except as a religious despotism; and we may as well believe that the peoples of Europe will again submit to the temporal dominion of the Pope of Rome, or that Judaism, as a theocratic institution, will be established as of old, as believe that the Mahdi, faith in whom is no doubt a superstition, will ever rule and reign like a second Muhammad. HENRY WOOD.

# Sunday Morning Talks with Boys and Girls.

## DOING GOOD TO ALL.



THE temptation with children is to do *mischief* to all. Boys are most guilty, but girls do it sometimes. The baker's boy is coming along with a basket on his arm. A lad going the opposite way can't resist the temptation to do evil, so he gives the basket a good knock, and off he runs.

I sometimes hear a hubbub in the street, and when I look to see what the noise is about, I see a woman who isn't right in her head, and a great crowd of boys and girls after her. Some call her names, and others run behind and pull her dress, and then when she runs after them they scream and shout as if it were great fun. Sometimes boys will tease a dog if they think it is fastened up securely. They delight to hear it bark and to see it get angry. One day I saw a boy doing this, when presently the string that held the dog came loose. You should have seen the boy then. How he ran! and the dog after him. How he screamed! How he held up his hands, and seemed to wish he had no legs below the knees! But the dog was more merciful than the boy, and after barking at him for a little while, it left him alone.

The Bible relates a story of how some young people, who were certainly old enough to know better, came out of Jericho to mock the old prophet Elisha, and while they were shouting after him there came two she-bears out of a wood, and many of those wicked children were torn and slain. This was perhaps the severest judgment that ever befel a number of children, and it was for a sin which is not uncommon now—that of reviling people because of their infirmities.

HARROW SCHOOL.

A gentleman, a very popular writer, who died a little more than a year ago, has left on record his experience at the above school when a

lad. He says that the treatment he received from the other boys when he was only seven years of age, was shameful. Because he was poor, and ill-dressed, and dirty through having to walk along dirty lanes, he was treated as a Pariah, which means an outcast. When he was older it was no better. All the other boys in the school were well off. Some were the sons of peers, and others were the children of wealthy tradesmen. They didn't like a poor boy to sit next to them, and to play with them, and so they made this unfortunate lad as wretched as a toad under a harrow. It was this treatment which in after years made him say—

"IT IS THE NATURE OF BOYS TO BE CRUEL."

Well now, if that be so, the nature of boys needs to be changed. The New Testament says, "As we have therefore opportunity, *let us do good unto all.*" You will find the words in Paul's letter to the Galatians, chap. 6, verse 10. How different the world would be if all who are in it tried to do good! It would make us all much happier. When an unkind and spiteful action is done, it provokes the one who suffers from it to say, "I will pay you off for this." But if we do good to some one, if we are kind to the poor, if we help the lame, and if we take the part of the despised, we not only become like Christ, but we win for ourselves many thanks and blessings.

Let me tell you a story about

A CUP OF COLD WATER.

It was during the reign of Charles IX. of France, while he was still a boy, and his cruel Catholic mother, Catherine, had control of the government, that a little protestant girl was at a school in France. Walking out one day with some of her companions in one of the large public gardens of the city, they came upon a poor soldier who was there on duty. Being unable to leave his post, he asked the young ladies if they would be so kind as to bring him a little water, for he was very thirsty. The friends of the little girl turned away in contempt, remarking that it was very rude for a common soldier to speak to them. But her kind heart could not refuse to do good to any one in want, so she ran and fetched some water for him. When she brought it the tired and thirsty soldier was so grateful that he could not half tell how thankful he was. But he asked the little girl where she lived. She told him and then ran off to join her companions.

Not many days after, the horrible massacre of St. Bartholomew occurred, during which more than thirty thousand protestants were cruelly murdered, and among them the companions of this little girl, who were all protestants. But this child and her family were saved. Their escape where so many others were slain seemed like a miracle. At last they found out how it was. They owed their safety to the soldier the little girl had befriended. Her kind action had sunk deep into his heart. He had remembered the address she had given him; and amid the fearful scenes of that awful massacre, he had found the means of shielding her and those belonging to her from a terrible death.

"As we have therefore opportunity, let us do good unto all."

J. FLETCHER.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter II.—The Old Monk.

BEFORE the close of the next day Father Dunstan had two patients upon his hands; for Githa's symptoms soon became so alarming that although several of the sisters were well skilled in the art of healing, none of their famous potions or decoctions seemed to relieve the poor girl, and so Father Dunstan was sent for to see her.

Perhaps, too, the sisters were all the more ready to do this in the hope that they should hear something of what had really occurred near the slave-market, for the most contradictory reports had reached them concerning the matter, though they all agreed in this particular, that a wonderful miracle had been performed, but what it actually was no one knew exactly.

So Father Dunstan's visit to the convent was eagerly looked for by the curious sisters, and, having discovered that *their* patient was the slave of the stricken man, they become even more curious about the whole matter; for on being undressed Githa exhibited marks of cruel violence about her delicate body, and in narrating this to Father Dunstan the sister spoke of her cruel master, and the reports that were in circulation through the town concerning his miraculous seizure.

But to her great disappointment the old monk shook his head. "The man is subject to such seizures I doubt not," he said, "although this is greatly aggravated by the fury and passion he was in."

"Then thou dost not think that this is the work of God—to defend the honour of the Holy Church whom this evil man assailed in the person of her servants," said the nun, in a disappointed tone.

The old man rubbed his shaven crown in perplexity; "Nay, nay, I said not so, for we know that our God ordereth all things both in heaven and earth, and it may be He will turn this man's heart to Himself by means of this seeming vengeance."

"Then thou dost not think he will die," said the sister, who had already begun to build upon that contingency the hope of rescuing little Githa from a life of slavery.

"Nay, God hath rewarded my poor skill in striving to snatch him from the hand of the destroyer," said the old monk, with something of exultation in his tone.

The nun felt anything but gratified at the result. She had made up her mind that God would save Githa by means of this man's death, and she could not altogether conceal her feelings.

"That poor child will be shipped off to a Saracen slave-market and become worse than the paynim themselves. "Is it worth while to save her now for such a fate?" she questioned rather angrily. The poor old monk sighed. "I would to God I could save her and hundreds like her, who are sent into heathenesse from this our own Bricstowe market. Would that our saint king could know all the horrors of this slave-trade, and methinks he would deem it a good work to devote some of the money now spent in purchase of relics for the enrichment of churches, in putting an end to this evil traffic."

The nun stared at what seemed the monk's heretical words. "What work could be so good as purchasing relics that the hearts of the pious

might be inflamed by the contemplation of these to, greater devotion?" she said.

"Works of mercy and deeds of charity," said the monk, somewhat shortly; "but now let me see the patient without delay."

The nun led the way to the infirmary where Githa lay still insensible on a little bed that had been drawn into a corner away from the other patients; for this convent-infirmary was rarely untenanted, especially at this season of the year, when hundreds of over-driven slaves were arriving in the city almost every day.

Father Dunstan took as much pains and showed even more tenderness in examining this patient than he had shown her master; but her case, unlike his, seemed to puzzle him greatly. "I cannot see that she is suffering from any disease," he said; "she is weak and worn out, but that would scarcely account for this death-like trance."

At the word "trance" the nun became more eager about her patient than ever, for to her it was almost synonymous with "miracle"; and in those days, instead of doubting the fact of miracles being performed, men were constantly on the look-out for the visible interposition of God on their behalf; so this sister may be forgiven for scenting another miracle, as she thought, in what this skilful monk said. After all it was only an exaggeration of the sweetest and divinest truth which we all believe, and which Christ Himself enunciated when he said, "Even the very hairs of your head are all numbered."

For nearly an hour did Father Dunstan sit and watch Githa's faint, irregular breathing, and then fearing his other patient might need him, or become restive under the restraint he had deemed it needful to impose, he left some directions about the medicines and drinks that were to be given her, and promising to come again in a few hours he went back to his other charge.

To his great surprise the man had regained consciousness during his absence, and seemed much better. "I say, old man, that was an ugly blow you gave me," he said, as Father Dunstan went up to his bedside.

"Nay, nay, I gave thee no blow," said the monk mildly.

The man rubbed his eyes and passed his hand all over his head as if in search of some bandage. "Them hooded crows that were here just now wanted to tell me that the saint of this monastery or somebody like him had given me that knock down, and as they said you had been saving me, well I thought you must be the saint that knocked me over."

"Nay, nay, it was no mortal hand that struck thee down, my son," said the monk, in a solemn tone.

The patient shivered, and all the superstitious fears that he had been trying to reason down by the notion that it was the monk who had dealt the blow, returned upon him with tenfold force; for as he looked at the white-haired old man and noticed the thin emaciated frame and delicate hands, he knew it was impossible that he could have stricken him down any more than the young lay brothers could; and he trembled with guilty fear before this great supernatural power in the presence of which his brute strength had been but as the weakness of an infant.

He had offended the saints, that was certain; and if this old monk had so far propitiated them as to persuade them to restore him once more, he would, of course, expect his reward—a gift to his monastery, or some deed of charity, or some concession made as to the future treatment of his slaves. And whatever he promised he would have to perform too; for he could never be beyond the vigilance of this power that had struck him down.

These were some of the thoughts that passed through his mind while the old man stood watching him, and marvelling at the improvement in him. He, too, was indulging in some spiritual visions concerning this man, in which he saw him a true and faithful servant of God, rescued from his evil life by the wonderful power that had been exhibited in his cure.

But he was rudely awakened from these dreams by his patient abruptly asking, "Well, old man, what do you want to conclude the bargain? There is a good deal of the vulture about you hooded crows, all of you," and he tried to laugh.

"Speak not evil of God's servants, lest a worse thing come upon thee," said the monk sternly; and he turned away and left the room.

Again the man's guilty fears and superstitious horror took possession of him. What a fool he was to fight with, or offend, this supernatural power that seemed to be against him, and that only the church could understand or deal with; and then his thoughts went off in a business direction, and he wondered how many crowns he would have to part with to appease the offended saints. He was determined it should be a money bargain to be done at once, and got rid of; he would be hampered with no conditions as to the treatment of his slaves, or any thing else; and then he began to wish Father Dunstan would come, both that he might conclude this business without delay and get away from the monastery. But Father Dunstan did not come. Hour after hour passed, and the monk whose duty it was to watch by the sick, moved noiselessly about, and the faint sound of the monks' chanting the vesper service in the chapel, came to his ear, but Father Dunstan did not make his appearance, and again his superstitious fears were in the ascendant.

At length, after long watching and waiting, the door opened, and the old monk came slowly forward. "My son, I would that thou wert sleeping at this late hour," he said gently.

"Sleeping! who could sleep with—with," and there he stopped. "I want to know how many crowns the saints mean to make out of this—how much I am to pay to this monastery before I leave it."

"Thou may'st leave this monastery whensoever it pleaseth thee," said the monk, again moving away.

But the man stretched out his hand imploringly, "Stop, stop, holy Father," he cried in alarm; "I will not call thee a hooded crow again, since the saints are offended at it; but stay one moment and hear me. How much am I to pay thee for curing me?"

"God Himself will repay me all I need. As I said, thou may'st depart—"

"Yes, but with this curse upon me," interrupted the man, again trembling with fright. "What can I do? what can I give to be rid of this, and go back to my business once more?"

The old monk sighed as he sat down and took the hard coarse hand within his delicate fingers. "My son, God would have thee turn to Him for mercy and pardon for all thy past sins. He offers thee these without money and without price, because Christ died to redeem thee with His own blood."

The man stared, but in his gross ignorance he could not comprehend the divine message so simply delivered. "I know nothing about this clerkly learning. I never saw a book in my life; talk to me of crowns and the market value of a slave, and I am as good as any in Bricstowe. Come, shrive me of this curse, and tell me what I must pay for the whole business."

The old monk sighed. "God would have thee to practice mercy rather than give of thy silver even for the enrichment of His church, and it is of this I would fain talk to thee in the morning."

"Thou canst talk now; but I warn thee, holy father, I will not have any of thy meddling with my slaves."

"God Himself hath—but I forgot; the rules of this house must be obeyed," and instead of bestowing the customary blessing as he turned to depart, the old monk held up his hands and said, "God be more merciful to thee than thou art to thyself," and immediately left the room.

He went to his patient early the next morning, for he too was anxious to conclude a little business with him, and one in which he felt deeply interested now. Githa was still very ill, but she would probably recover after some rest and care, although her recovery could not in any case be very rapid. All this was explained by Father Dunstan, who added, that the girl certainly could not

be sold just yet, for no one would buy her except one customer, and he would pay a small sum for her, and take the risk of her recovery, provided her brother was sold with her at a moderate price too.

"They are the most valuable slaves I have got," grumbled the man, "and worth double the sum that is offered for them."

"The girl is not worth a silver penny to thee now, but may be a great expense before thou can'st sell her in the regular way. But it was not in this way I meant to talk with thee on this matter. Hast thou no thought, no thankfulness, for the mercy that hath been shewn to thee."

"I tell thee, holy father, I will give a goodly sum to thy monastery if thou wilt lift this curse from me," said the man, somewhat impatiently.

"And I tell thee that neither God nor Holy Church can accept thy money except it be given with deeds of mercy and charity. God loveth mercy more than money, and I ask thee in His name to shew mercy to this boy and girl, or"—

"Nay, nay, hold; curse me not again, holy father, interrupted the man in an agony of fright; "thou shalt have the boy and girl to sell at thy own price, only give me thy blessing, and let me depart without further mischance."

The old monk smiled at the man's ignorant, credulous fears, but it was the only way by which he could hope to benefit Githa and her brother; nay, it was the only way in which the church could often protect the helpless and defenceless from the lawless violence of such men; and who could cast blame upon them for securing this advantage in an age when men acknowledged little law but their own will, and no power but brute force, except what the church exercised over them occasionally?

So Father Dunstan took care, before his patient departed, to have all the necessary forms required for the transfer of Leofric and his sister to their new master duly completed, and the boy handed over to the care of the brotherhood. Then, with sundry cautions regarding his health, and the potions to be taken during the next few days, he bestowed the customary blessing of the church, and the man departed, grumbling inwardly at the loss of two such valuable slaves, and determined to make up their price in his subsequent sale of the rest.

Father Dunstan hastened to the convent to tell the nuns of his success, and that they would not have to give up Githa yet; and even when she did leave the convent it would not be for some far-away Saracen slave-market, but only to become bower-maiden to some lady in Wessex.

"But she cannot travel even so far as that," said the sister in some dismay.

"She needeth not to travel yet; her brother will doubtless journey thither in a few days, but she is to abide here in thy care until some trusty messenger or pilgrim can be found who will bear her to the household of her new master; for he is young and something of a Viking, I take it, and careth not to be burdened with maiden folk."

"Then wherefore hath he bought her?" asked the nun, who had taken a great liking to Githa, and still hoped she might become one of their sisterhood.

"She is to be bower-maiden to his sister," answered Father Dunstan; and then, noticing the sister's disappointment, he said, "Nay, nay, grieve not, my daughter; God hath work to be done in the world as well as in the convent, and sometimes I question whether the world would not be better if fewer departed from it to shut themselves up in peace away from its storms and turmoils."

This was a speech the nun could not at all understand; but Father Dunstan often said queer things, such as no one else thought of; but she did not forget the saying, although she was soon absorbed in her various duties of tending the sick and overlooking the management of the household.

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"He can never be rich towards God who despises a pennyworth of true piety. Holiness is just living aright in the least things as well as the greatest; for graces can only be gathered one by one."—*Dr. T. L. Cuyler.*

# Correspondence.

## THE TRAINING OF THE MODERN PASTOR.

*To the Editors of "The General Baptist Magazine"—*

DEAR SIRS,—I am glad to respond to your kind request to say two or three words concerning the proposal contained in Mr. Lacey's pertinent letter on the training of the modern pastor.

Not a line need be written as to the vast importance of this theme, or the immeasurable difficulties of the task. As we have not yet learnt how "to train a child in the way he should go," but with infinite blunderings are stumbling along our perilous path, often to the unspeakable detriment of the child, it can hardly be astonishing that we do not yet know how to educate the men who are to devote their whole energies to the absorbing vocation of training the inward, spiritual, and active life of communities of men and women. If, therefore, Mr. Lacey, or any one amongst us, has a helpful word to say, I may safely declare, no one will so readily open eye and ear, as our President, Treasurer, Secretaries, and College Committee. Our appetite for sound information and well-reasoned guidance is insatiable.

Mr. Lacey's suggestion I heartily accept. Indeed, the policy of giving our men some "Mission Work" to do whilst they are in College, I urged several years ago. The fatal objection was the distance of the College from Nottingham. Now we are in the town, the work is close to hand, and the solution of the problem is unaffected by the element of distance.

But the object aimed at needs to be stated with a little more fulness and definiteness. It is a fact, I am told, that the juniors and second-year-men have little or no financially remunerative preaching. The seniors are always engaged, and some of the third-year-men occasionally are called out to work. But half the students get little or no preaching for about two years.

Now our men have not only to learn the *theory* of preaching from professorial lectures, acquire *material* for preaching by reading and reflection, but to MASTER THE ART OF PREACHING AND OF REALLY "SAVING MEN"—the noblest and divinest of all work given to mortals—and that can only be well acquired by *doing the work itself under the actual conditions*, as near as may be, which confront a man when he accepts a pastorate. Reading a sermon in class—a very necessary process, and of which I wish we could have three times as much as is customary—differs as much from preaching to living men, as preparing a sketch of the water-works of a town differs from building and perfecting the whole of the arrangements by which that town is supplied with water. The builder's apprentice must not only know the theories of architecture, and be capable of sketching plans, but he must himself actually *build* under the direction of his master. The "workman" who is to have little reason to be ashamed in his first year's work as a pastor, should surely have acquired considerable facility in handling his tools during his collegiate course.

This apprenticeship to *doing*, and learning by doing the very work for which our men go to College, will prevent men lapsing into a negative and Christless theology, or regarding the eternally living Christ Himself simply as a necessary element in a theological system. I shall never forget the conflicts I had during my College life, as I read the works of Theodore Parker, Orville Dewey, and others of the same school; nor can I cease to be grateful for the help that came to me through strenuous endeavours to "save" men, made Sunday after Sunday, not only in preaching, but in face-to-face conversation with young men after preaching, and in a Bible class which I conducted in the week. The chaotic and disturbing realm of dogma receded as the realities of struggle with sin and sorrow, defeat in the fight of faith, aspiration for purity, bore themselves in upon my heart, and the mere effort to give appropriate aid made palpably manifest the indispensable medicinal energies of the Redeeming Christ. A man may shut himself in his study, or argue with his fellow students, till he

debates his soul into the blinding wilderness of chronic doubt. Give him the work of "saving a soul," guiding a perplexed spirit, and every stroke of work he does will reinforce his faith in Christ and His conquering gospel. I speak that which I know, and testify what I have seen.

All experience says it is necessary that men who preach the gospel should never lose the suasive force of that genuine fervour which comes from actual contact with their fellows. A glowing spiritual life is the undecaying source of the minister's power. I have heard of men going to College fired with contagious enthusiasms and passionate zeal, and coming out after a four years' training,

> "Faultily faultless, icily regular, splendidly null,
> Dead perfection, no more."

Books petrify. Humanity softens. Contact with "dead languages" freezes the soul. Fellowship with the spirits of men yearning to be just kindles affection and inflames desire. Our men should not be suffered to "lose touch" of humanity. If they do, though their rhetoric be perfect and their logic invincible, they will not have "letters of commendation written in their *hearts*, known and read of all men; ministered by them, written not with ink, but with the Spirit of the *living* God; not in tables of stone, but in tables that are *hearts of flesh*."

Moreover, if a man lives only in books and deals exclusively with them, he is in danger of becoming a mere memorizer, and not a vigorous, free, independent, and courageous *thinker*; sermons will be "bookish" rather than human; echoes of "essays" and "reviews," instead of messages from God, warm with the throbbing life of a brother man; "skeletons" or "schemes" fit for a critic's eye, but lacking that perennial freshness which comes from free and forcible thinking upon the spiritual facts of every day life. It is a danger of College life that it fetters individuality and squeezes all men through the same mould. Some real work every week directly upon the souls of men would minimize that peril.

I can only hint at two other obvious advantages from such work. The perception of the spiritual significance of all facts is the highest function of the preacher, and that College holds kingly rank which educates men to its fullest exercise. But will not a large sphere of fact be left unused if the mind is incessantly and unbrokenly engaged in purely intellectual drill?

Work, in preaching, in Bible classes, in conversation with the "perplexed," would form an elocutionary auxiliary of immense value. The business of the student is to acquire the power of *compelling men to listen*, and to listen to him as really interested in his message. He is to preach. If he cannot do that he has wasted his pains, and we ours. Better for him if he had never been born into our College. Forcible, practical *utterance in all its modes* he needs, and history declares, with authentic voice, that such a power is only acquired by early, continuous, and patient exercise of speech for practical ends and under wise masters.

But how is this work to be commenced? I would not have written at all unless a feasible method were at hand. The students cannot find the money and take "a Mission Hall." The College Committee will not be likely to devote any funds for that purpose. But one of the churches in Nottingham might appoint a "Mission Committee," secure a building, and begin forthwith; or if the task were too much for one church, members of two or more churches might unite.

The place being secured, then comes the work of the President. It is one of the advantages of our system of tuition that the Tutor knows his men thoroughly, studies each one, looks him through and through, and exercises all his training influence on EACH MAN. In the University that is impossible; but in our College, with its very limited number of men, the President can deal with each man separately and privately, detect his defects and excesses, and so aid in securing that equilibrium of manhood which makes the "able minister of the New Testament." There are men who require the advice Emerson so often received in his earlier years from Carlyle: "Be quiet, be *quiet*, be QUIET." They

have "a running at the mouth," which necessitates the healing influence of the "eternal silences," and the President will take care to enforce comparative abstinence from talk and devotion to the desk from all such. Others are naturally bookish, fond of seclusion, averse to men, and ill-acquainted with that marvellous Bible, the heart of man: these are the men who must be urged to the front, and disciplined by immediate service.

Of such men, one, say, a second year's man, or a third year's, if he can be spared, should act as leader at and director of the "mission" station, in concert with the Committee, himself preaching once a month, and if possible on his freest week night conducting some *spiritual* work; and arranging with the rest of the students for the other services. In this way the work would be a refreshing and rest-giving change (for rest is in change of work, and not in cessation) and an advantage of peerless value to the student, to the church of which he is subsequently pastor, and to the denomination at large.

Ever yours,

JOHN CLIFFORD.

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# The Question Box.

*No. I. Compartment; for the young people.*

*Answers to questions of last month*:—(1) The two Epistles to the Ephesians are, first, the one commonly known by this name; secondly the letter to the Church at Ephesus in Rev. ii. 1—7.

(2) The Epistles to the Hebrews are, first, the one commonly so called; secondly, the Epistle to James, which was addressed to the *twelve tribes* scattered abroad; and thirdly, the first Epistle of Peter, addressed to *the strangers scattered, &c.* But it is not quite certain that this last expression refers to Jews or Hebrews exclusively.

(3) The mother of Joab and Abishai was Zeruiah, who, as appears from 1 Chron. ii. 13—17, was sister or (as some think) half-sister to David. Hence Joab and Abishai were David's nephews.

*New questions*:—(4) What was the name of Zebedee's wife?

(5) Among the twelve apostles were three pairs of brothers; who were they?

(6) Give the name of a man mentioned in the Bible who killed a lion in a pit in a time of snow.

*No. II. Compartment; for the general reader.*

*Answers to questions of last month*:—(1) There is no uncertainty expressed or implied. Christ's argument is briefly as follows: He says to the Pharisees, "Ye search the Scriptures,"—which was true; in their way they were great students of the Scriptures,—"for in them ye think," or are of opinion, that "ye have eternal life; and they are they which testify of me, and" (yet) "ye will not come to me that ye may have life." Christ charges inconsistency upon these Pharisees. It was a saying of Rabbi Hillel, one of their sages, "He who attains knowledge of the law gains life in the world to come." But though they sought in the Scriptures for life they would not come to Him to whom the Scriptures pointed.

(2) To "tempt" in Scriptures means sometimes to try, or prove, with a view to a person's improvement. In this sense God does "tempt," or try men. At other times it means to allure to sin with a view to the commission of that sin. In this sense God never tempts any man.

*A new question*:—(3) A friend asks us, "How do you reconcile the seeming contradiction between the fourth and fifth verses of the twenty-sixth chapter of Proverbs?"

# Editorial Notes.

About Ourselves. — The Editors return hearty thanks to the many friends in all parts of the Connexion who have written encouraging words in regard to the contents of the first number of the Magazine under the new management. One brother tells how he read it on one of the dullest days of the season and felt the while "as happy as a bird." May future numbers help to give him many similar hours of brightness! A Congregational minister, in the South of England, writes: "It is the best two pennyworth I have ever seen." But the kind of approbation most cheering both to the Editors and the Publication Board is that expressed in a letter in which the writer states that his friends are so well pleased with the first number that they have decided to take thirty copies monthly instead of twenty as hitherto. All cannot help to the same extent as this, but others are shewing the same hearty spirit, and for all kind words and deeds "we thank God, and take courage."

Our Students and Mission Work.— The letter of Dr. Clifford which appears in our correspondence columns for this month will, we are sure, be read with great interest. But we are anxious that the real point at issue should be clearly understood. No reflection is intended on either tutors or students in the past. *We* know that at Beeston open-air services have been conducted, and the poor have been visited; and years ago communications have been made to ourselves by students who wished to be engaged in evangelistic work in the suburbs of Nottingham. The present students, also, are equally anxious to spend what time they can spare from their studies in Christian labour. But the question is, should not work of the kind indicated form part of the College course? Should it be left to individual zeal and spasmodic effort? And is it not a fitting time for the College authorities and churches in Nottingham to co-operate in the adoption of some well-conceived plan whereby the ardor and youthful energy of our student-friends may be utilized as much as possible, both for their own good, and the extension of Christ's kingdom?

The Question Box.—We have been glad to receive a number of replies from young friends, most of them quite correct. The names of the senders are duly noted. Also, to the queries for the general reader several good answers have reached us, but not until our own had gone to press. Will friends in future favour us with their communications as early in the month as possible?

What the Churches and Schools are doing.—May we call the special attention of our friends to the very liberal terms on which the publishers of this Magazine offer to advertise public services of interest to our churches? Where, as in the region of Nottingham, and in some other parts of the Connexion, there are clusters of churches, it must be a great convenience to be able to announce to one another Anniversaries, etc., to be held during the coming month. This cannot be done more cheaply than in the manner indicated on the second advertisement page of the Magazine. Are our deacons and Sunday-school managers "wise" men? If so, a word to them is enough.

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# Notices of New Books.

Does God answer Prayer? By Rev. R. McCheyne Edgar, M.A. *Hodder and Stoughton.*

A good, and, to those who can relish strong meat, deeply interesting book. With the exception, perhaps, of one or two notes in the Appendix, we have ourselves read every word of it; and when a Reviewer can say that of a theological treatise of 272 pages, we think the fact is itself a recommendation of the volume.

The author begins with a brief notice of the "*Natural History* of Prayer; then follows a striking chapter on "a Prayerless World," in which is shewn the deterioration which would surely ensue in the state of human society were a conviction of the uselessness of prayer to become universal. After a short discussion of the question, "Does a personal God exist?" we come to the main question of the book, "Can He and does He reward those who diligently seek Him?"

Defining prayer as "the expression of a sense of want, whether on one's own behalf or on behalf of others, in hope of

that want being supplied," the author points out that the law of prayer pervades the world. Take the cry of young animals for food; that cry is heard and responded to by the parent bird or beast; in the very order of nature prayer is answered. So with human children and parents, friends and neighbours, myriads of prayers are being every day presented by one human creature to another, and many of these prayers prove efficacious. And yet it is not by means of miracle properly so called that these requests or prayers are answered. The free will of man acts upon the external world,—avails itself of what we call the laws of nature, and by a right use of these brings about the condition of things desired by the petitioner. Now, is it credible that whilst His creatures have the power to answer the prayers addressed to them, the great All-Father should be so "cribbed, cabined, and confined" within the laws of His own universe as to be unable to do the same? May not *His* will interpose to change the order of events even as our wills do?

The writer has some interesting remarks on what he calls "the Law of Liberty" which co-exists in the universe along with what seems to be *fixed* law. What is the tendency to variation, upon which in the Darwinian theory so much is made to depend, but an illustration of the "law of liberty?" And in analogy with this is free-will in man, co-existing along with the "reign of law." It is significant that they who deny the efficacy of prayer, for the most part deny also the freedom of the will.

In another portion of the book speaking of the Great Being to whom prayer is addressed, he shews that it is reasonable to regard Him as *social* as well as free. His delights are with the sons of men. It is pleasure to Him to hear and answer prayer.

The objection to prayer based by Dr. Tyndall and others on "the conservation of energy" is here discussed; as also the so-called Hospital test, about which so much was said a few years ago.

The weakest part of the book we consider to be the portions in which the author claims the History of Civilization and the Development of the Scientific spirit as proofs positive of the efficacy of prayer. Should he be encouraged, as we hope he will be, to prepare a second edition of his work, we would commend to his attention as bearing on this part of the subject, an able essay by Mr. F. Seebohm, which appeared in the *Contemporary Review* a few years ago, on "the Baconian method of Induction as applied to prayer." But notwithstanding one or two points in which the argument seems to us to be overstrained, and one or two others in which a little more fulness of illustration appears desirable, we like the book as a whole very much, and can recommend it to our readers as thoughtful, suggestive, instructive, and in its main positions thoroughly sound and scriptural.

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How is the Divinity of Jesus Christ depicted in the Gospels and Epistles? By T. Whitelaw, M.A., D.D. Price 3s. 6d *Hodder & Stoughton.*

This volume is one of a useful series of books now being brought out under the title, "The Theological Library." The work on the subject of prayer noticed above is another in the same series. Suffice it to say of the volume now before us that it is a calm, scholarly examination of all the passages in the New Testament bearing on the subject of our Lord's Divinity. A knowledge of New Testament Greek is needful in order to read it intelligently, but it is an admirable book for students.

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Man's Great Debt. The Great Creditor: His mode of dealing with it. By Barton Dell. *Elliot Stock.*

A clever and well-written, but somewhat shallow book. As against what is commonly called "the commercial theory of the atonement," its reasoning is conclusive. But that something more was needed in order to the reconciliation of man and God than a proclamation of mercy on God's part and sincere repentance on man's part, the writer has not proved. The subject is too large to be discussed in a short magazine notice; but to the author and others who may be inclined to his views, we would recommend the perusal of the first chapter of Dr. J. McLeod Campbell's profound work on "the Atonement and its relation to remission of sins and eternal life."

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The Lark; Songs, Ballads, and Recitations for the People. Edited by W. C. Bennett. *Hart & Co.*, 22, Paternoster Row.

A capital idea. A collection of short poems, songs, and ballads, including many by the best modern authors, printed in good type, on good paper, and published

at the low price of one penny monthly. The editor deserves, as we hope he will receive, hearty and wide-spread encouragement. The charming little domestic ballad, entitled, "Not one to spare," printed in this number of the *Magazine* is from No. 5 of "*The Lark.*"

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SWEET HERBS FOR THE BITTER CRY. By G. W. M'Cree. *National Temperance Publication Depot.*

AN illustrated pamphlet embodying the opinions of many minds on the subject of "Horrible London," giving emphasis to the fact that drink is the chief cause of the evil. The Temperance pledge, the Sunday school, the Band of Hope, the model lodging-house, the mothers' meeting, and the Gospel, are among the "sweet herbs" which experience recommends.

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THE MINISTER'S POCKET DIARY FOR 1884. Price 1s. 6d. *Hodder and Stoughton.*

WE have ourselves used this Diary for several years past, and found it convenient and serviceable. From experience of its use we cordially recommend it to others.

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# Forward Movements.

## HYSON GREEN NEW CHAPEL.

THE new chapel and schools recently erected at Hyson Green, were opened November 29th. In the afternoon the Rev. J. Clifford, LL.B., D.D., of London, preached, and in the evening a public tea and meeting were held. At both services there were large congregations.

The buildings are erected at the corner of Palin Street, and Hubert Street. The principal entrance to the chapel is in Palin Street, and at the left of it is a tower, which rises about 80ft. from the ground. The style is an adaptation of the 13th century Gothic, to meet the wants of congregational worship. The windows are of tinted cathedral glass, arranged in special design, and the bulk of the woodwork is of pitch pine. The roof is covered externally with Broseley tiles, and the ceiling is of wood, panelled and ribbed, partly waggon-shaped and covered at the sides, the total internal height being about 40ft. The floor in the body of the chapel rises towards the speaker as well as from him. The seats are arranged in an octagonal form, and provision had been made for side galleries should they be needed at any future time. The schools adjoin the chapel, and will accommodate about 400 children. There are four class-rooms, and one large room, L shaped, which can be divided by coiling shutters. Mr. J. Wallis Chapman, of London, was the architect, and the contractor for the whole of the work was Mr. Councillor Morrison, of Hyson Green, and great credit is due to them for the manner in which the work has been completed.

At the evening meeting, in the unavoidable absence of E. Cayford, Esq., Mr. J. Hill, of Derby, presided.

Mr. Green read the report of the Building Committee, in which he traced the origin and progress of the church from the year 1825. Speaking of the present building and congregation, he said that in February, 1881, a cordial invitation was sent to the Rev. R. Silby, of Retford, their present pastor, and he, after taking time to consider, accepted it and began his ministry in the April following. Since that time the church and her auxiliaries had been growing rapidly, and they found that the place in which they worshipped in Court Street was not large enough for them. Two months after Mr. Silby's settlement the matter of a site for a new chapel was considered; in a month more the Building Committee was elected; in another month trustees of the new chapel were appointed; and in the month following that, only six months after Mr. Silby had been with them the site of those premises was purchased. The example and influence of Mr. Silby had impelled them on. Towards the end of last year the officers decided to discontinue the weekly offering, and to have instead an offertory at each service on Sundays. That plan was put in operation on the first Sunday in March last, and the result had been very satisfactory. It was evident from the progress made that they had not begun to build that beautiful house too soon. They had been scolded by some and commended by others for spending money in architectural embellishment, but the committee thought they should make the house in which they met their God as beautiful and attractive as they could. They

wished to acknowledge the cordial way in which they had been assisted by the Baptist denomination in Nottingham and other parts of the country, and also by friends of other denominations. That building was erected not for the glory and comfort of those who had promoted it, but to supply the pressing needs of that new and increasing neighbourhood. Their financial position, as near as he could make out, was as follows:—Received in cash or promises previous to stone laying, £1,185; at stone laying, £236; since, £167; total, £1,589; loan without interest, £250; small loan, £100; total receipts, £1,939. The cost of the building was about £4,700, so that they had a deficiency of over £2,761. There had been over 500 at the tea that day, the tea being generously given by Mr. L. Boxon, of Old Basford.

The Revs. T. R. Stevenson (Derby), J. H. Hollowell (Congregationalist), Dr. Clifford, J. Maden, and R. Silby, afterwards delivered interesting addresses, and the proceedings were enjoyably varied by the singing of several sacred melodies by a numerous choir from the different churches in the district.

Subsequent services were held during December, the preachers being Revs. T. Goadby, B.A., R. F. Griffiths, R. Silby, J. Platten, J. T. Brown, and Charles Clark, who also lectured on Westminster Abbey.

The gross results of the opening services were £300, including all collections, receipts at teas, and special contributions.

## NEW SCHOOLS AT NEW BASFORD.

THE fine new school-rooms just built in connection with the church in Chelsea Street, New Basford, Nottingham, were opened on Sunday, January 13th. Sermons by Rev. J. G. Greenhough, M.A., of Leicester. A large and enthusiastic meeting, preceded by tea, was held on the following evening in the principal room of the new building. Mr. J. W. Lewis, President of the Nottingham Sunday School Union, was chairman. The Revs. W. Danks (Vicar of New Basford), R. Silby, and J. H. Hollowell, with the pastor of the church and other friends, took part in the interesting proceedings of the evening. The total cost of the new rooms, with the land, is estimated at £1,800. Towards this amount about £660 have been received in collections and subscriptions. The old rooms are valued at £500; thus leaving £640 still to be raised. Help from Christian friends outside will be most welcome.

# News of the Churches.

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

## EASTERN CONFERENCE LOCAL PREACHERS' ASSOCIATION.

The annual meeting will be held at Spalding on February 6th, at 3 p.m., (1) to elect officers and committee for the ensuing year, (2) to appoint trustees for the Gedney Hill property, (3) to consider the financial and general condition of the association's work.

THOS. P. ALLATT, *Secretary.*

AUDLEM.—Annual tea meeting Dec. 25th. 150 sat down. The room was prettily decorated. Chairman, Rev. G. Towler. Addresses by Revs. J. G. Skelly, H. Wadsworth, and Messrs. Oakes and Galley. The choir rendered several anthems, &c., in good style.

BACUP, *South Street.*—On Christmas Eve a fruit banquet, accompanied by addresses, recitations, etc. On Christmas Day the annual tea-party. 230 persons present. Mr. W. Crossley presided. Both meetings most interesting and successful.

BIRCHCLIFFE.—Collections and lecture for College in December. Annual school tea meeting Dec. 25th, largely attended; and meeting for election of officers on Jan. 1st, interspersed with singing by the singing class.

BIRMINGHAM, *Lombard Street.*—The annual gathering of church and congregation was held on New Year's Eve. Sale of work in the afternoon. An unusually large number to tea. The room was densely crowded in the evening, when E. W. Cantrell presided, and a programme of music, with recitations, was given in good style by the choir and other friends. The meeting was in every way a success.

BRADFORD, *Infirmary Street.*—A sale of work recently held, the proceeds of which, together with a donation of £60 from Mr. J. Rhodes, senior deacon, suffice to clear off entirely the chapel debt.

CLAYTON.—On Christmas Day some 350 persons assembled by special invitation to celebrate the silver wedding of Mr. and Mrs. Edmund Hirst. The proceedings took the shape of a tea and soiree. The choir gave selections from the great composers; conductor, Mr. E. Robinson. In the course of the evening Mr. C. Andrews, on behalf of those present and members of the old choir, presented to Mr. and Mrs. Hirst a silver cream jug and bason in recognition of nearly thirty years' services as choirmaster. Later on Rev. J. W. Hambly presented a picture containing photographs of the six deacons and the pastor. Mr. Hirst made suitable acknowledgment of the gifts. Rev. S. Hirst, of Stoke, followed with an address, and the pleasant meeting was concluded with votes of thanks.—On New Year's Eve the soiree of the female adult class, annually given by Mr. E. Hirst, took place. About one hundred sat down to tea. Miss Martha Craven, on behalf of the class, surprised the two teachers by presenting to Mr. Hirst a pair of gold spectacles, and to Miss Tattersall a handsome Russia leather handkerchief case, glove box, and ladies' companion, each article being suitably supplied as well as silver-mounted. Mr. Hirst responded. The class has grown in twelve years from twelve to seventy-four members, and fifty-six are connected with the church. Mr. Hambly gave an address, and the meeting closed with the hymn, "Abide with me."

DERBY, *St. Mary's Gate.*—On January 18th the annual tea meeting took place. The attendance was good. Rev. T. R. Stevenson presided, and Messrs. Hill, Cholerton, Ellis, Hodder, Abel, and others spoke. Forty-four have been added to the church during the past year. The total amount raised was £1183. This is exclusive of the branch-chapels, one of which collected over £100.

DEWSBURY.—On Dec. 26th the Sewing Society held its annual sale and Christmas tree. Proceeds £60.—On New Year's Day the usual public tea meeting was held. Chairman, Mr. Bingley. Speakers, Rev. E. Greenwood, of Ossett, and Messrs. George Scott and Joshua Mitchell. The choir rendered excellent service, and the meeting was pleasant and profitable.

HUGGLESCOTE.—The annual concert was given Dec. 26th; and as it was understood it would be the last of the kind our respected and talented friend, Mr. Dennis, would give, an unusually large audience was present to listen to the rendering of the "Messiah." The principal vocalists were Miss Honeybone, Miss Hall, Mr. T. B. Laxton, and Mr. G. D. Orchard, who, together with a large choir, including friends from Ashby, Swadlincote, Loughborough, &c., gave the greatest satisfaction. Not proceeds £22, which will be applied to the chapel debt.

IBSTOCK.—Annual concert on Jan. 7th. Mr. Dennis, of Hugglescote, the Misses Smith of Donington, Messrs. Orchard, of Ashby, Professor Buckley and Miss Buckley, of Swadlincote, and others, took part. Proceeds £6 10s. 8d.

ISLEHAM.—Annual tea of pastor's Bible class Jan 10th. Present sixty-eight members and friends. Anthems by the choir and readings by the members.

KEGWORTH.—A Christmas tree and sale took place on Dec. 26th, opened by Rev. W. A. Davies, and closed with gratifying pecuniary results.

LINCOLN.—Annual tea and church meeting Jan. 1. The Secretary reported a clear increase of fifteen members. The Treasurer had £43 15s. 3d. in hand, and £55 towards a proposed new chapel. Everything prosperous and hopeful.

LONDON, *Church Street.*—An old scholar's meeting took place in the Lecture Hall on January 7th, when about 120 friends spent a very pleasant evening together. Many testimonies were borne to the efficiency of past and present workers. The pastor presided, and Rev. Dr. Dawson Burns, Messrs. Kirby, senior and junr., Horne, Hannuell, Ross, Hobbes, Smith, Storey, Marks, and others took part in the proceedings. On January 9th a drawing-room soriee was held in the Lecture Hall, in connection with the Ladies' Dorcas Society. Rev. R. P. Cook presided. The annual report was read by Mrs. Watts, and the Officers and Committee appointed for the new year. Vocal and instrumental music of excellent quality followed.

LOUTH, *Eastgate.*—"*A Seat-holders' Sociable*" was held in the school-room on New Year's eve. The Church acted as "host," and invited the seat-holders, who are not members, to a free coffee supper. A very pleasant evening was spent in an informal manner. The room was decorated, and furnished with small tables, and chairs took the place of the usual seats. The members and non-members

were just equal in numbers. A very impressive "Watch Night Service" closed the proceedings.

LOUTH, *Northgate.*—On Jan. 11th the Ladies' Sewing Society presented Mrs. Jackson on her birthday with an ornate and valuable cake-basket in recognition of her active interest in the work of the Society.

MANSFIELD.—Last month farewell services were held in connection with the departure of the Rev. Edwin Mowl to take charge of a Baptist Church in Jamaica. Mr. Fox, of Sutton, once G. B. minister at Rochdale, in the chair. Addresses by the pastor, A. Firth, Mr. Bates, and Rev. E. Mowl. Mr. Mowl leaves with the earnest prayers of the church that he and his work may be richly blessed. Annual Christmas tea on December 26th. The pastor reported that the church and congregation had once more presented him with a Christmas hamper of needful things, and that an unknown friend in London had sent a large box of useful things as a Christmas present. The senior deacon, Mr. Parks, reported a year of harmonious work, and of ever increasing love to and respect for the pastor. The friends have just purchased a large and beautiful house for their minister at a cost of about £400—the pastor took possession of it in the first week of this year. A bazaar will be held in the month of June. Gifts of money or goods will be thankfully received by the pastor for the object of paying off the debt.

MOSSLEY.—Annual tea meeting Dec. 22nd. Mr. R. Cox presided. Mr. J. Whitehead reported a 20 per cent. increase of scholars. Songs, recitations, &c., followed. A Christmas stall added to the interest of the meeting. Votes of thanks closed the proceedings.

NANTWICH.—Annual social tea and public meeting December 31st. Mr. R. Pedley, J.P., of Crewe, presided. The secretary, Mr. R. Forey, gave the financial statement. Revs. W. Lees, of Crewe, J. G. Skelly, and the pastor gave addresses. Misses Salisbury, Birchall, and Hope, gave appropiate renderings in music and singing.—A united watch-night service followed. Rev. Price Williams presided, and Revs. F. Moon (Congregationalist), J. Jones (Prim. Meth.), J. Austin (U. M. Free Church), and J. G. Skelly (Baptist), gave appropiate addresses. — On January 1st, a magic lantern entertainment was kindly given to the scholars by Mr. Hayward, of Crewe.—A meat tea was given to the parents of the scholars on January 2nd. About 100 sat down. Addresses by the pastor and Mr. W. Johnson. Musical selections were given by Misses Hope, Parratt, and Tomkinson, Messrs. Gregory and T. J. Galley, and several friends gave recitations.

NEWBOLD.—Anniversary sermons on December 24rd. by the Rev. Henry Wood, late missionary in Orissa. Collections in aid of the chapel improvement fund.

NORWICH, *St. Clement's.*—The Band of Hope choir, assisted by the amateur string band, rendered the service of song entitled, "Eva," in the school-room on Thursday, January 3rd. Rev. W. B. Taylor (Chesham) in the chair, the connective readings being given by Mr. J. W. Taylor.

RETFORD.—On December 26 and 27 a sale of work was held in the Corn Exchange, opened by the Mayor, Mr. Denman (who was supported by several members of the town council and the ministers of different denominations). His worship, in the course of an able speech said, "From all that I have ever read, whenever the Church has called in the aid of the State to enforce its favourite doctrines, it has always been to the injury of the State." The attendance was larger than usual, and the takings £20 in excess of last year. The chapel debt is nearly extinct; but fresh liabilities have been incurred by a new gallery and organ.

SHORE. — The annual gathering on Christmas day. 400 to tea. Recitations, speeches, and music at the after meeting. The pastor, Rev. J. K. Chappelle, presided.

STOKE-ON-TRENT.—*Week of Prayer.* United prayer meetings were held from January 7th to 13th, in the Wesleyan, Primitive Methodist, Baptist, Congregational, and Methodist New Connexion chapels, Revs. J. E. Winter, G. Jones, H. E. Bennett, S. Hirst, and J. Rogers, with Messrs. Pratt, Green, Edwards, Morton, and Goole, taking part. The meetings were concluded by a united communion service on Lord's day evening, January 13th, Revs. James Scott, and Sim Hirst, officiating. The attendance and interest manifested were not quite equal to that of last year.

SUTTON BONINGTON.—A Bazaar to aid in liquidating the debt on the chapel was opened on December 26th, by T. W. Marshall, Esq., of Loughborough. A brisk sale followed, and friends are hereby thanked for their help.

TODMORDEN, *Wellington Road.* — A "Father Christmas tree" in aid of the bazaar fund was held in the school-room on Dec. 22nd and 24th. The opening took place on Saturday afternoon, and a fair number of persons congregated. The pastor, Rev. W. March, declared the sale open. The stall which gave the name to the affair was heavily laden with toys of almost every description, and was liberally patronised both by children and the representatives of Santa Claus. In the afternoon of the 22nd there were performances on the piano by the Misses Barker, Bank View, and the Misses Read, Eastwood; and in the evening the sales were suspended for an hour and half while a concert on a small scale was gone through. The proceeds amounted to £36, and after paying expenses a good sum will be left to hand over to the bazaar, which is to be held in September next.—The annual tea meeting was held on Christmas Day. Over 300 had tea. About 500 were present at the evening meeting. An interesting programme was gone through, consisting of addresses by the chairman (Rev. W. March), Mr. J. S. Gill, and Mr. Fred Cunliffe, of Nottingham College; music by the choir, and recitations and a dialogue by scholars.

## MINISTERIAL.

BIRMINGHAM, *Longmore Street.*—On Dec. 23rd Mr. J. P. Warner (deacon) presented to Rev. A. T. Prout (pastor), on behalf of the church and congregation, a purse of gold, with the congratulations and good wishes of the friends, on the occasion of his marriage. The pastor responded with a few grateful and encouraging words.

IBSTOCK.—On Dec. 24th the members of the church and congregation presented the pastor, Rev. J. Watmough, with a Christmas hamper worth about £6.

NOTTINGHAM, *Hyson Green* — At a social gathering held on Christmas Eve, a cheque for £10 10s. was handed to the pastor (R. Silby) as a slight recognition of his extra pastoral work in raising funds for the new chapel. The church has also resolved to make a substantial addition to the stipend.

SHEFFIELD.—On Dec. 3rd the Rev. E. Carrington was publicly recognized as the pastor of Cemetery Road church. Mr. C. Atkinson, senior deacon, presided. Mr. F. Eberlin briefly referred to the circumstances which led to the church inviting Mr. Carrington; who then in a short address, but brimful of inspiriting cheerfulness and enthusiasm, stated that he had come to Sheffield expecting and hoping for hard work, and desiring the union to issue in increased spiritual aggression and victory. The charge to the pastor was given by Rev. T. Goadby, B.A., and the charge to the church by Rev. Dr. Underwood. Addresses followed by Revs. J. Bailey, J. Flather, and J. Breakey, and Messrs. Nicholson and Bradley. The meeting was well attended and most enthusiastic.

## BAPTISMS.

AUDLEM.—Six, by G. Towler.
BIRCHCLIFFE.—Seven, by W. Gray.
HUGGLESCOTE.—Three.
ILKESTON, *Queen Street.*—Five (one a Primitive Methodist local preacher, aged 78, and one a member of the Salvation Army) by A. C. Perriam.
KEGWORTH.—Two, by W. A. Davies.
KIRKBY WOODHOUSE.—Three, by T. Lawrance.
LEICESTER, *Friar Lane.*—Six, by G. Eales.
LONDON, *Haven Green, Ealing.*—Six, by C. Clark.
LONGFORD, *Salem.*—Five, by J. R. Parker.
MACCLESFIELD, *St. George's Street.*—Eight, by Z. T. Dowen.
MARKET HARBOROUGH.—Three, by J. Wild.
NANTWICH.—Six, four of them forming an entire household, by P. Williams.
NORWICH, *St. Clement's.*—Eight, by G. Taylor.
NOTTINGHAM, *Old Basford.*—Two, by J. Maden.
NOTTINGHAM, *New Basford.*—Four young men, by W. R. Stevenson.
PETERBOROUGH.—Five, and two at *Stanground*, by T. Barrass.
RETFORD.—Four (one from *Doncaster*), by S. Skingle.
SHEFFIELD, *Cemetery Road.*—Four, by E. Carrington.
STOKE-ON-TRENT.—Three, by S. Hirst.

## MARRIAGE.

SMITH—MEADS.—Dec. 25, at the Baptist chapel, Sawley, by the Rev. J. Stenson, Mr. Joseph Smith, to Harriet Allen Meads, both of Sawley.

## OBITUARIES.

PIKE, SARAH SANDARS, the elder daughter of the late Rev. J. G. Pike, of Derby, died on Dec. 17th, at Holmesdale, Torquay, aged 70 years, and was interred at Derby.

SMITH, SARAH ANN, daughter of Mr. Jesse Smith, one of the deacons of Salem church, Longford, fell asleep in Jesus on Dec. 11th, aged 42. The deceased was for many years a devoted member of the church, and during a long and painful illness was enabled to give the most decided and satisfactory evidence that she was being greatly sustained and cheered by the love and presence of Jesus. Throughout her illness the countenance she wore and the words she uttered were beautifully expressive of the peace of God which she enjoyed. A meek and quiet spirit marked her life, and her death was most peaceful and happy. The funeral, which was largely attended, was conducted by her pastor, Rev. J. R. Parker.

THE

# MISSIONARY OBSERVER.

FEBRUARY, 1884.

## The Orissa Missionary Conference.

In perusing the following account of the Orissa Missionary Conference, our friends will be pleased with the variety and importance of the work that is being done; will be impressed with the great need which exists for more labourers; and will, we trust, be encouraged to pray more and give more that the needs of the Mission may be supplied. Dr. Buckley writes:—

*Cuttack, November 20th*, 1883.

Once more I report our

ORISSA MISSIONARY CONFERENCE,

and my first note is, as it ever should be, thankfulness to God who has mercifully preserved us through the changes and trials of another year, and permitted us to render a little service to His holy cause. The sermons were preached on Lord's day, the 4th November, and the business meetings began in the College on the 5th, Mr. Pike being chosen chairman, and Mr. Bailey appointed to assist the secretary. I cannot write the 5th of November—the day on which we began our work, without recording my deep sense of thankfulness for the national mercies which the day brings to remembrance, especially for the deliverance from Popish domination and arbitrary power nearly two hundred years ago. God forbid that England should ever forget how much she owes to the Reformation in the sixteenth century, and to the bloodless revolution of 1688. England could never have been what she is to-day but for her Protestant principles; and her power would wane to-morrow if Papal superstition predominated. I cling to the hope, some ominous symptoms notwithstanding, that England has still, as Bunyan expresses it, "a dislike to Roman wares." This by the way. Much important business was transacted—more indeed than usual—relating to the work of God in Orissa, and our sittings were protracted till the 14th. The friends of the Mission know that

MR. AND MRS. PIKE

are, after ten years' faithful service, entitled to their furlough. We affectionately commended our esteemed friends to the loving and faithful care of the chief Shepherd, and to the confidence and affection of the Committee, assured that they will receive, as they deserve, a hearty welcome. We hope that Mr. Pike's visits to the churches will stir up Missionary zeal and devotedness; that you will obtain the additional £500 needed to your yearly income; and that Orissa will receive a reinforcement of able and faithful labourers which she so much needs for the carrying on and extension of the good work. Let none of our friends think that any one will do for a Missionary.

We want men whose hearts the Lord has touched—who are imbued with deep and tender compassion for souls—who have confidence in the Gospel message, and who mean to preach Christ and none but Christ.

"Him first, Him last, Him midst, and without end."

Mr. and Mrs. Pike, with their three sons, left us on Tuesday, the 13th, and are to embark on the S.S. *Dacca*, on the 22nd. It seems but a little while since we first welcomed them to our home; but ten eventful years, with all their changes, have passed, and we are all so much nearer the happy home which many dear friends during these years have entered. It is sweet at parting with friends to realize that we are one in Christ, and that, united to Him,

"Mountains rise, and oceans roll
To sever us in vain."

Nothing can separate us from the love of Christ. O to always realize this precious thought!

The brethren passed

A KIND RESOLUTION

about Mrs. Buckley and myself. It was thought desirable that at the close of the cold season we should "rest awhile" and have a complete change. The weather is just now as pleasant and delightful as could be wished, but in a few months it will be hotter. I cannot say that I need the change myself, but Mrs. Buckley was, during the rains, often seriously indisposed, and on her account such a change would, if practicable, be no doubt desirable. It is a comfort to believe that at the right time the way in which we should walk will be made plain.

"I do not ask to see
The distant scene; one step enough for me;"

And when that step is taken, the next will be plain, and so on, and so on to the end. "He will be our guide even unto death."

The question of

THE NATIVE PASTORATE,

and of native churches being self-supporting, was pretty fully discussed, The feeling generally expressed was that the only satisfactory solution for the present would be for approved native brethren to be associated with the Missionaries as co-pastors at each of the principal stations. In such an arrangement we should heartily concur. It would be understood that the native Christians would support the men they selected, or at least do so to the extent of their ability. In regard to the sub-stations, it was considered that in every case a portion of the salary of the brother who ministers at the place should be paid by the people. Much has been written the last five years about the native pastorate that has not been wise and well-considered; and some things have been done that have been very mischievous. It is well to gain wisdom from past mistakes. "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." In the discussion of the subject it has often been overlooked that a plurality of elders or bishops obtained in the primitive churches,* and a wise consideration of this would have prevented many errors. The important directions of the Apostle,—"Let all things be done unto edifying. Let all things be done decently and in order. Let all your things be done with love"—should never be forgotten in the management of church affairs. The object to be secured is that *all* the members should "stand fast in one spirit, with one mind striving together for the faith of the gospel," and that is the best plan which is the most effectual in securing this.

THE STATE OF THE PRINTING OFFICE FUNDS

was brought up by Mr. Mulholland, and received the attention which it well deserves. In the management of such a concern there should be a sufficient reserve fund to meet all contingencies; but beyond this all the profits belong to the Mission. We devoted 250 rupees from interest account towards our tract work, and I have no doubt this will be very satisfactory to friends at home. Probably many may not know that the Mission Press has for more than thirty years paid all the expenses of management, including, of course, the salary of the Superintendent; and it has in many ways rendered invaluable services to the Mission. Our Scriptures and tracts have been much more accurately printed than they could have been at any other

* Acts xiv. 23; Philipp. i. 1; Titus i. 5, &c.

Press in or out of the province; many of our native Christians have by this means obtained a decent and comfortable maintenance; and in addition to the management of the office, the Superintendent has always done a considerable amount of Mission work. Our beloved brother, Mr. Brooks, did this for forty years, and Mr. Mulholland is zealously pursuing the same course.

The proposal of

THE BRITISH AND FOREIGN BIBLE SOCIETY,

in relation to the word baptize, to sanction a marginal note—"Some translate the word 'immerse'"—was considered, and the following minute adopted:—

"Agreed,—That the Conference fully recognizes the great and important work which the Society is doing throughout the world, and cordially reciprocates the friendly feeling in which the proposal originated, but does not think that in existing circumstances it can be accepted as a satisfactory settlement of the question. Such a note would, as it appears to us, be almost certain to convey the idea that only a few thus translated the word; and in separate Gospels circulated among the Hindoos (which is a very important part of our work), we think it very undesirable to give alternate renderings, especially as the word in question occurs in one or other of its forms in the four Gospels about a hundred times. Our position in Orissa is different from that of the brethren in Bengal, as we and the brethren from the United States are the only missionaries in the Province, and we are all Baptists. Moreover, from the time of Dr. Carey to the present the word has always been translated *doobana* (immerse). If there had been Pædobaptist missionaries in Orissa we should have had to reconsider our position, or there must have been two Testaments in circulation differing on this one point; but considering all the circumstances of the case we cannot think it right to alter. We are grateful for the important help received from the Bible Translation Society for this essential part of our work, and trust that it will receive, as it deserves, the liberal support of all our churches."

Many other important questions, into which I cannot fully enter, received considerable attention. The examination of the students in

THE MISSION COLLEGE

was as usual attended to in the Conference week. Satisfaction was expressed by the Examiners that "the number of students was in advance of former years" (six); and it was added, "The spirit of the young men left nothing to be desired, and the attainments of several were fully equal to the average of former years. The sermons and essays, especially those of the senior student, evinced careful and vigorous thinking, and were also thoroughly practical and evangelical in tone. We believe that the young men give undoubted promise of future usefulness." Two of them—Kaplaswara Das and Jacob Sahu—having completed the usual course of three years, were received as native preachers on probation.

THE NATIVE PREACHERS

met with us two or three times, and anxious that all our sub-stations might have the advantages of ministerial watchfulness, we seriously considered where each might most usefully exercise his ministry. The death of *George Das*, which had occurred since last Conference, was recorded with solemn feelings on our minutes; but the summons found him doing the Master's work. It is more sad to state that it was found necessary to cut off from the list of the Society's agents the name of *Narain Varsistan*. The records of the previous Conference will show that discipline had been exercised, but alas! it was in vain. His conduct was altogether unworthy of the Christian profession. He was not a person of any eminence amongst us, and probably few of my readers will remember his name. We have on the whole much reason for thankfulness and encouragement in our native ministry. We have had from the beginning men of no mean ability engaged in the work, and we have still. Such men are invaluable. The Lord of the harvest greatly multiply them! Our hope for Orissa rests, under God, on an able and faithful native ministry.

OUR EDUCATIONAL EFFORTS

were not overlooked. It is of the highest importance to lay hold of the young, and train them in the good and the right way. A report was given of our English school for native lads that was opened six months ago. The attendance now numbers 85,

and more are expected. The Conference expressed an earnest hope that the Committee would agree to pay the salary of the head master (rupees 50, or £5 per month), and deemed this to be essential to the efficiency of the school. A year ago it was stated that the Second Female Orphanage premises had been cheerfully relinquished for the purpose of erecting an Orphan Home for European and Eurasian children. Dr. Stewart will build this at his own cost. We are all warmly interested in the success of the Orphanage. Your readers will be gratified to know that the building is making satisfactory progress, and that when completed it will be an ornament to our city.

### Our Bible and Tract Operations

occupied much of our time, but though the detail cannot here be given, all will agree that it is an essential part of our work, and all will rejoice to know that it is carried on more vigorously than heretofore. When shall the day arrive that the lamp of life shall shine in every home in Orissa, and all her millions rejoice in the light? "It is not for us to know the times and the seasons;" it is sufficient for us to be assured that our prayers and labours are hastening on that blessed consummation; but let us not forget that ere that bright morning dawn, our agencies must be multiplied a thousand fold.

### The Public Services

connected with the Conference commenced on Lord's-day, Nov. 4th, when three sermons were preached. Mr. Vaughan preached in the morning from 2 Kings vii. 9—"This is a day of good tidings, and we hold our peace." The afternoon sermon was preached by babu Thoma Santra from Matt. vi. 13, latter part. Mr. Bailey preached the English sermon in the evening from Psalm xlvi. 4—"There is a river," &c. The attendance at all the services was cheering, and it was a day of good things. On the Wednesday evening following babu Makunda Das read a paper on the independence of native churches, and it was followed by a free discussion, presided over by Mr. Pike. It was said to be a good meeting, but I was unable to be present. The missionary meeting on Thursday evening was a very lively and interesting one. Babu Daniel Mahanty, of Berhampore, presided, and addresses were delivered by the chairman, and babus Bala Krishnoo, Niladri Naik, Shem Sahu, and Mr. Heberlet. The congregation was very large, and some stirring remarks were made. The total abstinence meeting was held on Friday evening and was well attended. Mr. Miller presided. The Secretary, babu A. C. Dass, read the report, and addresses were delivered in English by Mr. Young and Mr. Vaughan, and in the vernacular by babu Shem Sahu and Mr. Heberlet. The service of song added to the interest of the meeting. The last public service was the memorial of our Lord's death on the following Sabbath afternoon. Addresses in Oriya and English were delivered by the pastors—the one on "the precious blood of Christ," and the other on "I sat down under His shadow with great delight," &c. Prayer was offered in English by Mr. Bailey and in Oriya by babu Shem Sahu. It was a time of spiritual enjoyment.

I have said that I was unable to be present at the Wednesday evening meeting, and may here explain the cause. In the morning I called on a Christian friend in the Government service, and invited him to dine with us in the evening, and he promised to do so; but how true it is that "we know not what a day may bring forth!" In the afternoon he was brought in a state of unconciousness to our house; nor did consciousness return till early the following morning, when he woke up, wondering where he was and what had happened to him. In going to his work at one of the Government offices his horse took fright, became unmanageable, and dashing furiously against some steps, upset the trap, and threw his master stunned and senseless on the ground. For a time the gravest apprehensions were entertained, and it was feared that the great change was at hand; but the Lord had mercy. Medical aid was promptly and skilfully rendered, and after twelve or thirteen days' nursing he has returned home, thankful, as are all his friends, for the great mercy which the Lord has shown to him; but it will be some time before he wholly recovers from the effects of the accident.

And now I close the record of another Conference, commending the Mission in Orissa to the loving sympathy and zealous support of all our friends, and above all to the effectual blessing of our God and Saviour. He has blessed it greatly in the past, and, in answer to prayer, will bless it much more abundantly in days to come.

# Bazaar Sketches.

## By the Rev. T. F. Mulholland.

### No. I.—Bala Bazaar.

Monday, Aug. 27.—This evening I find myself planned* for the above bazaar. Proceeding thither I am reminded by all my senses that I am now in the "land of darkness." The *eye*, as yet unaccustomed to the strange and sometimes hideous sights, is continually struck by objects new if not interesting. The *ear* has its tympanum disturbed by sounds wafted on the still air which our friends here regard as musical (?). The *nose*—well, as one passes through the crowded part of the bazaar, the great desire is to hold the olfactory nerve in suspension, for the odours thereof come not from Arabia nor Ceylon's isle.

Again, Scripture illustrations have now a new meaning. Here to the left we have two women grinding at the mill in the identical way it was done in Jerusalem 1800 years ago. To the right we have Ezekiel's "potter turning at the wheel"—with many "marred" vessels lying all around him. All the achievements of science he sets at nought. He works as his forefathers worked—unhurt by Western innovations.

But now my friends are in view, and their hymn of praise is heard above the din of buying and selling.

The preaching station at Bala bazaar is one of the best in the town. A large banyan tree stretches its wide arms over the road, giving at once a vantage ground to the preacher and a pleasing and refreshing shade to the weary traveller. At all hours of the day the preacher has here a congregation prepared to his hand. This evening the clouds threatened rain, and hence an unusually large congregation is seeking shelter from the coming shower. To them our first speaker (a young student) is doing his best to bring home the truth. While he speaks let us look round the congregation. In some respects it differs little from similar gatherings in the fatherland. Some are there from curiosity, wanting to hear about the "new religion." Then you have the smile of contempt on the face of some of the cutcherry young men, with "the little learning." To each other they whisper the old Athenian saying, "What will this babbler say?" There are also the irrepressible boys—always playful—a universal outcome of young humanity. But again we are not without the argumentative element; every statement of our young preacher is called in question by some one "wishing to argue the point." Then, in not a few cases, I am persuaded that many before me "are feeling after God," desiring something better than their present unsatisfying system. God grant that into the hearts of all such the living seed of the kingdom may fall and ultimately spring up, bearing the *peaceable* fruits of righteousness. That the Hindoo is a "religious animal" we have the fullest proof before us to-night. Painted faces are visible at every point in the crowd, while on the outskirts we have two devout fakirs covered from head to foot with dirty ashes. With them, unlike the Persians, cleanliness is neither part of nor next to godliness. The Orissa fakir, like poor little David Copperfield, the *first* thing "wants washing."

At last in the babel of voices the preacher has to be asked to give way to a hymn, the singing of which calms the troubled waters.

Our second speaker begins his address, but he is hardly under weigh before the spirit of opposition is once more abroad. Some few, longing, perhaps, to know the truth, assent to the statements with a huge shake of the head to one side, uttering aloud the affirmative *ha, ha*, (yes, yes), but the champions of Juggernath buckle on their harness and do battle for the Lord of the earth. Speaker No. 2 has also to be requested to give way while we again "soothe the savage breast" with a song of praise.

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* By a new arrangement a plan of the bazaar preaching is issued every month. All the Mission workers—missionaries, native preachers, Sabbath school teachers, etc.—are thus systematically engaged at least three nights in the week preaching the gospel to the heathen. Ten stations in and around Cuttack are occupied night after night. In this way more than a hundred meetings will be held this month, scattering the seed of the kingdom in faith that a rich harvest will be gathered into the garner of our blessed Lord.

The extent of the interruptions is sometimes very great, and consequently annoying. How the preachers at home, whose weak nerves cannot bear the prattle of a baby, could face an angry crowd of Hindoos is a problem which I cannot solve. Such men do not possess the stuff of which missionaries are made. They do well to remain at home.

Speaker No. 3 is, however, "a man of mark," and we reserve him for the last shot. Sada Sebo, baptized at Berhampore by brother Hill, some eight years ago, was the first Pooree brahmin convert—a pharisee of the pharisees. He can, I understand, speak fluently in five Indian languages. Of all the native preachers on our staff he has, I think, the greatest power in "holding" an open-air congregation. His thorough knowledge of *every* possible argument in the Hindoo armoury renders him a formidable opponent to the whole system of Hindooism. I have often been much amused with his treatment of the arguments put forward by his heathen auditors. He patiently listens while they state their objections to Christianity, or rather give their reasons for not forsaking the religion of their fathers. Then in one or two terse incisive sentences, perhaps in the shape of questions, he so thoroughly "lets them down" that they either beat a hasty retreat or "ask no more questions." If Stephen's thorough knowledge of biblical history gave him a long and patient hearing from his murderers; if Paul's extensive rabbinical and classical knowledge gave him the power of stilling a turbulent mob in Jerusalem or preaching to the philosophic Athenians—quoting their own Aratus in support of his argument—so our brother's brahminical lore, if rightly used, will be in his hands a vast power in the proclamation of the gospel in Orissa. To-night, he is at his best, his arguments falling on the people thick and fast. All seemed to thoroughly understand his doctrine. It was gratifying to see this man, once the hope of Pooree brahmins so showing the hollowness of idol worship, and finally quoting the powerful words of the Psalmist:—"Eyes have they but they see not, ears have they but they hear not, noses have they but they smell not." His preaching is constructive as well as destructive—in glowing language, mixed a little with the sacred Sanscrit, he told them of Jesus Christ and Him crucified, urging them as only an Indian can, to receive Jesus into their hearts, and then they would have rest to their weary spirits.

By this time a large and attentive crowd were pressing us at every point evidently anxious to know more of these things. It is, however, wise to stop at the point when you have declared the truth faithfully and have the united assent of the people, because the next remark may give rise to feelings that may erase all the impressions for good that have been made. Hence our brother closed his remarks rather abruptly, and we sang a closing hymn, a literal translation of which I give below.

## THE MARKET OF TRUTH.*

1. O come, brother, come, to the market of truth;
   Jesus is there, and the desires of thy heart will be filled.
2. Forsake all the ways of sin and darkness,
   Then thou shalt find the way to the market of truth.
3. Delay not, for darkness is surrounding,
   And time is passing away.
4. Sold there is the jewel of salvation,
   Which can be bought by faith.
5. The loving Jesus, out of His love,
   Will have compassion on thee.
6. For thy sorrows He will give thee happiness,
   And for thy sins He will give thee righteousness.
7. And all thy pains will fly away, brother,
   When you see the face of Christ.
8. The river of grace always flows, and nectar is therein;
   If thou drinkest of it but once thy thirst will be quenched,
   And thou shalt live in peace.

* For the translation of the above I am indebted to an esteemed native preacher—Bahu Shem Sahu.

# Extracts from Letters.

THE REV. W. MILLER, of Cuttack, writes:—

I was at Choga last Lord's-day. The carpenter I mentioned as having been carried off by the rajah's people was liberated. He is now at work in the village. It has to be seen how he will turn out. The people were all well. I was pleased with the Sunday-schools, and the readiness with which both girls and boys answered the various questions proposed. The former, however, beat the boys in Scripture knowledge. The examination of the day schools occupied some hours of Monday morning. The result was, on the whole, satisfactory. The demand for labour in the rice fields just now interferes with the attendance at the boys' school. The schoolmaster is devoted to his work, and, with other young men, spends most of his leisure in going about among the heathen villages to speak to the people and sell tracts, &c. The crops look promising. Though I had bearers it took me four hours to reach Choga; two hours were spent in crossing the river. You may have heard that, through the kindness of Dr. Stewart, we have secured a site for a new village at Tulsepore—the compound of the old telegraph office. I am just having a new title-deed prepared. We have applications for land to build on; indeed no other land is available for our people. The village is to be called *Stewart Patna*.

The ladies have established a Dorcas Society, that meets every other Saturday in the new school-rooms. They have had two meetings; there were seventeen present at the last. Mrs. Major Miller, Mrs. Stewart, Mrs. Ager, Mrs. MacMillan, Mrs. Beck, and Miss Wright are among those who attend. Miss Barrass is Secretary. Some three sewing machines are used, and a great deal of work is got through. The clothing of the European and Eurasian orphans is the primary though not exclusive object.

The Rev. T. BAILEY, of Berhampore, writes:—

Juggernath Aya, the young man from Pondicherry to whom reference was made in my last, was baptized by Makunda Sahu on Sunday, Aug. 19th. The occasion was one of special interest, and there was a considerable gathering, both of Christians and Hindoos, to witness the ceremony. According to our usual custom a hymn was sung, and an address by the writer was then given, after which the convert gave up his poita, or sacred thread, the last badge of Hindooism he retained, and quietly entered the water. A few appropriate words were then addressed to him by Makunda, whose own experience richly qualified him to utter them, and amid a silence that could be felt the simple formula was pronounced and the ordinance administered, and the joy depicted on his countenance as he came up "out of the water" will ever remain a pleasant picture for memory to cherish. The question had already arisen as to the advisability of his remaining with us, and he was encouraged to do so, at any rate for a time—the native Christians voluntarily contributing what was necessary for his support—and if suitable employment could have been obtained his wish was to remain with us permanently; but he was entirely ignorant of the Oriya language and only imperfectly acquainted with Telugu, and so, though the cross may be harder to bear than if he continued among strangers, he decided to return to his own country and people. On Monday evening, Sept. 3rd, at our monthly missionary prayer-meeting, he gave a farewell address, which was translated into Oriya by Daniel Babu. The knowledge of Scripture it revealed was remarkable, and the part in which he gave an account of his own history and experience was listened to with the greatest interest. On the following morning I gave him, at his own request, a certificate of his baptism, and in the afternoon he left us. The separation cost him some tears, for our Christian people had dealt generously and honorably with him; but all felt that the step was a right one, and he is followed by our earnest prayers and warmest sympathies. The Lord deal kindly with him and make him very happy and useful among his own people.

# News and Notes.

THE NEXT MEETING OF THE COMMITTEE will be held on *Tuesday*, February 26th, in Sacheveral Street School-room, Derby, at twelve o'clock. Pastors of subscribing churches are eligible to attend.

MR. AND MRS. PIKE and family arrived in London on the 31st of December. We are thankful to state that they have had a pleasant passage and are in improved health. Mr. Pike's address is Loughborough.

DEATH OF KESHUB CHUNDER SEN.—The death is announced of babu Keshub Chunder Sen, the Hindu reformer. Years ago the hope was entertained that ultimately he would become, and avow himself, a Christian; but latterly he has appeared to wander farther from the truths of the Bible, and to indulge in foolish fancies. Whether the Brahmo Samaj movement is likely to have any permanency, or whether its tendency is to aid or retard the progress of Christianity, are points upon which different opinions will be entertained.

MISSION SERVICES have been conducted by the Secretary at Ilkeston (South Street), Willington, Wirksworth, and Shottle. The meeting at Wirksworth was addressed by the Rev. T. R. Stevenson. Both on the Sabbath and on Monday evening the collections were in advance of former years.

WE have received a few cheery lines from Miss Leigh, dated S. S. *Navarino* (not *Dacca*), Suez, Dec. 14th, which speaks of safe passage thus far, though much rough weather had been encountered in the Mediterranean Sea. She desires us to acknowledge with many thanks Mrs. Cayforth's kind contribution of *printed circulars*, containing list of articles suitable and useful for sale at Cuttack, Orissa. Any ladies conducting sewing meetings for the purpose of sending boxes of work towards the support of our schools and zenanas, may be supplied with these lists on application to Mrs. Hill.

# Contributions

***Received on account of the General Baptist Missionary Society from December 16th, 1883, to January 15th, 1884.***

| | £ | s. | d. |
|---|---|---|---|
| **Alleghany Dividend** | 85 | 10 | 11 |
| New Zealand do. | 6 | 2 | 5 |
| **Great Western of Canada do.** | 14 | 13 | 9 |
| Great Indian Peninsular | 18 | 18 | 7 |
| Queensland | 11 | 15 | 0 |
| **Adelaide** | 14 | 13 | 9 |
| Interest on Deposit | 2 | 1 | 0 |
| Premium on Midland Railway Shares | 1 | 8 | 9 |
| Ashby and Packington | 22 | 7 | 1 |
| Do. **Mr. and Mrs. John Salisbury towards the Mission Debt** | 5 | 5 | 0 |
| Bacup | 1 | 0 | 0 |
| Beeston | 20 | 10 | 5 |
| Birchcliffe | 36 | 8 | 3 |
| Bradford, Tetley Street | 10 | 10 | 0 |
| Ilkeston, South Street | 11 | 5 | 0 |
| Leeds—Miss Jowett | 10 | 0 | 0 |
| Leicester—**Mr. C. L. Bailey** | 2 | 2 | 0 |
| Do. **Mrs. W. Bailey** | 1 | 1 | 0 |
| Long Eaton | 4 | 16 | 8 |
| Lyndhurst | 2 | 1 | 6 |
| Melbourne | 8 | 15 | 3 |
| Milford | 0 | 5 | 0 |
| **Newthorpe—Mrs. Yates** | 0 | 10 | 0 |
| New Zealand—Wellington Baptist Church | 2 | 0 | 0 |
| **Papplewick—J. Nall, Esq.** | 5 | 0 | 0 |
| Poynton | 14 | 4 | 3 |
| Stalybridge | 24 | 1 | 6 |
| Vale | 9 | 18 | 6 |
| Willington | 3 | 1 | 0 |

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS.

| | £ | s. | d. |
|---|---|---|---|
| Belper | 0 | 10 | 0 |
| Birchcliffe | 1 | 10 | 0 |
| Boston | 1 | 1 | 0 |
| Bradford, Infirmary Street | 0 | 10 | 6 |
| Clayton | 1 | 4 | 0 |
| Derby, Osmaston Road | 3 | 6 | 8 |
| Desford | 0 | 10 | 0 |
| Dewsbury | 2 | 6 | 10 |
| Duffield | 1 | 0 | 0 |
| Grimsby | 1 | 3 | 3 |
| Halifax | 3 | 4 | 3 |
| Ilkeston | 0 | 10 | 0 |
| Langley Mill | 0 | 10 | 0 |
| Leeds, Wintoun Street | 0 | 8 | 6 |
| London, Borough Road | 1 | 5 | 0 |
| Do. Commercial Road | 3 | 18 | 6 |
| Long Sutton | 0 | 13 | 0 |
| Loughborough, Baxter Gate | 1 | 15 | 0 |
| Macclesfield, per Mr. Shatwell | 3 | 3 | 0 |
| Nottingham, Mansfield Road | 4 | 4 | 0 |
| Peterborough | 3 | 0 | 0 |
| Retford | 1 | 0 | 0 |
| Sheffield | 2 | 0 | 0 |
| Smarden | 0 | 7 | 0 |
| Wendover | 1 | 0 | 0 |
| Wisbech | 2 | 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, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

MARCH, 1884.

## Choosing a Minister.

A FEW weeks ago I called late in the afternoon on a friend. To my surprise I found him surrounded by a number of gentlemen, most of whom were well known to me as ministers or deacons of neighbouring churches. I soon learned that a committee-meeting had been held at my friend's house, and they were now all going to take tea together. After I had dispatched my own little matter of business my friend asked me to join them at the tea-table. Nothing loath I paid my respects to his wife, whose agreeable hospitality now awaited us.

Few home scenes are more attractive than a well-appointed tea-table. My friend's large and well-lighted room; the table, with its snowy covering, bright with china, silver, and glass, and covered with homely bread, golden butter, and crimson jams; the genial face of the master of the house; and the quiet courtesy of the mistress, as from behind the urn, she supplied the wants of her guests; all this formed a scene inviting to free and cheerful interchange of thought.

After a time, our host, addressing me, said,

"How about your new minister, Mr. Shortman? Has he come yet?"

"He has not settled down yet," I replied, "though we expect him to preach next Sunday, and his furniture will come next week. I can assure you we are all very glad; for a year and a half of supplies has taught us to appreciate a settled ministry more than we did before."

While I was speaking there happened to be a pause in the conversation, and a minister at the other end of the table said,

"You are certainly to be congratulated; but havn't you been rather a long time over it? How is it? Are you unduly critical, or is there a scarcity of suitable men! Come, let's hear about it."

"Yes," cried our host, laughing, "confess your faults."

"I'm quite ready," I said; "but really I've no story to tell. If you want something sensational you must go to my friend Thomson, there."

All eyes were turned to Mr. Thomson as I thus appealed to him.

"Tell us," I continued, "about the invitation to Mr. J."

"Oh," said he, "that's an old story, and hardly worth repeating. You must know," he went on, turning to our host, "that we were once without a minister. One Sunday a young Welshman came to supply, and being full of fire and animation took our people by the ears, and an excited desire was expressed that he might settle among us. Two of the deacons were very loud in their satisfaction, but the others were more cautious, and begged us to 'hasten slowly.' But counsel was thrown away upon our impatient friends; and, as the church-meeting happened to come the following Wednesday, what must they do but carry a resolution to invite the gentleman, although a large minority earnestly protested, and one of the deacons pointed out that we were ignoring certain provisions of the trust-deed.

"However, the secretary was instructed to convey the invitation, and he did so the next day, Thursday. On Friday morning he received a telegram saying that the invitation was accepted, and that our new pastor would be with us on Saturday afternoon. So, between one Sunday and another we were settled, and the minister had come. He soon wore himself out, and even his most eager partisans had to confess that he was not the man to sustain the interest of a congregation. We had married in haste, and our repentance was leisurely. At last, to our infinite relief, one day he announced his exodus, which he made in much the same way as his entrance among us."

This story was better told than my poor account shows, and loud laughter several times interrupted it.

"Well," said our host, "I'm not greatly surprised. I've noticed that there are few parts of our church life where more mistakes are made than in choosing a minister. I often wish some one would provide us with a handbook on the subject, detailing the best methods of procedure, and suggesting wise rules to aid us in forming a judgment."

"Did you ever," said a deacon opposite to me, "come across a gentleman who sends a long lithographed letter to every vacant church he can hear of?"

"Oh, yes," I replied; "he sent our deacons one, along with half-a-dozen high-flown testimonials; but, as one of them said to me, they feared that a man who kept a stock of such letters by him would hardly make a wise and useful pastor."

"Very good," said my friend opposite, "and you may thank your deacons for a happy escape. I know the man well, and he is very far from what Paul says pastors should be,—ensamples to the flock."

Here a minister broke in:

"Talking of choosing a minister, I'll tell you how our friend Brown yonder chose me. It's nearly seven years ago now, but I remember it as if it were yesterday. One Sunday morning I saw a strange gentleman in my congregation. You must know that I lived in a small country town four miles from any railway station, and the appearance of an utter stranger was a marked event. Well, he came again in the evening. I wanted to get to speak to him, but he had slipped away, and so I thought no more of the matter. During the week I received a letter asking if I could arrange to supply here for two or three

Sundays. I said I would come for one Sunday, and on coming I was met at the station by my good deacon Brown, who sits there. He greeted me very heartily and said,

"This is not the first time I have seen you, though I have never spoken to you before."

"I recognised him then as the stranger who had come to spy out the land. The result of it all was that I was asked to remove, and I did remove, and here I am."

Mr. Brown, who had looked very conscious all the while, here said: "Yes, our people never did a wiser thing than sending me from home that Sunday. The first service decided me, and I told our people so. I almost think they would have taken our minister on my report; but perhaps it was better they should hear for themselves at least one Sunday. The fact is," he went on, "we had been taken in more than once by men who have three or four show sermons which they bestow on vacant churches. After those are preached they are used up. Happily we avoided this danger by learning something of how a man works at home, and when taken unexpectedly."

Turning to me, our host said, "Did you do that, Mr. Shortman? It seems to me a very sensible course of action. Give us the benefit of your recent experiences."

"We didn't take just the course of our friend Brown," I said, "but I may say that, from the beginning, we were preserved from some dangers by a wise and salutary resolution binding us never, directly or indirectly, to put two candidates into competition, but to decide each case before entering upon another. One thing we found out was that every man has not every gift. We have had to modify our expectations very considerably. I fancy some of us started with the hope of getting something very little lower than an angel; but we have learned to content ourselves with a good and useful man, and nothing more."

As my friends looked interested I went on.

"Another discovery we made was that the men we were the most anxious to secure had the least wish to come. Once, indeed, the tables were turned upon us most completely. We invited a gentleman to preach for us with a view to settlement. He sent us word that he had no wish to visit us on such conditions, but, as our letter was very pressing, he would come and look at us. So he came; and we found that, instead of the preacher being on probation, the church was on its trial. We were never so put upon our good behaviour before, and, as he declined coming again, we felt considerably humbler for some time. At last we came to our last difficulty, which, strange to say, originated with one of the deacons, for they had all along worked together with unimpeachable loyalty and prudence. A student who was about to leave college came to supply for us, and created a favourable impression, though it was far from general or enthusiastic. One of the deacons especially took great interest in him. But the rest saw many reasons for caution; and the student's name was set aside. At this his friend took great offence, and refused to take part in further proceedings. But the very next Sunday a minister preached who at once united the whole congregation; and the tender and spiritual impression of the first Sunday was deepened when he preached the following Sunday.

The unanimity was most striking. But when it was known that he could not think of coming unless we offered a salary double what the student would willingly have taken, our friend the deacon regarded the circumstance as a triumphant witness to his own sagacity and foresight. Our people, however, outdid themselves, and most generously pledged at once the whole amount required; and the invitation was sent and accepted. As for the erratic deacon, though for a week or two he looked shy at us all, he soon gracefully gave up his opposition, and now looks forward to next Sunday with as much eagerness and satisfaction as anybody."

"Capital!" cried our host. "Now, Mr. Shortman, you've given us the story, can't you give us also what the boys call 'the stupid moral' at the end?"

"Oh, spare me!" I said: "can't you make the moral yourselves?"

"A good thought," said a minister near me; "let us each contribute a scrap."

"Agreed," said our host: "and for a beginning I would say, in choosing a minister let every church look for all-round usefulness and general ability, rather than for brilliance in any one department."

"I," said another friend, "would most earnestly emphasize your rule to dispose finally of one candidate before hearing another. To bring two or more ministers into competition, whether tacit or avowed, is the surest way to degrade the minister and to disorder the church. It feeds the spirit of partisanship, and gives people a thousand occasions for crying, 'I am of Paul, and I of Apollas, and I of Cephas.'"

"My little bit of moral," said another, "is this: never invite a pastor without offering a larger salary than you gave your former minister. Let churches always be stepping forward."

"As a rider to that," said a kind-looking deacon, "I would say, when you invite a minister offer to pay his expenses in removal. When you ask a lady and gentleman to break up their home, and to bring their furniture and their children across the country, and all for your benefit, surely it is only fair that you should not tax them to the tune of £20, £40, or £50, in doing it."

As nobody seemed prepared to go on, our host said,

"There seems another word needed; and, unless I am mistaken, my friend Mr. Grey yonder wants to say it. I can see it in his eyes."

Mr. Grey, a venerable and honoured minister, being thus appealed to, said,

"I should like to say, never choose a minister without remembering Him who is 'head over all things to the church.' Let every church wait earnestly upon Christ, asking Him to undertake the disposal of their lot. The burden of our churches rests very much upon the ministry; but the Lord Jesus bears the burden of both the ministry and the churches. He walks in the midst of the seven golden candlesticks, and the seven stars are held in His right hand. Therefore, let Him be entreated to send the man of His divine choice."

A quiet pause followed these grave and kindly words, and soon afterwards the party broke up, and I went home to record what I had said, and what I had heard.

A. SHORTMAN.

# Our Pulpits.

## CHRISTIAN WORK.*

*"I must work the works of Him that sent me while it is day."*—John ix. 4.

It is a saying better understood than practised, that a Christian is saved, not to please himself, but to be the means of saving others. Every Christian will acknowledge that idleness has no part in his life, and yet how few act as if they believed it. The picture of the Christian rescued from the raging sea, and with feet firmly fixed upon the rock, holding forth a helping hand to another struggling with the waves, is just *the* picture of what is the position and work of each Christian as an individual, and of the church of Christ as a whole.

The words of Christ form the motto of His working life, and are quite in harmony with every part of His life of toil. When His mother found Him in the temple, and upbraided Him on account of the trouble He had caused them, His answer struck the keynote of His life's ministry—"I must be about my Father's business." Just before His passion, as He looked back upon the field of His life's work, He could say what never man said before or since, "I have finished the work thou gavest me to do." When the cold sweat of death was settling upon His brow, and the last throes of an agonizing death laid hold of His physical frame, and God's face and smile had been withdrawn, He uttered words which, when applied to His life and work, declare the master passion of His soul to have been *work*. What Christ *was*, every Christian *is* to be. Christian workers, then, must take as their motto, and work it out in their daily life, the words of our text. Permit us, then, to call your attention to

### The calls we have to Christian toil.

Along with the command, "Follow me," are the words, "And I will make you fishers of men." The popular idea is, that to believe on Christ, and join a Christian church, is pleasant and comfortable—a state and place where we can "sit and sing ourselves away to everlasting bliss." God's idea of the same state and position is, that Christians are called by His voice and *expected* by Him to do hard work in His fields and vineyards. God calls men to labour, with a call that dignifies and blesses. If we are saved by the death of Christ, the same voice which said, "Come," now says, "Go."

*The voice of humanity calls.* Our eyes must be blind and our ears deaf if we cannot hear the cry that comes up from poor sinful humanity, everywhere, always. Notwithstanding all the agencies of the Christian church, only here and there can we see cultivated fields. The vast host of men in our own land are sunk in sin. Sin presses on us. The objects it ruins are near us every day. The cry, "Come over and help us," not only comes from far lands, dark as death, but from sin-covered, sin-bound men and women in our own dear England. Every

* Preached before the Midland Conference, and inserted at the request of the Conference.

drunken, debased, profane man—every ruined, devil-possessed woman—every spiritually uneducated child—every dark home—every wretch that walks the streets—every brutal man—every woman lost to shame—every child trained for sin—these, these are all calls, urgent, impressive, and forcible, for Christian toil. These two voices, God and man, call us to service.

### Methods of Christian Work.

The age is evangelistic. Numbers of ways of work are set on foot. The world will never be lost for the want of methods of saving it. Plans are made, and committees appointed, whose work it is to devise and carry out methods which are to save the world. The sacerdotal parson and church hope, by eastward positions, peculiar dresses, splendid music, and the attractions of costly man-millinery, to save the world from sin and dissent. The Salvation Army, with its big drums, unceasing noise, blood and fire, all night, all over the shop meetings, its timbrel Miriams, its drum-beating doubly-saved-blacksmith, and its peculiar millinery, strives to bring down the ramparts of sin, and win the world for Christ. At one extreme are the formalists, at the other the rationalists; between these the sects of fancies and feelings. One adopts the method of dogmatic preaching of what he believes to be divine truth; another seeks by trimming and setting his sails to catch the winds of so-called modern thought; and thus each in his way tries to save men from sin. With all the various methods of work, the wonder is that the world is still unsaved. It will be well for the church when amid the heat and noise of conflicting methods (man-made), she turns with prayer and a quiet heart to the words and work of the Divine Toiler.

*Our methods of work must be Christly.* One has yet to learn that the methods which Christ used are unfitted for to-day. Christ is the Lord and Master of the present as well as of the past; and if the world is to be saved, the church must sit at the feet of Jesus, not merely to hear His voice as to theology, but as to work as well. *We need no new Gospel of work.* If we follow Christ here as elsewhere, we shall become faithful and successful workers.

*How did Christ work?* Constantly. "I must work . . . while it is day." The main evil of Christian effort is its spasmodic nature. Now all on fire—express speed too slow! Every one who does not work as these over-heated ones is a drone. But soon the fire dies out—the zeal little by little evaporates, until all is gone. Is it not a fact that churches and individuals have yet to learn the art of pegging away at work? Is not the church at one time in full work—nay, making overtime—and then it drops to short time, and at last to no time at all? Christ never ceased, never swerved from His service. Let us get hold of this constant working. We let our spiritual life go down, and our work as a matter of course follows; then we must forsooth have recourse to a week of special prayer, and then a week of special work, in order to get the steam up! Far better be always doing special work.

*We must work prayerfully.* Our Lord never neglected this: before He did any great work or endured any great sorrow, He sought the

quiet of Olivet, or the wilderness solitude, where He could commune with God, and lay hold of strength for His hard work. If He needed it, much more do we. We cannot work if we don't pray.

*We must work charitably.* Christ felt as a man for human woe. His was not a professional love. He served with His hand—"stretched forth His hand, and healed them." None save the Pharisees ever heard a harsh word fall from His lips. "Tender and sweet was the Master's voice." We shall be successful if we cherish and manifest a spirit like His. Sin is hard, cruel, and bitter; and a man who has felt the iron of sin enter his soul has enough to bear without harsh words from us. He needs not a voice to condemn, but a hand to help. The way of the world and fashion is to leave such alone. It would be contamination to touch or help. The policy of the Levite—that of inactivity, letting alone—has been and still is to a large extent the policy and action of the world and the church. These things ought not to be. Professional, parsonic work will not do. It has no heart in it. It cannot reach hearts. It cannot help. As we see human woe and sin, and the need men have of a kind word and helping hand, we utter the words of a hymn as our earnest prayer—

"Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity."

### OUR REWARD IS SURE.

We shall get it in the doing of our work. Our reward is a present one. What greater joy can a teacher or minister have, than after perhaps years of hard work, to see first one and another of his charge seeking for the kingdom of God. God *will* bless Christly workers with success. "They that sow in tears shall reap in joy." A reward, too, is ours in yon future. "They that turn many to righteousness shall shine as the stars for ever and ever." In yonder prison, waiting for death, is the greatest, most untiring worker (save Christ) that ever lived. He looks back upon his work and life, and says, "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." Who, pray, will love and look for Him, save those who have been faithful stewards and servants? These Christ shall crown for fidelity and work. God help us each in the sphere of life in which we move "to work while it is day;" to do *what* we can—*all* we can; and then it will be our joy and portion to hear the Master of the world's vineyard say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." ALFRED FIRTH.

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SOME persons, who throughout the whole twelve months are worldly, think it necessary to be godly at a time of straits; all moral and religious matters they regard as physic, which is to be taken, with aversion, when they are unwell. . . . . Now, I confess, I look upon religion as a kind of diet, which can be so only when I make a constant practice of it—when throughout the whole twelve months I never lose sight of it.—*Goethe.*

# Major-General Gordon.

THE man whose name has the honour of appearing in the Queen's Speech of Feb. 5th, is worth studying for many reasons. Not that he wants to be known and talked about. Far from it. He has on all occasions persistently refused to be lionized. Praise makes him angry. He feels that what he is God has made him, and that he has nothing to be proud of. Nevertheless his name and fame have filled three continents, for "he that humbleth himself shall be exalted."

For several generations the Gordon family has been a family of soldiers, and in all probability it will continue so for generations yet to come. Charles Gordon, with whom we have now to deal, was born at Woolwich, on Jan. 28th, 1833.

When at school at Taunton, and at the Royal Military Academy, Woolwich, he showed no mark of genius, unless that was one when, on being told he would never make an officer, he tore the epaulets from his shoulders and threw them on the floor.

He first saw service in the Crimea, in the trenches before Sebastopol, during the terrible winter of 1855, and came out of that campaign decorated with the Legion of Honour.

## THE TAI-PING REBELLION.

In 1860 Gordon went to China, and was present at the burning and sacking of the Summer Palace at Pekin in October of that year. Long before that time a village schoolmaster, named Hung-tsue-schuen, fancied himself inspired, and said he had seen God; when the truth is he had only seen a missionary. Taking advantage of general discontent, and giving himself out as some great one, followers flocked to his standard, and by breaking idols in schools and temples he came in conflict with the mandarins. In 1851, having gathered about him a vast army, he set up as the Heavenly King, and tried to prove by war that he was the Emperor of the Great Peace.

After a march of 700 miles he seized Nankin, and there established himself in royal state. Of his kinsmen who had specially distinguished themselves in the revolt against the reigning dynasty, he made Wangs, or kings. Under these leaders the Tai-pings set forth to drive the Imperialists from a vast district bordering upon the Yangtze river.

After various ineffectual attempts to suppress the rebellion, the Governor-General of the affected Provinces, Li-Hung-Chang, the Bismarck of China, asked for the assistance of a British officer. Gordon was at once named, and after an interval spent in carefully surveying the country, he in 1863 assumed command of the force which, from a legion of discontented rowdies, came to be known as the ever-victorious army, and their leader as

## CHINESE GORDON.

Swiftly forming his plans, Gordon carried the war into the territory seized by the rebels. His officers for the most part were a sad drinking lot. Intrigue, treachery, and mutiny beset his path; but in spite of all obstacles, city after city fell before him in an incredibly short time, and at length, with the surrender of Soochow, the strength of the rebellion

was broken. It seemed to the soldiers as if their leader had a charmed life. He went into the thickest of the fight absolutely unarmed, and waved his men to victory with a small cane, which came to be regarded as a magic wand.

Once he was shot through the leg, and once he was very near shooting Li-Hung-Chang through the head, for that dignitary at the surrender of Soochow violated all rules of civilized warfare and massacred the Wangs, to the dishonour of Gordon who had pledged his word for their personal safety. This act was afterwards condoned.

At the beginning of his command Gordon was made a Mandarin, and eventually the highest rank possible to a subject, that of Ti-tu, was conferred upon him, with the honour of the Yellow Jacket, which made him one of the Emperor's body-guard.

Twice the Imperial Government voted him a large sum of money, but this in both cases he declined to accept. On the first occasion, the bullion-bearers, like the slaves of the lamp in the Arabian Nights, came into his presence only to be driven out again, laden as they came. The other honours he accepted, though, as he said, without caring "twopence" about them.

He took the large gold medal given him by the Empress at the close of the rebellion, scored out the inscription, and sent it to the relief of the starving operatives in the Lancashire Cotton Famine.

Returning from China in 1864, he was appointed, in 1865, Commanding Royal Engineer at Gravesend, where for six years he discharged his official duties and became a zealous missionary. He rescued boys from the gutter, took them into his own house, clothed them, taught them, got them berths on board ships, and marked their career with pins on a map over his mantle-piece, as they voyaged from place to place. No wonder they wrote in chalk everywhere, "*God bless the Kernel.*" The sick, the poor, the miserable he was always ready to help. The Ragged School, the Workhouse, the Infirmary were his favourite resorts. His garden he gave up to the poor to plant in it what they liked, and take the proceeds; and if they sent him presents he always gave them to the sick and needy. His fare was of the simplest, and if invited to a sumptuous dinner his reply would be, "Ask the poor and sick; don't ask me, who have enough!"

In 1874, we find him in the service of the Khedive, succeeding Sir Samuel Baker as Governor of the Tribes in Upper Egypt. In accepting this post he declined the offer of £10,000 a year, and would not accept more than £2,000.

In 1877, after a visit to this country, he was vested with large powers, and became

### Governor-General of the Soudan.

A slave-dealer named Sebehr had waxed too powerful. He was master of thirty stations, and lived in princely fashion. Promotion did not pacify him, and when at length his power became dangerous, the Khedive, posing before the English people as one determined to stamp out slavery, asked Gordon to carry out his designs. The task was one of immense difficulty and danger.

He had to deal with lying, corruption, incompetence, laziness,

mutiny, anarchy, and with the terrible power of the slave-dealers. The district he had to govern was 1640 miles long, and about 700 wide. The climate is most deadly.

Writing from Sennaar, on the Blue Nile, he says, "The biting beetles are awful here—in myriads! No one can have an idea of these lands. If ever you repine you ought to be shot, for your lot might have been so different. There were at least *eighty* large beetles on my night-shirt last night, when I lit the candle." In some districts the country was like an ocean of grass, the grass six feet high. Travelling through its narrow paths was like being in a pit six feet deep with nothing visible but the tops of distant hills. Some of the tribes are absolutely naked and are not ashamed; others are more or less clad.

On reaching Khartoum, which is 1,500 miles miles from Cairo, a royal salute was fired and he was duly installed. His speech was as laconic as any attributed to the American General Grant. He simply said, "With the help of God I will hold the balance level." Anything less to his taste than living in a magnificent palace surrounded by 200 servants one cannot imagine. His dignity was such that he felt himself a prisoner, for he could never move without an escort of some sort, and right glad was he when, mounted on the swiftest camel, he could leave his staff ten miles behind and enter some distant station, to the astonishment of its Governor, with perhaps no other attendant than an Arab chief. He rode over 4,000 miles of desert in a single year. The rapidity of his movements, his boldness, his indomitable energy, his wonderful tact in dealing with the various tribes, and above all the justice of his administration, made him famous throughout the length and breadth of the land.

The worst of it is that when Gordon, assisted by his valiant lieutenant, Romulus Gessi, had broken the power of the slave-dealers, Sebehr, who was tried for rebellion, found guilty, and condemned to death, was actually permitted to live at Cairo on a pension from the Khedive of £1,200 a year.

It is often said that Gordon is

A FATALIST.

But so far as I am able to gather from his own words, his fatalism resolves itself into an unwavering trust in God, and a Christ-like submission to His will.

Of his journeys into Abyssinia; his office no sooner taken than resigned, of private secretary to Lord Ripon; his return to China; his official visit to the Cape; his pilgrimage to Jerusalem; and finally, his return to the Soudan, there is no need that I should write. No man living is better fitted for his present task than he. To show the hold he has gained even over the Mohammedan mind, it is said that he is the "one Christian for whom they offer yearly prayers at Mecca." Nevertheless it *may* be that in those lands where all is anarchy and strife, from which ever and anon there come the news of wholesale disaster and defeat, even "a charmed life" will be lost. Of this we are certain, that when he dies the unhappy Soudanese will have lost their best, their most faithful friend.

J. FLETCHER.

# In Memoriam: John Earp, of Melbourne.*

Among the Christian laymen of our Connexion, of the generation now one by one passing from us, there have been few more worthy of affectionate respect and honour than the good man whose name appears at the head of this paper.

He was born on the 5th of February, 1804, at Melbourne, in Derbyshire, at the ancient residence of the Earp family—a substantial farm-house then standing on a pleasant spot known to many of our readers, adjoining the precincts of an old Norman church, and overlooking Melbourne Pool with its twin islands and its embosoming foliage of chestnut and fir. He received his early education in part under the care of the Rev. Thomas Stevenson, of Loughborough, and was afterwards placed with a relative at Breaston with a view to his adoption of the profession of a surgeon. But the death of this relative and other circumstances led to successive changes in his plans of life, until at length we find him in his twenty-third year returning to the family-abode, and entering into the combined businesses of wool-buying and malting.

Of his religious experience in youth we have no record. But during the early period of his settlement in Melbourne, in the year 1827, he was baptized and united with the church there. He immediately threw himself with energy into Christian work in Melbourne and its adjacent villages. In this work he had at that time a zealous associate in Mr. Thomas Cook, of Leicester, now of world-wide fame, who, in a recent letter to Mr. Earp's son, thus gives his reminiscences of those days:—"I was at that time most heartily united with your father in his attempts to spread the gospel in the neighbourhood, and especially at Hartshorn, where he was principally engaged and regarded almost as a regular minister. We began our preparation for Sabbath-work at a very early hour in the morning; and as a sort of rehearsal of our public work we got access into the chapel by the back windows at about five o'clock in the morning, and by way of exercise alternately mounted the pulpit or occupied a seat as hearer. To the young people who found us out it was ludicrous enough to hear one or other addressing the seats as "Brethren"; but, I assure you, our purpose was one of great earnestness."

A daily diary of the year 1829 in Mr. Earp's handwriting remains, and it reveals a life full of beneficent activity, social and business engagements, preaching, school-teaching, tract-distributing, and visiting of the sick. For some years his engagements in preaching took a rather wide range, including such places as Shardlow, Sheepshed, Measham, and Burton. Later in life his public ministrations became less numerous and were restricted for the most part to the old meeting-house at Tickenhall, or to Hartshorn, where he was the main instrument in rearing a regular chapel instead of the cottage-room which had been the previous place of meeting.

Indeed to Mr. Earp the extension of the kingdom of Christ continued through life to be a subject of absorbing interest.

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* Abridged from a memorial by his son—Mr. H. W. Earp—printed for private circulation.

In the year 1832 he married the elder daughter of Mr. Tomlinson, of Derby Hills, and became an exemplary husband and devoted father. His varied secular occupations required his constant attention, but the claims of the church of Christ were never forgotten. A believer in organized effort, he was accustomed to take a prominent part in the deliberations of Conferences and Associations; and his persistent energy has left its mark on the Denominational Year Book, in the columns devoted to statistics of church contributions. A liberal contributor to the General Baptist Foreign Mission, and a frequent attendant at its committees, he was at the same time an active and enterprising leader in Home Mission work. Swadlincote, where now we have a thriving church, owes much to his advocacy of its claims; and pre-eminently the establishment of the church in North Street (formerly Byron Street), Leeds, was due to the exertions he put forth.

But perhaps in no department of Christian effort was Mr. Earp more generally useful than in connexion with the system of weekly offering in Church Finance. Beginning at home, he secured the services of the late Rev. John Ross, and soon had the satisfaction of seeing the system in vigorous operation in the Melbourne church. Thenceforward he made it his mission to commend it to others, and to him more than to anyone else may be ascribed its general acceptance in his own denomination.

Our limited space will not allow us to give illustrations of his Catholic spirit as manifested outside his own Connexion—save only to mention his visit to Copenhagen in the year 1857 as one of a deputation to wait upon the King of Denmark respecting the persecution of the Baptists in that country; nor can we speak at length of his active interest in political and social questions both national and local. But a few words must be added relative to his later years and the closing scenes of his life.

He had scarcely passed the period of ripe manhood when symptoms of nervous disorder manifested themselves, which presently became chronic, and beclouded the decline of his days. Deprived by a fall of the use of his limbs, for the last few years of his life he was confined to his chamber. Complete loss of sight supervened. He was, however, mercifully freed from acute pain. His nervous disorder also gradually assumed a milder and more intermittent form, and did not prevent his continuing to take a warm interest in the affairs of the church and of the world. One day his son entering his room found him in a very placid happy frame of mind. "I've come," said he, "to the end of my journey. I'm going to a better country." The day following a stroke of paralysis deprived him of the power of speech and of swallowing. In this state he lingered ten days. Then the breathing grew gradually feebler. His sorrowing wife and children gathered around his bed and lifted up their hearts in prayer for their loved one. One flicker of light on the calm face, as an expression of expectancy passed over it,—the raised eye-lid seeming to respond to the touch of some awakening vision,—and the weary one fell asleep.

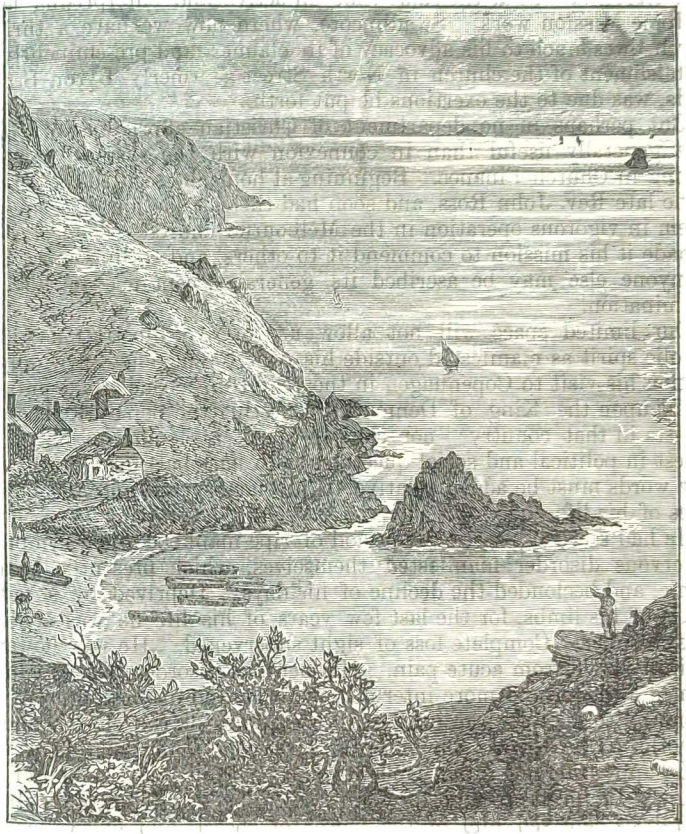
Thus passed to the better life our brother in Christ John Earp, of Melbourne, on the 15th of September, 1883, in the 80th year of his age.

W. R. STEVENSON.

# Seaside Voices.

"Tell me, O hoary Sea, the number of thy years?"
"Count every drop a year till all the sum appears."

"Tell me, O voiceful Sea, thy song each night and morn?"
"The mystery Divine whence heaven and earth are born."



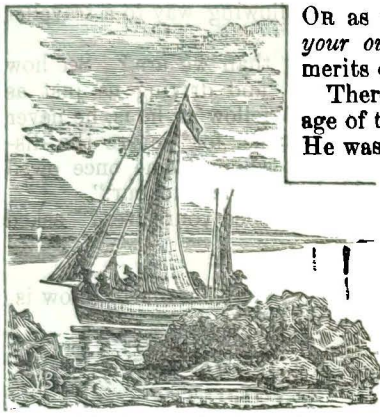
"Tell me, O shining Sea, who gave thee all thy hues?"
"He who with Beauty's soul great Nature's form imbues."

"Tell me, O quiet Sea, why smiles thy mighty face?
"To show how matchless might can blend with gentlest grace."

D. Burns.

# Sunday Morning Talks with Boys and Girls.

## STAND IN YOUR OWN SHOES.



Or as this little picture suggests, *sail in your own boat.* Don't try to live on the merits of other people.

There was a man who lived in the earliest age of the world whose name was Abraham. He was a grand man, not to say "a grand old man." He was so great that the Jews were proud to call him the father of their race, and in the days of John the Baptist, people who were as unlike Abraham as a mouse is unlike an elephant, people who hadn't a bit of Abraham in them, said, "We have Abraham to our father." "Stop that," said John. "Begin not to say within yourselves, We have Abraham to our Father" (Luke iii. 8). You cannot live on the merits of your ancestor.

If a boy were to steal your marbles, or a girl were to run away with your skipping-rope, you would not be satisfied if the culprit said, "I am the descendant of a man renowned for his honesty." You would say, "Be honest yourself."

So the Bible would say. Before God we must all stand in our own shoes. The fact that you had a good father is no benefit to you unless you are good too. "Every one of us shall give account of *himself* to God;" and in the day of judgment it won't help you that you had a sister who believed on the Lord Jesus Christ. You must do the same. No relative you ever had can excuse you from the necessity of giving your own heart to Jesus. For you to expect to be *saved* because a great-uncle of yours was a missionary, is to be like the geese in the fable. But by the way, you will not understand the fable unless I first tell you

### How Rome was saved.

The Gauls had entered the city, and set fire to it. Only a few of Rome's bravest soldiers were left, and these were shut up in the Capitol—a fortress situated much as Nottingham Castle is, as seen from the railway. The rock was so steep that the Gauls found no means of scaling it, till seeing footmarks in one particular place they concluded that some one must have climbed. They determined to try. So in the dead of night a few of them clambered up one by one, as softly as they could. One of them had nearly reached the top when some geese hearing the noise, began to gabble, cackle, and flap their wings, till they awoke a brave soldier named Marcus Manlius, who was only just in time to hurl back the foremost Gaul over the edge of the rock, on to

the heads of his comrades below. The rest of the garrison sprang to their feet, and repelled the attack, and so the Capitol was saved by a few noisy geese. Knowing that, you are prepared to hear

A RUSSIAN FABLE.

Some geese, which were being driven rather fast along the road to a neighbouring market, complained in the following way to a traveller about the peasant who was driving them:—

"Where can you find geese more unhappy than we are? See how this peasant is hurrying on this way and that, and driving us just as though we were old common geese. Ignorant fellow as he is, he never thinks how he is bound to honour and respect us, for we are the distinguished descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honour."

"But for what do you expect to be distinguished yourselves?" asked the traveller.

"Because our ancestors"—

"Yes, I know; I have read all about it. What I want to know is, what good have *you* yourselves done?"

"Why, our ancestors saved Rome."

"Yes, yes; but what have *you* done of the kind?"

"We? Nothing."

"Of what good are you then? Do leave your ancestors in peace. They were honoured for their deeds; but you, my friends, are only fit for roasting."

J. FLETCHER.

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# Thoughts for Thoughtful Girls.

THERE is no purpose in life, no path we mark out for ourselves, nothing to which we desire to be faithful, but meets with some rebuff or scorn sooner or later. Thousands of girls finding their first ideal of life (often alas! their highest) laughed at and mocked fail from its pursuit, and maim and spoil the beauty of their lives to suit the fashion of to-day.

There comes a time for us all to decide between the hill and the plain, and the first steps of the upward journey are always beset with difficulty.

There are people who through all their lives demand and receive attention purely on account of their surroundings, with whom the personal *me* is completely merged in the less inscrutable *mine*. It is curious to speculate on the probable aspect of such if they were stripped of their social positions, houses, and adornments; it is not merely that we doubt if we should know them, would they know themselves?

Some of us take a whole lifetime to realize that "the fashion of this world passeth away;" that change is God's decree, we having only to see to it that the changes are for us from glory to glory, instead of into less and less resemblance to Him in whose image we were created.

—From "*A Woman's Hand*," by Miss Ellis.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter III.—At the Convent.



EOFRIC'S new master was no other than the young man whose hawk he had rescued as he was entering Bricstowe. Passing the slave-pen, where the lad and his companions were confined, he recognized the proud boy who had so angrily refused his gift, and immediately stopped and spoke to him.

"Well, my young Berserker, art thou as ready to fight me now as when we last met?" he asked, with a merry laugh.

"I am always ready to fight any man when he insults me," said Leofric.

"Well, 'tis evident the slave's collar will never bend thy proud neck, though it may break it very soon. 'Tis a pity a young blood like him should be lost," he added, turning to his companion, and putting his hand to his pouch, as if to count the number of crowns it contained.

"What! wouldst thou buy the boastful young swashbuckler?" asked his friend, noticing the action.

Leofric noticed it, too, and pushing his way closer to the stockade that surrounded the pen, he said in an earnest tone, "If thou hast a mother, or sister, who needs a gentle bower-maiden, spend thy crowns on my sister, and, for the love of God, save her from a Saracen slave-market. I can fight my way through the world; but Githa—" and at the mention of his sister and the probable fate that awaited her, a groan of heart-felt anguish burst from the poor boy's lips.

"Come, come away, we can do nothing to help him, and there are hundreds here in the same evil case. I hate to come near these slave-pens;" and the two friends moved away, leaving Leofric alone in his misery.

But they had not gone far before the first suddenly turned back again. "How many crowns does thy master ask for thee and thy sister?" he asked.

Leofric shook his head; "I know not; and my master, as thou callest him, is at the monastery being cured of the blow the saints gave him in their wrath yesterday."

"Come, Gurth, thou surely art not in earnest about buying this boy. Who is to be master between you?" added his friend, who had again joined him.

"Oh, we will both be masters," laughed Gurth, who was as wilful in his way as Leofric himself; and without another word he turned in the direction of the monastery, where at once he saw Father Dunston and soon made known his errand.

The kind-hearted monk was quite ready to enter into his plan of rescuing Githa, and undertook to have her included in the bargain that was to be made for Leofric at a very little additional expense, and likewise to keep her at the convent free of all charges until she should be well enough to travel, and undertake the duties of a bower-maiden.

Truth to tell, Gurth was not nearly so anxious about Githa as he was to possess Leofric as a personal attendant and follower, and but for the old monk removing all difficulties out of the way she might have been left to her fate. For Leofric, it would be a shame, he thought, to reduce such a fine spirit to the usual condition of a slave, for he admired the very qualities that had hitherto proved such a hindrance to Leofric gaining the favour of those with whom he had been associated lately, and intended to make him more of a companion than a slave.

So when the bargain was concluded, and Leofric handed over to him, his first care was to provide him more suitable garments, but without the usual badge of slavery—the iron collar round the neck. He was allowed to go with bare throat, shewing the blue figures that had been punctured there, and of which he was so proud; and it was with no small pleasure that he went to the convent a few days afterwards to see Githa before departing for their new home.

The little girl had been informed of something that had taken place, for she was better now, and could sit up a little while each day, but she was not at all prepared to see her brother look so changed, not only in his garments, but in his whole manner and countenance. She did not notice at first the proud exultation with which he held up his head, and showed as much as possible of his bare throat, for she was so overjoyed to see him smiling once more that she forgot everything else.

"They have told thee all about our new master, my sister," he said, taking Githa's thin white hand in his. "I would go to the end of the earth with Gurth, my master, and—"

"And thou dost call this man master without cursing him," uttered Githa, in astonishment.

"Yes, Githa, I am proud to serve such a master: See, there is no outward badge of slavery—no ring about my neck bearing my master's name upon it; and as he told me yester-morn, if I tried to run away from him I should certainly succeed, for no man would know I was a slave; but, Githa, he hath bound me to him more fast than with rings of iron about my neck, for he hath taken captive my heart, and my feet would forget their work if I tried to forsake him. And he hath bought thee too, my sister, although he will not claim thee at this time. Thou art to be bower-maiden to his sister who hath been long sick, and needeth gentle tendance. Art thou not glad, Githa?"

"Yes, I am, if thou art; thou knowest I am always pleased with what pleaseth thee;" but, even as she spoke, the little girl heaved a deep sigh.

"Nay, nay, thou must not be sad, little one," said her brother.

"But—but thou art going away from me, and what shall I do without thee?"

"Leofric, too, looked troubled as he tried to soothe his little sister, but at length he said, "Thou dost not know the duties of a bower-maiden, Githa; thinkest thou the nuns would teach thee?"

"I know not whether they can teach me that, but I am learning "Our Father," and "The Creed." But this information did not seem to please Leofric; "I would thou hadst left clerkly learning alone; thou knowest that none of our race ever had aught to do with the church."

"Nay, but the church rescued me when I was dying," said Githa, "and the good sisters here would be sorely grieved if I refused to learn what they are pleased to teach me."

"But thou sayest they cannot teach thee aught but the knowledge pertaining to the church or the convent, and what will that profit thee?"

Githa shook her head; "I have not thought of the profit, my brother, but how I might pleasure the good sisters who have been so kind to me. Think, Leofric, I should have died but for their care and attendance."

"Yes, they have been kind, I trow; but look you, Githa, thou art a slave, and thy master and mistress would fain have thee skilled in the duties of a bower-maiden and not learned in clerkly arts; for they, as we, are not over fond of the church, my master saith."

"And what pray you are the duties of a bower-maiden? Did thy master tell thee?"

"Now, Githa, is it likely that those whose business it is to learn the use of the cross-bow, and the training of hawks and falcons, should know aught about the dyeing and mixing of herbs, or when the floors should be strewn with fresh rushes?" said Leofric, loftily.

"Well, I will ask the nuns if they can tell me aught about the herbs or rushes," said Githa; "but I must learn what they will fain teach me besides," she added.

"Oh, thou canst learn all they please; but it were better for thee to forget it as soon as thou leavest the convent, for clerkly learning is of no use in the world, as thou knowest."

"Then dost thou think God hath nought to do with the world?" asked Githa, simply.

"What can He have to do with it?" asked Leofric. "If there is a God, as the monks say, then He is wiser than the saints, more powerful than Thor, or Odin, and kinder than any holy sister in this convent. Now think you, if there was such an One He would suffer men to make slaves of their fellows, or let them imbrute themselves with drunkenness as all our countrymen seem to do?"

"The Normans and men of Flanders are not thus swinish," said Githa.

"No, and it were well if Englishmen could learn something of Norman abstinence and Flemish handicraft."

"Leofric, I know something of this," said Githa, "and it may be that my knowledge of the Flemish embroidery will please my mistress better than if I were learned in the use of herbs."

"But thou hadst better learn the uses of these too, and leave all convent-learning alone, for that is only fit for nuns, not bower-maidens."

Leofric could not stay very long with his sister, for they were to depart early the next morning on their journey, and there was some furbishing of arms and cleaning of horses to be looked after first.

Poor Githa was very brave, and resolutely kept back her tears as long as her brother was with her; but as soon as she was left alone she broke down utterly. "Oh, Leofric, Leofric," she sobbed, "come back to me. I cannot live without thee."

"Hush, hush, little one," said one of the nuns; "thou must not grieve so sorely; thou wilt see thy brother again soon. The church hath saved thee from the bitter pangs that many suffer who never see friends or kindred after their parting in the slave-market."

"I know, I know," sobbed Githa passionately; "but oh, why is not the God you talk about as kind as the church?"

The nun started at the bold, strange question. "God is kind," she said at length; "the church doth but try to shew the love of God to the world that lieth in wickedness."

"But why doth the world lie in wickedness? why are there any slaves if God is kind, and yet more powerful than the old Norse gods?" said Githa; for this question of her brother's had troubled her.

But the sister could only shake her head in shocked surprise. "I know that God is love," she said, "and that is enough for me."

"Yes, because thou art in a convent away from the tumult and violence of the world, but—but what is there for people who live in the world?"

The gentle-hearted nun could only shake her head. "The world is an evil place, full of violence and cruelty, and 'tis best to fly from it to the shelter the church hath provided," she said.

"But all cannot fly from it; some must abide outside the convent howsoever cruel the world may be; what hath the church for these?" asked Githa.

But before the nun could answer Father Dunstan stepped forward. He had entered the room unnoticed, and heard the girl's last troubled question.

"So thou dost want to know how thou art to live in the world, since the convent cannot shelter thee very long?"

Githa coloured and looked confused. She would not have dared to ask such questions of the holy Father Dunstan, as she had of the young nun. But the gentle smile on his face and the kindly pressure of his hand reassured her, and she ventured to say,

"The church hath provided a shelter for the weak and defenceless, but what can those do who cannot fly from the world?"

"Abide in the love of God, little one."

"The love of God?" repeated Githa.

"Yes, my daughter, the love of God reaches beyond the convent and beyond the church—even to the world that is full of violence and cruelty."

The young nun was scarcely less astonished than Githa, and she said, "Doth God love violence and cruelty, then?"

"Nay, I said not so, my daughter, but He loveth the world, while he hateth the evil that is in it. He loveth the men and women in it, though he hateth the evil they commit."

"But—but if He is great as well as kind, why doth He not stop the evil?" Githa ventured to ask.

But the question seemed to puzzle even wise Father Dunstan—or at least how to answer it so that Githa should understand it. At length he said, "Hast thou ever been into the convent-school, where there is often a great din of learning tasks and repeating the paternoster? Well, as thou knowest, the sisters love quiet and would fain have it, but the young knaves who come to learn must need make a din with their learning; and so the good sisters have patience and bear it for the sake of the paternosters being always remembered. And so, I take it, God dealeth with the world. It is His great school, and He hath given to the church the work of teaching these His noisy scholars what He, their Father, would have them do."

"And God loves the people who are in the world?" exclaimed Githa.

"Yes, my daughter, more tenderly than a mother loves her baby, only more wisely and patiently. Thou dost teach in the school, my daughter," he said, turning to the young nun.

"Yes, holy Father," she answered meekly.

"And dost thou not love some of thy little scholars?"

"I cannot help loving some of the little winsome knaves," she replied, as if fearing a rebuke.

"And do these never trouble thee with their frowardness and wilfulness?"

"Oh, yes, some whom I love best seem the most wilful," said the nun.

"Thou dost not love the wilfulness, but thou lovest the little knaves in spite of it—hoping to conquer and subdue that by and by. Is it not so?"

"Yes, that is it—I do want to see some of my little scholars holy monks and nuns," exclaimed the sister earnestly.

"And just so doth God hope, and wait, and work, noting the violence, and evil, and sins that are in the world, but bearing with them because He loves the sinner, and hopes to see him some day not a monk or nun—God doth not want all men and women to become monks and nuns,—but He doth desire that all men should believe in His love—the love He hath shewed in the gift of His Son Jesus Christ, whom He hath sent to take away the sin of the world."

"How did He take it away?—how could He?" asked Githa, who had listened with breathless attention to every word that fell from the old monk's lips.

"Only in one way, my daughter,—by dying for it—giving up His life a sacrifice because men had sinned themselves away from God and could not come back because their sins had piled up a great mountain between them and God. The blood of Christ could alone remove this, and make the way plain and easy for men to go to God; and now it is so easy that when once a man feels and knows he is a sinner, he has but to turn to the Lord Christ and ask Him to

pardon all the evil of his life, believing that He can and will pardon him and make him fit to be not merely a monk or nun, but holy and fit to dwell with Christ and the saints in heaven."

"And we can believe this and turn to God, without coming to live in a convent all our life?"

"Yes, little one, though many do come. It would be better for the world, I think, if a few were to abide in it."

"I must abide in it," said Githa, with something of a sigh.

"Nay, grieve not, my daughter, that God hath called thee to abide in the world; for He can give thee work to do there as well as in the convent—work thou couldst not do, perhaps, if thou wert to abide here."

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## CHAPTER IV.—THE NEW HOME.

SPRING glided into summer, and summer had waned into autumn, before any one suitable as an escort for Githa had been found journeying towards her new home. But the time had not been misimproved, for Githa was anxious to please her mother, and had diligently learned all that the sisters could teach her concerning the various uses of herbs and the proper preparation of rushes for the floors. In weaving and embroidery she was already very skilful, and had begun to learn the clerkly art of reading and writing, that she might, by and by, be able to copy and illuminate a psalter or missal for Leofric.

She would have been well contented to spend all her days, or at least some years of her life, in the convent, busying herself in helping the sisters, and learning from them the lessons of wisdom and gentle patient forbearance.

But Father Dunstan met with a party of pilgrims at last who were willing that the girl should travel in their company, and who promised to deliver her safely to her owner's care; and with these Githa was obliged to depart, deeply sorry to leave the convent, but looking forward with joyful anticipation to seeing Leofric once more.

After a weary journey of nearly a week—for they stopped at every shrine and holy place to offer prayers on their way—they at length reached the end of their journey, and Githa was ushered into a large hall—the best room of the house, where an elderly lady and gentleman sat talking and watching the movements of a favourite hawk which was strutting up and down among the rushes on the floor, and blinking at the fire that had been newly made in the centre of the room. There was no chimney, and the rafters above were blackened with the smoke that curled and wreathed itself among them before finally passing out of the hole just above the fire. But this did not seem to inconvenience either of the occupants of the room, and Githa had stood at the entrance some minutes before she was noticed.

At length the old thane raising his head from watching the hawk, saw Githa standing near the door.

"What wouldst thou, child? from whence art thou come?" asked the thane quickly.

"I am from the convent at Bricstowe, where I have stayed ever—ever since I became thy slave," said Githa, in a lower tone.

"Wife, dost thou know aught of this?" asked the old man, turning towards his wife with a puzzled look.

But before she could answer, Githa had caught sight of Leofric in the outer hall, and forgetting all else but that her brother stood before her, she uttered a faint scream and rushed into his arms.

The lady stepped to the door to see the cause of Githa's sudden agitation.

"Do you know this girl?" she said, rather sharply to Leofric.

"She is my sister, whom my master Gurth bought to be bower-maiden to the lady Hilda."

With a gesture of dissatisfaction the lady turned away to inform her lord of this addition to the household, while Leofric drew Githa aside to say a few words to her alone.

"Thou art grown tall and strong, my sister," he said, with something of admiration in his tone, as he noticed the improvement in her whole appearance.

"Yes, the sisters have taken good care of me," said Githa, smiling through her tears.

"In truth they have, and I hope they have taught thee somewhat of the things I spoke of, for thy mistress is not likely to pass over lightly any lack of knowledge in these things."

"Yes, I have learned the use of the herbs, and how to prepare rushes, as well as some other things," answered Githa.

"There must be no clerkly learning brought here," interrupted Leofric quickly; no one believes in the church in this house; at least there is no favour to it, and some hate it right sorely."

"That is thy master Gurth, I trow; but, my brother, thou wilt not hate holy church now thou hast seen what it hath done for me."

"If it did naught but succour the oppressed and feed the hungry, I could say no word against it, but I have heard things from my master concerning his kinsman, earl Harold, son of Godwin, the great earl who died some months since, that have made many men say they will have naught to do with such a church."

"I know not what I should do, or the world would do without it," said Githa. "My brother, the world would but be as a den of wolves and evil beasts, where the weak would soon be devoured or trampled down, and then they would fall upon each other. Nay, nay, Leofric, the world could not last long without the church," concluded Githa.

"Nor yet without a woman's tongue, it seemeth," said her brother laughing. "Why, Githa, who taught thee to use thine so freely? I never heard such a long speech from thee before."

Githa blushed. "I cannot be silent when the church is spoken against," she said.

"Then I fear thou wilt soon get into sore trouble with thy mistress. Little sister, I tell thee, thou must be careful; for thine is no easy task. None can please the Lady Hilda, they say. But I am forgetting mine errand. I am going with my master to take his ban-dogs to try their strength on the great bear. Some of the serving maids will take thee to thy mistress;" with an affectionate embrace he hurried away just as the lady again appeared at the door.

"Come here, child, and tell me who brought thee hither, and what thou canst do."

"An it please thee, noble dame, a band of pious pilgrims brought me hither, and I can spin and work deftly with the needle, and the nuns have taught me much concerning herbs and roots."

"'Tis well they can teach something useful," said the lady, with something of a grunt. "Come, child, I will take thee to thy mistress;" and the lady led the way through various passages and halls to a room at the other end of the house.

This, like the first, was supplied with a fire burning in the centre; and Githa was at once impressed with the wealth and importance of the family, that they had two rooms in the house fitted with holes so that a fire could be made in them.

In this, however, there was more evidence of wealth and luxury than Githa had ever seen gathered into one room before. The walls were hung with rich tapestry, and the floor strewn thickly with clean rushes; whilst ranged against the wall were several carved oak chests, and on a table drinking horns tipped with silver, and a branched candlestick made entirely of that precious metal.

Githa had time to notice all this, and also that there were several young girls spinning in the further corner; for the lady left her near the door while she went forward to speak to the invalid, and inform her of her arrival.

"How art thou to-day, Hilda?" asked the lady, gently.

"How should I be, but full of pain this cold day?" answered the invalid, ungraciously.

"Didst thou know Gurth had bought a serving-maid for thee, when he was at Bricstowe last spring?" asked her mother.

"He told me of some such folly, but I paid little heed to his words. Is it true, then?" she asked.

"Yes: the girl hath just arrived, and I brought her at once to thee. Come hither, child," she said, turning towards the door.

The invalid eyed her critically as she came forward. "She is not quite so clumsy as a muzzled bear," she said; "and as Gurth has bought her I must keep her, I suppose."

"If she is useful to thee thou canst do so; if not, she can be sold again," said the elder lady quietly.

"Where is Gurth, that he hath not been to see me to-day?" asked the invalid, in a peevish, fretful tone.

"Well, a great bear hath been caught somewhere beyond the Watling Street, and brought hither; and of course he hath gone with the house carles and lithsmen to take the ban-dogs to try their strength upon it. I had some ado to keep thy father within doors when Gurth came talking about the bear, and I must return to him, or he will even now follow the house carles."

"Do not tarry with me," said Hilda impatiently; and she took no further notice of Githa until the door closed upon her mother. Then beckoning her closer to her couch, she said, "Come, child, and tell me thy name, and what thou didst learn at the convent."

Remembering Leofric's warning, Githa answered slowly, "I learned the duties of a bower-maiden as well as the holy sisters could teach me."

"And they could not teach thee how the heart-ache could be cured, I ween, though they can doubtless cure the pains and rheums of the body."

Githa looked with pity on the fair pain-drawn face of her mistress, and wished she could hear some of the sweet comforting words she had heard from Father Dunstan's lips, but she was afraid to speak herself after Leofric's warning. Her mistress was little more than a girl, she could see, and yet the lines in her face told a tale of long years of suffering not too patiently borne, and the restless anxious look in her eyes and hovering round her lips told of a longing unsatisfied, of a hunger and thirst never appeased.

She turned uneasily on her narrow couch, which, though it could boast of being elegantly carved, was only supplied with pillows stuffed with straw, so that it was little wonder the lady's limbs often ached, or that she longed to be able to walk about as others did.

"So thou knowest the duties of a bower-maiden," said Hilda, after a pause. "Canst thou be patient under rebuke that is perhaps undeserved?" she asked.

"I will strive to please *thee*," said Githa. "The nuns have taught me by example as well as by their words that I should at all times be patient."

"Thou shalt tell me more another time of what thou didst learn from the nuns. Canst thou spin and embroider? Go, look at what my maidens are weaving yonder, and tell me if thou canst do such work as that."

Githa crossed over to where the spindles were flying so deftly between the fingers that plied them, and looked at the linen cloth they were weaving.

"I do not think I could work so quickly, but the sisters said I kept web and woof of the straightest."

"Thou wilt soon learn to use the spindle quickly if thou hast learned to use it well;" and the lady relapsed into silence and apparently forgot all about Githa, and that she was standing near. But Githa waited without a word or sound to disturb her mistress, and nothing broke the silence but the rattling of the spindles, and the crackling of the burning logs on the hearth.

At length the lady roused herself from her reverie, and then seemed surprised that Githa was standing near.

"What art thou waiting for?" she asked, in a sharp tone.

"Thou didst not bid me go," said Githa.

"Few wait for that; they are all too glad to get away from me, as thou wilt be, I doubt not, ere long;" and the invalid sighed as she again turned on her unyielding pillows. "Thou mayest go," she said, carelessly, and Githa moved towards the recess where the girls were spinning.

But every head was bent more closely over the work, and the spindles flew in and out faster than ever, as Githa drew near. She was hungry and tired, for she had walked some miles that day, and when she noticed the averted looks

of those who were to be her companions she felt so disheartened that she could not altogether restrain her tears, as she stood silently near them, for not one offered her a seat.

Her mistress at length looked that way, and seeing her still standing, she said, "Rowena, take the girl to the cook, and bid her give her something to eat."

Rowena laid aside her work, and beckoned to Githa to follow her; but she took care to keep at a distance, and when they had left the room this precaution became even more apparent.

The kitchen was at some distance from Hilda's room, for the house had been added to from time to time—each addition, whether a simple lean-to or large hall, having always been on one side; so that the original kitchen still remained where it had at first been placed, occupying one end, while Hilda's apartments were the latest addition at the other. It was, then, through a labyrinth of passages that Rowena now led Githa; but although some of them were quite dark she never slackened her speed, or held out her hand to guide the stranger through the gloom. She was not long in finding out the cause of this unkindness, for on entering the kitchen she said in a loud voice—

"My mistress bid me bring this slave-girl here for something to eat."

The cooks and scullions, who were all very busy preparing for supper, turned and looked at Githa.

"Slave-girl!" repeated the chief cook; "How long is it since thy father was a slave, Rowena?"

"My father is a franklin, and owns his six hides of land, and 'tis a shame to bring slaves and make bower-maidens of them beside franklins' daughters;" and Rowena tossed her head in haughty scorn.

"What are we to give her?" asked one of the scullions, who evidently enjoyed Rowena's vexation.

"Anything will do—any odd bits that have not yet been given to the swine," answered Rowena.

"Did thy mistress bid thee say that?" asked the chief cook, making a dash at Rowena with the huge spit she had in her hand.

But Rowena dodged aside and avoided the blow, and then with a derisive laugh ran away, leaving Githa in this new crowd of strangers.

"Come, child, and eat this slice of cold boar's-head, while I draw thee a horn of ale; that will serve thee till supper, I trow," said one of the cooks, as she pointed to a block of wood for Githa to sit down.

But the poor girl's heart was too full for her to eat. She thought of the homely but pleasant repasts at the convent, and instead of eating the meat she burst into an hysterical flood of tears.

"What ails thee, child? Is not the food good enough for thee?" said the cook, rather sharply; for she could not understand hungry people crying with food in their lap, and what more could people want, especially slaves, than plenty to eat and drink? so she repeated her question with a shake, as Githa did not answer.

"I can tell thee thy master and mistress have eaten worse food than that," she said.

"Yes, yes, it is very good—better than I often had at the convent" sobbed the girl.

This seemed to appease the angry cook a little, and she said, "Well, I am glad it is not the food that displeaseth thee; as for that froward wench, Rowena, thou must not heed aught she says. Come, eat up the meat, and thou shalt have a horn of strong ale."

"I cannot eat," sobbed Githa, trying to keep back her tears.

"Nay, nay, but thou must, child, for thou wilt have enough to do with thy mistress and these saucy wenches of bower-maidens. Thine will be the hardest place in the house, I trow, so drink up the ale—it will give thee a little heart for thy work; and when thou hast nothing to do thou mayest come to the kitchen, though it is not all bower maidens I will have about me."

"Thank you," said Githa, thankful for these few words of kindness, and seeing her new friend would be offended if she did not try to eat what had been given her, she swallowed a few mouthfuls; but she only sipped the strong ale, for she had not been used to such drink as this.

# Correspondence.

## HOW TO IMPROVE THE SINGING IN SUNDAY SCHOOLS.

DEAR SIRS,—Without trespassing largely upon your space, will you allow me to report the result of an experiment we have tried at Ripley? A good brother from Yorkshire called upon us some months ago, and reported that their school managers had presented to every scholar a copy of the School Hymnal; that the children were much delighted with their book, and that the singing was very much improved.

I think, however, that the Ripley school has improved upon the example of our Yorkshire friends in one respect. We have retained possession of the Hymnals, as we do of the Bibles they use, and every Sunday give out to each class six books, that is, about one book for every other scholar. These books are placed in a small elastic belt, and given into the hands of the teacher. When school is over, and before any class is dismissed, the Hymnals, as well as the Bibles, are called up to the desk. The superintendent can thus see at once that all the books are safely returned. We have adopted this plan for about four months, and as yet no Hymnal has come to grief in any way; but the improvement in our song is wonderful, and the interest taken in the opening and closing services of the school is most marked.

But perhaps some nervous brother says, "No doubt it is an improvement, but what did it cost?" I will gladly inform such a fearful friend. We had a school debt of £20 or more, incurred by nicely furnishing one of our class-rooms. We asked our scholars and their parents to help us to get up a small bazaar for Christmas. At our parents', old scholars', and teachers' annual tea-party we exhibited the goods thus supplied, and realized £40. Then *out of the overplus* we treated our young people to a Hymnal, and ourselves to the joy of a hearty good song every time we meet together. Ripley is small among the tribes of Judah, but she modestly invites and encourages other schools to try and do likewise.

W. B. B.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(4) *Salome* was the wife of Zebedee. Compare Matt. xxvii. 56 with Mark xv. 40.

(5) First pair, Andrew and Peter; second, James and John, sons of Zebedee; third, James the son of Alphæus, and Judas (not Iscariot), also called Lebbæus and Thaddæus. See Luke vi. 16; Acts i. 13; and Jude 1. Some think James and Matthew were brothers, but the other opinion is best supported.

(6) *Benaiah.* See 1 Chron. xi. 22.

*New questions*:—(7) How many Herods are mentioned in the New Testament, and in what relation did they stand to one another?

(8) Give the name of a man who was taken to heaven, and fourteen years afterwards wrote a letter to his friends.

(9) If a man found any lost thing, and instead of delivering it to its owner told a lie concerning it, what did the Mosaic law require of him?

*Compartment II. For the general reader.*

Question No. 3 (see Prov. xxvi. 4, 5).—Several good answers have been received. The following arrived first, is brief, and to the point:—

"Answer not a fool with foolish words, lest thou become like to him; but answer him in a way adapted to rebuke his folly, reasoning with him on his own principles, and thus exposing their absurdity."—F. H. D.

*New question*:—(4) Where was Daniel when all the princes and governors except three worshipped the golden image? Did he bow down to it?—E. P.

# Editorial Notes.

ENGLAND AND EGYPT.—Before these lines come under the eyes of our readers, the House of Commons will have given its decision, "aye" or "no," in regard to the proposed vote of censure on the Government. We own that, with Mr. Forster, we were at one time under the impression that the Government, in its direction of Egyptian affairs, had not shewn sufficient promptness and firmness. But the facts stated in their defence—facts of which the outside public, previous to the debate, could have had no knowledge—greatly removed that impression. Their policy in regard to Egypt appears to us in its main features to be just and wise. They propose, as Sir Charles Dilke says, "to maintain and improve Egyptian rule where it means national government, where it has any life, or where, as on the coast of the Red Sea, it may be used by ourselves or other European nations for promoting freedom and preventing slavery." Has the Opposition suggested any better course? Some people may say glibly, "Annex Egypt at once. It must come to that at last." But have they considered the almost certain results of such a high-handed procedure? Do they take into account the jealousy of other European nations? Undoubtedly France would claim "compensation," perhaps in Syria and Palestine; Russia, in Constantinople; Italy, somewhere else; and so a general European *melée* would follow. Better continue to follow the lead of Mr. Gladstone, in whose uprightness and conscientiousness all Europe confides, than adopt a policy of adventure, even though urged to it by "imperial" instincts.

"SWEAR NOT AT ALL" (Matt. v. 34).—It goes without saying that we have no admiration for Charles Bradlaugh. Many years ago we met him in public debate, and found him to be both disingenuous and unboundedly impudent. But he is an effective speaker, and has unhappily obtained an immense influence over thousands of workmen in this country. Is it wise to enable him to pose as a martyr? Has not the semblance of persecution already increased his baneful influence a hundred-fold? But we take higher ground. We do not indeed believe that the words of Scripture just cited altogether forbid Christians taking an oath when required to do so in a court of justice. But at least we may infer from them that *unnecessary* oaths ought to be dispensed with. Will anyone undertake to say that oaths for members of parliament are necessary? Do they effect the slightest good? Would they retain the Irish Parnellites in their allegiance a single hour if they believed a rebellion was likely to be successful? If, then, the Parliamentary oath does no good, effects no more than a simple affirmation, in the name of our Master we say, Abolish it. Do the right and fear not.

THE NEXT TERM IN THE NATIONAL LIFE.—The key to our political future is Household Suffrage for every honest householder in Great Britain and Ireland. We are to have the opinions of the whole people on all questions of national moment. Though Parliaments can do little for men as compared with what they can do for themselves, we may expect much from the new impulse which will be given to the political life of the nation. Certainly the people of these islands will have no one but themselves to blame if they do not return representatives pledged to do all that mere legislation can effect to secure the welfare of our country. There is no need to discuss the wisdom of the coming Reform; it was inevitable from 1832. That no one has any argument to bring against the measure except on the veriest side-issues, shows that it is as right as righteousness itself. Lord Salisbury would show its evil character if it had any principle of evil in it. He can do no better than tell us that England does not demand it, and that Ireland is not fit to receive it. He only means that England is too quiet, and we ought to wait till she is turbulent; while Ireland is too turbulent, and we ought to wait till she is quiet. He might as well require the nation to wait till he became as great a statesman as Mr. Gladstone, and then we should never get it at all.

THE STORM CLOUD OF THE NINETEENTH CENTURY.—Mr. Ruskin, who, during the last month, has lectured twice on the above subject at the London Institution, as all the world knows delights in word-painting. He also loves a fling at scientific people, quarrelling alike with the definitions they make and the information they give. His odd expressions, and the sharp earnest way in which he gave his "points," evoked frequent laughter, the lecturer laughing as well. As he showed one sky after another on canvas, each bearing a date, he humor-

ously remarked that he had his skies bottled like his father's sherry. Describing the appearance of the sun behind a plague-cloud, he likened it to a bad half-crown thrown into a basin of soap and water. Scientific people, said he, can tell us all about the sun, moon, and the seven stars, and what they are made of, all which don't matter, because we can neither alter their course nor make them different. They can tell us the force of the wind and the direction it takes, but why don't they tell us what the wind is made of? Some we have had lately might be made of the souls of dead men that have not gone where they have got to go.—What had he to teach? Why that within the last ten or twenty years we have had such storm-clouds and plague-winds as Homer, Dante, and all the men of the dead past never saw. He couldn't tell what they meant, but he knew what the old prophets would have said about them, connecting them with the sins of the people. Certainly during the period of these clouds England and other nations had blasphemed and done iniquity by proclamation, but if the nations returned to paths of rectitude and piety we might *hope* for better things, as it is written, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith (pronounced *sayth*) the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—J. F.

THE BIBLE AND HYMNAL.—We believe some people never look at advertisements. May we ask such friends to break through their rule for once, and read the advertisement which for the last three months has appeared in this magazine, relative to the Bible and Hymnal bound together in one volume? The book is not bulky, as some may suppose. It is the Oxford Edition of the Bible, printed in double columns, Ruby type, combined with the corresponding edition of the Hymnal; and the binding will be found superior in quality, not only pleasing to the eye, but also fitted to wear well. Young men and maidens, we commend these beautiful volumes to your attention, and believe that you will not be disappointed in them.

# Notices of New Books.

RAYS OF SACRED SONG FOR THE CHURCH AND THE HOME. By Dawson Burns, D.D. *S. W. Partridge & Co.*

A COLLECTION of hymns, Scripture studies in verse, and short poems on various subjects. Those persons who, not knowing Dr. Dawson Burns, have thought of him only as the keen controversialist—the champion-knight with lance ever in hand ready to defend the sacred cause of Temperance against all comers—will be pleasingly surprised, we think, at the "tender grace" and the genial kindly spirit manifest in the contents of this elegant little volume. Whilst not taking rank with the highest class of poetry, most of these compositions possess very considerable merit. The versification is for the most part smooth and flowing, the imagery appropriate and often striking, and the sentiments noble and Christian. We like especially the poems entitled, "The World's Chief Need," "The Mystery of Life," and "The Old Man's Reverie." Some of the hymns will be found useful for anniversary occasions. "Seaside Voices" appears on another page of this magazine. We have selected it for transference to our pages not as being intrinsically the best in the volume, but as lending itself most easily to pictorial illustration.

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A WOMAN'S HAND. By Miss Ellis. Price 5s. *Jarrold & Sons.*

THIS story of a brave beautiful soul orbing itself into noble womanhood is told with remarkable power and gracefulness. The scenes and persons that surround the heroine are so distinctly pourtrayed that they must almost certainly have passed across the retina of the gifted authoress. The narrative is one of continuous movement and striking but natural incident, the whole so dexterously managed that the reader's interest is sustained to the close of the volume. In passages of unusual brevity we have most delightful pictures of nature; a few skilfully chosen words, and we are suddenly conscious of the glory of the sky, the beauty of the earth, and the dearness of man, and bird, and beast. Some of these sentences are absolute revelations of unnoticed loveliness that will remain as permanent treasures of memory. Here, too, are lights of kindly

humour, magnetic thrills of pathos, and outshinings of noble truths, all the more effective that they are generally surprises, though each of them proves its own right to its place. Even common thoughts and sayings are retouched into a pleasing freshness that makes them a new possession. But the chief charm of the book is its luminous spirituality; we close it feeling that a magnificent truth has been admirably illustrated, it is, that the pathway of unselfish souls who trust the Lord is oftenest bright with His presence and His love; and even when such seem to walk in darkness they still go safely under the deep shadow of His wing. E. H. J.

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NONCONFORMITY: ITS HISTORY AND ITS PRINCIPLES. A Lecture by the Rev. Z. T. Dowen, F.G.S. *Heywood, Manchester and London.*

THIS lecture was delivered to the author's own congregation, and is now published at their request. The former part is a graphic sketch of the history of Nonconformity from the days of Henry VIII. onwards. In this portion, amidst much that is true and well-expressed, we think Mr. Dowen has given credit to our puritan forefathers for more enlightened views as to the rights of conscience than most of them really possessed. The freedom of thought and action in religion which Cromwell and Milton believed in, most good men in those days denounced as "Pretended Liberty of Conscience." But the second part of the lecture—an exposition of Nonconformist principles—we regard as admirable without exception, and worthy the thoughtful attention of young people, not only in Macclesfield, but in many other places.

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LIFE IN A LOOK. By the Very Rev. M. S. Baldwin, Dean of Montreal. *Hodder & Stoughton.*

THIS is apparently intended as a book for enquirers, or to put into the hands of persons whom it is desired to interest in the subject of religion. But though we cannot but respect the earnest spirit of the writer, our opinion is that the manner in which gospel truth is presented in some parts of the work is more likely to perplex than to enlighten. For instance, one of the first points on which the author insists—and to shew its importance he prints the words in capital letters—is, the *utter helplessness of all human effort* in the matter of salvation, and the *absolute sovereignty of God.* This seems to us to be in contrast with the apostle Peter's exhortations—"*Save yourselves* from this untoward generation;" "*Repent and turn* (Alford) that your sins may be blotted out." Indeed, the main idea of the book, that faith consists simply in looking to Christ, and believing that as we look He saves us, seems to us incorrect. No doubt saving faith does consist in part in looking to Christ and trusting in Him; but it includes also *the submission of the will to Him.* We must take His yoke upon us. We must receive Him as our Lord and Master. We must yield up our whole being to Him, for Him to rule over as well as save us. This part of evangelical truth has not the prominence it should have in a treatise like the present. Nor do we think it wise in a book for beginners in the Christian life to give prominence to the doctrine that we are lost through the imputation of Adam's sin. Better confine the sinner's thoughts to the fact, which he cannot dispute, of his own personal guilt. One of the best parts of the book is that in which the author discusses the nature of Repentance, and in this we are happy cordially to agree with him.

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THE CIRCULAR LETTER OF THE G. B. ASSOCIATION FOR 1882. Being an Address and Critique thereon, by E. Parker, D.D. *Baptist Tract Society.*

IN this tract the President of Manchester Baptist College attacks the main positions taken in the letter of Mr. Jones. It will be read with interest by the opponents of "open fellowship." But strange to say, the author makes no distinction between "open fellowship" and "open communion."

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AFTER WORK. Home reading for the family circle.—THE CHURCH, Vol. III., New Series.—THE BAPTIST MESSENGER, vol. for 1883. *Elliot Stock.*

MONTHLY magazines, all admirable in their respective departments.

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THE ENGLISH BAPTISTS, WHO THEY ARE, AND WHAT THEY HAVE DONE. Price 1s. *Marlborough & Co.*

THE volume of lectures delivered by the General Baptist ministers of London a short time ago, and published under the auspices of our Connexional Publication Board. A new edition, wonderfully cheap. It ought to have a large circulation in our schools and families. Let leading men in our churches see to this matter.

THE BAPTIST HAND-BOOK FOR 1884. Price 2s. *Alexander & Shepheard.*

MORE than 400 pages of information, Statistical, Ministerial, Ecclesiastical, and General, interesting to all Baptists. It contains also in full the papers read at the Spring and Autumn meetings of the Baptist Union.

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WAYSIDE SPRINGS FROM THE FOUNTAIN OF LIFE. By Theodore L. Cuyler, D.D. Price 1s. 6d. *Hodder & Stoughton.*

A BEAUTIFUL little book, cheaply but elegantly got up, well-suited for a present from one Christian friend to another. It consists of a series of short papers such as may have appeared originally in a religious periodical. The spirit of the book is genial, devout, and earnest; the style bright and cheerful; and in reading it one feels helped and stimulated to better things.

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THE ANGEL IN THE MARBLE, AND OTHER PAPERS. By George F. Pentecost, D.D. *Hodder & Stoughton.*

WE have been somewhat disappointed in this book. From the reputation of the author as a devoted and successful evangelist we had expected something better. The idea of the first paper, which gives its title to the volume, is good, and well worked out; and there are Christian people who would probably enjoy the remaining papers, but to us they are rather dull and prosy.

# The College.

## A WORD FROM THE TREASURER.

IN January the Secretaries announced the satisfactory location of the Institution, and the admirable working of the Classes at University College. I have now to announce that the President's house is nearly completed, and the builders' claims and the architect's certificates come in so rapidly that I am now £800 in advance. Will the friends therefore kindly send assistance *forthwith?* In the April *Magazine* I hope to insert a long and highly creditable list of sums received, and trust all who appreciate the good old Gospel will help to swell the amount. T. W. MARSHALL.

# The Home Mission and Crewe.

THE new school-room was opened at Crewe on Feb. 10. Preacher, Rev. T. R. Stevenson, of Derby. Congregations good. On the following evening a lecture (preceded by a tea meeting) was delivered by the Rev. J. H. Atkinson, of Liverpool; subject: "Songs and Singers of the Christian Church to the Twelfth Century." R. Pedley, Esq., J.P., was chairman, and the audience was large and attentive. The choir rendered good service in illustration of the lecture.

On Tuesday the Sunday school children assembled for tea in celebration of the new room opening. After tea a meeting was held, presided over by Mr. Pedley in the unavoidable absence of the pastor. The programme of songs, choruses, and recitations was gone through very creditably by the scholars. Oranges, apples, and nuts were given to the children as they left the room.

The room will now be used for all services until the chapel is completed. It is both handsome and convenient, and will seat 260 adults. Additional rooms are in progress for infants, bible classes, etc., the whole forming a very complete structure.

These opening services have been very successful, and the friends are deeply grateful to all who at various times have assisted the building fund. The readers of this notice are asked to remember that this is a denominational chapel, so that friends in every church should help as far as they can. A small collecting card has been issued, and will be sent to any applicant. A *thousand pounds* are needed to open the chapel free of debt. Let all who can, write at once for a collecting card to Rev. W. Lees, Crewe.

N.B.—Collections for the Home Mission should be taken in all the churches as early as possible now. "Say not ye, there are yet four months," for there are only *three* to the end of May, when the accounts close for the year.

# News of the Churches.

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

## CONFERENCES.

Midland Conference.—The spring meeting will be held on Tuesday, March 4th, at Ilkeston (Queen Street). Morning at 11.0, devotional meeting, with sermon by Rev. F. Pickbourne. Afternoon at 2.0, business session, with reports from churches. Evening at 7.0, public meeting. Robert Silby, *Secretary.*

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Eastern Conference. — The next meeting of this Conference will be held at March, on Thursday, April 3rd. At eleven o'clock the Rev. G. H. Bennett, of Bourne, will preach a sermon. At two o'clock, business, and afterwards a paper by brother C. Payne, of Louth, upon "American Church Life." A public meeting will be held in the evening in support of the Home Mission.

Chas. Barker, *Secretary.*

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The Lancashire and Yorkshire Conference for the winter session was held at Tetley Street Chapel, Bradford, on the 16th of January. Morning service at 10 30: reading and prayer by Rev. W. Sharman; sermon by Rev. D. McCallum from 1 Tim. iii. 16. Business at 2.0 p.m. Prayer by Mr. Binns. The reports of the churches showed twenty-nine baptized and eight candidates.

The following resolutions were passed:

1. That Rev. J. Lawton be appointed to solicit and receive subscriptions, &c., for the G. B. Building Fund in this district.

2. That a meeting of lay preachers be called on next conference day to consider and report on the Southern Conference scheme.

3. That Rev. J Dearden having retired from the work of the regular ministry, after more than twenty years' faithful service at Lydgate, this Conference desires to express its high appreciation of his character and work, and wishes for him, in his retirement, all spiritual blessing and peace and joy to the end of his days.

4. That the officers for the coming year be—*President*, Mr. Joseph Horsfall; *Vice-President*, Mr. G. Scott; *Treasurer*, Mr. J. Lister; *Business Committee*, Revs. J. K. Chappelle, D. McCallum. W. Dyson, and Mr. Jos. Thomas, of Birchcliffe.

5. That this Conference hereby expresses its full confidence in the Government of the Right Hon. W. E. Gladstone, and earnestly hopes that a Bill for the large extension of the county franchise, to be followed by another for the redistribution of Parliamentary seats, may speedily become law, and that other neglected measures of Liberal legislation for Great Britain may be pressed forward this session.

6. That the next Conference be at Shore, on Whit-Wednesday; that the Secretary preach in the morning, and that brethren Wood and Williams, of Bradford, and McCallum and Riley, of Burnley, be the speakers in the evening.

W. Gray, *Secretary.*

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## CHURCHES.

Birmingham, *Lombard Street.*—27614 to hand. Many thanks.

Birmingham, *Longmore Street.*—The annual church and congregational tea meeting was held on Jan. 28th. Numbers large. A very enthusiastic and encouraging meeting followed the tea, the pastor, A. T. Prout, presiding. Addresses by various deacons and friends.

Boston.—At the church meeting held Jan. 21st, special reference was made to that day being the thirteenth anniversary of the death of Rev. Thos. Wright Mathews. Mr. Ward spoke in suitable terms of the influence of his life as being still felt in the church; also that it was through Mr. M. that pastor Oncken had been led into the Baptist faith, and by him was baptized. Officers for the year were elected, the various agencies of the church were reported as in a vigorous condition, and during the year nearly £700 had been raised from all sources.

Coventry, *Gosford Street.*—The second anniversary of the Rev. C. Hood, as pastor of the church, was celebrated by a tea and public meeting on Jan. 28th. Mr. Hood presided, and rejoiced that they had been permitted to beautify the chapel and to enjoy two years of unbroken peace and harmony. Addresses were delivered by Revs. E. W. Cantrell and W. T. Rosevear.

Liverpool, *Richmond Chapel* (pastor, Rev. J H. Atkinson).—Before us is the church manual for 1884. We have been much interested in the account given of work done and of societies and institu-

tions maintained. Truly our friend, the pastor, appears as a *king*-bee in a hive of workers. Three mission-rooms are worked; 750 scholars taught in the schools. Contributions to foreign missions are £187—to the Liverpool hospital, £77. Our own College at Nottingham is not forgotten, £5 being the gift for the past year. A special feature of the domestic misson just started is a course of instruction by a medical doctor, on the best methods of treating injury or sudden illness—open to district and sick visitors, &c.

LONDON, *Commercial Road.* — The tenth anniversary of Rev. J. Fletcher's pastorate was celebrated by a tea and public meeting on Feb. 12th. The pastor presided, and reported general harmony and prosperity. The membership has steadily increased, and for the *tenth* time in succession the weekly offering has gone beyond the previous year. The sum of £109 5s. 0d. has been raised and spent during the year in improving the school-room, and more money has been raised in 1883 for the work of the school (from which fifteen have been added to the church during the year), more for the poor, more for the Christian Instruction Society, more for the Foreign Mission, more for the Home Mission, and more for the College, than in the year before. A Christian band has recently been started for the spiritual welfare of the younger members of the church, and is well attended. The receipts of the year from all sources (but raised almost exclusively from within the church and congregation) amount to £864. The meeting was a very hearty one, and was addressed by Revs. J. Hillman (Baptist) and J. R. Fisher (Congregationalist), Mr. Gillmore and Mr. Woodward (deacons).

LONGFORD, *Salem Chapel.*—The annual tea meeting of the members took place on Feb. 5th. A very encouraging report was given. The pastor (Rev. Jno. R. Parker) presided, and the large meeting was addressed by the deacons and other friends. The members number 316, and the spacious chapel continues to be well filled. The branch interest at Sowe is showing signs of great spiritual prosperity. Considering the sad state of the weaving trade, the general feeling was one of great thankfulness.

MACCLESFIELD. — The annual church meeting was held on Jan. 24th, the pastor in the chair. The financial statement by the Secretary was very satisfactory, and indicated vigour and self-sacrifice in all departments. The statement by the pastor showed thirty additions during the year, and sixty-eight during Mr. Dowen's three years' pastorate. The Sunday-school was reported in a very healthy condition. The church has been recently canvassed for subscribers; result—the list is doubled in number.

MARKET HARBOROUGH.—The church, which has been for a long time in an uncomfortable and dilapidated condition, is now about to undergo important alterations, at a cost of about £400, the contract being taken by W. Martin, Junr. The closing services and meetings have been held as follows:—On Feb. 9th a substantial tea was provided at 5.0 p.m. Nearly one hundred present. After tea the choir in a creditable manner gave a service of song, "Uncle Tom," the connective reading being given by Mr. W. Cotes. On Sunday, Feb. 10, two excellent sermons by Rev. J. Wild. Good congregations. On Feb. 11 the closing meeting was held at 7.30 p.m., when interesting and humorous addresses were delivered by the Rev. J. Wild, W. E. Morris, and S. Harper; and Mr. Cotes gave a statement of the work done since the settlement of Mr. Wild. Satisfactory collections were taken at the close of each service and meeting in aid of the renovation fund. *This is a bold outlay, and the friends deserve every encouragement.* For re-opening services see advertisement.

SHEFFIELD, *Cemetery Road.*—On Jan. 24th, S. Hoyland, Esq., gave a lecture in aid of the Band of Hope. Subject—"A talk on Phrenology." The Rev. E. Carrington presided. The lecture was very interesting and instructive, and was accompanied by the examination of a number of heads.—The young men of the Bible class gave a miscellaneous entertainment on Feb. 4th, which was very largely attended, the object being the renovation of their class-room.—Since the settlement of the Rev. E. Carrington the congregation has been steadily increasing. On Sunday, Feb. 10th, nearly a dozen of the senior scholars decided for Christ. Mr. Carrington's earnestness and zeal have been the means of stimulating the members of the church, and we are expecting great things in the future.

SPALDING.—The annual tea meeting of the church and congregation was better attended than in the previous year. The pastor in the chair. Addresses by Messrs. W. Parker, J. T. Atton, S. B. Newling, and E. Newling (of London).

STOKE-ON-TRENT. — A rejoicing tea meeting was held in the schools on 21st January, to celebrate the extinction of the debt of £600. After tea Rev. Sim Hirst presided over a large meeting, being supported by the six deacons and Messrs. Grose, Stubbs, and Loadbeater. The total amount raised was £642 0s. 11d., or £42 more than the sum originally contemplated. Towards this sum Mr. W. M. Grose generously contributed £300. —Most successful evangelistic services were held from 27th Jan. to 1st Feb., conducted by Mr. Frank Russell, one of Mr. Spurgeon's evangelists. The congregations were large, and over a hundred professed conversion. Some of the cases were especially pleasing.

## SCHOOLS.

CHESHAM.—In connection with the Chartridge village station, the annual teachers' tea and social meeting was held on Feb. 12th. The pastor (Rev. W. B. Taylor) took the chair. Stimulating and instructive addresses were delivered by several of the teachers, and a most enjoyable evening was spent.

LOUTH, *Eastgate*.—Anniversary services were held Jan. 27th and 28th. Preacher, Rev. T. R. Stevenson. Chairman of public meeting, Mr. A. Godsmark. Congregations good. Proceeds £11 1s.

## PRESENTATIONS.

COALVILLE.—On Jan. 21st, after a largely attended social tea, a presentation, consisting of a purse of twenty guineas, was made by Mr. Jas. Gutteridge, on behalf of the church and congregation, to the Rev. F. and Mrs. Pickbourne, on the occasion of their recent marriage. Other gifts, comprising a very valuable hat and umbrella stand and a very handsome toast rack, were presented by Mr. C. Hardington, on behalf of the young men's Bible class, and by Miss E. Hull, on behalf of the young women's Bible class. During the evening, selections of music, both vocal and instrumental, were given by Mrs. W. D. Stableford, Mrs. J. Guttoridge, Miss Bertenshaw, Mr. J. H. Starkey, and Mr. W. Moss. Very appropriate speeches were made by Messrs. Bertenshaw and W. D. Stableford. The meeting was large, hearty, and enthusiastic, and one long to be remembered.

FLEET.—At the annual gathering of teachers and friends on Feb. 11th, Mrs. Barker, the pastor's wife, was presented with an exceedingly handsome Queen's blue china tea service. The presentation was made, on behalf of the choir, teachers, elder scholars, and other friends, by Mr. E. Larrington, who, in a characteristic speech, explained that the present was an expression of grateful esteem for Mrs. Barker's long services in connection with playing the harmonium, singing, and teaching the adult class of girls. He, and others who followed, testified to the affection all entertained for both pastor's wife and pastor. A breakfast cup and saucer to match, generously given by the lady at whose establishment the purchase of the service was made, was included for Mr. Barker, who, for his wife and himself, in suitable terms acknowledged the great kindness then and all along experienced by them both.

LOUTH, *Eastgate*.—(1) In connection with a recent "sale of work," which yielded over £33, Mr. F. M. Thompson was presented with a handsome sofa cushion, in acknowledgment of his valuable services in various departments of church work.—(2) On Jan. 25th, Mrs. Payne's S. S. class presented her with six A 1 electro-plated forks, a cut glass sugar basin and cream jug, with an address neatly executed, expressive of their high appreciation of her services. During the four years Mrs. Payne has had charge of this class it has supplied the church with thirteen members and the school with six teachers.

SHEFFIELD, *Cemetery Road*.—Some of the most earnest workers in connection with the above place of worship have left for foreign parts. At the annual Band of Hope meeting Mr. Bradley was presented with a writing case and a set of books on the occasion of his departure for New Zealand; and at the annual Sunday school teachers' tea Mr. J. E. Chambers and Miss Dockerill were suitably remembered.

WENDOVER.—The chapel has just been re-opened, after unique alterations and additions. The pastor, Rev. J. W. Callaway, was architect and surveyor throughout, to the entire satisfaction of the people. He made no charge for his services, and thus the expenses were limited to £225 9s. 8d. The whole amount has been raised. At the annual meeting in Feb., Mr. Pearce (deacon), on behalf of the church and congregation, presented to Mr. and Mrs. Callaway a purse containing £11 10s., in token of their gratitude and esteem for the labours named above, and expressed the hope of the subscribers that it would enable the good pastor and his wife to take a needful holiday.

## BAZAARS, &c.

LEICESTER, *Dover Street.*—A sale of work, for raising money toward repayment of loan from Building Fund, has recently been held in the school-room, which was tastefully decorated. Various exhibitions of an amusing and instructive character added considerably to the interest and proceeds of the effort. Net result, £70.

GRANTHAM, *Oxford Street.*—On Feb. 1st, 2nd, and 3rd, a bazaar was held in the Temperance Hall towards reducing the debt of £300. The bazaar was opened by the mayor, G. S. Hannett, Esq, accompanied by the mayoress. The proceeds amounted to about £50.

GREAT GRIMSBY, *Zion Church.*—The congregation under the pastoral care of the Rev. William Orton held a bazaar on January 16th, 17th, and 18th, to defray the cost of a new heating apparatus for their chapel and school-room. The bazaar was opened by a luncheon, at which Mr. John Wintringham presided. The mayor, Dr. Keetley, and the mayoress were present, with several of the town councillors and friends from various congregations of the town and neighbourhood. There was a good attendance throughout, and though it was not expected to raise more than £100—the cost of the apparatus—yet it was found at the close that the net proceeds exceeded £150.

## MINISTERIAL.

REV. D. ASQUITH has resigned, and will terminate his ministry at Nuneaton in six months.

REV. E. HILTON is leaving Heanor, having accepted a unanimous invitation to Smalley, coupled with an invitation for him to act as supervising pastor of the church at Kilburn. He will commence his labours at each place early in March. Mr. Hilton has done a good work during his two years' ministry at Heanor, and leaves behind him a good temperance cause—the first in the history of the church.

REV. J. HUBBARD, of Barlestone, has tendered his resignation as co-pastor of the Barton church, having accepted a hearty invitation to Heptonstall Slack. He hopes to enter on his new sphere the first Sunday in May.

REV. A. H. SMITH has left Coningsby. J. Sellars, deacon.

REV. HENRY WOOD, late of Orissa, has accepted the pastorate of the church at Long Eaton, and hopes to commence his work on the first Sunday in March.

## BAPTISMS.

BIRMINGHAM, *Lombard Street.*—Four, by E. W. Cantrell.
BIRMINGHAM, *Longmore Street.*—Three, by A. T. Prout.
CHESHAM.—Five, by W. Bampton Taylor.
DERBY, *St. Mary's Gate.*—Five, by T. R. Stevenson.
GRANTHAM.—Two, by D. O. Chapman.
GRIMSBY.—One, by W. Orton.
KIRKBY-IN-ASHFIELD.—Six, by W. Mills. All from the Sunday School.
LEICESTER, *Archdeacon Lane.*—Three, by W. Bishop.
LEICESTER, *Friar Lane.*—Three, by G. Eales, M.A.
LONDON, *Commercial Road.*—Two, by J. Fletcher.
LONDON, *Westbourne Park.*—Eight, by Dr. Clifford.
LONGFORD, *Union Place.*—Three, by H. J. Hodson.
LOUTH, *Eastgate.*—Five, by C. Payne.
MACCLESFIELD.—Three, by Z. T. Dowen.
SHEFFIELD, *Cemetery Road.*—Two, by E. Carrington.
SMALLEY AND KILBURN.—Six, by G. Love.
SPALDING.—Six, by J. C. Jones, M.A.
STANTON HILL.—Six, by J. Harvey.
TODMORDEN.—One, by W. March.

## MARRIAGES.

LEE—GAMESON.—February 12th, at Vicarage Walk Chapel, Walsall, by Rev. W. Lees, of Crewe, and Rev. A. A. Cole, of Walsall, the Rev. A. Hampden Lee to Miss Gameson, elder daughter of Mr. T. Gameson. The presents to the bride and bridegroom were very numerous and handsome.

UNWIN—GOODWIN.—Dec. 27th, at Park Lane Chapel, Poynton, by the pastor, Joseph Unwin, of Poynton, to Hannah Marie Lockett Goodwin, of Hednesford, Staffordshire.

## OBITUARY.

HACKETT, RICHARD, was born at Barlestone, July 29th, 1816. Brought up amid the influences of a religious home, he early gave his heart to God, and was baptized at Barton Feb. 26th, 1832. A few years after he went to reside in London, and united with the friends at Church Street, and became an intimate friend and zealous co-worker with the late Dr. Burns. When he returned to Barton it was to use his enlarged experiences for its good. For years he gave out the hymns in a sweet and impressive manner, and materially assisted the church with his earthly abundance. Ministers ever found in him a ready helper and sympathizing friend. In the early part of the year he fell into a state of great weakness and lassitude, which increased until the end. He evinced his love for God's house by persistently attending in spite of his condition. His resignation and hopefulness were patient and light, and as death drew near his faith became increasingly strong. As the beautiful morn of August 20th, 1883, dawned upon the world, his spirit soared to a brighter realm to meet his wife and child, his Saviour and God. He was interred at Barton, the service being conducted by Rev. G. Needham and the writer. A few Sundays after, the former preached his funeral sermon to a large congregation. He has left behind him an only surviving daughter to mourn his loss, and a name that will long remain fragrant to the multitude who knew his worth. J. H.

THE

# MISSIONARY OBSERVER.

MARCH, 1884.

## Notes from Piplee and Pooree.

BY REV. J. VAUGHAN.

Mr. and Mrs. Vaughan continue to prosecute their work at Piplee and Pooree. Some time ago, while Mr. Vaughan was from home on a missionary journey, Mrs. Vaughan was alarmed one night by hearing a man attempting to break into their house. To be thus left alone in a house and village, twenty-five miles from any other Europeans, is not a desirable position for an English lady. On the ground of economy, as well as for comfort and security, we consider it most desirable that in all our lonely stations there ought to be two brethren and their wives. Unless the wife has a companion it is quite certain that the husband cannot leave home and itinerate when he otherwise would. Were the friends generally to realize the lonely position of their missionaries at three of their stations — Berhampore, Sambalpur, and Piplee—we think the attempt would be made to strengthen the enfeebled band. Mr. Vaughan writes:—

### Piplee Book Room.

Our new Book Room was not completed in time to open it before leaving for Pooree, but I had made all arrangements, and it was opened about twelve days after our departure. The number of pilgrims has been very few, as it was considered an inauspicious year for Jagannath, and the car festival fell in the rains. I suppose the car and other local festivals were never less attended, and this was frankly admitted by the Cuttack native paper. For this reason our Book Room has not been so useful as it would have been ordinarily, but it has nevertheless done a good work. Many have heard of Christ at its door, much good seed has been sown, not a few have listened to sweet Christian hymns accompanied by native music, and a fair number of gospels and tracts have been distributed or sold. It is a bright, cheerful room, adorned with a few pictures and an illuminated text, and the verandah is wide enough to allow many persons to sit outside. We have two printed boards on the walls facing the street, containing a suitable text in large letters, which can be seen by the passers by with ease. We hope to add another or two in Hindee. We have books in several languages.

### Sunday School in Bazaar for Heathen Boys.

During the last month we have opened a Sunday School at the close of the afternoon service, with a view to reaching Hindoo boys. Hitherto we have been able to sit in the verandah of our Book Room, but in case of rain we shall have to go

inside, though I fear Hindoo boys will not be willing to go at first. Our Christian boys of the first-class in the morning Sunday School form the nucleus of the afternoon class in the bazaar, and some heathen boys who attend the day school, and one or two others, have come regularly. We have only had three meetings hitherto, but the number of heathen boys has increased each time; last week six or seven were present, as also a man who sat a little aside. We have a bench outside on which several of our brethren sit, and as we sing several hymns and offer a short prayer at the beginning and close of the meeting, which is not a long one, and as it is conducted openly, though on our own land, we have had quite a little company of eager and well-behaved onlookers each week. This undertaking is of too recent origin amongst us to justify me in saying more at present, but we have been encouraged by the attendance of the heathen boys hitherto. We examine them every Sunday in the last week's lesson, and at the close we question them on the subject of the day. At the recent Decennial Conference the Rev. B H. Badley, of Lucknow, read a paper on the subject of Sunday Schools among the heathen, and reported that in the Mission with which he is identified they have a native Christian community of more than 6,000 and a Sunday School army of 15,000, of whom more than two-thirds are non-christians.

### Attempt to obtain a site for Book Room in Pooree.

When in Pooree at the Chandan játrá last May Mr. Miller and I made an application for land to build a Book Room in the Pooree wide road. The site we chose was not approved of by the Municipality, but they stated that they had no objection to grant us a site elsewhere. We then requested them to kindly offer us one, and our friend Mr. Williamson, Deputy Magistrate and Vice Chairman of the Municipality, selected another site. The matter came up at the meeting of Commissioners, but was deferred so that all the members might have an opportunity of seeing it. We shall be glad to obtain the ground selected, as it is close to the trees which have been used for years as a shelter from the fierce rays of the sun when preaching in Pooree.

Some of the committee are doubtless averse to our having the ground, and the delay certainly gives the impression that Christ is not welcome on the Jagannath highway. Mr. Williamson does not appear sanguine as to the issue. He is a true brother, a Baptist withal, and has exerted himself not a little in the attempt to obtain the site. He has lately commenced a little Oriya service in his house on Sunday for our Christians in Pooree, and has also sold two rupees of Christian books besides distributing some as occasion offered.

### Bible Women.

Our Bible women work well, and the class for our Christian women is still continued. The heathen women ask questions which evince great ignorance, and our Bible women say that they have to simplify everything to the utmost. One of the villages they visit has a large number of children in it, and no school. I thought it might be well for our female helpers to hold a class there for them, but their mothers are not willing. However, the children gather round our women whenever they enter the village, and, as there are so many of them, I have encouraged the Bible women to go there once a week and to try to interest the children as far as possible by telling them about Him who still loves little ones.

### Heathen Visitors.

We have recently had a visit from three men who live near the Black Pagoda, Kanarac. The father heard our preachers there in February last, and showed great kindness to them. Some few weeks later he called on me, and we had a long conversation with him. Last Saturday week he and his two grown-up sons called again. The father is ignorant, but his two sons can read, and are fairly intelligent. There is also a younger son at home who is said to have read a number of our books, and is considerably in advance of his brothers as regards knowledge. The father and two sons stayed at the house of our senior deacon, attended both services on the Lord's day, and were present also at the Sunday School. They incautiously ventured to our little class in the bazaar, and possibly might have experienced a little rough usage but for judicious action. They have several of our books, and are evidently interested. It is only fair, however, that I should say that they first visited Jagannath, and on their return from the great shrine called on us. This is, however, an anomaly with which we are not unfamiliar—scarcely an anomaly to us, indeed.

MISSION FARM.

The crops at our Mission farm have been largely destroyed by the frequently recurring floods. After transplantation, also, a late flood occurred which did much damage. Considerable land lies uncultivated all around, and there is no time to do anything to remedy matters now. Thank God the general prospects of harvest in Orissa are, I believe, favourable; and we understand that less favoured parts of the country have been refreshed with the indispensable rain.

SUNDAY SCHOOL TREAT.

We had a good gathering eight or ten days ago on the occasion of the children's treat, to which, for the first time, the children from our farms were invited. The girls in the Orphanage paid part of the expense for the latter. It was a pleasant afternoon and evening, and we had 'pully-hawly,' blind man's buff, and some good native games, besides singing and music. There were 115 children present besides the orphan girls—so that fully 150 were there in all, though some were very small. I thank God to see so many children, and trust they may all experience the tender love and watchful care of the Good Shepherd.

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# Letters from Berhampore.

SEVERAL letters have been received from the Rev. T. Bailey, of Berhampore, for which we have hitherto been unable to find space. He writes:—

Last Sunday I was at Padri Polli, and as Niladri accompanied me we had a specially good time there. The village chapel was well filled at the morning service, when Niladri preached a useful and eloquent sermon, after which a church meeting was held, and one candidate, a young man, received for baptism, who was baptized forthwith in the tank hard by, and in the afternoon at the communion service was received into the church. Another of the young men is applying to be admitted into the college to study for the ministry. He is the son of one of the most respectable of the villagers, and will, I think, prove suitable and promising. The crops continue to look remarkably well, and the afternoon's text which declared that "He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness," elicited a sympathetic and hearty response.

On returning in the evening through the Berhampore bazaar I was amused by an incident that occurred. A large crowd were assembled in the main street, surrounding a shabby arrangement of bamboos and ribbons with several little idols inside, which was being carried in procession on men's shoulders. On my approach and perceiving the situation the people, near the idols, set up a hearty laugh, which for several reasons gave me especial pleasure. It informed me that as a missionary, I was not unpopular; that whatever we had said to the disadvantage of their system, had been said in such a way as not to forfeit their good will; it also gave a curious insight into what must be their feelings in observing these popular idolatrous rites, and is only another evidence that religious faith in them is at a very low ebb indeed.

A CHRISTIAN IN A HEATHEN VILLAGE.

During our absence Khogai Behara had arrived from Pilepadda and came to visit me on Monday. For many years he was an enquirer and was baptized by Mr. Taylor in 1867, and is one of the very few cases in connection with our Mission in which the convert has selected to remain in his own village and home. He is now 72 years of age, and I had not seen him for many years, and when I told him that in his special case and after this long interval I should be glad of some explicit statement as to his spiritual condition and experience, he promptly declared that the love of Christ was the one constraining influence and joy of his life, that he daily prays for help and grace, and though as a Christian he is isolated, he is *happy*, which latter expression he repeated twice, and I perceived that several times during the conversation, he spoke not only with deep feeling, but also with hardly restrained tears. There is one respect in which I find that he has not completely identified

himself with us. He is careful to partake of the Lord's supper whenever he has the opportunity, but he has never yet *eaten* with Christians. His doing so would be the signal for his castemates and kindred to disown him, and his case illustrates at once the intolerance and tyranny of the system. As an act of worship his partaking of the Lord's supper is allowed, but expulsion would instantly follow his taking an ordinary meal with us. He informs me that no idolatrous customs are observed in his household, that his son offers prayers to Christ in which the whole family join, and that though himself not a fluent speaker he embraces opportunities of conversation wherever he goes. He is reputed also to be a man of substance, and from his position as well as his character exercises considerable influence in his neighbourhood. It would be hazardous in his case to say that he does not in this way exercise as large an influence in favour of Christianity as though he were fully identified with us. He is now anxious to attend the forthcoming Conference at Cuttack, and I am encouraging him to do so. Captain Taylor with his negro servant Jack are to join us. Daniel and his family, Niladri, Balunki, and others are also arranging to go, so that our contingent from Berhampore promises this year to be an unusually large one. May the services prove helpful and inspiring and fit us the better for future toil.

TWO INTERESTING CONVERTS.

Writing under date of October 23rd, Mr. Bailey remarks:—

I am just on the eve of leaving for Conference, but must write briefly to inform you that last Sunday we baptized two young men from Tamana, a village partly Khond and partly Oriya, lying at the foot of the neighbouring range of hills. One is the son of the village accountant, and the other is his nephew, and both have been known as enquirers for several years. The elder, Kotta Mullick, received his first impressions through attending a school established in his village many years ago by the late Rev. W. Bailey; and the younger, Sarthi Mullick, attended for a time the school here under Mr. Wood. They have both received a fair education, and give an intelligent account of themselves. They are both unmarried, and it is to their credit, that as they were contemplating the step they have now taken, they have deferred entering into negotiations on the subject. They elect to remain in their own village, and propose to do what they can for the good of their neighbours, some of whom are more or less favourably disposed towards Christianity. Captain Taylor happened to be in from Gopalpore, and shared our joy; and a considerable gathering of Hindoos, some of whom recognized the converts, also witnessed the ceremony. May the Lord keep them faithful and make them abundantly useful. They are both farmers, and the elder has land of his own. A few Hindoos also attended the afternoon service; indeed, the presence of Hindoos at our ordinary Sunday services has become such a feature that we have found it expedient to set apart seats specially for their accommodation.

I must mention yet another circumstance which has been very cheering. The magistrate from Baligudda in the Khond hills called upon me last week. He is a quaker and a godly man, and before leaving the station sent me a cheque for fifty rupees "for the Orissa Mission of these parts."

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# Notes from Rome.

BY REV. N. H. SHAW.

RESPECTING the school treat and Christmas tree in Rome, Mr. Shaw, our missionary, writes:—

The usual busy, merry, anxious time has been and gone. We had our school treat and Christmas tree as usual. The chapel was beautifully decorated with evergreens, which we owed to the kindness of Mr. and Mrs. Rylands, of Manchester, who also sent us a quantity of toys, &c., for the tree.

At five o'clock the children of the school, with their parents, such as could come, and the members of the church, beamed joyfully over hot coffee and other good things. Then at seven o'clock the doors were opened to the public. The children sang and recited, useful speeches were delivered, and at the end, the gas being

lowered, the tree was lit up by many wax tapers, and the whole tree, with its lights, its artificial snow, and its loads of fruit in the shape of toys, mirrors, &c., looked like a scene in fairy-land.

The toys were distributed among those for whom they had been prepared, together with some useful article of clothing to each scholar, according to his or her merit, and the evening closed amid mutual congratulations.

Our school has been better attended this winter. We often have more than thirty scholars present, but a number of them are poor children who are in want of almost everything, and whose parents seem to care little for them. Some of them will inevitably drift away from us after a time, but we hope to lay up in their memories some things which will never leave them, but be an influence for good for the whole of their lives.

### A Picture of Heaven.

One may get an insight into the prevailing ideas of Italians respecting religion from the cartoons one sometimes sees exhibited in windows and in the streets. The other day, *apropos* of the anniversary of Victor Emmanuel's death, there was exhibited in Rome a cartoon entitled, *a party of card-players in heaven.* It was a picture of a drawing-room with a table in the centre, at which sat Victor Emmanuel, Garibaldi, Cavour, and Mazzini, each with cards in his hands and intent on the game. The cards bore the dates of certain battles and great events. On one side of the room stood a certain Italian diplomatist, smoking a cigar and watching the game; and on the other side, close by the chair of Garibaldi, stood Pope Pius the Ninth, one hand pressed gently on his stomach, which apparently was not that of a hungry man, and the other was raising a goblet of red wine to his lips. The Pope was made to look perfectly contented with his company and surroundings. Cherubs mustered overhead around the star of Italy, whose rays poured out on the company a flood of light, and underneath the picture was written, "Thus guided by the same star, they all by different ways arrive at the same happy place."

One is glad to recognize in all this a certain truth, but I am afraid there is more of that common notion which serves always as a plaster for the conscience of the careless and indifferent, that no matter what we are or what we do, all will come right at last.

### The National Pilgrimage.

Rome is full of Italians from various parts of the peninsula and the colonies. It was found impossible to bring or to entertain at one time all who wished to come and do honour to the tomb of the late king. So the demonstration has been divided into three. The first contingent of pilgrims came on the 4th and 5th of the month, and an Wednesday the 9th, the anniversary of the late king's death, marched in procession through the principal streets to the Pantheon, with their banners and bands of music. The Italians dearly love a show, and they also know how to make one too. They say that more than thirty thousand persons walked in the procession. There were eight hundred banners of all manner of designs, some of them very rich and costly; and as many as thirty distinct bands of music, the performers being dressed in fantastic uniforms. The crowns deposited at the tomb in the Pantheon numbered two hundred. Some of these were of flowers, natural and artificial, and others of metal, amongst them being some of considerable value. The whole thing has been pronounced splendid, magnificent, touching!

Would that these people had a little more of subjective life! They excel all others in demonstrations, but they cannot easily understand things unconnected with pomp and show, and the kingdom "that cometh not with observation."

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An English exchange reports concerning one who was asked to double his gift for Missions that he replied, "I cannot; it is altogether out of the question." The difficulty did not arise from lack of means, but from the man's negligence in the past. He had given nothing. Under a new sense of what had been his duty, and what might have been his privilege, it was a sorrowful confession which he made, that he could not double his gift. A friend suggests that the way to double nothing is to put down two ciphers, with a two before them; thus, 200 dollars.—*American Missionary Herald.*

# News and Notes.

MISSION SERVICES have been held at Burton, Overseal, Swadlincote, Walsall (Stafford Street, and Vicarage Walk), Derby (Watson Street), Long Whatton, Castle Donington, Sawley, Weston-on-Trent, Derby (St. Mary's Gate), Kirkby, and East Kirkby. To enter into particulars regarding each place would occupy too much space. It may, however, be stated, that the Treasurer of the Society occupied the chair at Burton, and that for the first time Foreign Mission services were held in the new chapel. On the Lord's-day sermons were preached by the Secretary and Mr. Pike, the meeting on Monday evening being addressed by the same, also by Dr. Underwood. Notwithstanding the building of the new chapel, it is hoped that the amount for the Mission will fall very little, if any, short of the previous year—so much for earnest, persistent, and systematic effort. In conducting services at the above places the Secretary and Mr. Pike have received valuable help from pastors of the respective churches, from neighbouring ministers, and other friends. In some cases the amounts raised has been in advance of previous years. But in view of the present needs of the Mission, and the urgent calls for further extension, may we urge our friends to do their utmost to aid the good cause. For ease in working and for satisfactory returns we would say—organize! organize! Where there is suitable human machinery, accompanied by divine power, there will be corresponding results.

THE BITTER CRY OF THE HEATHEN.—Is the church at all awake to its obligations to the heathen world? Is the fact realized that the whole amount given by Christian England to the support of Foreign Missions is only equal to what is spent in drink in *two days and a half?* Is it realized that there are as many ministers of the Gospel at work in London alone as there are missionaries for the whole Heathen and Mohammedan world; and that if London were supplied with ministers in the same proportion to its population as the non-Christian countries of the globe are, the number allotted to it would only be about *eleven?* We are justly pained and startled by the Bitter Cry of Outcast London; but, after all, what is that to the Bitter Cry of a thousand millions of people without a Saviour?—*The Church Missionary Intelligencer.*

TESTIMONY TO MISSIONS.—Sir Richard Temple has often borne honourable testimony to the work of Foreign Missions. In his address as chairman of the Soiree held by the Baptist Missionary Society at Cannon Street Hotel, he said,

> You may be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department, and of all the hundreds of thousands of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries, and I say also that of all the departments I have administered, I have never known one in which a more complete result was got than in the great department—the grand department—which is represented by the Protestant missionaries.

THE ENGLISH CHURCH MISSIONARY SOCIETY, in referring in its annual report to the efforts to secure, during the present year, "one half as much again," says that it is difficult, if not impossible, to trace the responses. In many cases the gifts have been increased. By an unknown number of persons the scheme has been strictly followed, yet in the grand total the income has not been increased anything like 50 per cent. It is an interesting question with the friends of the American Board, What will be the result of the call to double their contributions for the present year? A large number of our friends are known to have already fulfilled their pledges. Others doubtless will do so. It will be impossible to tell who has done so, as many of the gifts come through the usual channels, with no explanations. But He who ever stands over the treasury will know, and it is His judgment which is of importance. Let each one see that he acts as in His sight.

RUSSIA has paid £2,000,000 for the coronation of her Czar. How much will Christians give for the crowning of their King, whose right it is to reign over all the earth?

CLOTHED AND IN THEIR RIGHT MINDS.—An English Methodist missionary labouring in Africa reports that on going to the coast recently he was saluted by a trader with the remark: "There must have been a lot of heathen people joining your church lately." "Yes it is so," he was answered; "but how did you come to know it?" "O, because there have been a lot of heathen people here buying dresses, shawls, etc." This is another illustration of the way in which the spread of Christianity promotes commerce.

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The following items of intelligence have been supplied by Dr. Buckley:

BAPTISMS AT CUTTACK.—Sept. 22, *four* were baptized by Gideon Mahanty, after a discourse by Shem Sahu on Searching the Scriptures.—Oct. 7, *seven* were baptized by Shem Sahu. Ghanu Shyam preached from Ezekiel xviii. 31.—Dec. 2, *eight* were baptized by Gideon. Shem preached from Luke xviii. 35—37.—Jan. 6, *seven* were baptized by Ghanu Shyam, after a sermon from Psalm xc. 12, by Shem. One of those baptized on this occasion was a son of one of our native preachers. A goodly number of those recently added have been from the Orphanages.

AT CHOGA.—Sept. 16, *one* was baptized by Paul Singh. J. Buckley preached from Acts xxvi. 28, 29.

THE ANNUAL COLLECTIONS *for Cleaning and Lighting the Chapel, &c.*, were made Oct. 14; in the afternoon Ghanu Shyam preached from Proverbs iii. 17, and in the evening J. Buckley from Romans vii. 24, 25. The collection at the native service amounted to 76 rupees (£7 12s.), and at the English to 214 rupees (£21 8s.).

THE ANNIVERSARY SERMONS FOR OUR SABBATH SCHOOLS—Oriya and English—at Cuttack were preached Dec. 30, in the afternoon by Gideon Mahanty, and in the evening by Mr. Young from Hebrews xiii. 8. Collections 25 rupees (£2 10s.), and 67 rupees (£6 14s.) It is gratifying to add that both the schools continue to prosper much as to numbers, and we shall soon commemorate the tenth anniversary of the Oriya Sunday School.

THE WATCH-NIGHT SERVICE was more largely attended than on any former occasion. It was a solemn and quickening time. J. Buckley presided. Prayer was offered by Mr. Miller, Dr. Stewart, and Mr. Bond. After the clock struck twelve we sang with much feeling, "Come, let us anew our journey pursue," &c., and left the house of prayer, where we had humbled ourselves before the Lord, and earnestly implored His blessing to enter calmly and hopefully on the work of another year.

THE THIRD ANNIVERSARY OF THE PROTESTANT EUROPEAN SCHOOL was held in the new school-room on Saturday, January 5th. It is admirably adapted for such gatherings, and it was gratifying to all of us to see it well filled. J. B. Morgan, Esq., B.C.S., judge of Cuttack, presided, and kindly expressed the interest he felt in the school, and the satisfaction which all its friends must feel in its present prosperous condition, which, as he justly observed, was the more remarkable as this was but the third anniversary. The report was read by Mr. Young, the head master, and was very satisfactory. The number of pupils had increased from 46 at the end of 1882 to 70 at the end of 1883. It further appeared that the Inspector who had examined the school a few days before had verbally expressed his satisfaction and pleasure in the result. The key note of this interesting document was, "Thank God and take courage." Several pieces were recited by the children; and the prizes, which were well selected and beautifully illustrated, were distributed by the judge. Prayer was offered at the opening by Mr. Miller, and two hymns were sung by the children. Addresses were delivered by the chairman, and J. Buckley; and the singing of the national anthem closed this interesting and happy meeting.

CHRISTIAN BOOK ROOM.—The assortment of English books with Christmas and New Years cards, &c., &c., recently received, was decidedly the largest and best ever exhibited in Cuttack; and we are glad to state that the sales have been satisfactory. Already more than five hundred rupees (£50) have been realized; and many books are still in stock.

MISS LEIGH.—We have much pleasure in reporting that the S.S. *Navarino* reached Calcutta on Thursday afternoon, the 10th of January,—that Miss Leigh is well, and that she is expected to arrive at Cuttack on the 14th or 15th.

P.S.—She has since arrived.—W. H.

# Contributions

*Received on account of the General Baptist Missionary Society from January 16th to February 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| **Moiety of Collection at Union Meeting, Leicester** | 25 | 0 | 0 |
| Barton and Barlestone | 41 | 2 | 5 |
| Broughton | 0 | 3 | 0 |
| Colwell, Isle of Wight | 0 | 9 | 0 |
| Crowle | 2 | 7 | 7 |
| Fleckney | 1 | 4 | 6 |
| Hallaton | 1 | 0 | 0 |
| Kirkby | 8 | 6 | 6 |
| Kirkby, East | 18 | 11 | 8 |
| London, Borough Road | 6 | 16 | 0 |
| Long Whatton | 2 | 12 | 0 |
| Macclesfield— | | | |
| Mr. Matthew Clark | 0 | 10 | 6 |
| By Mr. E. C. Hallam | 1 | 1 | 0 |
| „ Miss Patty Benson | 0 | 6 | 6 |
| „ Miss Moss | 0 | 5 | 0 |
| Normanton-on-Soar | 0 | 18 | 4 |
| Twycross—Two Friends | 0 | 7 | 6 |
| Walsall, Stafford Street | 44 | 15 | 11 |
| Weston-on-Trent | 4 | 6 | 4 |
| Woodhouse Eaves—Mr. C. Pritchard | 0 | 5 | 0 |
| Wheelock Heath | 19 | 12 | 0 |
| Wirksworth | 18 | 10 | 0 |

*Corrections in February "Observer."*

For Nottingham, Mansfield Road, £4 4s., read Nottingham, Broad Street.

Macclesfield, per Mr. Shatwell, W. & O. Fund, £3 8s., read for General Fund.

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS.

| | £ | s. | d. |
|---|---|---|---|
| A Widow | 0 | 10 | 0 |
| Barton and Barlestone | 1 | 12 | 7 |
| Birmingham, Lombard Street | 1 | 0 | 0 |
| Broughton | 0 | 9 | 9 |
| Bulwell | 0 | 10 | 0 |
| Coningsby | 0 | 7 | 6 |
| Derby, St. Mary's Gate | 4 | 10 | 9 |
| „ Watson Street | 0 | 12 | 0 |
| Heptonstall Slack | 1 | 0 | 0 |
| Hitchin | 1 | 1 | 0 |
| Lenton, Nottingham | 1 | 0 | 0 |
| London, Borough Road | 1 | 1 | 0 |
| Loughborough, Wood Gate | 2 | 10 | 0 |
| Lyndhurst | 0 | 10 | 0 |
| Macclesfield | 1 | 0 | 8 |
| „ Mrs. Faulkner | 0 | 2 | 6 |
| March | 1 | 10 | 0 |
| Morcott and Barrowden | 0 | 7 | 6 |
| Nottingham, Woodborough Road | 1 | 0 | 0 |
| Stalybridge | 1 | 0 | 0 |
| Tarporley | 1 | 2 | 6 |
| West Vale | 0 | 8 | 10 |
| Wheelock Heath | 1 | 3 | 0 |
| Wirksworth | 0 | 10 | 0 |
| Wolvey | 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, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

APRIL, 1884.

## How may we get at the People?

It was Monday morning, and the Reverend Thomas Brown stood at his study window, vainly endeavouring to gain some cheerfulness of mind. He was the reverse of a conceited man, and was always thinking he might have done better. On the previous day his pulpit exercises had created an unusual interest among his best people; but in the nervous reaction of Monday morning he reflected on his Sunday's work as if it had been an unmitigated failure. Almost involuntarily the words came from his lips,

"I think I had better resign. I am doing no good. The people are disappointed, and so am I. A change will be the best thing for all parties."

Mr. Brown had settled three years before over a church in Bradfield, one of our large northern manufacturing towns. The church had a long and honourable history, but in recent years had suffered greatly from changes in population. The chapel was an old-fashioned, square, heavy-looking structure, not unbefitting the firmer and weightier theology of two generations back. Mr. Brown's predecessor had in his time been a most useful and excellent man, but towards the close of his life changes in the town had affected the congregation disastrously, and after the good man had resigned the church passed under a dark cloud. The old pillars of the church fell down, and there was no influx af new comers to fill up vacant places. At last, after an interval of more than two years, Mr. Brown had been asked to settle there. He entered upon his work with the ardour of a young esquire who still had his knightly spurs to win; and the few people left hopefully anticipated the coming of better days.

Certainly, if the chapel was not filled it was not Mr. Brown's fault. He was full of labours; his preaching was at once thoughtful and attractive; and by all who knew him he was greatly respected. But the pews remained unoccupied: persons coming fresh to the town

found their way to the newer and more accessible churches, and the people in the immediate neighbourhood remained indifferent, if not unfriendly. For it must be confessed that in former days the church in South Gate had held its head high, and prided itself upon the number of well-to-do families that occupied its high-backed pews on a Sunday morning. Thus it had acquired the reputation of an unsympathetic church, where working people and the poor would not be welcome. All this Mr. Brown felt deeply, and, therefore, on the Monday morning when we first saw him he was saying to himself,

"I think I had better resign."

When he told his wife of his half-formed resolve, she quietly said, "Very well, my dear; I'll get you a new pen, and you can write your resignation on Tuesday night."

But on Tuesday morning a change came over the spirit of his dream. From his study-window he saw the first snowdrop modestly hanging its sweet head, and the sight quickened the pulses of hope within him. A new train of thought passed through his mind. The Lord's words impressed themselves strongly upon him, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

"Yes," he said to himself, "that's what I must do. Evidently the people won't come to me; then I must go to them. The old order in this place has changed, and we must adapt ourselves to the new. I must not shut my eyes to the signs of the times."

An hour's prayerful meditation soon suggested to him a course of action. Putting on his hat he went first to speak to his wife,

"Mary, I'm going out for a short time; and, by the bye, I shall not want that new pen to night."

"Very well, my dear," said she, and smiling to herself went on with her work.

Mr. Brown went to his deacons and asked them to meet him the next evening to confer together on some important matters. When they met he told them frankly all he was feeling, and all that he desired for the church, and then asked for their advice. There was a brief pause, during which the portrait of the old minister, hanging on the vestry wall, regarded the company with grave curiosity.

The silence was broken by Mr. Cheque, the treasurer, who raised his eyebrows, glanced round, and said with slow and deliberate emphasis, "The problem of how to reach the masses, Mr. Brown, is a very difficult one. I have heard it debated now for full forty years, and it is not solved yet."

All present felt this to be true, if not quite new, or brilliant. The next suggestion came from Mr. Robinson, a meek old member, who coughed nervously several times, and then said that *prayer* should be offered for revival, and that possibly a week of special services would do good. But Mr. Bang, a pushing auctioneer, said irreverently, "Oh, that's no good; better send the bellman round, I should say." Mr. Mercer, the draper, smilingly said that he could not quite agree with his friend Bang. He did not like lowering the dignity of religious ordinances, and he would suggest the free use of judicious advertisements, and good-sized posters. He knew that in business these things always paid for themselves.

Mr. Cheque was heard to murmur to himself the word, "shoppy," and seemed about to say more, but did not. Now the junior deacon Mr. Blossom, had hitherto kept silence, though there was a humorous sparkle in his eye, and the faint suggestion of a smile playing about his mouth. He rose at last, and gravely said that as it was very evident they could not get at the people by simply waiting until the people came, they had better boldly go to them. He therefore respectfully proposed that the deacons, especially the senior ones—and here he glanced mischievously at Mr. Cheque—should go out two and two like the disciples, and should canvass the neighbourhood from house to house.

Now the elderly deacons, good easy men, were like so many other good people, willing enough that work should be done providing they were not called upon to do it themselves, and so they received the audacious proposition of Mr. Blossom with suppressed indignation. Mr. Bang said, "That's not in my line." Mr. Cheque feared his numerous engagements would prevent him from entertaining the idea even for a moment. Mr. Robinson thought there was something in it, but it would need time for consideration. Mr. Mercer said that as the idea had originated with Mr. Blossom he would be the best man to carry it out, and he therefore proposed that Mr. Blossom obtain volunteers from amongst those church members who had nothing to do.

"Hear! hear!" cried Mr. Cheque. "I heartily second that proposition; the experiment may be worth a trial at any rate."

And so it was settled, and Mr. Blossom undertook to do what he could, and the deacons separated. Mr. Blossom walked with the minister on his way home, and the two had a long and earnest discussion, some of the results of which were seen in a few weeks. For Mr. Blossom, himself a young man, had great influence amongst the young men of the congregation, and he organized a small band of those whose hearts God had touched. The foundation-principle of their organization was expressed in the minister's words, "To get at the people you must go to the people." Accordingly they set to work in the following way.

1. The neighbourhood was mapped out into districts of fifty or sixty houses, and two persons were appointed to visit every house. A supply of tracts and suitable handbills was given to each pair of visitors, and they were instructed first of all to ascertain who attended no place of worship, and then to invite them, with neighbourly persuasions, to the old chapel. The children were invited to the Sunday-school, and the mothers to the Mothers' meeting. This was to be the work of the week evenings.

2. For Sunday work they were asked to stand at the doors of the chapel, or at suitable points in the street, and to accost young men who might be standing aimlessly about, and to assure them of a hearty welcome, and even to bring them in bodily. Four young men were appointed to stand in the vestibule to welcome new-comers, to provide them with seats, and to furnish them with hymn-books and Bibles.

3. All cases of destitution and sickness were to be specially reported to the pastor and deacons, and a benevolent society was formed for dealing with such cases.

These plans certainly did not err on the side of ostentation. They were carried out with quiet enthusiasm and perseverance, and before very long they produced an appreciable result, and in the course of a year a most marked and blessed result. The organization is still at work, and still producing excellent fruit. It is true that the old chapel does not boast of so wealthy and respectable a congregation as it had at one time, but it is even more crowded, and nowhere are there heartier and more helpful services. Strange to say Mr. Mercer and Mr. Cheque take most of the credit to themselves. As Mr. Cheque says, "Ah! Mercer, that was a good stroke of work we did when we moved that resolution."

The minister and Mr. Blossom do not envy them their mild self-complacency, but Mr. Brown often says to his fellow-worker,

"I'll tell you what it is, Mr. Blossom; the longer I live the more I see that if we want *to get at the people* WE MUST GO TO THEM."

And Mr. Blossom replies, "I quite agree with you, sir."

*Adapted from the "Christian Penny Magazine," by permission.*

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# Truth-Identities of Religion and Science.

OF all the attributes of God, the one probably which to men generally is the first and most essential is His Infinitude. There is no term to His existence, no bound to His presence, no limit to His attributes. He is Infinite. Even those who are so impressed with the perfect automatism of the system of nature He has made that they can find no place in it for Him except as a First Cause, by this very designation itself acknowledge the infinity of His being. It is the most elementary lesson of all true religion, and to deny it is to say there is no God. But simple and rudimentary truth as it is, we are apt to accept it so readily and with so little reflection, that we fail to realize it in any beneficial measure. We feel that it is beyond the grasp of our mental power, and so we put it on one side as a thing fully admitted, unreservedly accepted, but hardly to be apprehended in any practical manner. In the study of science, however, we find that it also has its infinities, of which the beginning and the end, the bound and the measure, are altogether beyond the reach even of its imagination. It is not only that science has found that it has to deal with immensities which are beyond all possibility of measurement, but that it sees that to its faculties at least these things are really infinite, that beyond its farthest stretch there lies yet more and more. In our every-day world it points us to infinities of presence, of power, and of duration. If thus our intellect is dazed, our imagination baffled, by the things which are seen and temporal, how shall we worship before The Unseen and The Eternal!

First, then, we turn to science to see if it can aid our conceptions of an Omnipresence. And hard as is the comprehension of even such an elementary fact of the Godhead, we find that the material world exhibits an omnipresence in its kind which may well lead us to the greater. It

may indeed be at once objected that since matter is of necessity finite, it cannot manifest an infinity, such as omnipresence. But we are now questioning science, and we find that in its own world, as far as it can see or touch or in any way reach, it observes a presence which is everywhere. The great invisible force of gravitation is to it omnipresent. It is seen in action in the most distant expanse of space which astronomy has explored; it rules in the greatest depths of the earth which man has fathomed. It preserves the harmonies of the circling worlds of the universe, and it governs the smallest particle of this little earth of ours. Science knows of nothing which is exempt from its influence: in the world of matter it is omnipresent, ever potent—silent, unceasing, inexhaustible, an unseen, unfelt, omnipresence. All things are within its power, from the grain of sand to the loftiest mountain, from the tiniest plant to the mightiest creature. Man cannot hide from its power or escape from its influence, nor can he shelter the meanest thing in his world from its ubiquitous presence.

But, it may be said, there is no such thing as a distinct and independent force of gravitation; it is only a property of matter. To talk of gravitation is to talk of matter. Yes: and that only brings us to a still more obvious and tangible omnipresence of science. Physical science is the knowledge of matter in its different forms, and it can see no limit to the extension of matter. Matter is of inherent necessity finite, but as far as science can peer, to the utmost boundaries of its knowledge, matter in one form or other is present. There may be other kingdoms than that of matter—matter is not everything in the universe—but in the universe which science alone knows, which is to be seen and felt and handled, it has no visible bound or limit. And it is not only that our finite senses will carry us but a short way along the distances of space, but that as far as our intellect can follow out the conclusions of science, there seems no end to the prevalence of matter as we know it. Not only that this matter exists at distances which are practically infinite to us, because though measurable their immensity is inconceivable, but that science knows that worlds of like matter exist beyond the farthest reach of its actual perception—that it can imagine no bound to the existence of matter which obeys the same laws as that of our own world. To the perceptions of science, in fact, matter is a tangible omnipresence. Certainly it is finite, and therefore must have limits; but in its ubiquitous existence it shows us a visible material omnipresence which may well enable us to realise something of the Divine, the only true Omnipresence. If this dull, unplastic, inanimate substance is in varying form as far as we can see or judge everywhere existent, how much easier is it to conceive that its Maker is omnipresent.

For we are apt to lose sight of the essential identity of all material substance in the wondrous complexity and endless variety of the forms in which we have to deal with it. Without some insight into chemistry it is not easy to understand that the ultimate constitution of things animate and inanimate is the same, that a grain of sand and a grain of wheat, a piece of earth and of our own flesh, contain the same elements in various combinations and conditions. The constituent materials of the most delicate plant, of the most highly organised

animal, are all taken from air, earth, and water. Fragrance of flower and bloom of fruit, plumage of bird and fur of animal, are all transmutations of matter in the ground we tread. The whole body of man, muscle and bone, cells and tissues, even the brain the organ of his intellect, and the eye the organ of his vision, all resolve themselves into some half-dozen chief elements. Chemists, analysing everything in the world, find that there are some sixty or seventy substances which cannot be further analysed. These compose the whole of known matter, and are called "elements." Air and water are each formed of two, plant-substance consists primarily of three, and animal-substance of four only; and from a chemical point of view the more highly organized structures are formed rather of more complex groupings than of a greater number of elements.

And further, the identity of the matter of the worlds of space with that of ours has been conclusively proved of late years. By means of spectrum analysis many of the substances with which we are familiar have been identified in the sun and in even more distant worlds. When a pencil of sunlight is passed through a prism, it is broken up into a band of rainbow-colours, which is called a spectrum. And it is found that when certain elements are contained in a burning substance, from the light of which a spectrum is obtained, certain dark lines of varying thickness constantly appear in certain definite positions in the band of colours. So that the presence of these dark lines indicates in the burning substance the presence of the elements to which they correspond. In this way, for instance, hydrogen, oxygen, and nitrogen, iron, magnesium, and sodium, are known to exist in the sun, and in far more distant worlds, as Aldebaran and Sirius. So that this commonplace matter which forms the dust of our feet is, in one form or other, to the eye of science omnipresent. Even the invisible ether, which occupies the vast extent of space between the circling worlds, is a form of matter. Of so subtle a nature as to have eluded all the tests of science, there is no doubt that whatever it is like, it is really matter, though of a more highly attenuated form than anything of which we are cognizant. In no recess, therefore, or distance of the universe is matter non-existent. It is, in fact, impossible to imagine space without matter.

But the researches of science have brought us nearer to an essential unity of matter which is still more remarkable. Speculations which have long had all the appearance of truth have recently been confirmed by experiments upon at least two of the elements afore-mentioned, from which it is inferred that these substances are after all not true elements, that they are not single kinds of matter only, but subtle compounds or variations of but one essential material substance. Thus it would seem that at bottom there is but one matter, and that these elementary substances are but the primary forms or combinations of the one radical substance, which is believed to resemble the element we know as hydrogen. So that all the infinitely varied forms of matter in the world, and even in the universe, of air, earth, and water, of plant, insect, and animal, all are but diversified forms of one universal fundamental matter. One essential substance in the whole world—one primary

element out of which all things existing have been made. Previous research had given to the physical forces of the world a grand unity in the doctrine of the "conservation of forces," showing how they are in various ways interconvertible, and now the limitless variety of matter finds also a basal unity. Force and matter cannot be treated as distinct and independent—the one is the correlative of the other. Together they constitute our physical world, and here we find them focussed into an essential unity, each of its own. Have we not in this a still more forcible and instructive illustration of what is to the extremest range of our perceptions a tangible omnipresence both of substance and power, which must enlarge and enlighten our conception of the omnipresence of the Lord of all Might and Power?

But we are led even a step further, and are told that the physical constitution of the world teaches that force or energy is the chief and primary existence of the universe, that matter is essentially but "the vehicle of energy." We are so accustomed to regard the things which compose this earth of ours as types of solidity and permanence, that it is somewhat difficult to realise with the authors of *The Unseen Universe* that "matter is the less important half of the material of the physical universe." Here, then, we are brought to an omnipotence of science, marvellous alike in the variety of its manifestations and in its essential unity. Now we know "that by *the word of God* the heavens were of old and the earth," but we do not at all know what force and matter are of which they are built up. If, however, we are brought by the teaching of science to an underlying radical energy as the very essence and foundation of all material things, do we not find a more luminous meaning and more striking emphasis in the scripture, "Through faith we understand that the worlds were framed by *the word of God*, so that things which are seen were not made of things which do appear." And with more definite expression, that "God . . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds . . . . *upholding all things by the word of His power.*"

Beyond the astronomical divisions, our measurements of the duration of time are necessarily exceedingly vague. Day, month, and year, generation and century, and then we helplessly talk of cycle, age, and era. History leads us back through long periods marked by the rise and fall of nations, the growth and decay of peoples, to a remote past where it loses itself in the mists of tradition. Geologists lose count of years altogether, even in centuries, and in the progress of their phenomena years are to their periods less than are seconds to our years. They demand thousands of years for the formation of a single stratum, and tell how formation after formation, each with its characteristic fauna and flora, must have taken an age to itself. Then they tell us of the cooling and contraction of the nebulous globe, and the formation of its volcanic rocks. Next we hear how the primitive nebula of this earth was whirled off into space from the contracting periphery of the sun—one of several portions, together constituting our planetary system. Further we are told by astronomers how this world of ours is year by year progressing towards its inevitable destiny of collision with,

and absorption in, the sun; and how the sun itself is the issue of the crashing together of two mighty worlds, thus giving rise both to its heat and its primitive nebulous condition. Nor has science even yet exhausted its powers of vision into the ages of old, although it has penetrated beyond the origin of the earth or of the sun itself. For physicists now take up the tale, and tell of a period before sun, moon, and stars came into being. Speaking of the molecular constitution of matter, the late Professor Clerk-Maxwell, eminent both as a physicist and a Christian, says, "The formation of a molecule is an event not belonging to that order of nature under which we live. It is an operation of a kind which is not, so far as we are aware, going on on earth, or in the sun, or in the stars, either now or since these bodies began to be formed. It must be referred to the epoch, not of the formation of the earth or of the solar system, but of the establishment of the existing order of nature, and till not only these worlds and systems, but the very order of nature itself is dissolved, we have no reason to expect the occurrence of any operation of a similar kind." In presence of such a marvel we can only silently and adoringly compare this infinity of duration of science with the True Infinity of our religion. "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." H. BAPTIST CROFTS.

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# Grace! Hope!! Joy!!!

"'It is grace!' he whispered, as the shadows deepened, 'It is hope!' and raising his hand, 'It is joy!'"

*—Memoir of Rev. Charles Stovel in "Baptist Handbook."*

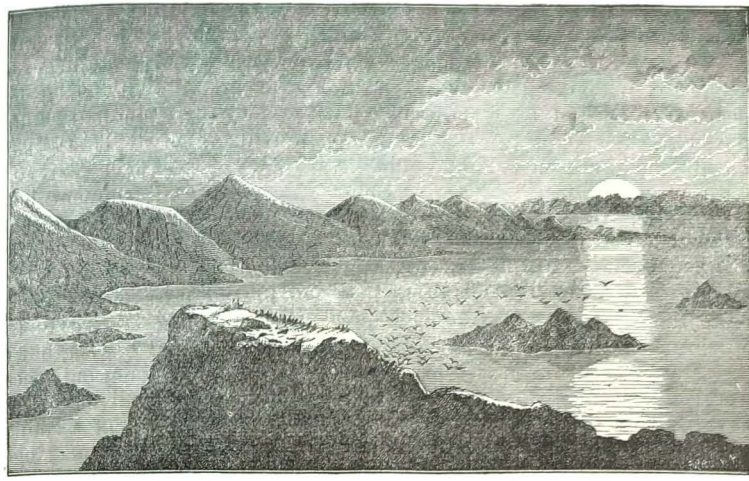
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WHEN I upon the past look back,
And see the path I've trod,
The mercies that have marked my track,
The hand and help of God,
To heaven, His dwelling place on high,
With gratitude I turn and cry—
"'Tis Grace!"

When I into the future peer,
And see the world of bliss,
My fatherland, and home most dear,
When I have done with this,
To God most merciful on high
With gratitude I turn and cry—
"'Tis Hope!"

When I the present time survey,
And round about me glance,
And see how much I have to-day
My comfort to enhance,
To God, the Fount of good, on high
With gratitude I turn, and cry—
"'Tis Joy!"

—J. FRANCIS SMYTHE.



# Maria Matthsdotter, the Maiden Apostle of Lapland.

Now and again it happens that the veil is lifted from some obscure but beautiful Christian life, spent, it may be, in remote lands, or under the most seemingly unfavourable circumstances, and we recognize with devout thankfulness the power of the Spirit by whose indwelling the lowliest may be made mighty for good. A chapter in such a life we propose now to bring before our readers, because an idea commonly prevails that a certain position in society, a good education, or a moderate amount of wealth, are necessary conditions of Christian usefulness. Maria Matthsdotter possessed none of these; but with true love to God, and an earnest settled purpose, she has accomplished much for her native country of Lapland.

So far as we know Maria still lives, and the story of her life's work is yet unfinished: but if this brief fragment teaches us the lesson that the humblest circumstances need not prevent us from doing right royal service for our Master, the record will not have been given in vain.

Maria Magdalena Matthsdotter is the daughter of Hans and Kirsten Mathson, living in the district of Wilhelmina, near the head of the Gulf of Bothnia, in Sweden. One great advantage she possessed—rare, alas! among her people—that of having Christian parents who had a copy of the Bible. Twenty years ago, for that is the time with which our narrative has to do, most of the Lapps living in the interior were in heathen darkness, until through the efforts of this peasant girl, the light of the glorious gospel spread through that desolate land.

Singularly uneventful were the outward circumstances of Maria's early life. As soon as she was old enough she took her father's reindeer to the hills in the spring for pasturage, returning with them in the autumn, whilst the winter was spent in spinning and other household duties.

But amid the silence of the everlasting hills God met her, as He met Moses in the solitudes of Horeb. Herself loving the Saviour, she mourned over the spiritual destitution of her people—longing that the gospel might be preached to them, and trying to find out how so desirable an end might be obtained—until one day this startling thought presented itself to her: "You can go to the King of Sweden. You can tell him your simple story, and perhaps, from love to his people, he will aid in establishing schools among the poor Lapps." Banished at first as wild and impracticable, the message came again and again, and was finally accepted by Maria as the voice of God. Like the simple brave-hearted Jeanne d' Arc in the earlier days, she never wavered, and was never turned aside by difficulties until her purpose was accomplished. The difficulties were neither few nor small. She must leave her parents, who would sorely miss her presence and help; she must take a long journey almost entirely on foot, and she must learn a new language.

But her earnest determination overcame all obstacles. Three years were spent in learning the Swedish language: then having obtained the consent of her parents, committing herself to the care of God, Maria fastened on her Lapland skates and commenced her long and lonely journey.

It was in the middle of the northern winter, when the days are very short and the nights very long, that Maria traversed the icy plains of Lapland, dotted here and there by a peasant's hut, where she readily obtained homely fare and a rude shelter. For 600 miles she travelled on foot over an unknown road, until she reached Gefle, on the western shore of the Gulf of Bothnia, where she entered a public conveyance bound for Stockholm. From an aged fellow-traveller, she received words of sympathy, which were like balm after her weary pilgrimage, and was directed to a Christian family in Stockholm. Here she was warmly welcomed, and introduced to Pastor Rorich of the French church.

He pleaded her cause with the Swedish Missionary Association so successfully that a large sum was at once voted to establish schools among the Lapps. As her story spread through the city, such an interest was created in herself and her work that a sum of 8350 f. was raised in six months for the furtherance of the object.

After some little time had elapsed, Maria accomplished her one great purpose, and obtained an audience of the King. She received many directions from her friends as to how she should conduct herself on that important occasion, but her reply was: "I thank you, dear friends, for your kindness, and doubtless it would be well if I were capable of profiting by it; but it seems to me you have forgotten the story of David, when he attempted to wear Saul's armour. I must fight this battle with the weapons God has put into my hands; otherwise I shall not only make myself ridiculous, but what is worse, injure the cause of my people. He whom I serve will put fitting words into my mouth."

The result of the interview was entirely satisfactory: the king asked many questions about the condition of the Lapps, and finally promised his protection and support to the mission.

Her object being attained, nothing could keep Maria in the capital, and with the deepest thankfulness to God who had answered her prayers, she returned to her northern home. But her work was not yet ended.

The schools were to be established, teachers to be found, scholars to be induced to enter, and parents to be brought if possible under religious influences. Maria took an active part in all these necessary arrangements, and soon had the joy of seeing schools in active operation throughout the neighbouring districts, while to the more remote and thinly populated regions Swedish colporteurs carried the good news of salvation. Perhaps the most beautiful feature of Maria's character is that she retained throughout her childlike simplicity and humility, unspoilt by the notoriety she had acquired, and the noble results she had achieved. Only a truly great man or woman could be content, after having accomplished a grand work like hers, again to retire into obscurity: and such characters are very rare. Therefore it is good to find that, having set her schools fairly afloat, Maria contentedly took up her home duties again, and went to the hills in the following summer with the reindeer as before.

For Maria knew (what we all too often forget) that we may serve God as well in the smaller sphere as in the larger, and that we shall best glorify Him by doing the work that lies nearest, whether it seems great or little in the eyes of men.

Only once more does Maria emerge from her humble home in the far-off land of snow and ice. Once more she made the long and toilsome journey to Stockholm, in order to intercede for the protection of her people against the encroachments of Swedish colonists. No one else would undertake a mission from which neither fame nor profit was to be expected, but Maria willingly consented to be the ambassador of the Lapps, and was successful in procuring a just settlement of affairs.

She was joyfully welcomed by Pastor Rorich and her old friends in Stockholm, and her presence gave a new impulse to the efforts on behalf of her people.

As before, however, nothing could detain her long in the capital, and soon she set her face northward, again to resume the quiet work of her daily life.

Thus closes this chapter of the history of Maria Matthsdotter; but surely it may be said of her, "She hath done what she could, and wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

MARIE COMPSTON.

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## Light.

BE patient, child, and wait!
Let not your heart be troubled, but believe
Your heavenly Father's never-changing love,
Which orders every circumstance of life
That it may work His child's eternal good.
Look up! and see the rainbow's brilliant hues
Spanning the clouds, that darkly shade your life:
So shall your soul, in saddest trial-time,
Be blessed with perfect peace, the peace they know
Whose hearts are stayed in restfulness on Him.

—*Lloyd.*

# Our Pulpits.

## GOODWILL TO MEN.

*"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."*—Eph. iv. 32.

THE key-note of this section of Paul's Epistle to the Ephesians is found in the first verse of the chapter, and is an exhortation that concerns human endeavour. We are to walk worthy of our vocation. The Christian life is a right noble vocation, full of divine as well as human dignity. It is a vocation to which we have been called by the God and Father of our Lord Jesus Christ, and in the fulfilling of which many eyes are watching us, so that we need to walk circumspectly, lest we bring dishonour on so high a calling. To walk worthily we must "lay aside all bitterness, and wrath, and anger, and clamour, and evil speaking, and malice—and as those renewed in the spirit of their mind, having thrown off the old man, and having put on the new man, which after God is created in righteousness and true holiness, we must be kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven us."

We are exhorted to possess a benevolent disposition, a merciful feeling, and a forgiving spirit.

I. *The benevolent disposition.* "Be ye kind."

The word "kind," as used in our text, signifies *condition* of heart rather than actual expression in the shape of service. It refers to kindliness of disposition or the cultivation of "goodwill to men." There are those who seem to be naturally gifted with kind natures, with smiling dispositions. Meet them whenever you like, and you will find a genial soul and a beaming face. It is the rarest thing possible for them to be ruffled; and when such a thing happens, we may safely account for the irritation by some extraordinary chain of events. They are full of the milk of human kindness, and I believe it flows as naturally from their hearts as light from the sun or as fragrance from flowers. We are exhorted by the Apostle Paul to possess this kindliness of disposition. A Christian should be the very soul of kindness. The new nature which a man receives at his conversion is essentially a loving one, and it should so act on the man's natural temperament as to make him gentle and kind. Of course this cannot be all at once—it may take a lifetime to complete the process—still the work of assimilation should be ever in progress. Let us suppose a case. Here is a man, laid hold of by the gospel. At the time of his conversion he is of a morose nature—a man full of animosity and hatred. Every child has an instinctive dread of him, and every good-natured man or woman is ill at ease in his presence. Such a man will not lose his morose nature all at once, even when laid hold of by the Spirit of God. It will be a work of time before the old man is thrown off with all his deeds. This, however, we may say, that at conversion he became possessed of that new Spirit, the essence of which is Love, and we know that it is in the nature of this Love ultimately to change the whole of

the man into its own likeness. If a man be naturally kind, then the new life will find a congenial sphere in which to operate; but if he be hard and unfeeling, then in process of time, by yielding to the benign influence of Christianity, and co-operating with the same, he will gradually lose the bitter and will put on the gentle and benevolent nature.

It was "goodwill to men" that constrained our Saviour to leave His seat in glory for the sorrow and lowliness of earth. He came amongst us possessed of a sweet genial nature. He came not to injure, but to bless; not to condemn, but to save. Goodwill beamed in His face, quivered in His speech, and gloriously shone in His life. Christ was the very essence of kindness. He was too good to be unkind, and too wise to err.

We are called upon by the apostle to cherish such a disposition: not to bear malice and illwill—not to speak evil of one another, and thereby to inflict injury—not to give way on any account to bitterness; but to cherish such kindness of nature, that it shall act like sunshine upon others, softening the asperities of their life, and inspiring them with fresh hope and joy—a kindness that will irresistibly remind others of the goodwill of Christ—a kindness that is uniform and exhaustless—a kindness that is manifested in all our intercourse with others, and in every sphere of our life. To be Christly we must be kind.

II. *The merciful feeling.* "Be ye tender-hearted."

This direction has reference to the kind of feeling that we are to entertain and express towards others, especially our own brethren. It differs from kindness of disposition in that it is more *practical.* A man may have a kind nature, and yet not be compassionate towards suffering humanity, or towards the weaker brethren. The reason is, the kindness does not take any practical form or outward shape. Now the apostle would have us add to our benignity the quality of mercy which will lead us to deal tenderly with those who may have fallen into temptation, or who may be passing through trial of any kind. It is a like tenderness to that shewn by a mother towards her ailing child. She does not simply behold and bemoan the sickliness of her child, but her very pity and love cause her to provide all possible help. Tenderly does she nurse the child; mercifully does she bear with its impatience and fretfulness, watching through many anxious hours with unwearied patience and fidelity; and she does all this because of her love for and tenderness towards the child. So should it be with us in regard to our fellow men. We know their danger, and it would ill-become us who have fled for refuge to Christ if we retained not one spark of pity for those who are still in the region and shadow of death. Let us be tender-hearted in all our dealings with them, and perhaps we shall thereby win them for Christ.

Above all we are to be tender-hearted and helpful towards our brethren. We are to remember the ties of brotherhood that bind us together, and make of us one family. We are to cherish ever brotherly feelings, so that we may be one—weeping with those that weep, and rejoicing with those that rejoice. If we cherish such feelings, then we

shall be ready to stretch out a sympathetic and helping hand. Tenderheartedness will save us from forming many a harsh judgment, and from uttering many an unkind word. It will make us quick to divine our brethren's need, and prompt in our action to meet and satisfy the felt need. For an incitement to the exercise of such a feeling, let us remember that mercy is of God—that infinite compassion dwells in the bosom of Christ—and that mercy is twice blessed, it blesseth him that gives and him that takes. Surely when we remember that we are the recipients of God's mercy, we shall not be slow to display mercifulness to others.

III. *The forgiving spirit.* "Forgiving one another, even as God for Christ's sake hath forgiven you."

This is the manifest outcome or expression of the two former qualities. An unkind and unsympathetic man is invariably severe in his judgments, and of an unforgiving nature. He can apply thumbscrews, hot irons, and other implements of torture, and never once be moved by the cries of the unfortunate sufferers. He can kindle fires, construct scaffolds, and open dungeons for the reception and killing of those who have fallen into his power, and he can do all that without a single feeling of pity. It would be blasphemy were such a man to utter that divine prayer, "Forgive us our trespasses as we forgive them that trespass against us."

It requires much kindness of soul and tenderness of spirit to forgive those who may have offended or injured us.

Without divine grace in the heart, and much of it too, it is impossible truly to forgive. It is perhaps one of the most difficult of duties within the whole range of human endeavour, and yet it is enforced upon us in the Word of God in the plainest and most explicit terms so that no one can have excuse for its non-fulfilment. It is, moreover, a duty that needs to be cultivated daily. Need I say, it is impossible but that offences will come. The world is not yet regenerated. We are liable to misunderstand and to be misunderstood. While this state of things exists there will be need for a forgiving spirit. The man who refuses to forgive, and who bears a grudge, and is anxious to be avenged, is not only devoid of a Christian spirit, but is blind to the fact that he himself sadly stands in need of that very thing which he refuses to extend to others. "If we forgive not men their trespasses neither will our heavenly Father forgive ours." To be forgiven we must forgive; not that God's forgiveness is dependent upon ours; God forgives us in and through His Son our Saviour; but if we are not ready to forgive others, then we are not in a fit state to be forgiven. Let the example of God speak for itself, and in the strength of it let us go forth with a kind heart, a pitiful eye, and an outstretched hand; dispensing wherever we go sweetness, tenderness, and forgiving love; and then may we return daily to God's great mercy seat with this prayer upon our lips, "Forgive us our trespasses, as we forgive them that trespass against us." We shall then realize forgiveness in our own life, and thinking ever of our dear Lord who cried, from that cross, "Father, forgive them, for they know not what they do," we on our part shall be ever ready to forgive.

SIM HIRST.

# A Thoughtful M.P.*

The youngest son of Sir Thomas Fowell Buxton, baronet, was born at Cromer Hall, in Norfolk, Nov. 18, 1822. After leaving Cambridge, he became a member of the firm whose name written on immense signs, forms the parapet of far more public houses than one likes to see—Truman, Hanbury, Buxton and Co. In 1850 he married the oldest daughter of the wise physician, Sir Henry Holland, who resolved not to earn by his practice more than £5,000 per annum, but to take a long holiday in the shape of a journey abroad every year, by which plan Sir Henry was able to live to a serene and delightful old age.

In 1857 Charles Buxton entered Parliament, representing in unbroken succession Newport, Maidstone, and East Surrey. He remained a member of the House of Commons until his death, which took place in 1871.

In religion, Mr. Buxton with Quaker blood in his veins, and therefore with kindly feelings towards Nonconformists, became attached to the Established church, but he neither believed in ritualism, nor liked the Athanasian creed. He laboured hard for church reform, advocated the disestablishment of the Irish Church, and thought bishops utterly out of place in the House of Lords. In politics he was an independent liberal. The Education Act introduced by his cousin, the Right Hon. W. E. Forster, received his hearty support, support which extended even to one of the worst parts of the Bill, that which provides for cumulative voting.

Volunteering was one of his hobbies, and as Colonel of the 1st Tower Hamlets Administrative Battalion it was one of his chief joys to plan and to give sham fights. He was also fond of the chase. The only poem he ever wrote was headed, "The Staghounds," and, curiously enough, this was composed when he was suffering from concussion of the brain, the effect of a bad fall in the hunting-field. Rural scenery, animals, even snakes, had a charm for him. As an amateur he was fond of Architecture, and his study of that subject led him to regard Gothic Architecture as a bare-faced lie. "It is certain," said he, "the Goths brought no style of architecture with them at all." Having his own idea of what a country house should be—a house "where you can sit in the drawing-room or in your bed-room and read your book, with the garden and wood breathing round you all the while"—he built Fox Warren, his seat near Weybridge, in Surrey, on that plan; and if we may judge from the frontispiece of this volume, he achieved his heart's desire.

The literary efforts of Mr. Buxton resulted in the publication of three volumes. The first was the well-known and popular life of his father, which went through thirteen editions, or 19,000 copies. Mr. Hampden Gurney said of it, in a published lecture, that it was the one book which next to the Bible he would like to place in a boy's hand, whereupon a *Saturday Reviewer* at once canonized the author in a variation of some well-known lines—

> "Matthew, Mark, Luke, John, and *Charles Buxton*,
> Bless the bed that I lie on."

* Notes of Thought, by the late Chas. Buxton, M.P., preceded by a Biographical Sketch, by Rev. J. Llewelyn Davies, M.A. (Second Edition.) *John Murray.*

He also published, "Ideas of the Day on Policy." But the posthumous publication, "Notes of Thought," best illustrates the bent of his mind. As he loved to *read* detached reflections, or what Bacon would call "sudden thoughts set down to profit," he loved also to *make* reflections of that kind, and after talk, or in "the sessions of sweet silent thought," he would jot down in the briefest words what he hoped would prove thought-stirring in the minds of others. This, indeed, is the charm of his book. It sets the reader thinking for himself. Here, for example, is a thought about readers and writers—"Readers abuse writers, and say their writing is wretched stuff, stale nonsense, and so on. But what might not writers justly say of their readers? What poor, dull, indolent, feeble, careless minds do they bring to deal with thoughts whose excellence lies deep!" Surely there is something in that, but of course it has no application to the readers of this *Magazine*. Not less surely would there be something in it if the sentence began thus—"*Hearers* abuse *preachers*, and say their *preaching* is wretched stuff," &c. How often have preachers to address sleepy, preoccupied, heedless, wandering minds! minds that have no mind to listen, but which almost seem to say from the pews, "There now, we are here; wake us up if you can!" thus leaving the preacher to operate upon an almost inert intellect. Certain it is that one and the same sermon, like one and the same book, may have diverse effects upon us at different times.

### Anecdote of Dr. Bushnell.

It is said that on one occasion Dr. Bushnell was walking home with his wife after service, when Mrs. Bushnell said, "If I were you, my dear, I would put that sermon into the fire." The Dr. said nothing, but mentally resolved to do something better. He put the sermon aside and kept it there for some years, till one bright Sunday morning he determined to preach it again. As he returned home Mrs. Bushnell said, "That was an excellent sermon you gave us this morning; if I were you I would mark it as suitable for special occasions."

It was a theory of Mr. Buxton's that "whenever you look at human nature in masses, you find every truth met by a counter-truth, and both equally true." Thus he would say, "We pity people too much," and then in the same breath, "We pity people too little"—both true, for there is much in life to lighten its heaviest burdens, and yet there are depths in sorrow which none but the sufferers know. Looking at things in a lighter mood, though from the same standpoint, he would say, "Cursed be chatter-boxes; they are the pest of society. Blessed be chatter-boxes; they are the salt of dull lives."

### Thoughts for Young Men

abound in this volume. A sample or two must suffice. Here is one on conscience. "It is astonishing how soon the whole conscience begins to ravel if a single stitch drops; one little sin indulged makes a hole you could put your head through." Here is a recipe for making trouble—

"1st. Never do to-day what you can put off till to-morrow.
2nd. Never do yourself what you can get anyone else to do for you.
3rd. Never do thoroughly what you can leave half done."

On the subject of taking pains he says, "Yes, pain, actual pain there must be, ere any harvest can be reaped. . . . It vexes me to see how many young men actually deem it reason enough for leaving undone that which they ought to do, because, forsooth, it is 'a bore,' because it taxes their laziness, or their shyness, or their vanity, or their love of amusement." In another place, but speaking on the same theme, he says, "Happy would the young man be who should work this truth into his heart of hearts—that a thing's being disagreeable is *no reason whatever* for not doing it."

The general reader will find thoughts worth pondering on almost every page. "To feel jolly is half the battle," has the high endorsement of Sir Henry Sydney, who exhorted his son (afterwards Sir Philip Sidney) to be merry, since work could always be done best in that mood. Another of Mr. Buxton's sayings is "To make pleasures pleasant, *shorten* them." If I were to follow John Wesley in his recommendation of simple remedies in "Primitive Physic," I should put against this maxim the word [tried]. Leave the picture gallery and the museum when you have gone through two or three rooms, and you will be gainers rather than losers by the experiment. Peter notwithstanding, constituted as we now are, the Mount of Transfiguration was all the sweeter because there were no tabernacles.

### A Striking Challenge.

After all his experience among men of the day our author says, "Live with the cleverest men of the day—artists, statesmen, authors, bishops, judges, generals; during a whole month put down every striking and original remark you hear; if you cover a sheet of foolscap, I'll eat my hat." A bold challenge that! Yet the moment I read it I recalled a story told of Dr. Paley, that when at dinner with a number of clergymen, all anxious to hear him speak, the oracle at length said, "I don't think these *puddens* are much good unless the seeds are taken out of the raisins." There was nothing in that to go down on the sheet of foolscap.

The following observation may reconcile some unhappy ratepayer to the cost of the School Board:—The value to a nation in mere pounds, shillings, and pence, in intelligence, is past all reckoning. Sharpened wits and strengthened sense cause fifty million things to be done quickly, cleanly, and well, that else would be done ill, or in a slovenly style, or not at all."

Equally worth pondering is the statement that "a nation puts even more into its pockets by being good than by being wise. Infinite millions of money are made by uprightness. Most true is that saying of Christ's, which at first startles one, 'Seek ye first the kingdom of God, and all these things shall be added unto you.' Hold by the law of God, you will rule the world; hold by the skirts of the devil, and he drops you in a slough." What good there is in this for wholesome reflection! One is tempted to expatiate, but no, for as our author says, "an angel from heaven would bore us if he *expatiated*."

J. Fletcher.

# Sunday Morning Talks with Boys and Girls.

## BEIBL I BAWB O BOBL Y BYD.

WHAT a queer subject we have this time! What can it mean? Something about the Bible? Yes. Read on, and you will find an explanation before you reach the end.

I want to tell you an old but touching story about a girl named Mary Jones. She was born just one hundred years ago in the little village of Ty'nyddol, at the foot of a Welsh mountain called Cader Idris. If ever you should go to Barmouth, or to Dolgelly, for a holiday, it will be a grand treat to climb Cader, to peer down its awful precipices, to look away over hundreds of beautiful hills, to count I know not how many charming lakes, and to descend the steep Foxes' path where at every step you will slide farther than you stride.

The girl I wish to tell you about performed a harder feat than climbing Cader, as you will see by and by. She could read, and she loved very much to read the word of God, but *the nearest Bible was two miles away.*

This was at a farm house, and Mary got permission to read it as often as she wished. She was so glad of the privilege that she walked all the way there and back, twice a week for six years, in order that she might see the Bible, and learn some of its verses off by heart.

In the meantime Mary began to save her pence in the hope of being able to buy a Bible for herself. It took her several years to save enough money, because she was poor, and the scarcity of Bibles made them dearer than they are now. But when the money was ready, then came another difficulty. She didn't know of a single shop where Bibles were sold. So she applied to a minister, who told her that the Rev. Thomas Charles, of Bala, might possibly have one, but he was not sure, because Mr. Charles had not received any Welsh Bibles from London for more than a year. Bala was twenty-five miles away, and to go there and back meant a walk of fifty miles; but nothing daunted, off she went.

### SHE WALKED BARE-FOOTED ALL THE WAY.

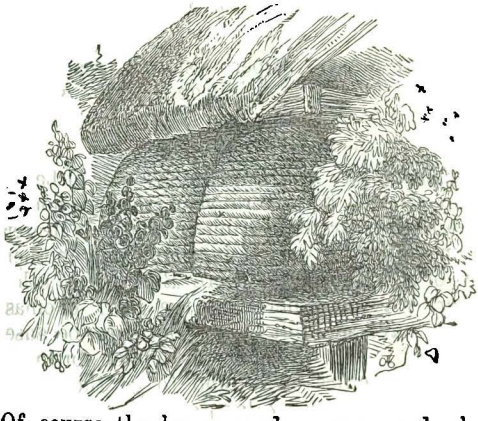
It was a bright morning in spring, and Mary was then just sixteen years of age. Her boots she carried in a bag, that she might put them on just before entering Bala. It didn't matter the rest of the way, but she wanted to look as neat as possible when she came to the distant town. Away she trudged over the hills and through the valleys, and late in the evening she found herself in the house of a friend, to whom she had been directed. He gave her shelter for the night, and went with her before dawn the next morning, to the house of Mr. Charles. Mr. Charles was up before the sun, so when they knocked he invited them in. The little maid told her errand. But alas! Mr. Charles had to say that he had no Bibles to spare. All had been sold except one or two copies which he had promised to keep for friends who had ordered them long before.

At this poor Mary burst into tears. The tears melted the kind heart of Mr. Charles, and at length he said, "I am bound to let you have a copy, though that will be at the sacrifice of my word to another friend. I must break my promise and give you the Bible. I cannot say no."

Two years afterwards when Mr. Charles came to London, in 1802, he attended the Committee of the Religious Tract Society. He told the story of Mary Jones, and urged that a Bible Society should be instituted for Wales, but another said, why not have one "for the whole country, and why not for the whole world?" Thus began the noble institution, the British and Foreign Bible Society, and thus arose the Welsh saying which stands at the head of this talk. It means *a Bible to all the people of the earth.*

Do you wonder that Mary in after life should love the Bible Society? She was a weaver, and when she came to womanhood she was married to a weaver named Thomas Lewis, and henceforth lived in the village of Bryncrug, not far from her old home.

MARY AND HER BEES.



Mary kept bees, and the bees learned to love her as much as she loved them. Whenever she approached the hives, out the bees would come in swarms, and fly round her head, and light on her face and arms without stinging her. In play, she would sometimes close her hand on one or two, when they would creep in and out between her fingers as if they were playing at hide and seek. Of course the honey made money, and when Mrs. Lewis became a widow, she never forgot the needs of those who were without the scriptures. To the astonishment of all she once dropped *half a sovereign* into the plate at a collection for the China Mission Testament Fund. People thought some one had given it in mistake for a sixpence, but it was no mistake. It was a "widow's mite."

Mary lived to be eighty years old. She died December 28, 1864, with the Bible she bought at Bala sixty-four years before, close by her side. It was her companion in life, and her comfort in death.

The good old book is now in the possession of the British and Foreign Bible Society, and on a blank page inside, in Mary's own handwriting, may be seen these words:

Mary Jones His the True
Onour of this Bible
Bought In the year
1800 Aged 16.

# Correspondence.

## SINGING IN OUR SUNDAY SCHOOLS.

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

SIRS,—I am very glad to see this matter being brought into prominence, for in most schools the singing is a weak point. Theoretically every scholar ought to have his or her own Bible and Hymn-book, but in practice, at least in poor schools, I think that system cannot be carried out. After urging all scholars who could to provide hymn-books for themselves, we some time since adopted very much the same system as that of our Ripley friends, mentioned in your last month's number. Ours is not a large mission school, but many of the scholars are poor. Some of our friends therefore provided us with a number of hymn-books, sufficient to lend one to each two of the scholars that are without. So far we are much on the lines of Ripley. But I think we can claim to have improved on them, for on the second Sunday in each month we have a good hearty practice. We close teaching at five minutes to three on that day instead of ten minutes past, and then devote half an hour to singing only, and with good effect. I may add that frequently we have from the desk a few words (they are properly very brief) as to the meaning of the hymn about to be sung, and its applicability to the lesson for the day.

Yours very truly, WALSALL.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(7) Six men are mentioned who all bore the name of Herod, but to three only is the name actually given in the New Testament. First, Herod the Great, king of the Jews when Jesus was born—Matt. ii. Second, Herod Antipas, a son of the first Herod by his wife Malthace; called also the tetrarch—Matt. xiv. 1; Luke iii. 1. Third, Herod Agrippa I., who put to death one apostle and imprisoned another—Acts xii. He was a grandson of Herod the Great, his father being named Aristobulus. The others, not called Herod in the Bible, were (1) Herod Philip I., the Philip of Mark vi. 17. (2) Herod Philip II., the tetrarch Philip of Luke iii. 1. These were sons of Herod the Great by different wives. (3) Herod Agrippa II., son of Herod Agrippa I. This was the king Agrippa before whom Paul made his defence.

(8) The man taken to heaven, who fourteen years afterwards wrote a letter to his friends, was Paul—2 Cor. xii. 2—5.

(9) Restore the lost thing, with a fifth part more, and offer to the Lord a trespass offering—Leviticus vi. 1—6.

*New Questions*:—(10) Who were those three men who risked their lives to gratify a wish of their master's?

(11) Who asked the question—"Shall mortal man be more just than God?"

(12) At what place did Paul quote words of our Lord which are not recorded in any of the gospels?

*Compartment II. For the general reader.*

Question No. 4—Replies received from F. H. D., of Nottingham, and E. E. E, of Derby.—We are certain from Daniel's character that he would not worship the idol, and almost equally certain that if he had been present without joining in the worship, he would have been accused as were the other three Jews. We conclude, therefore, that he was not present; and, as both our correspondents notice, his name is not mentioned in the third chapter. He may have been at a distance from Babylon at the time on public business from which he could not be spared.

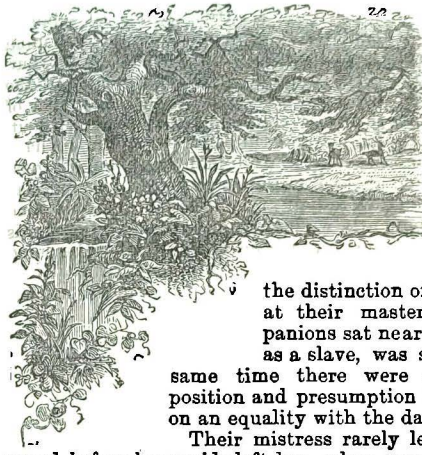
*New Question No.* 5.—G. S. enquires, "Did Samuel himself really appear to Saul in the cave at Endor?" Can any correspondent tell her?

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter V.—Hilda.



Githa did not return to her mistress's room until after supper; for, fatigued with her long walk and the excitement that had followed, she fell asleep in the kitchen, and did not awaken until the supper was being served.

Hilda's bower-maidens did not sit in the great hall to take their meals with the family and men-servants, but in an adjoining room with the upper serving-maids of the family; and here the distinction of rank was as strictly observed as at their master's table. Rowena and her companions sat near the head of the table, but Githa, as a slave, was seated near the foot; while at the same time there were open comments made upon her position and presumption in aspiring to be a bower-maiden on an equality with the daughters of franklins or freemen.

Their mistress rarely left her rooms, but had her meals served before her maids left her, when one was left in attendance while the rest came to the servant's hall. When supper was over Githa and her three companions returned to the other end of the house, and at once commenced their evening duties. Two stout rails were slipped under the legs of the couch on which their mistress lay, and each of the four girls taking one end, she was carried into an adjoining apartment—her bed-chamber. While one prepared the bed, and another held her night-linen to air before a brazier, the other two were undressing their mistress; but no one would accept the assistance of Githa. When she silently volunteered to perform some little service about the room she was rudely pushed aside, or the things snatched out of her hand, while her mistress seemed totally unmindful of her presence.

The next day it was just the same. No one seemed to want her, or her services; no work was given her to do, and she spent the greater part of the day in looking out of the little lattice window, or watching the flying spindles of her companions. But her solitary musings by the little window were not altogether without fruit. The middle of the day being fine and warm, the window had been opened, and taught by her good friends the nuns to be always on the look out for some herb or root that could be turned into useful account, she looked carefully down into the herb garden to see what was growing there, and then to the meadows beyond to see what they would afford. There was not much beyond grass and a few fine old trees, but round the roots of these she thought she descried some moss, which, when dried, made most excellent pillows—far more yielding than straw. She knew, for she had lain upon one while she was ill, and had helped to dry the moss, and make others afterwards. So she resolved to gather some of this, and if she could get it dried in the kitchen, she would make her mistress a more comfortable pillow than any she now possessed. Perhaps Leofric would be able to help her gather the moss, and she resolved to see him, if possible, before he went with his master into the great hall to supper.

Her mind being occupied with her plans for doing this work the time passed more rapidly, until she was able to leave her mistress and go in search of her brother.

"Oh, Leofric, I want some of that moss growing under the trees there; can you help me pick it?"

Leofric shrugged his shoulders. "What do you want with moss?" he said.

"To make a pillow for my mistress. Oh, Leofric, she does look so ill, and so unhappy. I wish I could do something for her."

"Nobody can do that to please her; but I'll get the moss for you, if you want it."

"Yes, I do want it. Can you go now while your master is with my mistress? I can go for a little while."

Leofric was by no means so eager to get the moss as his sister. Looking after his master's hawks and dogs was much more to his taste; but still, with Githa for a companion, he was not unwilling to gather it. They picked as much as they could—nearly all they could find in this spot, and Githa sent her brother to look for more that they might gather another day, while she carried what she had to the kitchen, to ask the cook if she might dry it there.

"Yes, yes, you may bring it here, if you don't put it in my way; and I'll lend you an iron dish to keep it in."

This was all Githa wanted, and she was soon busy picking it over and placing it in the dish, as she had often done before, and then it was laid near one of the fires where it was not likely to be in any body's way.

The next day passed in much the same way, only a larger quantity of moss was gathered, and Githa was scolded for being so long absent from her mistress's room.

But another difficulty had presented itself to her mind now, and one in which neither Leofric nor her friend the cook would be able to help her. She had got the moss to stuff the pillow, but how was she to get the linen cloth to make the case? Leofric rubbed his forehead ruefully as she mentioned this difficulty to him.

At length he said, "Could'nt some of the other bower-maidens give you this?"

"I daresay they could, but—but I should not like to ask them," she said. She had been careful not to let her brother know of her uncomfortable position with her companions, for fear of rousing his anger against them. "Could'nt your master give you a piece of cloth such as I want?" she said, after another silence.

"I don't know, I'll ask him, if you like; but I must tell him what you want it for."

To this Githa readily agreed, and the next day Leofric brought the cloth to make the pillow-case, and a request from his master that he should see the pillow when it was made.

"Oh, yes," answered Githa, "and if he will give it to my mistress I shall be so glad." And so, when the pillow was finished it was carried to Gurth, with a request that he would present it to his sister.

"Yes, that will I right gladly," he said, as he took the soft yielding cushion in his hands; and he left his occupation of training the falcons, and went at once to his sister's room.

"See here, my lady sister, how deftly thy new bower-maiden hath been at at work for thee!"

"What is it?" asked Hilda, rather languidly. "A pillow of moss upon which thou may'st lay thine head without fear of its aching."

"I would it were a pillow for my heart then," said the lady, with a deep-drawn sigh; but she deigned to take the pillow in her hands, and express her approval of it. Then her brother gently raised her head, and removing the straw-pillow, replaced it with the one he had brought.

"Now, Hilda, rest thine head on that, and tell me all that troubles thee."

"Nay, nay, thou hast heard all my troubles before to-day, and canst answer none of my questions, and as I believe not now in any God, since they have all failed to help me, there is little more to be said."

"But why should it trouble thee so much, Hilda? what difference can it make to thee whether there is a God or not."

"Not much now, perhaps; but dost thou not remember the songs our nurse used to sing to us—the songs of Valhalla? Now, if there are no gods, then there can be no Valhalla, and what was I made for?"

It was a question that had often puzzled Gurth himself, but one to which he could find no answer. But at length he said, "I would not let this thought trouble me; think of something else,—of the stores of linen thou hast in thy chests, of anything but this, since thy question cannot find answer."

"It were easy for thee, Gurth, to put such a question far away, if even it came into thy mind; for thy life is happy and busy and useful—but mine, what is it? Why am I made to suffer here, where there is no Valhalla to compensate me beyond? why am I the mockery of gods and men?"

"Nay, nay, my sister, speak not so bitterly. No one mocks thee; but many pity and would fain help thee."

"And I hate to be pitied; I despise pity," exclaimed Hilda passionately. "I want to take my place in the world, and go to the hunting parties and bear-baitings, and instead of that, I must always lie here, a helpless, miserable creature."

Truly she was miserable, and her brother knew it; and though he would have given all he possessed to lighten her affliction and make her less unhappy, nothing he could do seemed likely to effect this. With a sober, saddened countenance he at length took his leave, and soon after, the lady's supper was served, and then Githa and three of her companions purposed to leave. But, to every one's astonishment, Githa was commanded to remain with her mistress to-day.

It was the first service she had been allowed to perform as yet, and she felt rather nervous at being left alone with the exacting lady; and when the others left she sat in the furthest corner of the room scarcely daring to breathe.

But the heavy tapestry curtain had no sooner fallen over the doorway than the lady called Githa to the side of her couch. "Now, child, tell me why you made this pillow; I did not bid you do it." She spoke sharply, and poor Githa feared she was very angry, and so it was with trembling apprehension that she said, "An it please you, noble lady, I thought the straw was hard oftentimes when thy head ached."

"And that was thine only reason," asked Hilda, in a more gentle tone.

"And it would give thee some ease I could not have a better reason," said Githa.

"Then thou wouldst fain ease my pain if thou couldst! Well, since thou canst not do that, thou shalt amuse me with what thou and the nuns did pass the time in at the convent."

Githa felt afraid lest she should offend her mistress again as she went on with her recital, and remembering Leofric's warning she kept carefully to the account of the sisters' works of charity. But the lady soon stopped her with an impatient exclamation. "Didst thou never hear of a God in the convent? or is He one so dreadful that they were afraid to tell a child like thee?"

"Oh! no indeed; for God loves me, although He is so great and high and holy!"

"*Loves* thee, child?" exclaimed her mistress.

"Yes, Father Dunstan told me so very often; and he took me into the convent library once, and read the very words where it said so in God's own word—the Saxon scriptures—I think he called it."

"I wish I could see this Father Dunstan, or this book—the Saxon scriptures," said the lady with a deep drawn sigh.

"Father Dunstan is the most learned and pious monk in Bricstowe," said Githa, losing something of her fear in the joy she felt at being able to talk about this teacher whom she so deeply reverenced and loved.

"I have never spoken to a monk or a nun in my life; no one would ever allow me to do it; but I have often felt curious about them, so thou must tell me everything thou canst remember about this Father Dunstan, and what he taught thee, unless thou hast forgotten it all."

Githa shook her head. "Nay, I could never forget Father Dunstan, for he taught me that there is a God for me—a God who loved me although I was only a slave, and could never hope to be a nun and leave the world to serve Him."

"Then thou wouldst like to be a nun, Githa?" said the lady.

"The world is full of violence and cruelty, and the convent seems the only place where rest can be found for those who are not among the strong," said Githa, as if in excuse of the longing that had come over her again since she had been in this strange household.

"Yes, I suppose the convents do afford a refuge for those who cannot take care of themselves—a rest as you call it," said the lady musingly.

"But Father Dunstan says that God did not send us into the world to rest, but to work, and that He would rather have me at work for Him in the world than praying and singing in the convent, or He would have made it plain and easy for me to stay there, instead of sending me here!"

"Nay, nay, child; God could not have sent thee here. If He is a God at all He must know that none in this house, or of our race, have ever bowed to any but the old Norse gods that are well nigh forgotten, except by a few like my father and my grandam," said the lady quickly; and yet she looked as though she wished Githa would contradict this statement.

Poor Githa hardly knew what to say; but at length encouraged by that strange, gentle, yet pleading look in her mistress's face, she said, "Father Dunstan was very learned and very wise, and the holiest monk in Bricstowe, and he said, God sent me here, and—and"

"And what, child?" said her mistress impatiently; "speak out; don't be afraid."

"Leofric said I must never speak about God in this house," said Githa, trembling.

"But what did father Dunstan say? tell me that."

"He—he said, God was sending me here to bring a message to somebody—to somebody perhaps that needed it as much as I did; and I have thought that some of the scullions in the kitchen, who are slaves as poor as I am, might be glad to hear it some day."

"And what is the message?" asked the lady eagerly.

"That God loves all men—that He so loved the world—all the men and women in it, that He gave His only Son to die that they might be redeemed from their sin and their selfishness, and know and love Him and be happy for ever. It is just the right kind of message for slaves," added Githa, "and I want to tell some of them about it when I see them unhappy, only—"

"Is it only for slaves?" asked the lady eagerly.

"Nay, father Dunstan said it was for all men, and was the greatest joy of his own life; and he was not a slave, for I heard the sisters talking one day, and they said he was of noble birth and very rich, until he became a monk, and gave all his wealth to the monastery."

"Then he is almost a saint instead of a slave," said the lady.

"Yes, the sisters often said so; and he heard it one day and seemed sore grieved thereat, and he told us then that it was only because of God's free love to all men, and because Christ died to cleanse him from his sins, that he dared to hope he should be saved." Githa had forgotten her fear by this time, and spoke so earnestly and so warmly, and her mistress had been listening so intently to every word that fell from her little bower-maiden's lips, that neither had noticed the return of the other attendants, until a slight noise among the rushes as one of them tripped in crossing the room announced the fact.

"Thou shalt tell me more to-morrow about this wonderful message," said the lady, as she once more settled herself on her new pillow. "Thou mayest go to thy supper now, child;" and Githa, wondering not a little at all that had happened during the last hour, hurried from the room.

# Editorial Notes.

General Gordon.—Models of patience though our readers know us to be, we have found it hard to preserve our equanimity in view of some of the criticisms recently passed upon this great man in connexion with his measures for the pacification of the Soudan and the release of the beleagured Egyptian garrisons. His goodness and uprightness of character as well as his undying hatred of slavery have been proved by many years of public life. It is well known that if he survives his present enterprise he is intending to repair to the region of the upper Congo, where he hopes to strike at the very roots of the Upas tree of African Slavery. But because of certain proclamations he has issued, the reasons of which, owing to the difficulty of communication with him, we in our island-home cannot at present understand, all the past with some persons goes for nothing, and he is sneered at and denounced now as a pious madman and now as a traitor to the cause of freedom. We protest against such criticism as un-English and unjust. Surely in judging the absent, and especially an absent one engaged in a most difficult and dangerous task on behalf of humanity, his antecedents and proved character ought to count for something. For ourselves we have no doubt that should General Gordon live to return to England he will be able to give good reasons for the course he has been led to adopt. Meanwhile our prayer is that the God who has preserved him so far may in due time crown his mission with complete success.

The American Baptists. — The "American Baptist Year-Book," although not so large as our "Minutes," is far more closely printed. It gives a dense mass of information concerning the work done by the General and State Organizations throughout the United States. Canada is not included. The reports show that in spite of our being an "austere sect," as Dean Stanley called us, there is no other *separate* body in the United States which can boast the same number of members. The Regular Baptists *stand at the head of all denominations* with 27,913 churches, 17,327 ministers, and 2,474,771 members. The Methodist Episcopal Church comes next with 18,152 churches, 12,654 ministers, and 1,799,593 members. But, of course, the Methodists, the Baptists, and others consist there as they do here of several divisions; and it is curious to note that whilst the Methodists as a whole are probably the most numerous of any, yet *Wesleyan* Methodists, who number so largely on this side the water, have only 17,087 members on the other side; whilst the Primitive Methodists can only count a membership of 3,585. In point of numbers *seven* sections of Baptists run a close second to the *thirteen* different kinds of Methodists. All other denominations fall far, far behind. The Baptist figures stand thus:—Regular Baptists, 2,474,771; Disciples of Christ (Campbellites), 846,300; Free-will Baptists (General), 76,706; Mennonites, 50,000; Anti-Mission Baptists, 40,000; Seventh-day Baptists, 8,606; and Six-Principle Baptists, 2,075. But if the *Baptist Weekly* be right, there must be others among the religious denominations of the United States who are Immersionists without wearing the Baptist name, for that paper says, "*The Immersionist denominations number* 3,559,858 *members.*" These are all out and out Baptists, and it shows what may be done by men who hold fast the profession and practice of their faith without wavering. J. F.

Death of Mrs. Cook.—We deeply regret to have to record the sad bereavement which has befallen our esteemed friend Mr. Thomas Cook, of Leicester. The obituary on another page shows how nobly Mrs. Cook helped her husband in the great enterprise with which his name is associated, and how faithfully she held to her religious and temperance principles under all circumstances.

Old Hymn Books.—Adam Taylor, in his History of the General Baptists says that "In 1790 a case was sent from the Midland Conference, stating the necessity of a new collection of hymns for public worship: the former collection, which had been published soon after the formation of the union, being very imperfect and nearly out of print. Does any friend possess a copy either of the original General Baptist Hymn Book, published soon after 1770, or of the one published in 1791? The senior editor of this magazine has in preparation an article on Baptist Hymnody, and would be glad of information in regard to these books,—not the Barton Hymns, published by Samuel Deacon, nor the collection made by John Deacon, which, after revision, was adopted by the association in 1830, but the two earlier books referred to by Adam Taylor.

# Notices of New Books.

STUDIES IN THE BOOK OF JONAH. By R. A. Redford, M.A., LL.B., Professor of Systematic Theology and Apologetics in New College, London. *Hodder and Stoughton.*

IN the Introductory part of this work Mr. Redford defends the authenticity of the Book of Jonah against the attacks of critics. Next, he gives a literal translation of the entire narrative, and then considers in detail all the more important words. Part third consists of an historical and practical exposition, in which the writer treats of such topics as the office of the prophet in the time of Jonah —the relation of Israel at that time to the surrounding nations—and the teaching of the Book of Jonah on the Divine character and purposes. We are not ourselves quite convinced by the author's reasonings in regard to the early date of the book, but his work as a whole is well done, and we know nothing on the subject in the English language comparable to it.

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SUGGESTIVE THOUGHTS FOR BUSY WORKERS; being Homeletic Hints on the Book of Jonah, and some of the shorter Psalms, &c. By J. Osborne Keen, D.D. *Bible Christian Book Room*, 26, *Paternoster Row.* (Price 2s.)

IF any minister with a small library, and alas! smaller means to increase his store, wishes to give his people a short series of interesting and practical sermons on the Book of Jonah, he will find many good thoughts and much useful information condensed in this little volume. It makes no pretension to profound scholarship, but the author has evidently a vigorous mind, and has read and thought to good purpose.

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A COMMENTARY ON THE SHORTER CATECHISM. By Alexander Whyte, D.D. (Price 2s. 6d.)

THE GOSPEL ACCORDING TO ST. MARK, with Introduction, Notes, and Maps. By Thomas M. Lindsay, D.D. (2s. 6d.)

THESE volumes are the latest additions to a series of "Handbooks for Bible Students," published by T. and T. Clark, of Edinburgh. We have been greatly pleased with both, and can strongly recommend them to Sunday school teachers and Bible students generally. We do not know whether any of our readers use the far-famed *Shorter Catechism*; if so, they will find Dr. Whyte's book very helpful. His notes and illustrations, taken in most instances from writers of authority and distinction, are to the point, and the questions with which each section closes are well put. The addition of an index of subjects would be an improvement.

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SUNRISE ON THE SOUL. By J. Ogmore Davies, minister of Craven Chapel, London. *Hodder & Stoughton.*

A SERIES of twenty discourses on Incidents in the Life of our Lord, full of good thoughts often beautifully and strikingly expressed. We are glad to find that old Craven Chapel, around which cluster memories so fragrant, has a minister so wise and thoughtful, and possessed of so much of the spirit of the Master, as the author of these sermons.

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THE MOTHER'S FRIEND. The Fifteenth Annual Volume of the new and enlarged series. Price 1s. 6d. *Hodder and Stoughton.*

AN admirable magazine for young mothers. Anecdotes, pleasant and instructive stories, good counsel, useful recipes, pictures for the children, and the pervading spirit of the book wise and Christian.

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THE WAY TO GOD. A series of Addresses, by D.L. Moody. *Morgan and Scott.* (Price 1s., tinted covers.)

NINE addresses by Mr. Moody, the well-known evangelist, full of appeals to the heart and conscience, now pathetic and now pungent. No doubt they have all been delivered in public again and again; but we are glad to see them in their present form, and their wide circulation cannot fail to do good.

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THE TEACHER'S STOREHOUSE AND TREASURY; a Magazine for Sunday School Teachers. Vol. VIII. *Elliot Stock.*

MOST true to its name. A veritable storehouse of good things for the use of teachers possessing small libraries, but anxious to equip themselves thoroughly for their work.

# Forward Movements.

## PROPOSED NEW CHAPEL AT HORNSEY (North London).

Travellers to London by the Great Northern Railway can scarcely have failed to observe the rapid rate at which building operations have been recently going on in the neighbourhood of the Alexandra Palace, and north of Finsbury Park Station. In the Ministers' Fraternal Association it has for some time past been felt very desirable to have a good General Baptist Chapel erected in that district to supersede the present hired building at Crouch End. Aided by a Committee representing the London churches, they have now secured a site (75 feet frontage and 111 feet depth) in the Ferme Park Road for £525, and it is their intention, as soon as possible, to raise a building upon it that shall be called "Ferme Park Chapel." Help is urgently needed to raise a Building Fund, so that there shall be no delay to the work; and friends throughout the denomination are earnestly requested to forward contributions to Dr. Clifford, the Rev. J. Batey (Treasurer *pro tem.*), or the London and South Western Bank, Finsbury Park, N.

## NEW SCHOOL ROOMS AT LOUGHBOROUGH (Baxter Gate).

School rooms well ventilated, lighted, and warmed, have been erected at the rear of the old ones, which will now be converted into class-rooms. Accommodation is provided for 250 more scholars. The rooms were opened on Feb. 11th. Preacher the Rev. Charles Clark, of London. Large tea meeting. Good congregation. Proceeds £30. Sunday, February 24th, two Sermons by the Rev. J. Alcorn, of Lytham. Collections £18. Tea and service of song, March 12th. Total cost of new schools about £700. Amount already realized £455. Amounts promised £40. Amount wanted £205.

## THE THOMAS COOPER MEMORIAL CHAPEL.

The friends at Lincoln purpose rebuilding their chapel in St. Benedict's Square. Dr. Clifford says, "It is surely high time for our friends at Lincoln to 'arise and build.' The present edifice is ill-adapted to their work. The large and growing city offers a most promising sphere for consecrated endeavour; and the church has the faith, self-sacrifice, and venture which are the best auguries of success. May this appeal to the generosity of the Christian public meet with a free response. Personally I shall be glad to do my utmost to render aid." The Rev. W. Orton, J. Jolly, B.A., and T. Barrass unite in a similar hearty commendation of this endeavour. Mr. Cooper, the well-known and widely-honoured "Defender of the Faith," is a member of the church. We trust that a wide-spread and liberal response will greet the appeal set forth more fully in the *advertisement* on another page.

## OPENING OF NEW SCHOOL AT WALSALL (Vicarage Walk).

The admirable and handsome new building which has just been erected by the side of the chapel known to all readers of this Magazine as the first-born of the Home Mission Unification Scheme, was opened on March 3rd. 230 sat down to tea. The public meeting in the chapel was presided over by the pastor (Rev. A. H. Lee), in the unavoidable absence of the Mayor (J. H. Smith, Esq.) Speakers: Revs. W. Lees, of Crewe, S. S. Allsop, of Burton, and J. Fletcher, of London. Several ministers of the town were also present. The enterprise of the church and congregation, and the excellence of the building, met with the hearty commendation of all. The builder, Mr. A. Lynex, and the architect, Mr. H. E. Lavender, both of Walsall, were highly complimented. The main school is 45ft. 9in. long, by 32ft. wide, and is 16ft. from the floor to the wall-plate. As it is ceiled up the rafters for some distance, the centre is considerably higher. The room seems excellently proportional, and is admirably adapted for meetings, that being one of the objects with which it has been designed.

Immediately behind the main school is that for the infants, which is 15ft. wide and 27ft. long. From the lobby at the back of the infants' department access is gained to the old school-room, which it is designed to utilize by converting it into class-rooms. From the same lobby a broad flight of stairs, of very easy gradient and with no awkward turnings, leads to the upper class-rooms, of which there are two of convenient size. The kitchen or cellar, in which the heating apparatus is fixed, is approached by steps from the same lobby—the old entrance, from the back of the chapel, being also retained. The result of these arrangements is the maximum of convenience for all the purposes for which a school can be needed. The rooms are all well lighted, the windows being so arranged as to give uninterrupted light to each class. The gasfitting has been carried out by Messrs. Chesterton and Sons. The light is supplied by two large pendants in the centre and brackets on the walls. These are painted chocolate and blue, picked out with red in flattened colours, and are both effective and tasteful. The heating is by means of hot water pipes, which have been put in under the direction and superintendence of Mr. T. Gameson. The total cost including furnishing, is expected to be about £1,000, towards which between £400 and £500 has been received or promised. It is proposed to hold a bazaar in April, and from this it is hoped that a considerable amount will be realised, so that no more than £250 or £300 will remain unpaid upon the buildings.

# Cash received for College Building Fund.

| | £ | s. | d. |
|---|---|---|---|
| Ilkeston—Mr. W. Briggs .. .. .. | 2 | 2 | 0 |
| Moreton-in-the-Marsh—Rev. J. K. Pike | 1 | 0 | 0 |
| London—Rev. Dr. Burns .. .. .. | 1 | 1 | 0 |
| Beeston—Mr. H. Frettingham .. .. | 1 | 1 | 0 |
| Papplewick—Jos. Nall, Esq. .. .. | 2 | 2 | 0 |
| London, *Commercial Road* .. .. .. | 13 | 0 | 6 |
| Wymeswold—J. H. Wale, &c. .. .. | 1 | 9 | 0 |
| Willoughby .. .. .. .. .. .. | 3 | 0 | 0 |
| Bacup .. .. .. .. .. .. .. | 2 | 0 | 0 |
| Hebden Bridge—Rev. J. Lawton .. | 5 | 0 | 0 |
| Ashby-de-la-Zouch—Mr. Jno. Salisbury | 2 | 2 | 0 |
| Liverpool, *Richmond Chapel* .. .. .. | 5 | 0 | 0 |
| India—Rev. T. Bailey .. .. .. .. | 1 | 0 | 0 |
| Peterborough .. .. .. .. .. | 21 | 0 | 0 |
| Allerton, *Bethel Chapel* .. .. .. .. | 2 | 0 | 0 |
| Vale—Collection .. .. .. .. .. | 3 | 2 | 6 |
| Todmorden .. .. .. .. .. .. | 1 | 7 | 6 |
| Nottingham—The Students .. .. .. | 5 | 0 | 0 |
| Derby—Mr. D. Renwick .. .. .. .. | 10 | 0 | 0 |
| Loughborough, *Wood Gate* .. .. .. | 6 | 3 | 0 |
| India—Rev. W. Miller .. .. .. .. | 2 | 2 | 0 |
| Halifax—Collection .. .. .. .. | 4 | 5 | 11 |
| Birchcliffe—Collection .. .. .. .. | 6 | 0 | 0 |
| Loughborough—Mr. C. Gadsby .. .. | 5 | 0 | 0 |
| Bourne—Chas. Roberts, Esq. .. .. | 15 | 0 | 0 |
| Great Grimsby—Rev. W. Orton .. .. | 5 | 0 | 0 |
| Derby, *St. Mary's Gate* .. .. .. .. | 15 | 8 | 6 |
| Nottingham—A. Goodliffe, Esq. .. .. | 20 | 0 | 0 |
| Derby, *Watson Street* .. .. .. .. | 2 | 0 | 0 |
| Hitchin—Mr. Perry .. .. .. .. .. | 5 | 0 | 0 |

# News of the Churches.

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

## CONFERENCES.

CHESHIRE.—The next meeting will be held in the new school-room at Crewe, on Tuesday, April 15th. Time, 2.0 p.m. Sermon at 7.0 p.m. by J. Fletcher, of London. S. HIRST, *Secretary.*

EASTERN.—The forthcoming meetings are postponed from April 3rd to Thursday, April 17th. Place, MARCH. Morning preacher, Rev. G. H. Bennett. At 2.0 p.m. business, and paper on "American Church Life" by C. Payne. Home Missionary meeting in the evening.
CHARLES BARKER, *Secretary.*

SOUTHERN.—The Spring meetings will be held at Westbourne Park chapel on Wednesday, April 22. Business at 3.0 p.m. At 5.0 Rev. F. J. Bird will read a paper on "The Claims of the Church upon those seeking fellowship therewith, and how to enforce them." Discussion to follow. Tea at 6.0; price 6d. each. At 7.30 Rev. J. Batey will preside, and deliver his address as chairman for the year; subject—"A forgotten record called to mind." Speeches will follow by Rev. W. Harvey Smith, Messrs. T. Grigsby and A. H. Moore.
ROBERT P. COOK, *Secretary.*

WARWICKSHIRE.—The Spring meetings will be held at Polesworth, April 21. Reports on Inter-visitation Scheme—Paper by Mr. Harrison, President of the Walsall Sunday School Union, on "The relation of children to the kingdom of God"—Deputation from the Baptist Union, &c.

MIDLAND.—Spring Conference held at Ilkeston (Queen Street), March 4th. In the absence of Rev. F. Pickbourne, the appointed preacher, through indisposition, Rev. J. G. Pike gave an admirable impromptu address on Foreign Mission work, for which he was cordially thanked; and brethren T. R. Stevenson and H. Wood followed on the same theme.

In the afternoon the Rev. C. Springthorpe, president for the year, took the chair.

The church at Leake was received into the Conference, and recommended to the Association.

It was resolved, after reading of correspondence from Local Preachers' Associations, that no further action be taken by this Conference with regard to "case" printed on page 30 of Year Book.

Revs. G. Eales, M.A., of Friar Lane, Leicester; R. Pursey, of Beeston; and H. Wood, of Long Eaton, were welcomed into the Conference.

The reports from the churches were very gratifying.

| | |
|---|---|
| Baptized since last Spring | 494 |
| Received ... ... ... ... | 263 |
| Candidates ... ... ... | 137 |

Resolved,—"That the Conference very cordially commend the appeal for help from Wirksworth to the sympathy and assistance of the churches and friends."

The next Conference is to be held on Whit-Wednesday, at Barton. The morning sermon by Rev. A. C. Perriam. Paper in the afternoon by Rev. W. H. Tetley; subject—"The differences and divisions in churches, and how to deal with them."

At the evening meeting addresses were given by Rev. T. R. Stevenson, on "How to fill our places of worship;" and by Rev. W. R. Stevenson, M.A., on "The attitude of the church with regard to present-day scepticism."

R. SILBY, *Secretary.*

## CHURCHES.

BERKHAMSTEAD.—On Feb. 27, a Band of Hope was inaugurated. Rev. J. F. Smythe presided, and Rev. Mr. Scorey, of the Baptist Total Abstinence Association, gave an address, after which officers were appointed and members were enrolled.—On March 4th, Alan Reid's Sacred Cantata, "Ruth," was performed in the chapel, under the auspices of the Berkhamstead and Northchurch Nonconformist Association. Mr. Hodges, head master of the Board school, was conductor, and Mr. D. Osborn, organist. Miss Day took the part of "Ruth." The proceeds were given to the coal and clothing clubs in the management of the Association.

CLAYTON.—Annual Festival on Feb. 23rd. 430 to tea. Chairman at public meeting, the pastor. Membership 195—a decrease of ten. Addresses by Revs. B. Wood, A. S. Trotman, and Mr. S. Barker. Mr. Hirst led the choir. Proceeds £10 10s. A bazaar is projected for Easter, to raise £950. Help is solicited.

HUGGLESCOTE. — The annual church meeting was held on Shrove Tuesday. The cash account was satisfactory. The work of the year included a bazaar, which had realized nearly £400, and the enlargement of the infants' room at a cost of nearly £100. It is now proposed to paint and decorate the chapel. A sale of work to meet the outlay will be held in the autumn. A resolution was passed expressing good wishes for Rev. H. Wood, with hearty thanks for the ready help rendered by him at week-evening and other services during his stay at Hugglescote since his return from India.

LONDON, *New Bethnal Green Road.*—The 243rd anniversary of church, 2nd of present chapel, and 6th of pastor's settlement, took place on Feb. 24th and 25th. Revs. J. A. Brinkworth and Dr. Dawson Burns preached on the Sunday. On Monday the chair was taken by J. T. Hart, Esq.; addresses by Revs. G. W. M'Cree, W. T. Moore, M.A. (Editor of the "Christian Commonwealth"), J. A. Brinkworth, W. Harvey Smith (pastor), and Mr. G. F. Treverton. The pastor reported a net gain of 26 members, and an increase of £26 on weekly offertory. All institutions of the church in a healthy condition. Total income from all sources nearly £700. During the meeting, Mr. T. N. Dyer, in the name of the church and congregation, presented to Mr. F. T. Treverton, the much-esteemed organist of the chapel, a handsomely bound copy of "English Baptists," and a purse of gold, in recognition of his valuable gratuitous services for the past two years. The net result of the anniversary was £113 in money and promises, and a store of fresh energy for the new year.

LONDON, *Westbourne Park.*—The annual meeting of the Praed Street, Westbourne Park, and Bosworth Road church was held at Westbourne Park chapel on March 3. Rev. Dr. Clifford presided, and addresses were given on different departments of Christian work by Messrs. Morgan, Stewart, Lilley, Griffiths, Holloway, Cayford, and Revs. W. J. Avery and

S. D. Rickards. The report showed a membership of 1,115, and the receipts for 1883 amounted to £4,921. The total contributions since 1877, the year of the opening of Westbourne Park chapel, are a little short of £24,000.

LONG SUTTON.—A bazaar in aid of the chapel funds was opened in the Corn Exchange, on Feb. 14, by W. R. Wherry, Esq., of Bourne. Members of all denominations helped. Music, &c, enlivened the proceedings. The friends were cheered after two evenings with a net result of over £40.

LOUGHBOROUGH, *Wood Gate.*—Special sermons in aid of the Building Fund were preached on March 9th by the pastor, C. W. Vick, to large congregations. £66 were needed for interest, repayment to Building Fund, and outstanding bills. The Sunday collections realized £18 13s. 6d. On the Monday a tea meeting was held, £32 3s. 6d. being collected for the trays. A public meeting in the new chapel followed, when the chair was taken by the pastor. The Rev. E. Stevenson, Messrs. Godkin, Baldwin, Coltman, Marshall, and others, delivered addresses, and the balance required was obtained—the total receipts being £66 4s. 6d. In addition, the members of the Ladies' Sewing Meeting handed in £12 10s. to the Treasurer, to be applied to the reduction of the debt, making between £900 and £1000 they have handed over since the new chapel was commenced.

LOUTH, *Northgate.*—Feb. 17, service of song, compiled by the organists, with original readings by the Rev. E. H. Jackson. Proceeds £4 15s., presented to the Louth Hospital. — Feb. 22nd. Through the excellent arrangements of Mr. Burton (one of our deacons) the choir of Mr. Spurgeon's Orphanage, with the head master, visited us. Their singing and hand-bell ringing were highly appreciated by a large assembly in the Town Hall, presided over by the Rev. E. H. Jackson. The next day Mr. Burton remitted more than £40 to Mr. Spurgeon for the Stockwell Orphanage.

NETHERTON. — The 20th anniversary took place on Feb. 17th. The pastor, Rev. Leo Humby, preached. The prospects of the church are cheering.

NOTTINGHAM, *Mansfield Road.* — The Hand-book issued on Feb. 29 indicates an addition of six members from other churches and a loss of nine, leaving the present membership 186. The weekly offerings and the subscriptions to the Home Mission are less than in the previous year, but the sums raised for the College, the Foreign Mission, the Dorcas and Benevolent Societies, are higher than before. The aggregate income for all purposes has amounted to £795 8s. 5d. The church has adopted resolutions with a view to providing additional school accommodation.

NOTTINGHAM, *Old Basford.*—The annual tea and public meeting of the Benevolent Society was held on Shrove Tuesday. The Society has 122 subscribers, and during the year £39 15s. 6d. has been bestowed in 312 gifts to the poor of all denominations.

POYNTON.—On March 9th the chapel anniversary sermons were preached by Rev. Price Williams, of Nantwich. Collections £7 10s. 9d.—On March 12 the newly-formed Band of Hope held its first meeting, the pastor presiding. Music, recitations, and addresses were given. Between 30 and 40 persons received cards of membership on taking the pledge.

SHEFFIELD, *Cemetery Road.*—On March 11th, a much appreciated lecture, in connection with the Mutual Improvement Society, was given by the president, Rev. E. Carrington, on "Pottery and Potters." The proceeds were devoted to the purchase of new hymn books for the use of strangers at the Sunday services.

RETFORD.—On Feb. 27th, the choir from Stockwell Orphanage gave an entertainment in the Town Hall to a crowded and delighted audience. Proceeds, less expenses, £21 15s.

WOLVEY.—On Shrove Tuesday a well-attended tea took place, after which the pastor, Rev. W. Rice, gave a lecture on "Billy Bray, the King's Son." The choir gave a pleasing selection of music.

## SUNDAY SCHOOLS.

DERBY, *Osmaston Road.*—The S. S. anniversary was held on March 9th. Sermons by the Rev. W. H. Tetley. Collection £35 15s. 8d. Anniversary tea and public meeting on March 10th. Rev. W. H. Tetley presided. Excellent report. Addresses by Revs. G. Hunsworth, M.A., J. I. Walsh, and T. Goadby, B.A. The choir gave effective rendering of anthems by Gounod and Stainer.

HALIFAX, *North Parade.*—On March 8th, school sermons by Rev. E. Stevenson. In the afternoon a service of song—"Moses, from the Nile to Mount Nebo." Reader, Councillor Storey (a Churchman). Collections £50 7s. Annual school tea meeting on March 9th.

LONDON, *Commercial Road.*—The 83rd S. S. anniversary was held on March 16th. Preachers, Revs. W. E. Hurndall, M.A.,

and J. Fletcher. Rev. J. Saunders, B.A., gave an address in the afternoon.—Tea on the 18th. Pastor presided at meeting. Addresses by Revs. W. J. Avery, B. Sackett (Congregationalist), and A. Stirling (Presbyterian). Cordial thanks were given to them, as also to Mr. Cooper, singing conductor, and Mr. Edgecombe, organist, for training the scholars to sing so well.

LOUTH, *Northgate.*—The S. S. superintendents, Messrs. Burton and Godsmark, entertained the teachers and senior scholars at supper on the 6th of March. A pleasant evening was spent with music and speech contributed by the teachers and their scholars.

## MINISTERIAL.

REV. G. BARRANS, of Bridlington Quay, has accepted a cordial invitation to Stafford Street, Walsall, and will commence his work on the first Sunday in April.

REV. A. HAMPDEN LEE.—On March 5th a meeting was held in the new school-room of Vicarage Walk Chapel, Walsall, to congratulate the pastor and Mrs. Lee on their recent marriage. Addresses were delivered by Mr. Chesterton, Mr. Marshall, Mr. Whitmore, and Rev. W. Lees. Mr. Harrison, who presided had the pleasure of presenting to Mr. and Mrs. Lee, in the name of the church and congregation, a purse of sovereigns and a very handsome and massive Canterbury, fitted with drawer, &c. Upon the Canterbury was placed a beautifully inlaid inkstand, subscribed for by the young women's Bible class, and presented to Mr. Lee on Sunday afternoon last at the school, of which he is the superintendent. Mr. Lee responded in suitable terms. By this first meeting in the new school the acoustic properties of the building were proved to be all that could be desired.

REV. J. PARKINSON, of Queensbury, has resigned the pastorate. His labours terminated March 14th.

## BAPTISMS.

ARNOLD.—Three (the first baptism in the new chapel), by W. Bown.
GRANTHAM.—Two, by D. C. Chapman.
HALIFAX.—Six, by W. Dyson.
ILKESTON, *Queen Street.*—Two, by A. C. Perriam.
KIRKBY-IN-ASHFIELD.—One, by W. Bown.
LEICESTER, *Archdeacon Lane.*—Three, by W. Bishop.
LONDON, *Commercial Road.*—Four, by J. Fletcher.
LONDON, *Westbourne Park.*—Seven, by Dr. Clifford.
LOUGHBOROUGH, *Woodgate.*—Nine, by C. W. Vick.
LOUTH, *Eastgate.*—Three, by C. Payne.
MEASHAM.—Eight, by B. Noble.
NETHERTON.—Six, by L. Humby.
PETERBOROUGH.—Six (two remaining with the Primitive Methodists), by T. Barrass.
RETFORD.—One, by S. Skingle.

## MARRIAGES.

BOOTH—DAYKIN.—At the Baptist Chapel, Old Basford, on March 11th, by the Rev. J. Maden, Mr. Samuel Middleton Booth, to Miss Sarah Esther Daykin, both of Kimberley.

WILSHIRE—BRADLEY.—March 18, at Queen Street, Peterborough, by Rev. T. Barrass, Lewis Wilberforce Wilshire, eldest son of the late Rev. Joseph Wilshire, of St. Mary's Gate, Derby, to Harriet (Hattie) Bradley, of Peterborough.

## OBITUARIES.

BENNETT, HARRIET.—After a long and trying illness borne with exemplary patience and calm Christian fortitude, Mrs. Saml. Bennett, of Pear Tree House, near Derby, entered into rest on Monday, February 11th, at the age of sixty-three years. In the course of the funeral service on the following Saturday, conducted by the Revs. T. Goadby, B.A., and W. H. Tetley, sincere tributary words were spoken concerning the departed one; and on the following Sunday evening, in the Osmaston Road Church, by a funeral sermon, faithful and encouraging testimony was given to her memory. For five-and-forty years she was most honourably and usefully associated with the work and fellowship of the denomination. Her baptismal vows were made under the ministry of the Rev. J. G. Pike, when the church now meeting in St. Mary's Gate assembled at Brook Street Chapel; and in Mr. Pike's memoir there is a pleasing reference to the occasion when she was baptized with one of her sisters, and nineteen other candidates, as "the largest baptism" the church had known at that period of Mr. Pike's labours in Derby. Of her unblemished consistency in church membership, both the church at St. Mary's Gate and the church at Osmaston Road can bear witness. Her affectionate spirit and amiable disposition greatly endeared her both to her sorrowing husband and to every member of the bereaved family circle. Her conspicuous intelligence, and broad interest in religious truth, gave her a personal influence with her friends and associates, which she wielded with great effect in religious controversy, and in quiet hours of trustful communion. She was greatly beloved and truly respected by all who were aquainted with her. Her end was triumphant and impressive. No fear of death, or tenacious regard for life disturbed her dying hours. She knew she had fought a good fight, had finished her course, had kept the faith, and that henceforth there was laid up for her a crown of righteousness. Many touching and appropriate sayings fell from her lips during the last few days of her pilgrimage. The day before she died a friend seeing from the window of her room some early signs of returning spring alluded to the fact, and her reply, as with uplifted wasted hand she pointed heavenward, was,

"There, everlasting spring abides,
And never withering flowers."

So falling asleep in Jesus, her spirit was sustained and comforted to the very last by happy anticipations of the rest which remains for the people of God. W. H. T.

MRS. MARIANNE COOK.—For fifty-one years the beloved wife and faithful partner of Mr. T. Cook, of Thorncroft, Leicester, died at her residence on Saturday morning, March 8th. For more than twelve months there has been a gradual and visible decline of physical strength. It was not, however, until the end drew near that serious apprehensions were entertained. A remarkable power of recovery shewn by the physicial constitution kept alive the hope that with the coming spring the enfeebled frame would recoup its energies, and life be continued for some time longer. The issue proved otherwise. After the seventh, Mrs. Cook experienced a night of intense and suddenly developed pain, and then quietly passed to the land of rest. Mrs. Cook was born at Barrowden, in Rutland, on February 11th, 1807. She early lost the care and companionship of her mother, and was compelled to assume the domestic responsibilities of the paternal home—a large farm house. She discharged her onerous duties with commendable fidelity and success; and under the discipline, developed that independence of judgment and spirit, and that remarkable business capacity, which were such prominent features in her character, and which proved so invaluable in Mr. Cook's great travelling and hotel arrangements in later years. Mrs. Cook attributed her earliest religious impressions, to the influence of a fine, noble, old Christian lady connected most directly with the Barrowden church—Mrs. Arnold, whose name lives on in Mr. Arnold Goodliffe, of Nottingham, her worthy grandson. On her marriage, she removed to Mr. Cook's house at Market Harborough, in March, 1833. Here she came under the ministry and personal influence of Rev. F. Beardsall. She was baptized and joined the church in June, 1833; and in the month previous she adopted the total abstinence principle. These two acts settled the two chief guiding principles of her life. Throughout her whole course, in all circumstances, and in all countries, she continued a loyal Christian, a faithful General Baptist, and a staunch upholder of the temperance cause and practice. She was prepared to sacrifice, and did sacrifice, very much for these objects, especially during the first years of her wedded life. In 1841 Mr. Cook removed to Leicester. There Mrs. Cook proved an invaluable helper in the development and successful accomplishment of Mr. Cook's great schemes for facilitating travel at home and abroad. With the desire to provide for the comfort and suitable accommodation of temperance travellers, Mrs. Cook undertook the burdensome task of opening and managing a hotel on strictly total abstinence principles. Her success is attested by the noble building and its admirable arrangements and widely appreciated comforts which stands beside the Temperance Hall, Leicester. On two occasions she, with her late and deeply lamented daughter, undertook the colossal business of providing hotel and boarding accommodation for visitors to the great Exhibitions—the first in Paris, and the second in London. In the one 12,000, and in the other 20,000, persons were received and provided for during the season—in both instances the strictest fidelity was maintained to high Christian and total abstinence principles, and both were crowned with well-earned success. During the last fourteen years Mrs. Cook has been closely identified, as was the late Miss Cook, with the Archdeacon Lane Church, Leicester. Her sympathies were manifested toward all true Christian workers and work; but they centered chiefly on the church and denomination of her adoption. She was always in her place in the sanctuary, when at home and sufficiently well. Indeed some of her friends thought she unduly taxed her little strength during the last few months by her persistent efforts to be present. But she delighted to join in the services, and frequently expressed the pleasure she found in them. Her religion, like her home and every day life, was more practical than sentimental, or even emotional. She belonged to the Martha's rather than the Mary's of the church. She took a deep interest in the domestic mission and in the young. All the denominational institutions received a measure of her practical sympathy and aid. Especially was she interested in the work of our mission in Rome. She and her daughter gave much time and labour to fitting up the platform, putting down carpets, and decorating the room for the opening services at the public dedication of the Sala; and her practical sympathy with the work carried on by our devoted friends, Mr. and Mrs. Shaw, was evinced to the last. The sudden and shocking death of her daughter three years and a half ago produced an effect upon her constitution from which it never rallied. From that time the tabernacle has been gradually taken down, till the final stay gave way, and the spirit freed, departed to be with that Lord whom she had sought constantly and faithfully to serve to the end.

W. B.

LACEY, JAS. SMITH, late of Loughborough, was born at Kegworth in the year 1816. His earliest years were spent amongst Church of England surroundings and influences, but his first religious impressions were received in Nottingham, when he was about seventeen years of age. On going to reside at Leicester, he attended the ministry of the Rev. T. Stevenson at Archdeacon Lane, and joined the church. About the year 1849 he and his wife removed to Loughborough, where he opened a shop as a boot and shoe maker. The Rev. Joseph Goadby was then pastor at Wood Gate, and Mr. Lacey and his wife and family attended his ministry, which they very highly valued. He became very useful in the church, and for some years "served the office of deacon well." His active spirit found a most congenial sphere in the Sunday school, where he had the conduct of the Young Women's Bible Class, which was numerously attended. It is, perhaps, not too much to say that the twelve years he spent in this important post constituted the most really useful period of his life; for through his instrumentality many were added to the church. Relinquishing that position, he devoted himself to village preaching, for which he manifested considerable aptitude. He adopted the plan of preaching in one place for many consecutive Sundays, and visiting the people in their homes; besides which he would often walk to the village and back to preach on the week evening. After working on for some years in this manner, he was invited to take the oversight of the church at Whitwick, but without leaving the business, which his good wife superintended in his absence. Mr. Lacey subsequently took charge of the church at Wolvey, where he laboured with much energy and success, until very trying and unanticipated circumstances necessitated his return to Loughborough again to take his business in hand, until he was able to dispose of it. Soon after, symptoms of failing health shewed themselves. Later on he was a good deal restored; but at last, with seeming suddenness, he succumbed to his affliction, and died on the 5th January last, at the age of sixty-seven. His loss is much deplored by a large circle of friends. The Rev. E. Stevenson improved his death in a suitable sermon at Baxter Gate chapel.

B. B.

THE

# MISSIONARY OBSERVER.

APRIL, 1884.

## The Mission Finances.

THE following letter has been prepared by the Mission Organization Committee, and a copy of it sent to every church in the denomination. We trust that, instead of its being laid aside, or consigned to the waste paper basket, it will receive the attention which its importance and urgency demand. Unless the ministers and members of our churches will endeavour to give practical effect to the suggestions made, it is scarcely likely that the object contemplated will be accomplished. By their combined efforts, not only will the £500 required to equalize the present income and expenditure be secured, but the Committee will be enabled to extend the operations of the Mission. With a regular income of £4,000 this could be accomplished, and surely for a denomination of 25,000 persons, this is not too large a sum to raise.

[COPY.]

GENERAL BAPTIST MISSIONARY SOCIETY.

*Mission House, Wilson Street,*
*Derby, January 28th*, 1884.

Dear Friends,

It will be seen from the last Report (pages 15, 18; also 77, 78), that—owing to extended operations—the present annual income of the Society is insufficient by about £500 to meet the expenditure. It will also be seen, from the report of the sub-Committee on Finance, that no material reduction can be made in the expenditure without serious injury to the Mission. Under these circumstances, it was resolved to augment the income of the Society by at least the sum required.

In order to give effect to this resolution, the question was referred to the Committee appointed to promote organization among the churches for Mission purposes.

At a meeting of this Committee, recently held at Peterborough, the question was duly considered. From information laid before them, they had no doubt whatever as to the ability and willingness of the churches to raise the amount, providing the proper means were adopted. They beg therefore respectfully and earnestly to recommend:—

1. That meetings for prayer, for communicating Missionary information, and for promoting a Missionary spirit, be systematically held.
2. That a local auxiliary be formed in connection with every church and Sunday school.
3. That a thorough personal canvass be made throughout each church and congregation, for weekly, monthly, quarterly, or yearly subscribers.
4. That collectors, in sufficient numbers (say, one to every twenty-five members), be appointed to gather the sums promised, and to solicit new subscriptions.
5. That copies of the accompanying Circular be placed in the pews, or addressed to members of the church and congregation.

In this effort to relieve the needs of the Mission, may we ask your hearty co-operation? In this case we trust that sufficient funds will be obtained, not only to meet present liabilities, but also to enable the Committee to increase the Mission staff, and respond to the numerous and urgent appeals for help both from Orissa and Rome.

On behalf of the Organization Committee,

Yours faithfully,

THOMAS BARRASS, G. H. BENNETT,
S. C. COLEMAN, H. HILL,
CHARLES ROBERTS, W. R. WHERRY.
W. HILL, *Secretary.*

The following is the Circular referred to in recommendation No. 5; copies of which may be had on application to the Secretary, Derby.

[COPY.]

## GENERAL BAPTIST MISSIONARY SOCIETY.

*Mission House, Wilson Street,*
*Derby, January 28th,* 1884.

Dear Friend,

Owing to the extended operations of our Society, the annual income is insufficient—by about £500—to meet the expenditure. The Finance Committee having reported that it is impossible, without serious injury to the Mission, to reduce in any material particular any of the items of present expenditure, it has been resolved to increase the annual income by at least the above amount.

The Committee appointed to promote organization among the churches for Mission purposes (to whom the work of increasing the

income has been entrusted), beg therefore to solicit your sympathy and help towards this object. They will be obliged if you will fill up one of the enclosed forms, and forward it to the person appointed to receive it, who will be glad to arrange for the collection of the Subscriptions, *weekly*, *monthly*, *quarterly*, or *yearly*, to suit your convenience.

On behalf of the Organization Committee,

We are, yours most faithfully,

THOMAS BARRASS, H. HILL,
G. H. BENNETT, CHARLES ROBERTS,
S. C. COLMAN, W. R. WHERRY,
W. HILL, *Secretary.*

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FORM TO BE USED BY NEW SUBSCRIBER.

I shall be pleased to become a Subscriber to the General Baptist Missionary Society, and will give*

Signature.....
Address.....

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FORM TO BE USED BY PRESENT SUBSCRIBER.

I shall be glad to increase my Subscription to the General Baptist Missionary Society, and will in future give*

Signature.....
Address.....

* Here insert the amount, and say whether weekly, monthly, quarterly, or annually.

At a recent meeting of the Committee a long conversation was held with reference to the state of the Mission. Mr. Pike, who was present, and received a cordial welcome, strongly urged the necessity of an immediate reinforcement of the mission staff. He referred to the long service and feeble health of Dr. Buckley and Mr. Miller, and to the fact that at Berhampore, Piplee, and Sambalpur, there was only one missionary at each place. Mr. S. D. Rickards, of London, strongly recommended that an immediate effort be made to increase the funds of the Society, so that the means for sending out more missionaries may be provided. In a letter, subsequently received, Mr. Rickards writes:—

"Mr. Pike earnestly pleads for more workers, stating his opinion that we are not touching much more than the fringe of the work in Orissa with the force now at our disposal.

"What is to be done? The appeal for better organization in collecting from our various congregations may do something. But surely we want a start made by those who have 'something laid by' belonging to the Master. In the hope of drawing on these reserves, I am prepared to give £25 on or before the 30th of April next, provided nineteen other friends will contribute not less than £25 each for the help of the Mission by the same date."

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"FREELY GIVE."—The children of Israel brought—"*free-will offerings, every morning, much more than enough* for the service of the work," Ex. xxxvi. 3, 5. Shall we bring less, who have received so much more? If our offerings were as *free*, as *constant*, or as *much*, there would be no lack of either men or means for God's work and service.

# A Visit to Native Christian Villages.

In a letter received from the Rev. W. Miller some time ago, he refers to a visit paid to the native Christian villages in the district of Khoordah. He writes:—

It is now a week since I returned from Minchinpatna and Khoordah. I reached the former on Saturday morning, the 25th ult. I found the people, with one exception—a case of fever—well, and busy transplanting in their fields. Their crops look healthy and promising, as is the case throughout this district. The new water channel, a mile and a half in length, runs through our land and approaches quite near the village, so that when the whole is complete the village gardens may be watered and the tank filled with the greatest ease. The opening out of this channel has greatly improved the land, and will bring a large quantity under cultivation. Our people have applied for and obtained permission to clear a tract of jungle east of their village. Though this jungle is within our boundaries, such is the strictness of the Forest Conservancy Rules, that no jungle can be cleared without an order from the officer in charge. The reservoir, formed by a high substantial embankment nearly a quarter of a mile below the springs, is a splendid sheet of water—in fact, a small lake. The trees on the banks and on mounds in the centre are the haunts of innumerable paddy, weaver, and other birds. Several of the trees were covered with the parent birds feeding their young in the nests, which were most conspicuous and picturesque as we passed by. The conservancy of the jungle has had the effect of alluring tigers near to the village. A monster has taken up his abode not far away, and is the terror of the people. A sikaree went out, but on getting a sight of the brute, fled in terror.

The services of the Sabbath were prefaced by an early prayer meeting. I was struck by the thoughtful and solemn prayer of the sarbarakar. He bears a good character, both as a Christian and collector of rents. He has, since his appointment by Government, taught himself land measuring. He conducts the services in the preacher's absence, and promises to be very useful. At the morning service we had the people from Mungalpore, so that the chapel was full. The afternoon service was also well attended. The building had recently been completely renewed, the inside whitewashed, and the verandahs covered over with slabs of red granite. Altogether it looked very nice and comfortable. The subject of giving more to the cause of Christ was discussed; all the men agreed to increase their monthly subscription. On Monday morning I went to Mungalpore, where the reservoir is—one and a half miles. The most direct way, through rice fields, water, and mud, is not more than one-sixth of the distance. We visited each house and ascertained the state of all. All seemed well. One poor widow, whose husband died of cholera when returning with his cart from Balasore, excited our sympathy. Some of the members here belong to the Khoordah, some to the Piplee church. I suggested that they all should unite with the Minchinpatna church. This was approved by all. On my return to the bungalow I found, among others awaiting me, a brahmin from a neighbouring village who is a large landowner. I was very pleased with the testimony he bore to our people's truthfulness. He said "Our folks—the Hindoos—are very deceitful. I now have ascertained that the Minchinpatna people keep their word, and I have decided to let them have some of my land." This is required for the Mungalpore people, whose good rice land is limited.

On Monday afternoon I went into Khoordah. Tuesday morning was spent in visiting the Christians and the few European residents. I also went to the chapel, which I had not seen since its completion. It is a large substantial building, and stands on a large piece of ground enclosed by a fence, near the main road, and is a most conspicuous object. I had arranged to have an Oriya service here at 5.0 p.m. It was, however, made known about noon that if I would arrange for an English service, all the English speaking babus would attend. Hence we had the Oriya service at 3.30 p.m. and at 5 o'clock the English. I believe all the babus were present and the Europeans--indeed, I was taken by surprise to find a congregation of some forty persons on my entering the chapel. My subject was "The grace of God which bringeth salvation," &c., to which, apparently, great attention was paid.

# The Baptism of a Mahunt.

THE following interesting account of the baptism of a Mahunt (a kind of abbot, or head of a religious establishment) has been furnished by Mr. Miller. The baptism of such a man is sure to exert a powerful influence in favour of Christianity, and it is hoped that some of his co-religionists will follow the example thus presented. Mr. Miller writes:—

*Cuttack, January 26th*, 1884.

MY DEAR BROTHER HILL,—You will be pleased to hear that the Sika Mahunt, Bhagaban Das, was baptized in the Cuttack chapel last Lord's-day morning, after a sermon by Brother Buckley from Ephesians vi. 16.

I had received several letters from him, begging that some of the brethren might come to him, as he was anxious to come away, and that some of the people were occasioning him trouble in consequence of the position he had taken in regard to Christianity. It was arranged that brethren Shem Sahu and Hurree Krisna (late inspector of police) should visit and advise him in regard to his property, etc. In the meantime he arrived in Cuttack, and begged that he might be baptized.

A number of the native brethren had a lengthy interview with him, and were so satisfied as to his being a proper subject for baptism, that they strongly recommended that it should take place as early as possible. It was therefore arranged for the time above mentioned.

The morning was unusually foggy and cold, which led us to conclude he might be a little late for the service—having to come from the pucca house, Stewart Patna, where he is putting up. Long before the time, however, he came to our house, with a bundle of clothes in his hands. It was thought that he had better come to the chapel in his palkee, and bearers had been engaged. He had, however, got up very early in the morning, and decided to dispense with the palkee, lest, as he said, people should think he was proud, and stood upon his dignity as a Mahunt. We walked to the chapel together, and he took his place by Anam Babu near the baptistry. There were many outsiders at the doors of the chapel, though none of his disciples of Cuttack. Our people mustered strongly, though the congregation would have been much larger had more publicity been given to the baptism. A hymn having been sung at the close of the sermon, which was most appropriate to the occasion, I proposed the following three questions:—

1.—Dear Brother,—Do you know the Lord Jesus Christ to be the only Saviour, and are you trusting in Him for the pardon of sin and for salvation?

2.—Are you here of your own free-will to be baptized into the name of the Triune God, *e.g.*, Father, Son, and Holy Spirit?

3.—Have you, by the grace of God, determined, until death, to be Christ's true disciple, and in all things to follow His instructions?

These questions having been answered in the affirmative in an audible and impressive manner, I offered prayer on his behalf, and after receiving his poita, or sacred thread, led him into the water and baptized him.

This event—unprecedented, at least, in the history of our Mission—a Mahunt giving up his position, his property to a large extent, and the worship and offerings of rich disciples, in order to become a disciple of Christ, has created quite a sensation in this town, and is utterly inexplicable from the standpoint of those ignorant of the irresistible power of the love of Christ. Even Zenana ladies, I learn, are talking about the Mahunt's baptism, and asking questions as to the motives which influenced him. He will, poor man, have a good deal to contend with, and has much need of the prayers of all true Christians. He seems now contented and happy through having obeyed the Lord's commands in regard to baptism. He has counted the cost, and is prepared for the consequences of the step he has taken. Many visited him, and tried in every possible way to dissuade him from baptism. Some said, "You are now a Mahunt, looked up to and revered by disciples who are willing to give anything you may require. On becoming a Christian you will be forsaken and dis-

graced, and may have to cut grass in order to obtain a living." "If need be I shall be ready to engage in that most menial employment rather than give up Christ," was his noble reply. He has not, however, been forsaken. Each day since his baptism people have been to see him—among these two Mahunts. He seems quite at home and happy in making known to those who visit him his reasons for the step he has taken, and that Jesus Christ is the only Saviour. He tells me that one of the Mahunts is favourably impressed, and has expressed a desire to copy his example. He is a man of very abstemious habits—has only one meal a day, consisting of dhal, rice, and chupatees. He never touches anything in the way of pān or narcotics, but smokes two cigars in a day. He is of an independent spirit—has a great aversion to receive anything from anybody. He has made over to me for safe keeping 280 rupees in cash, and registered documents which, with interest now due, may amount to some 900 rupees. There is a good deal of landed property, part of which he thinks he has a perfect right to; also other property in his name, which belongs to the Math. The old Mahunt by whom he was nominated some thirteen years ago is still living. They parted in a friendly way, and Bhagaban has written to him since his baptism.

I heard a touching incident regarding Bhagaban's poita, which as a Brahmin he has worn some thirty-five years. The poita is, as you know, a great factor in relation to ceremonial defilement and purification. On the day of his baptism, when the occasion of placing the poita on his ear occurred, on realizing that it was gone he burst into tears, which however were soon checked on considering for whose sake it had been given up. I must now stop, and give you more of his history another time.

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# Notes from Rome.

BY REV. N. H. SHAW.

### Baptism.

On Sunday morning, the 9th inst, we had the pleasure of baptizing two persons, and in the evening of the same day receiving them formally at the Lord's Supper. The day was felt by many to be one of encouragement and joy. There are others asking to be baptized, but the church deemed it wise to let them wait awhile and give further proof of their spiritual life.

### Deacons.

Until a little more than a month ago our church at Via Urbana was without deacons. At the beginning of our communion it was thought that as there was no pressing need for deacons just then it would be well to wait and see what kind of men the church might produce. Our caution was justified by experience. But for several months we have felt that it was possible and desirable to choose two brethren altogether worthy of such an office. The two deacons are young men of intelligence and piety. We have watched their growth with thankfulness and joy, and their zeal now gives us much hope for their future influence on the church life.

### Death of a Missionary.

Mrs. Taylor, the wife of Dr. Taylor, of the American Baptist Mission, has been suddenly called from earth to heaven. She fell ill on Monday, the 3rd inst., died on Friday morning, the 7th, and was buried in the Protestant cemetery on Saturday, the 8th. She was much esteemed by all who knew her, and the writer of this notice felt a true admiration for the combination of excellencies that was observable in her character. She has left to mourn her loss, and inherit the memory of her unaffected piety, a family, part of which is in Italy and part in America. A large crowd showed by its presence and sorrowful demeanour at the grave how much everybody unites with us in sympathy for Dr. Taylor and his family in their great loss. May the Lord comfort their hearts.

A WORD WE WANT TO HEAR.

The need for evangelization in Italy is so great that it can scarcely be exaggerated. It is to be hoped that this has been patent to all the readers of the *G. B. Magazine* and *Observer*. There are, moreover, just now special reasons for ordering an advance, and there are also special opportunities which seem like a call from God.

I should like to hear the voice of the Committee and friends at home saying—"Onward! Go in the Lord's name and possess the land! Don't stay in Rome always, but establish one or two stations in other needy cities! Do it at once! Have confidence in us. We can give three times the money that we do for missions, and we will! Do you suppose that our love for Jesus is only an empty profession? Do you imagine that when we sent you to Italy we were not prepared for a real war of conquest? Whatever sort of Christians do you take us for? We have read Matthew xix. 27—30, and 2 Cor. viii. 9. Go on, brother, in the name of the Lord; and for the love of Christ, go on!

Is this the word we shall hear? and soon?

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# Sambalpur Book Room & Preaching Stations.

IN addition to the £10 received from our good friend, R. Johnson, Esq., of London, I have received in England the following sums, which I beg to acknowledge with warmest thanks.

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Mrs. Atkin, Birmingham .. .. .. | 2 | 0 | 0 | Mr. Jos. Pickering, Leicester .. .. | 0 | 5 | 0 |
| Mr. F. Hill, Nottingham .. .. .. | 1 | 0 | 0 | Mr. A. Elliott, Castle Donington .. | 0 | 5 | 0 |
| Mr. R. Walker, Leicester .. .. .. | 1 | 0 | 0 | A Friend, Birmingham.. .. .. .. | 0 | 2 | 6 |
| Mr. Thos. Hill, Louth .. .. .. .. | 0 | 10 | 0 | | | | |

I may again mention that the sites for these rooms have been secured and paid for by friends on the spot. Mr. Heberlet now only waits for the necessary help before he begins to build. J. G. PIKE.

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# News and Notes.

A SUGGESTION.—At a recent meeting of the Committee it was agreed respectfully to suggest that, in towns where there are several churches, arrangements be made, whenever practicable, for holding missionary services in connection with every church or chapel.

BAPTISM AT KHOORDAH.—On the evening of January 19th, Babu Shem Sahu baptized in a tank at Khoordah four persons—one of the candidates being Mrs. Taylor, the wife of the English deputy magistrate there, and another a daughter of Damudar, the native preacher. The event excited considerable interest, and some two hundred spectators were present. W. M.

MR. MILLER, writing from Cuttack on February 23rd, says:—"The hot weather seems to have come upon us all of a sudden. Brother Buckley is not feeling well; Mrs. Buckley is still very feeble. They are hoping to go to Gopalpore for a change. The Mahunt has people to him daily. The leader of the Brahmo Samaj expressed his surprise that he should have renounced his position to embrace Christianity and not their system and church."

FIRE IN A CHRISTIAN VILLAGE.—Five houses and a room used as a chapel were burnt down at Asraypore, near Piplee, in the early part of February, and almost everything destroyed. It is a sad loss to our people, but we are doing the best we can. J. V.

BIBLE WOMEN.—Mr. Vaughan writes—"You have probably heard that the ladies at Archdeacon Lane, Leicester, have formed a society, with Mrs. Brooks as Secretary, and that they hope to support our Piplee Bible women.

# Mission Services.

DURING the month services have been held as follows:—

| DATE. | PLACE. | PREACHERS OR SPEAKERS. |
|---|---|---|
| Feb. 17—18 .. | Nottingham, Broad Street .. .. .. .. | J. G. Pike, J. Maden. |
| " " .. | " Hyson Green .. .. .. .. | W. Hill, T. Goadby, R. F. Griffiths |
| " " .. | Hugglescote .. .. .. .. .. .. .. .. | H. Wood. |
| " 18 .. .. | Measham .. .. .. .. .. .. .. .. | T. R. Stevenson. |
| " 24—25 .. | Leicester (United) .. .. .. .. .. .. | J. G. Pike, H. Wood. |
| " " .. | Nottingham, Daybrook, and Carrington .. | W. Hill, T. A. Plant. |
| March 2 .. .. | Longton .. .. .. .. .. .. .. .. .. | W. Hill. |
| " " .. | New Basford .. .. .. .. .. .. .. .. | J. G. Pike, T. A. Plant. |
| " 8 .. .. | Sheepshed .. .. .. .. .. .. .. .. | W. Hill, J. G. Pike. |
| " 9—10 .. | Langley Mill .. .. .. .. .. .. .. .. | E. C. Ellis, W. Hill. |
| " " .. | Billesdon .. .. .. .. .. .. .. .. | W. Hill. |
| " " .. | Louth (United) .. .. .. .. .. .. .. | J. G. Pike, W. J. Avery. |
| " 16 .. | Boston .. .. .. .. .. .. .. .. .. | J. G. Pike. |
| " " .. | Birmingham, Lombard Street .. .. .. | W. Hill, J. G. Pike. |
| " 17 .. | Ibstock .. .. .. .. .. .. .. .. .. | W. Hill. |
| " 18 .. | Bulwell .. .. .. .. .. .. .. .. .. | W. Hill, T. R. Stevenson. |

# Contributions

*Received on account of the General Baptist Missionary Society from February 16th to March 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Billesdon .. .. .. .. .. .. .. | 6 | 10 | 3 |
| Burton-on-Trent .. .. .. .. .. | 89 | 7 | 5 |
| Castle Donington .. .. .. .. .. | 15 | 0 | 0 |
| Coventry .. .. .. .. .. .. .. | 0 | 18 | 6 |
| Denholme .. .. .. .. .. .. .. | 1 | 5 | 0 |
| Derby, Pear Tree .. .. .. .. .. | 1 | 5 | 4 |
| " Watson Street .. .. .. .. | 14 | 18 | 6 |
| Grantham .. .. .. .. .. .. .. | 2 | 8 | 0 |
| Hugglescote .. .. .. .. .. .. | 28 | 7 | 6 |
| Hyson Green .. .. .. .. .. .. | 12 | 7 | 6 |
| Kegworth and Diseworth .. .. .. | 8 | 11 | 4 |
| Kirton Lindsey .. .. .. .. .. | 3 | 10 | 0 |
| Leicester, Archdeacon Lane .. .. | 63 | 7 | 9 |
| " Carley Street .. .. .. | 28 | 7 | 1 |
| " Dover Street .. .. .. | 64 | 4 | 4 |
| " Friar Lane .. .. .. .. | 75 | 11 | 10 |
| Louth, Northgate .. .. .. .. .. | 18 | 2 | 2 |
| Nottingham, Broad Street, on acct... | 70 | 0 | 0 |
| Oundle—Mrs. Cunnington .. .. .. | 1 | 1 | 0 |
| Sheepshed .. .. .. .. .. .. .. | 3 | 10 | 0 |
| Walsall, Vicarage Walk .. .. .. .. | 28 | 15 | 7 |
| Wirksworth .. .. .. .. .. .. | 0 | 10 | 0 |

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS.

| | £ | s. | d. |
|---|---|---|---|
| Berkhamstead .. .. .. .. .. .. | 0 | 11 | 6 |
| Bradford, Tetley Street .. .. .. .. | 0 | 12 | 0 |
| " United .. .. .. .. .. | 1 | 5 | 6 |
| Coventry .. .. .. .. .. .. .. | 0 | 10 | 0 |
| Denholme .. .. .. .. .. .. .. | 0 | 5 | 0 |
| Fleet .. .. .. .. .. .. .. .. | 0 | 11 | 0 |
| Grantham .. .. .. .. .. .. .. | 0 | 8 | 0 |
| Hugglescote .. .. .. .. .. .. | 0 | 10 | 0 |
| Hyson Green .. .. .. .. .. .. | 1 | 1 | 0 |
| Ibstock .. .. .. .. .. .. .. | 0 | 7 | 6 |
| Mansfield .. .. .. .. .. .. .. | 0 | 10 | 6 |
| Pinchbeck .. .. .. .. .. .. .. | 0 | 5 | 0 |
| Spalding .. .. .. .. .. .. .. | 1 | 12 | 0 |
| Todmorden .. .. .. .. .. .. | 1 | 0 | 0 |
| Walsall, Vicarage Walk .. .. .. .. | 1 | 10 | 0 |
| Wolvey—Mrs. B. .. .. .. .. .. | 0 | 2 | 0 |

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

THE

# General Baptist Magazine.

MAY, 1884.

## A Visit to Loreto.

A Bible Tour in Italy, by the Revs. J. Wall and N. H. Shaw.

It was towards evening when we exchanged the train for the omnibus which was to take us from the station to the famous town of Loreto. Who has not heard of that renowned place and its Holy House? *There* is the city on the hill-top above us, two miles or more from the railway station, commanding a magnificent view of the country around, and of the blue Adriatic—"a city set on a hill that cannot be hid." The hill-sides are covered with olive-trees, and every inch of ground is cultivated with a care and industry which it well repays. As we gaze from our rising-ground first on the sea and then on the city to which we are climbing, we think of the words: "Beautiful for situation, the joy of the whole earth, is Mount Sion, on the sides of the north." But we remember that we are not approaching as reverent pilgrims, and feel strangely out of place, especially as we look at our New Testaments, which we hope to leave in the hands of the people. We are by no means sure what fate awaits us, or whether, in spite of law, we may not find the city very uncomfortable. It would be a help to us to know something about the inhabitants. We ask our fellow-travellers, who reside at Loreto, if the inhabitants have the same faith in the miracles, etc., as the country people around are reputed to have. The answer was a cautious one, for Italians rarely express their thoughts on religious matters until they are quite sure of the company in which they find themselves. It was simply: "O, there are those who believe and others who do not." It was at least encouraging to hear that not every one of the inhabitants believed in the lies told by the priests. We soon found ourselves in a larger town than we expected, and were set down at an hotel near to the church, which is the centre of attraction. After commending ourselves and our enterprise to God, and seeking His guidance, we order some refreshment, and while it is pre-

preparing walk out to view the city and decide on our plans for the following morning. There, in the piazza, surrounded by imposing buildings, the work of Bramante, rose the church which encloses the "Holy House." It has some magnificent bronze doors, with bas-reliefs illustrative of Scripture and ecclesiastical history. The church is approached by an imposing flight of steps, over which presides a bronze statue of Pope Sixtus V. On the lowest of these steps was a poor man, bare-headed, devoutly kneeling, and so absorbed in his adoration that he did not even turn round to beg of us. We had a talk with the porter at one of the gates, who either was, or wished to appear, a firm believer in the superstitions of the place. On his saying that he would gladly read the New Testament if he had one, we thought it well to present him with a copy, which he received apparently with thankfulness.

The church of Loreto, at least on one side of it, looks more like a fortress than a church. High, massive, castellated walls and bastions strike the beholder with wonder, impressing him at once with their strength and costliness. He thinks of the church militant, but yet is at a loss to account for what he sees till he reads that Leo X. not only provided the church with a bell, which weighs twenty thousand pounds, but in 1520 surrounded the temple with strong walls after the manner of a castle, and fortified it with a good number of cannon. This was the Leo who used to say, "How profitable this fable of Jesus Christ is to us;" and who by sending round Tetzel to sell indulgences, and so gather money for the completion of St. Peter's, roused a greater lion in Germany, whose honest roar shook the papacy to its foundations, and, thank God, is yet heard echoing through Europe and the world.

Connected with the church and the show inside it, are a bishop, canons, and a mighty host of priests and monks of various orders and ranks. According to one history of the place they used to celebrate here as many as 180 masses every day, and now the books show the number celebrated in the year to be between 30,000 and 40,000!

And what is the reason for all this ecclesiastical life and enthusiasm? One of the stupidest legends of the darkest age of the world's history. Inside the cathedral is a house of brick—in fact the cathedral has been built around it. This house, which struck us as being made of materials such as are seen all around Loreto to-day, is very much begrimed with smoke, has a door, and a window, and a chimney.* The roof is, I suppose, of wood, and is divided into little squares painted blue and ornamented with stars. The house is about forty feet long by twenty feet wide, and twenty-five feet high. It has been transformed into a church, and at one end is an altar, and an ugly image of the Virgin holding up the infant Jesus, who is in the act of imparting His blessing after the manner of the Popes, with the right hand extended and closed with the exception of two fingers. This image is remarkably like the pictures of some heathen idols which our missionaries have sent us from India. But it is loaded with jewels and offerings of fabulous

* One of the prayers in the book mentioned later on contains the exclamations—

"O blessed chimney, sufficient to inflame the hearts of holy love," etc.

"O blessed bricks and stones," etc.

worth. Outside, the house is encased in white marble, carved by the best artists that even Italy could produce. The bas-reliefs represent the various events in the life of the Virgin, and are truly magnificent specimens of art.

When we were there the Holy House was crowded with peasants, and a priest was singing mass at its altar and filling the place with the smoke of incense. It was not an extraordinary day, only a weekly feast, but the house overflowed with people into the church, and the piazza and adjacent streets were quite lively. At certain festivals people come from all parts of the country and from distant parts of the world to this shrine. Often 10,000, 20,000, and 30,000 persons flock to the city; and the annual festival, held a few months before we were there, we were told, was attended by 100,000 persons. No wonder that the priests are fat and flourishing, and that the city itself seems to be very prosperous. These crowds all bring grist to the Loretan mill and keep it grinding.

But what about that "Holy House" which is the glory of the place? and what is its history? Here is, in few words, the story as it is believed by the credulous. The house is the identical dwelling of the Virgin Mary—in which she was born, in which she received the visit of the angel Gabriel, and in which took place the incarnation of the Son of God. The people are told that this house stood once in Nazareth, and that the apostles dedicated it as a church and celebrated in it the divine mysteries, by which is meant the mass. It received considerable attentions from the Empress Helena; but when the domination of the Turks no longer permitted the flocking to Nazareth of Christian pilgrims to adore the Holy House, in the year 1291—the date deserves notice as indicating a dark and superstitious period in European history —this *Santa Casa* was supernaturally transported through the air, over sea and land two thousand miles away, to a place between Tersatto and Fiume, in Dalmatia, where it was deposited on a hill without receiving any harm. The date of this aerial flight is given with much precision. It was at *midnight* (undoubtedly!) preceding the 10th of May, 1291. The inhabitants of Fiume and the neighbourhood were of course surprised at daybreak to see a house where no house had been, resting on the unequal ground without any support; but an apparition of the Virgin explained all things, and the house became the object of devout adoration. But for some reason unknown, after a stay in that place of three years and seven months, the *Santa Casa* suddenly, like riches that take to themselves wings, disappeared, being borne by angels through the air across the Adriatic, and deposited in the middle of a wood not far from Loreto, the people of Dalmatia following and weeping, like Phaltiel after Saul's daughter, and crying, "Return, return to us, O Mary; return to Tersatto, Mary . . . Mary . . . Mary!"

This *historical* event occurred on the 10th of December, 1294. The trees of the wood bowed down before the *Santa Casa*, and remained so inclined for centuries, and various other miracles were wrought. But again the house was raised by invisible hands, and deposited on a hill a mile distant. This hill was owned by two brothers, who quarrelled

about their treasure, and so, to show disapprobation of such discord, it again took flight to the spot where it now stands. Since the sacred house has had so many changes, who knows but it may take to flying again some day?

> "And when it next doth ride abroad,
> May I be there to see!"

These stories are supported by remarkable evidence. In a book which lies before me the evidences are as follow:—1. The stupendous miracles wrought in that sanctuary. 2. The diplomas of sovereign pontiffs. 3. The testimony of saints such as S. Ludovico, S. Nicolo, etc., and particularly of S. Joseph of Cupertino, who flew through the air from the neighbouring town of Orsino, and alighted reverently on his knees before the *Santa Casa* in Loreto. 4. The multitudes of pilgrims who from all parts of the world have visited the place. These are the unanswerable reasons given for believing that the *Santa Casa* came through the air from Nazareth. What better could we have?

This shrine has been enriched with offerings of almost untold value. It is almost dazzling even to read of the rubies and diamonds and other precious objects; of a beautiful cup of lapis-lazuli, with a lid of rock crystal bound with gold, having an angel of gold over it, who holds in the hand a lily of diamonds; of an angel of silver weighing 350 lbs., in the act of offering to the Madonna a baby of gold weighing 24 lbs., etc.

I wish I had the tenth part of the wealth here represented for evangelizing in Italy! No wonder that Napoleon Bonaparte found the treasures of this shrine very tempting. He entered Loreto with 18,000 men on Feb. 9, 1797, and spoiled the church of its treasures. Writing to the Directorate at Paris he said, "Loreto contained a treasure of about three millions of francs. . . . I send you the Madonna with all the relics." I don't know whether the whole or only a part of what Napoleon took was restored when, in 1801, the image of the Virgin was brought back.

But I have said enough about this *Santa Casa*. We saw that the whole city was living on the imposture, and living comfortably too. Shops for the sale of rosaries, crucifixes, and so-called objects of religion were so numerous that the city looks almost like a bazaar for the sale of such things. Having laid our plans and confirmed our belief that if we did anything there it must be done quickly and with much caution, we went to our hotel for the night. What was our surprise when we sat down to our refreshment to find that we were recognized! One of the waiters had lived in Rome and had heard Mr. Wall preach several times. So we could not be hid. This waiter appeared to be very favourable to us and to the gospel, as also did his fellow-waiters, who requested a copy each of the New Testament.

The next morning we were aroused long before daybreak by tramping in the streets such as I have only heard in Lancashire and Yorkshire, when the mill-hands have been going (many of them in clogs) to their work. It was the noise of troops of people from the neighbourhood coming thus early to prostrate themselves before the shrine previously to going to their work. It was time for us to be up. After

a hurried visit to the church and other objects of interest, we began our work. A woman who kept a large shop for the sale of rosaries, photographs, etc., at the entrance to our hotel, had not failed to invite us every time we passed to step in and buy, lavishing upon us a quantity of fluent French phrases and much politeness. We now resolved to enter, to see if she would buy a Testament. Oh, what a change came upon her face and manner! Instantly she looked the personification of Satan, and poured upon us the vials of unrestrained insult. With a smile and a good-bye we left her. Once in the street Mr. Wall took the houses on one side, I those on the other, and entering them one by one, and accosting the passers-by also, tried to sell our Testaments. But, somehow, the people had got wind of us. Warning must have been sent round, for before we had the chance of holding up our books many of the people seemed to know what we wanted, and met us with a half-horrified look. A rude "No" was the answer almost everywhere. As I approached one door a woman held it half open, looking at me as if I were a wild beast or Satan, and before I could reach the door she slammed it in my face. Priests were passing, of course, and I noticed one zealous-looking woman deep in conversation with an ecclesiastical dignitary, and as they talked they showed by their looks and motions that I was the subject of their conversation. After being insulted on one side of the street I turned to some people standing at the entrance of a shop on the other side, and before I could address them a furious woman rushed at me, and with insulting words pushed me out of the shop. Poor thing! she did me no harm, and I have no doubt she regarded me as a most wicked monster, a minister of Satan.

But even in Loreto we were not without encouragement. We sold a copy here and there, especially in the quieter streets. Mr. Wall entered a house where there was an invalid woman, and he was not only able to recommend the consolations of the gospel to her, but to sell a New Testament, having aroused a real sympathy with its truths.

I entered a blacksmith's shop where a number of men were working, but after a long talk failed to persuade any one to buy, though I was listened to most respectfully. Having left them, one of their number came after me running to fetch me back, and on returning I sold a number of copies.

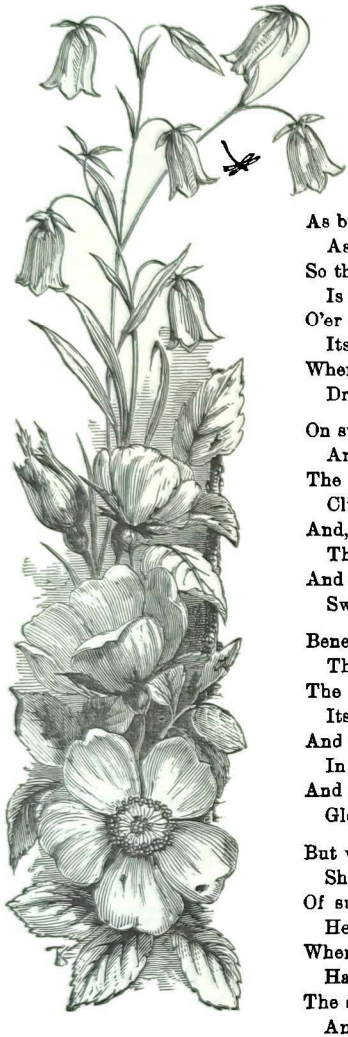
On leaving this high place of superstition we had the satisfaction to find that in the city and at the railway station we had left fifty copies of the New Testament.

May God preserve them from the hands of those who would destroy them, and make them a blessing to these nominally Christian, but really and thoroughly heathen people!

N. HERBERT SHAW.

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"IF some men were not in advance of their times the world would never advance. They draw the times after them. The locomotive is in advance of the train."—DR. H. S. WAYLAND.



# Spring Flowers.

As breaks the moon-rise o'er the sea,
  As steals the morning on the night,
So the slow dawning of the spring
  Is flooding all the earth with light.
O'er uplands brown and dusky hill,
  Its "cloth of gold" the sunshine flings,
Where fragrant south winds, hurrying by,
  Drop blossoms from their balmy wings.

On sunny banks, whose grassy slopes
  Are pied with violets blue and white,
The primrose, with its golden eyes,
  Climbs upward by the mellow light;
And, nodding to the meadow brook,
  The knots of yellow cowslip blow,
And tufts of grass and tender leaves
  Sway in the sleepy water's flow.

Beneath the dark and restless pines,
  That whisper through the balmy night,
The arbutus, mid its shining leaves,
  Its trailing blossoms pink and white;
And purple wood-anemones,
  In sheltered nooks and valleys grow;
And daisies mid the tawny rocks,
  Gleam out like flakes of winter's snow.

But when the false and fickle winds
  Shall whisper to the listening trees
Of summer's bright and beauteous things—
  Her gorgeous bloom and scented breeze;
When earth beneath the changing skies
  Hath blushed in May-bloom, wept in showers,
The spring shall fold her weary wings,
  And vanish with the early flowers.

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## A "NEW AND TRUE" ANECDOTE.

At Fleet, one Sabbath morning, I preached *"a harvest sermon,"* and afterwards sent it to be printed in the *G. B. Repository*. When it came out, an old gentleman, who regularly attended the chapel, came to my house, and in a grumbling tone exclaimed, "What a nice harvest sermon there is in the *Repository! I wish we could have such discourses in our pulpit.*" I pointed to the initials at the end—T. Y. F., and the old grumbler was dumbfounded. Alas! that there are so many "forgetful hearers."

T. Yates.

# Simon Peter at Fault.

"I WILL lay down my life for Thy sake." Peter seemed as if he wanted to do something illustrious. Let there be a scene—give us a striking tableau! He thought of a martyr's death. Visions of himself stoned in the pitiless street, or beheaded before a vast crowd, or crucified on the accursed tree, loomed in his mind's eye. Whereas all that Christ asked of him was this: "Don't deny me." Simon had no need to talk about laying down his life. Jesus would have been perfectly content if he would have done a much less thing, namely, speak the truth.

Alas! most of us are often like the son of Jonas. We have a great notion of doing big things. Imposing but unnecessary deeds are aspired after to the neglect of minor but urgent ones. The first submarine telegraph was between England and France—afterwards one to America; but if some people had been in authority they would have been satisfied with nothing less than the Atlantic cable at the start. A minister who had seen foreign service received a few years ago a note from the pastor of a church which he was about to visit as a deputation. It contained tidings of a young man who had "a burning desire to be a missionary." Good news, that. It was joy and gladness to the said deputation, for he knew by recent experience the urgent need of labourers in the harvest. Well, such a "burning desire" had the youthful aspirant that he met him at the railway station when the journey ended, and spent a good part of the evening with him. His mind was unburdened. O yes, he had an ardent wish to be a missionary; always had; it was the one idea of his life. Nothing less would satisfy him; he would feel quite out of his element until he was preaching the gospel to the "poor, benighted heathen," etc., etc. The minister listened to this kind of talk for a considerable time, and then ventured to suggest a few questions to the embryo-evangelist. Had he spoken in public at all, preached, or given addresses? No: he had not. What sort of a Sunday school was there in connection with the chapel? Was it vigorous and flourishing? He knew little of it: in fact he could not teach children. He always felt quite out of his element with the young. Well, how about tracts, cottage meetings, and visitation of the poor? None of these "spheres" appeared congenial to him, he had no "burning desire" for *them*. Certainly not: he was born to and destined for far higher, greater matters than these. "I will lay down my life for Thy sake." The verdict passed shortly after in a letter to his pastor was commendable for its courage and candour: "Your young friend has quite disappointed me; I am sorry to say it, but he has, and I cannot disguise it. He appears to be doing nothing whatever *where he is*. Such is not the stuff out of which able missionaries are made. We want better raw material than that. Let him prove his zeal and enthusiasm by present spiritual industry. When I hear of his success even with nothing more than a cottage service or Ragged School class, I may begin to consider the question of labour abroad. If he is faithful over a few things, he may possibly be made ruler over many things, and thus his 'burning desire' gratified."

Here is a good woman who fancies that she has poetic genius. Miss Havergal in the *Baptist Hymnal*, and Miss Farningham in the *Christian World*, are diligently read by her, and forthwith ambition is fired. When her household duties are pretty nigh discharged, she clears the decks and prepares for action. Down she sits and invokes the sacred muse. With fresh pen, pink blotting-paper, and cream-laid note paper at hand, she awaits the afflatus, yields to its mystic power, writes her "lines," and despatches them for prompt insertion in a magazine or a journal. Luckily for a much-enduring public, the editor is one whose compassions fail not; therefore having read as far as the end of the third verse, he stoops down, pushes the whole concern into his waste-paper basket, and thus has mercy on the time and temper of his readers. Her loss is their unspeakable gain. What a pity it is that some friend cannot muster pluck enough to tell the well-meaning but benighted poetess that, commonly, woman's true weapon is not a steel pen but a steel needle. Why does she not join the Dorcas Society? Are there no lanes and courts whose forlorn occupants wear old clothes, or no clothes but cheap clothes and nasty? Has every child that one meets in the street a well-filled stomach and a clean face?

What were you singing, my reader, last Sunday? "Jewels to Thee are gaudy toys, and gold is sordid dust." Indeed! Are you quite sure that you are not going beyond your commission? God formed the jewels. Such being the case, it is hardly reverent to sneer at them. The fact is that they are not at all "gaudy;" they are extremely beautiful, and were evidently made to be admired. Think twice before in choral strains you again denounce gems. As to "gold," nobody ever enjoined you to stigmatise money by the term "sordid." It is a useful, nay, an indispensable thing, the mark of civilization and the right arm of benevolence. Because covetousness and avarice are divinely forbidden, that is no reason why you should go off at a tangent and affirm that gold is "sordid dust." Anyhow, if you really think so lightly of it, we hope that when the dustman (your pastor) comes round with the dust cart (bearing the name of "Orissa Mission," or "Home Mission at Crewe," or "General Baptist College") you will be perfectly willing to rid yourself of a liberal portion of the "sordid dust." We repeat it: do the little things which lie within your reach, rather than pine and languish about large ones for which Providence does not seem to consider you are particularly qualified. Of course it may be a very fine honour to be a member of the United Grand Junction Amalgamated Association for the Improvement of Everything, but take care that your own homes are all right. In the midst of your attending meetings, being on committees, collecting subscriptions, visiting "deserving cases," and ministering to the wants of the human race generally, mind that those nearest you are well looked after. See that the buttons are all on; have an eye to broken strings; beware of holes undarned; and don't, please don't, grumble when a garment is brought to you for rectification!

"I will lay down my life for Thy sake." But that was doing more than Christ wanted. We may err by excess as well as by defect. Are there not persons who transgress through over-measure? Most of us

have met with such. "I will lay down my justice for Thy sake," cries the persecutor. "If men are not orthodox, they shall smart for it, or I will know the reason why. Behold in me the custodian of truth! Was not Catholic Emancipation a blunder? Shall the honourable member for Saint Crispus be allowed to sit in Parliament? Not if he is an agnostic. Be sure that you slam the door of Westminster Palace in the face of him who drives up in the yellow hansom. Pray heaven to grant a keen scent for detecting heresy. Only tell me of a young minister who dares to get out of the ruts and strike out a fresh path, and I will set a deacon or two on him, or unearth some fusty, mildewed title-deeds of the chapel which will effectually close his mouth." "I will lay down my enjoyment for Thy sake," exclaims the ascetic. "No worldly amusements for me. What has a Christian to do with games? I never allow my family to dance; certainly not. As to the theatre, even though managed by Henry Irving and patronized by a Gladstone and a George MacDonald, I should expect swift judgment if I entered it. Heaven be praised that I have not once used a tram nor patronized a train on Sunday." "I will lay down my charity for Thy sake," vociferates the bigot. "Down with everybody who does not swear by my creed. You'll not make me believe that a man can be a 'changed character' unless he endorses the 'fundamentals' of a Synod or Conference, Union or Association. These are dangerous days: what has become of the old landmarks? A theory of inspiration which does not include Solomon's Song as well as the Sermon on the Mount, which does not put the genealogical tables of the evangelists on a par with Isaiah the fifty-third and Romans the twelfth, is unsound and perilous. Why, too, this restless allusion, in newspapers and magazines, to eternal punishment? Is it possible that men can be so audacious as to attempt to deprive us of that fount of consolation?"

Now, to each of these the old prophetic question may most appositely be put, "Who hath required this at your hands?" Don't run before you are sent. Avoid being a religious busy-body. Depend upon it, life has nobler occupations than grimacing at and shouting against those who happen to see farther than we do.

"I will lay down my life for Thy sake." The speaker was quite sincere. He meant what he said. Simon was not Judas. No manner of doubt had he that he could suffer death on Christ's behalf. But he was wrong. His judgment of himself was woefully mistaken.

It seems, then, that a man may be amazingly ignorant of his character. If, as Solomon says, the heart knoweth its own bitterness, certainly it does not always know its own weakness. Both intellectually and morally we may be very wide of the mark in our estimate of ourselves. Towards the close of the last century a youth in France protested that he had "no ambition," and cared nothing for renown. He simply wished for leisure in which quietly to study mathematics. Ah, he little guessed the latent forces which dwelt within him. Pray who was he? Napoleon Bonaparte. Dr. Johnson expected that his "writings," as they are called, would fix his fame. He was to be remembered chiefly by his pen. Quite a blunder. We are acquainted with him mainly as a talker. *Rasselas* is strange to us, but not

Boswell. Ask any librarian how often in the course of a year Johnson's "writings" are wanted, and he will inform you that the volumes get uncommonly dusty. Macaulay thought at one time that his *forte* was politics. He never could forget that he had been returned to Parliament no less then four times. Literature he actually termed his "relaxation." But who can doubt that he will be far better known to posterity by his History and Essays than by his statesmanship? Milton preferred his *Paradise Regained* to his *Paradise Lost*, but though it may look like presumption to set up our poor judgment in opposition to the *dictum* of so distinguished a genius, yet, as a matter of fact, most of us dispute his verdict. In his early days Nero was so humane that, when required to sign the death-warrant of a criminal, he said, "Would to God that I had not learned to write." When a boy Robespierre was disconsolate for a week because a pigeon was starved. Marat as a youth could not bear to see a fellow-creature ill-treated. Each of these, however, became the apologist and even instigator of the most sanguine cruelty. To quote from a certain author: "How gentle does the ocean appear on a calm summer's day! How soft is the sound of its ripple on the sand, how exquisite are the seaweed and shells in its silvery pools! The little child plays fearlessly on its margin, and dips its feet in the refreshing waters. Who, that had not seen and heard it, could imagine its angry roar and devastating violence when, roused by the storm, it casts up mire and dirt? Who could have dreamed what capabilities of mischief, of ruinous rage, lay concealed beneath its placid surface? And who knows what is in a man, when nothing has arisen to stir the depths of his nature, and to show what he can be under new conditions?"

"I will lay down my life for Thy sake." A promise; but, sad to say, a promise broken. A few short hours, and he who thus boasted signally failed. He volunteered martyrdom, whereas he was not proof against the taunt of a servant girl. "I know not the man," is hardly an echo of "I will lay down my life for Thy sake."

Have you made a vow? Mind that you keep it. Be true to your word. Nothing is more acceptable to God, nothing is more beneficial to man. Near the Royal Exchange is a statue of a plain-looking person seated in a chair. Although he wears no stars and garters, he contrasts well with those preposterous equestrian royalties which disfigure Trafalgar Square. All honour to George Peabody, for he gave the poor of London alone more than £350,000. A vow paid: when young he wrote, "If God spares my life and prospers me in business, then the property of which I become possessed I will devote to His glory in seeking the good of my fellow-men." Overtaken in a tremendous storm, Martin Luther fell on his knees and pledged himself, if spared, to devote his life to God. A vow paid, as the Protestant Reformation proved. Abraham Lincoln resolved, at a most critical period of the American rebellion, that should Lee be driven back from Pennsylvania, he would free the slaves. A vow paid in the emancipation of three millions.

Some months ago the writer was officiating at the flourishing Midland town of Beerborough-on-Trent, whose pyramids of barrels, crowds

of tall chimnies, and ubiquitous odour of malt, are a scandal sore and severe to the Teetotal mind. The season was summer, and the day Sunday. What pleasanter, we should like to know, than an English garden on a summer's day? As we idled about with a kind and intelligent friend, the sound of bells was borne on the warm breeze. "Those are uncommonly musical bells," we remarked. "Yes, they are of silver —five silver bells," was the reply. Then came a story. During the Crusades five sons went to help rescue the holy sepulchre from Moslem usurpation. As they departed their mother vowed that if they returned in safety she would put in the tower of Rolleston Church five silver bells. They escaped uninjured, and she fulfilled her promise. Have you and I, good reader, pledged ourselves and ours to the service of the Master? Let us keep our vows most religiously.

T. R. STEVENSON.

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# Impassioned Words.*

## MAMMON.

JUST think for a moment of the state of things here in England. Think, for instance, of the wonderful love of money for its own sake—the perfect adoration of wealth and appearances. . . . The worshippers are many. They are sincere, constant, and terribly in earnest. With panting hearts, excited imaginations, expectant looks, anxious faces, outstretched hands, intense desires, they consult the oracle and prostrate themselves before the idol. In their great temple the service continues; the priests are always there; the altar-fires are never extinguished; the costly sacrifices are being offered up in endless succession; clouds of incense fill the place; and the deepest love of the worshippers is lavished upon their chosen god. Brethren, looking upon it from where I look upon it, God knows it does appear to me a very strange sight. Oh, men of England, you seem to me to be acting in a very strange way! You have been created in the image of God; you have been redeemed with the precious blood of Christ; you are capable of fellowship with the Father; you may be endued with the power of a blessed and endless life. Yet here you are by the hundreds and by the thousands crying:—"Money! money! money! Appearance! appearance! appearance! Never mind God. Never mind Calvary. Never mind heaven. Never mind hell. Money!" It is money! money! A strange sight, do I say? O friends, countrymen! your conduct is like that of a philosopher forsaking his high investigations to play with the toys of children. It is like a son bartering away his birthright to take the position of a slave. It is like a king abdicating his throne to fill a menial office; nay, it is like an angel in heaven turning his back upon eternal light, and voluntarily going away into everlasting darkness. Oh, England! repent, repent, and turn unto

* From "The Divine Order," by the late Thomas Jones, of Swansea, sometimes called the Poet-Preacher.

the God of thy fathers! Can Christianity increase in this region? Can the lily of the valley grow without light? Can the grapes of Italy become ripe in the snows around the North Pole? Can religion live in this dense atmosphere of worldliness?

### Christianity Immortal.

Christianity has affinities with all good things. Thank God! there are numbers of good things left in this world still. Truth, virtue, love, science, philosophy, literature, are good; and these are here. Pure, loving hearts, just dealings, nobleness of character, are good; and these are here. Government, social order, and the upward progress of civilization are here; and these are good. Now, the gospel is nearly related to all these good things. It creates them where they do not already exist, and where they exist it inspires and promotes them, and causes them to grow. Now, the argument is this:—If all good things are going to die—that is, if ignorance, sin, vice, chaos, and the devil are going to have the world all to themselves—then, of course, the Gospel will also disappear. Do you know of anything good that ever dies—anything good, true, and beautiful? Is poetry dead? Is music become silent for ever? Do not mothers love their children? Are the hearts of fathers dried up? Is there no friendship in the world—no desire for knowledge? Did you ever hear of the funeral of any good thing in all the ages? Christianity die! Fool! Nothing good dies. It is falsehood, and not truth, which is going to die. It is evil, and not good, that is going to perish. It is moral deformity, and not moral beauty, that is going to disappear. These are doomed, and their days are numbered; and I will here read part of the burial service over them prophetically: "Earth to earth, ashes to ashes, dust to dust." But the true, the good, the beautiful are everlasting. The Gospel is the grandest truth, the greatest good, the most transcendent and beautiful revelation ever given to man; therefore it cannot perish. "The word of the Lord endureth for ever."

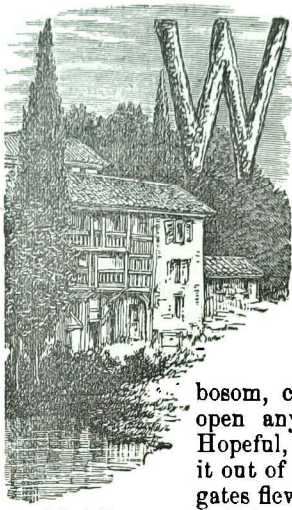
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## Joining the Church.

How soon should I join the church? The best answer we can give to that question is—Just as soon as your heart has joined the Saviour. When God gives conversion He demands confession. Make the most of your early love. If your heart goes out to Jesus in loving trust, then stand up for Him, and with Him joining your hands to His, take the blessed vow of spiritual wedlock. The whole drift of the Bible is in favour of prompt trust in Christ, prompt confession of Christ, and prompt obedience to His every call of duty. The teaching of the word is, "Whatsoever He saith to you, do it." But the devil's version reads, "Whatsoever He saith to you, delay it." T. L. Cuyler.

# Sunday Morning Talks with Boys and Girls.

## A MARVELLOUS KEY.



WHEN Christian and Hopeful were caught by Giant Despair and cast into his dungeon, they made their escape by means of a wonderful key. But strange to say, they never thought of it for many a day. At last, on the very morning after Mrs. Diffidence had been talking to her husband, the Giant, and advising him to search his prisoners lest they should have pick-locks about them, it flashed on Christian quite suddenly that he had forgotten something. "What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty. I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That's good news, good brother; pluck it out of thy bosom, and try." He did so, and the gates flew open one after another, just as when the angel led Peter out of his prison, and so they escaped.

When trouble locks its gates upon Christians, there is a golden key of promise by means of which they can frequently make their escape. This is the key—"*Call upon me in the day of trouble: I will deliver thee.*" (Psalm l. 15.)

Sometimes people get hold of this key without knowing how to use it. I read of a man who was in a difficulty, and hearing of this key he knelt down and prayed, "Lord, I am in dreadful trouble. I have never asked Thee for anything before, and if Thou wilt help me out of this I will never ask Thee again." Do you wonder that the key didn't answer its purpose? I don't. I should have wondered if it had. He asked amiss.

Not so the lady of whom I read a little time ago in a newspaper called the *Christian Weekly*. She called upon God in the time of trouble, and she experienced

### A Remarkable Deliverance.

Possessed of piety and wealth, she lived in a large lone house, in the South of England, with only maid-servants in the dwelling itself, her men-servants being in cottages at a distance from the house. It was her custom to go through the house with one of her servants every evening, to see that the windows and doors were properly secured; and one night, after seeing that all was safe, she retired to her room, when, as she entered it, she saw distinctly, a man under her bed. What could she do? Her servants were in a distant part of the house, where they could not hear if she cried for help, and even with her they were

no match for a desperate house-breaker. What then did she do? Quietly closing and locking the door, as she was always in the habit of doing, she leisurely brushed her hair, put on her dressing gown, and then, taking her Bible, sat down to read. She read aloud, though in a low and serious tone, choosing a chapter which had special reference to God's watchful care over those that trust Him, whether by day or by night. When it was ended she knelt and prayed aloud, commending herself and servants to the divine protection, pleading their utter helplessness, and their dependence on God to preserve them from danger, and praying for the poor, the sinful, the tempted that they might be kept from evil, and led to put their trust in God as their father and friend. Then, rising from her knees and putting out the light, she laid herself down in bed, though of course, she did not sleep. After a few moments the man came out from his concealment, and standing by her bedside, begged her not to be alarmed.

"I came here," he said, "to rob you, but after the words you have read, and the prayer you have uttered, no power on earth could induce me to harm you, or to touch a thing in your dwelling. But you must remain perfectly quiet, and not make a sound to alarm your servants, or to interfere with me. I will give a signal to my companions which will lead them to go away, and you may sleep in peace, for no one shall harm you or disturb the smallest thing in your house." He then went to the window and gave a low whistle, and coming back to the lady's side, said, "now I'm going. Your prayer will be answered, and no disaster will befall you."

He left the room, and soon all was quiet; and the lady at last fell asleep, calm in the exercise of her faith and trust in God, her soul filled with thankfulness for His protecting goodness. The man proved true to his word. In the morning it was found that not a thing in the house had been disturbed.

The deliverance of the lady may seem wonderful, and the story almost too strange for belief. But sometime after the occurrence a letter was received by the one who related it, fully corroborating the statement, and adding some facts that enhance both the wonder and the mercy of the escape. The letter says, "In the first place, the robber told her that if she had given the slightest alarm or token of resistance, he was fully determined to murder her, so that it was providential she took the course she did. Then, before he went away, he said, 'I never heard such words before, and I must have the book out of which you read;' and he carried off her Bible, willingly enough given, you may be sure."

### The Robber Converted.

The incident I have just related happened years ago, and only lately did the lady hear any more of the robber. She was attending a religious meeting in Yorkshire, where, after several noted ministers and others had spoken, a man rose, saying that he was employed as a book-hawker (colporteur), and told the story of the midnight adventure, concluding with, "I am that man!" The lady rose from her seat in the hall, and said quietly, "It is all true; I was the lady?" and sat down again.

J. Fletcher.

# Correspondence.

## ILL-GOTTEN GAINS.

*To the Editors of "The General Baptist Magazine"—*

DEAR SIRS,—Permit me, through you, to utter a word of warning to my fellow-Christians in regard to the inordinate desire of gain. When this desire has become the master-passion, it overrides all moral considerations, working fearful mischief both to the individual and to society. We have only to mark the evil effects resulting from the liquor traffic, the sale of corrupt literature, many of the transactions of the stock exchange, the unscrupulous manner in which much of our wholesale and retail business is transacted, in order to have proofs in abundance of the terrible evils which follow dishonest trading. As a great social curse it is quite time that the religious sentiment of the country was thoroughly roused against it, and the practical teachings of the gospel brought to bear upon it. There cannot be the shadow of a doubt that the love of gain is perpetually working unspeakable mischief in lowering the tone of the religious life and in hindering the usefulness of many of the members of our churches. Every reader of this paper can think of some one who, he is sure, would have been a far better Christian if he had not been so "fond of money," or if he had been somewhat more scrupulous in getting it, or if he had been more liberal in spending it for the promotion of good, moral, or religious ends.

We are not a little in danger, in carrying on our church work, of falling into the questionable money-getting ways of the world. This will appear if we turn our attention to the growing practice of availing ourselves of lotteries and raffling at bazaars set on foot for the promotion of denominational or other religious objects. This practice has been growing upon us for some time, and instead of being universally denounced, as we think it ought to be, it has been allowed silently to continue—only resisted by such whispered protests as must necessarily prove ineffectual. It would not be at all difficult to open up many of the evils which are associated more or less with games of chance, in which stakes are lost or won. Among other evils they give rise to unhealthy and long sustained excitement and emotion, the supremacy of which is necessarily destructive to true moral growth. They prompt to reckless expenditure, which, in innumerable instances, leads to embarrassment and inevitable ruin. They often prove a strong temptation to cheating in all its noxious forms and phases. They give rise to keen mortification and disappointment if success is not achieved, together with envy and jealousy towards him whom fortune has favoured. They create and intensify in the mind of the successful gambler a distaste for those ordinary duties of business life through which gain may be and ought to be legitimately secured. On account of gross injury to public morals, lotteries were entirely abolished in this country by Act of Parliament in 1826. Legislation then became a pressing necessity. It required a special statute, therefore, to legalize Art Unions, which are only lotteries under a specious form. The wreck and ruin which

have befallen "mind, body, and estate," through the gambling houses of France, Germany, and Italy is simply incalculable.

The question, then, may well be asked whether we, as Christians, are in the least degree justified in sanctioning methods of obtaining money—even for religious purposes—which in other directions have been so superabundantly fruitful of moral mischief, and have met with such unqualified legislative condemnation. Shall we train and nourish, in our young people especially, a love for practices which, pushed to their full issues, must necessarily result in the debasement of personal character and influence?

It may be replied that the practice of raffling and other modes of procedure based upon what is called "luck," is the best available method for disposing of articles at our bazaars which could not otherwise be got rid of without considerable loss. These methods always succeed most admirably in increasing the sums obtained. Even if this be granted, an important question faces us:—Does the end justify the means? If so, then every argument which may be urged against lotteries and raffling for religious objects is rendered futile.

The matter is well presented by a recent writer in an American publication. "The more entirely the idea of luck as an element of success can be rooted out of a young person's mind, and the more the idea of dependence, under God, on skill and energy and honest endeavour, as the hope of success, can be cultivated and strengthened, the better for that person's character and conduct. Even in the simplest pastimes, as in all the sober occupations of life, this view of the case ought to be kept in prominence; skill, and not luck, should be the hope of success. Many a young man has been ruined through a taste for gambling, first indulged in a lottery for a public library, or in a raffle at a church fair. Many more have been ruined through a similar taste indulged in the simple games of chance of a Christian home circle. If there are yet many more who have been accustomed to take such chances, and still are not ruined, it cannot be said that they have kept clear from that which, in its direct tendency, promotes a reliance on luck, rather than on skill or on God's favouring providence."

Yours faithfully,

J. SALISBURY.

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## Prayer.

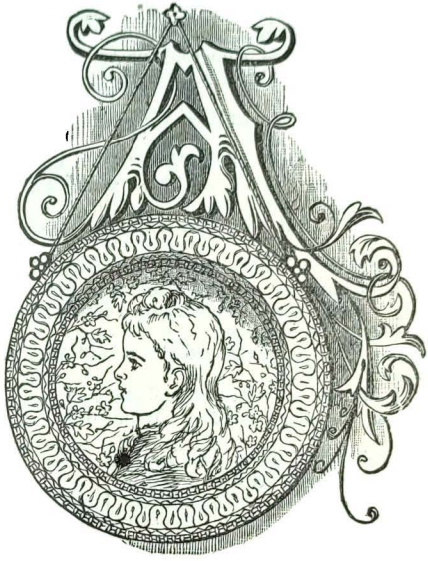
A SINGER sweet hath said that "Prayer doth bind
The whole round world about the feet of God
By chains of gold." A lovely thought—but still
Methinks he might go farther yet, and sing
How prayer doth loosen all the chains that bind
Our souls to earth, and bids them rise and soar
Straight to their Father's home, where, with glad ring
Of angel voices sweet to welcome them,
They are clasped close unto the heart that loved
With love so infinite, it needs must give
His only Son to ransom them from sin.—*Lloyd.*

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter VI.—Leofric and his Master.



ALTHOUGH Leofric and Githa were attached to the same household they did not see much of each other, for Leofric was always in close attendance upon his master, joining in all his frolics, innocent and otherwise, and sharing in all his secrets. If there was a bear-baiting with the ban-dogs, or a trial of skill among the king's archers and the citizens of London, or a meeting of the Witan at Westminster, at which Earl Harold was expected to speak words of wisdom or counsel for the good of the nation—wherever or whatever it might be, if Gurth were there his faithful follower was with him, or not far away, at least. In the Witan Gurth could stand with the free burghers of London and the thane landowners by right of his birth; but Leofric stood some distance below, among the ceorls, but watching closely the face of his master he knew when to lead the popular applause at this, the lower, but by no means less powerful, half of the great national council.

Leofric's "Yea! yea!" was generally followed by a hearty response from his companions, and usually coincided with the wishes of the burghers and thanes—the Commons of this early parliament; and thus the ceorls, although not privileged to vote on any of the questions brought forward, became the public opinion, which the council could not wholly disregard; for the "Nay! nay!" of the ceorls, usually given in accordance with the opinion of the thanes and burgesses, if passed over without notice, might serve to give rise to a riot within the city.

It would have been as well, perhaps, for Gurth and Leofric if the Witan had sat more frequently than it did; for they would at least have been kept out of a good deal of mischief that was not always quite harmless.

It was not often that the household heard of these wild escapades of its young master; but Leofric came to Githa in great distress one day.

"What hast thou been saying to the Lady Hilda, that she should favour these miserable starveling monks even more than her own brother?" he demanded angrily.

"Nay, I knew not that she did favour them," protested Githa.

"Such a thing was never known in this house before, and thou must have been the cause of the mischief."

"Nay, what have I done? My mistress hath often questioned me of late concerning Father Dunstan and my manner of life in the convent, but she hath said nought to show that she hath favour towards all monks."

"But she hath, and thou art the cause, and a fine trouble is like to come of it," grumbled Leofric.

"Why, what hath thy master done?" asked Githa curiously.

"Nought but a joke was intended, and none but an old shaven crow would have made so much ado about the loss of a few silver pennies," said Leofric.

"Oh, my brother, thou hast not committed the sin of robbing a holy father?" uttered Githa in horror.

"Robbed him! I tell thee it was but a joke, though perchance a sorry one for him, if those few poor pennies we took from his pouch were all he had been able to collect for his monastery that day," and Leofric burst into a loud laugh.

But Githa did not look upon it as a laughing matter, for the tears were in her eyes as she said, "Oh, Leofric, if the vengeance of the saints should fall upon thee as sorely as it did upon that cruel man who took us to Bricstowe, and has it hath upon—," and Githa stopped suddenly, shivering with apprehension.

"Upon whom else hath these vengeful saints spent their vengeance?" asked Leofric.

"Nay, nay, speak not against the saints," implored Githa; "thou knowest they are not vengeful, but merciful, or they would not have aided Father Dunstan in healing that evil man, our master."

"Well, I will not call them vengeful. But who else have they smitten down?" asked Leofric curiously.

Githa drew a step nearer to her brother. "I have heard it said that it is because none in this house honour holy church, or are obedient to her laws, that my mistress doth suffer so sorely." The words were spoken in a whisper, and Githa looked round cautiously as she uttered them.

Leofric did not start or look surprised, for he had heard the same thing, but he said, "What dost thou think about it, Githa?"

But she only shook her head. "I am not learned or wise," she said.

"But thou art learned in all the church teacheth. What did Father Dunstan say about such matters?"

"He ever taught that God is merciful and loveth all men, desiring that they may love and believe in Him, and be happy for ever."

"Yes, Father Dunstan said something like that to me; but I have heard this that thou hast told me about the Lady Hilda, and I say with my master, 'Is it fair that a gentle lady should be so sorely stricken for the evil that others have done?' Is thy God more just than men thus to afflict the weak and let the strong go unpunished?"

Poor Githa did not know what to answer, but she looked very much distressed as she said, "I know that God loves all men, for he loves me; but I can't understand many things that happen in the world, and Father Dunstan said I never should—there would always be something to puzzle people,—but if I kept fast hold of this truth that God is love, and waited patiently to see the end, I should understand a good many things that I could not learn in any other way."

Leofric, however, was growing tired of his sister's quiet talk. "I would there were no meddling monks," he exclaimed, "for my master is summoned before Earl Harold's hall-mote to answer for these charges, and though the earl hath little favour towards monks, Gurth feareth they will gain his ear in this."

"Nay, nay, not if the charge is an unjust one," said Githa; "for even I have heard that the great earl loveth justice before all things."

"But the monks will have their way, justice or no justice, and doubtless they will bring other charges against my master." Leofric did not say what these other charges were likely to be; but Githa soon heard from others in the household.

For some cause, or because it suited his humour just now, Gurth had not been content with quietly ignoring the church and its laws, as his father did, or merely railing against priests, monks, and bishops, but had waylaid a party of pilgrims, bound them with thongs with their faces towards their palfreys' tails and old clouts fastened to their clothes, and in this ignominious guise had driven the horses some miles out of the right road.

His next escapade was to fire the hay-ricks of a neighbouring convent, and frighten all the nuns; and now he laid wait for a friar returning from gather-

ing the church dues, and emptied his pouch, after beating him with a stout cudgel and rolling him in the mud

Many of the household thought, as did their master, that they were good jokes, and rather to be commended than blamed; for in that age little was thought of such violent deeds, unless they were committed against the rich and powerful, who were able to take reprisals. But to Githa the offences were serious crimes, not so much on account of their violence as that they were committed against holy church; and she wept and prayed over them in secret, and made herself so miserable before the day of trial came for the culprits, that her mistress noticed her distressed looks.

"What aileth thee, child? Thou hast looked sad and woe-stricken both yesterday and to-day," said the lady, in a voice of unusual tenderness.

For answer Githa burst into tears, and for a minute or two nothing was heard but her convulsive sobs; for her companions instantly stopped their spinning in their wonder at Githa thus daring to obtrude her griefs upon her mistress' notice.

"Heed well, weave well," said the lady reprovingly, as the pleasant hum of the spindles was stopped, and the girls bent their heads over their work again, while their mistress beckoned Githa to come close to her couch.

"Is it for thy brother thou art grieving, child?" she asked gently.

Githa bowed her head. "He, too, is summoned to appear at the hall-mote to be holden to-morrow," she said.

"To answer, with Gurth, my brother, for robbing a holy friar of some silver pennies," said the lady, calmly repeating the charge.

Githa's tears flowed afresh as she heard it. "Nay, but child, tell me why thou art so sorely grieving for this?" said the lady. "Is it because thou fearest the punishment for them? because Earl Harold is just, and will not lightly pass over the evil doings of even a kinsman and his follower. I tell thee, child, I am glad it hath reached the great earl's ears, and if I could see him before the hall-mote were holden to-morrow, I would say to him, Give them such a punishment that they will feel it and remember it to the end of their life."

Githa forgot her grief in the astonishment she felt at hearing her mistress speak like this, for she loved her brother most dearly, she knew; but she thought, as Leofric did, that it was because the affair had been committed against a monk. "Most truly do they deserve punishment for so grievous a sin against holy church," she said slowly and sadly.

"Nay, but I was thinking more of them than of their sin against the monk. I love my brother right dearly, and would fain see him such a man as Earl Harold himself; but this can never be unless he be brought to think of other things than he doth at present, and so I trust this our earl may compass by the punishment he shall award them for their evil doings. For Leofric is a right noble knave as well as Gurth, but they need discipline and some stern lesson they are not likely to forget. And now, Githa, put away thy tears, and try to be glad, as I am, that their evil deeds have been brought to light. The monk they robbed was not such an one as thy Father Dunstan, I ween," she added with a smile.

Githa was puzzled—more puzzled than ever,—but she could not but believe what her mistress had said, for she knew that she loved her brother most devotedly. Thinking of this brought to her mind something she had heard her good friend, Father Dunstan, say one day, that God did not punish or afflict men out of revenge or merely to punish them, but that they might be made better—which was just what her mistress was wishing for her brother; and then came the thought, was it because God loved this lady that he had afflicted her?

When the rest of the bower-maidens had gone to supper, Githa was as usual called to the side of her mistress' couch—for it had come to be an established rule now that this hour should be devoted to conversation between mistress and maid.

"Thou dost think me very harsh and cruel, I ween, in what I said awhile since; but think not I have no pity for the light-minded knaves. I will help

them to bear their punishment if I can do it without harm to them; so think not that I am without love for them."

"Nay, I know thou dost love thy brother, even as I love Leofric, only thine is—is a better love than mine—more like God's love for us," said Githa, half choking with tears again.

"God's love for us like my love for Gurth?" exclaimed the lady; "nay, nay, thou dost not know the tender love there is between us. This evil that he hath committed against the monk is done for love of me, I ween, although he told me not of it. Hast thou not heard it said that God hath stricken me with this sore sickness because our race hath ever rebelled against Him and the laws of holy church?"

"I have heard it said," answered Githa; "but may it not be that God hath afflicted thee, as Earl Harold will punish Leofric and his master, that thou mayst be the better for it?"

The lady started, and Githa felt half frightened at the boldness of her speech; but she hastened to add, "If God loves us. He must want us to love Him, and become better, and Father Dunstan said this was the reason why He often sent people trouble and affliction."

The lady lay with clasped hands, looking at her little maid. "Child, child, if I could believe that," she said, "it would ease my pain as nought can ease it now. But no, no, the news is too good to be true for me; our race have always hated and despised thy God, and I must bear their punishment," and she covered her face with her hands, and groaned in the agony of her soul.

Poor Githa was scarcely less overcome, and forgetting the difference in rank for once, she put her arms about the lady's neck, and sobbed out, "Oh no, no, God does love thee, dear lady; Father Dunstan said the message was for everybody who would listen to it and believe in it. Thou hast listened ofttimes of late, and thou wilt listen again."

"Listen? Yes! Githa, Githa, though I cannot believe what thou dost tell me; I am never so peaceful as when listening to thee and thy stories of God's love, but I cannot believe—no, I cannot believe it will reach to me."

"But, dear lady, it hath reached me, and I know now that God loved me a long while before I knew it, or cared about listening to it, and I too came of a race which hath hated and despised Him, and Leofric now glories in this."

"Even as his master doth, I ween. But can it be that any race hath been so evil as ours?" questioned the lady.

Githa hastened to repeat several stories she had heard from Leofric illustrating the hatred of his forefathers to the White Christ and the church.

"But thou, child, thou hast ever a gentle soul, while I—I am proud and hard and selfish, caring for nothing but my own easement."

"I too was proud, even when I had nought to be proud of. Nay, I gloried, as did Leofric, in coming of a race that were vikings and sea-thieves, and cared not for any God."

"But thou wert never so evil as I am, Githa. Leave me now, child; I would fain think of what thou hast told me, and if I can believe in thy God, I will, and if not—. Leave me, leave me now," she abruptly added; and with a silent prayer to God for her unhappy mistress, Githa left the room.

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## CHAPTER VII.—THE SENTENCE.

EARL HAROLD sat in the great hall of his house in Wessex, and about him were gathered his thanes and ceorls, and a mixed company beside; for all who had complaints to make against any within his earldom were free to bring their cause before him. Among the complainants to-day stood two or three monks, while with the culprits appeared our old friends Gurth and Leofric. The former seemed inclined to treat the whole matter still as a joke, but Leofric looked sullen, and scowled fiercely at the monks whenever they looked towards them. He was angry for his master's sake, and because his oath was of so little value in this primitive court of justice, that the word of six like himself would only be of equal value with the monk's; so that whatever excuse might

be urged in extenuation of their offence, the monk might very easily deprive them of it, as he was the only witness.

But when at length it came to their turn to step forward and face that grave noble man, whom all England trusted, as well as those gathered round him, the monk did not seem at all inclined to make the worst of the case; indeed the holy father closed his speech with a word or two about the rashness of youth in extenuation of their offences.

But Earl Harold was by no means disposed to take a lenient view of the matter. He had expected better things of Gurth Siwardson—the prop of his father's house, and soon to hold thane's rank. For his slave, Leofric, there was excuse, because he was a slave, but for his master there was none.

In a grave, saddened voice the earl descanted on the enormity of his offences, their cowardice, and cruelty. He did not say one word about upholding the honour of the church; but, what touched his hearers far more deeply, he spoke of the insult offered to God, who had a special care for the poor and friendless.

He then imposed a heavy fine upon Gurth, and condemned Leofric to three days' solitary confinement in one of his own barns.

Gurth went home thoroughly humbled and spirit-broken. The amount of the fine was nothing to him, but he feared he had forfeited the earl's good opinion for ever. "He expected better things of me." He repeated the words again and again to himself, as he sat alone with his hawk and hound, alike unconscious of their quarreling or caressing him. He did not care to go to Hilda's room, for she would want to know all that had happened, and probably ridicule the earl's words.

So he sat alone during the rest of the day, pondering and wondering what Earl Harold had expected of him, since it seemed to him there was nothing else in the world for him to do. The next day he wandered out in the fields and woods, after seeing his father about the cattle that would have to be delivered to-day—the fine that he was condemned to pay. He felt lonely and sad, and missed Leofric very much, for there was no one else to condole with and pity him for his misfortune, as he chose to consider it.

The next day Leofric returned, bearing an urgent message, or rather command, from the earl, for Gurth to go to him at once. Such a command from his lord Gurth dare not disobey, but it was with slow and reluctant steps that he turned towards the house of the earl of Wessex, while Leofric turned towards the woods to ponder over his disgrace, as his master had.

But his coming back had not entirely escaped observation, and Githa, hearing of it, had immediately obtained leave from her mistress to go and see her brother; and so before he had passed beyond the stockade that surrounded the house Githa's hand was laid upon his shoulder. Leofric shook it off almost fiercely. "Leave me to myself," he said; "I don't want even you, Githa."

"Oh, Leofric, don't *you* be angry with me too," said the girl, the tears welling up to her eyes as she spoke. "My mistress is sore fretted that her brother hath not been to see her these three days, and so no one can please her."

"My noble master is hurt, I doubt not, at the great earl's words to him; but what hath his punishment been to mine?" said Leofric bitterly.

"Were you beaten?" asked Githa in a trembling whisper, as she gently laid her hand upon his shoulder again.

But Leofric shook his head. "I was not worth even that, and there lies the bitter sting. I am a slave, and though my master may trust me as a free-born follower, nought but slave's work is expected from me by others. If the earl had said to me what he did to my master, Gurth, I would rise like a man, and throw away these witless plays; but I am a slave, not deemed worthy of punishment like other men, and nought but witless work expected of me."

Githa tried to comfort her brother, but her words were all in vain at present. It was useless and hopeless for him ever to think of doing better; and in this mood he left her, and wandered off to the woods to indulge his bitter thoughts uninterruptedly.

Githa did not go back to her mistress at once, but went to one of the out-houses, where she could give vent to her grief unseen; for an undefined fear that Leofric would run away had suddenly taken possession of her mind.

What if he should do this, and she should never hear of him again!—never hear whether he died of cold in the woods, or made good his escape to the far-off Flanders, where they had lived so long. That was where he would go, she thought, and then she prayed that the vessel bearing him thither might not be wrecked, as the one was that brought them to England. This peril over, there was little fear that Leofric would be made a slave again. He had often told her that he could escape from his master at any time, and no one would know he was a fugitive slave, and the exulting words he had so often uttered about this came back to her mind so very vividly, that the fear soon grew into a certainty, and she felt sure she should never see her brother again; and then her grief broke out afresh. How long she sat curled up on the pile of straw where she had thrown herself she did not know, but she began to feel stiff and cold at last, and when she crept out of her hiding-place she saw that the shadows of evening were darkening the sky, and the stars beginning to peep out one by one. She hurried back to her mistress' apartments then, half frightened that she had been away so long. But before she got there she was met by her companions, who had all been sent away.

"You are not wanted any more than the rest of us," said one; "Gurth is with our mistress—hath deigned to pay her a visit at last—and 'tis hoped he may please her now he hath come, for 'tis ill work trying to please her now."

Githa did not wish her companions to see her in tears, and so, with a murmured word of thanks, she turned back and went out into the yard to lean on the stockade to watch for any sign of Leofric coming back. Perhaps he might come to speak to her once more, or to get some extra article of clothing, and she stood waiting and watching for more than an hour; but no footfall sounded along the wood path or broke the silence, except the moaning of the wind between the leafless branches of the trees.

At last she turned towards the house, where lights were gleaming between the chinks of the shutters, and the sound of laughing and scolding could alike be heard.

Supper was smoking on the table when Githa when in—a huge boar's head, flanked by joints of beef and pork, which the servants brought in on spits straight from the kitchen fire. Githa hardly knew whether to sit down at the table with her companions, or go to her mistress at once; but at length she decided to go, for supper in the great hall was being served, and Gurth would be compelled to leave his sister.

She found her mistress alone, as she expected, and Hilda at once called her to the side of her couch.

"Why, child, what is the matter?" asked the lady in surprise, for Githa was shivering with cold, and at her mistress' question she burst into tears.

"Nay, nay, no more tears, Githa, for 'tis as I hoped it would be; the earl hath not sought to crush the witless knaves, though his punishment seemed severe, but he hath sought to bring them to a better mind, and 'twas for this Leofric was kept from his master these three days."

But Githa's tears could not be stayed. "Leofric hath told me he cannot do better, for no one expects aught of him but slave's work," she sobbed.

"Nay, but the earl hath spoken of him to his master, and Gurth hath promised for him that he shall no more rob poor pilgrims, or fire nuns' hayricks, but learn some useful handicraft, or to be more skilful in the use of the bow and arrows."

But to the lady's surprise, Githa's tears only flowed the more freely, when she heard. "Oh, my brother, my brother," she wailed; and kneeling down by her mistress' couch, she told her all her fears concerning Leofric.

Hilda looked deeply concerned. "It may be as thou sayest, but I hope he will yet come back, for Gurth will lose a trusty and a noble servant, I trow, and will not be so earnest in his efforts to amend his ways."

"I fear, I greatly fear, he will not come back," sobbed poor Githa.

"Thou hast been watching for him at the stockade, I trow, until thou art cold to thy bones. Hast thou had any supper?"

"Not yet; I am not hungry," said Githa.

"But thou needest a posset to warm thee. Fetch me yonder flagon, child; it hath some wine grown in our own vineyard; and bring me the drinking-

horn, with a little water and honey, and thou shalt set it in the wood ashes on the hearth, and it will soon warm thee. There now, if the witless knaves would set themselves to learn how the growth of the grapes could be improved, it would be well; for 'tis said that all the old vineyards are declining, both in the quality of the grapes and the quantity they yield; and if they be not improved shortly, England will have to send across seas for her wine, as she now doth for her fashions."

"Nay, but the vineyards look to be flourishing," said Githa.

"They are not what they were. 'Tis said the Romans planted them when they made the great roads that run straight through the land, and goodly wine in plenty did they yield them, but 'tis little we get from them now."

The lady watched the colour as it slowly came back to Githa's pale face as she drank the warm posset, and when she was more calm, and somewhat revived, she said, "Come now, child, tell me why thou fearest thy brother hath run away."

Githa told her all she could remember of the conversation with Leofric.

"So the knave is sorely grieved because he hath not been punished," said the lady. "What dost thou think of that, Githa?"

Githa shook her head. The whole affair was a puzzle to her, and her mistress all at once seemed to be lost in thought. At length she said, "Dost thou remember what thou didst tell me about thy God afflicting and troubling those whom He loved, and whom He would fain have to love Him?"

"Yes; Father Dunstan said it was God's way to trouble those most whom He loved best."

"Then if that be true, and God dealeth with us as we deal with each other, then—then—oh, Githa, thy God hath a little care for me, though I come of a race who have ever hated him."

"Nay, it is not a little care, but a great love, that God beareth towards thee, and if thou wilt only believe this," and Githa clasped her hands, and looked imploringly into her mistress' face.

"I will try. I will go into a convent where I can learn all I want to know, and thou shalt come with me, Githa, to tend me when I am sick, and help me to learn all the sisters can teach us."

It seemed that this was not the first time Hilda had thought of going into a convent, but it was the first time she had ventured to speak of it to anyone, and now, after she had talked of it a few minutes to Githa, she begged her to keep it a secret for the present. "I must talk to Gurth first, and then to my mother and father, before I can do this thing," and Githa wondered what Leofric would say if he should hear she had retired to a convent to spend the rest of her days.

But these reflections were speedily interrupted by the return of the rest of the bower-maidens, and then her mistress insisted that she should go and have some supper too, after once more warning her to keep silence upon what they had been talking of.

But this and everything else went out of Githa's head a few minutes afterwards; for on her way through the passages to the other end of the house, she met Leofric, who had just come in quite tired out with his long walk.

Githa uttered a faint scream of joy, and threw her arms about his neck. "Oh, Leofric, I am so glad, I am so glad," she said.

"So glad—what about?" asked Leofric in surprise, for he wanted his supper now,

"I thought—I thought you had run away," hesitated his sister.

"Githa, Githa, could'st thou think me so low, so ignoble, as to think I should leave my master, because I am left free as himself to come and go as I will without slave-badge or token? Nay, nay, my sister, did I not tell thee aforetime that Gurth had left me without chains or collar about my neck, but that he had made my heart fast to his own—had bound me with a chain more strong than any forged by smith's art?" He spoke in a grieved, passionate tone, and Githa hung down her head, utterly abashed at the suspicions she had entertained against him.

"My brother, I am very sorry," she faltered.

But Leofric scarcely noticed his sister's words. "Hast thou told thy

mistress of these thy base thoughts concerning me?" he demanded in the same angry tone.

"I—I was afraid—"

"Then ask the Lady Hilda to let me speak to her," he interrupted; and Githa felt compelled to yield to his request, and ask her mistress to see him.

The lady smiled when she heard Leofric's indignant denial of his sister's suspicions.

"I were base indeed not to feel bound to such a master as mine," he said in conclusion.

"Thou art a true and trusty knave, I see," said the lady, with a smile, "and if thou and thy master would only think of doing some honest work when you are not hunting and hawking, my father and Earl Harold would have less to complain of concerning thy wild doings. Could'st thou not see to the vineyards and fields? they are greatly neglected, I trow."

"I will do aught that my master bids me," said Leofric promptly.

"I will talk to him about the matter. Thou art a true and trusty knave," concluded the lady admiringly, as Leofric turned to leave the room.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month:*—(10) 1. Adino, the Eznite or the Tachmonite. 2. Eleazar, son of Dodo, the Ahohite. 3. Shammah, son of Agee, the Hararite. In 2 Sam. xxiii. 8—17, these three men are mentioned as fetching the water from the well at Bethlehem to gratify the wish of David, having to cut their way through the ranks of the Philistines. In 1 Chron. xi. 6, 11—19, the same incident is related, but the names seem to vary — Adino the Tachmonite being called Jashobeam the Hachmonite, probably through the change of a letter in transcription.

(11) Eliphaz, the Temanite, had a dream or vision in which a spirit seemed to utter these words.—Job iv. 1, 17.

(12) At Miletus Paul quoted the words, "It is more blessed to give than to receive."—Acts xx. 15, 17, 18, 35.

*New Questions:*—(13) What city was that, whose inhabitants were ready to deliver up to his enemies, the very man who had saved them from their enemies?

(14) Is there any instance in the Bible of a man actually offering his son as a burnt offering; and if so, what was his name?

(15) What preacher of the gospel was mistaken for the captain of a gang of four thousand murderers?

Answers to be addressed to Rev. W. R. Stevenson, Carrington, Nottingham.

*Compartment II. For the general reader.*

A reply from E. E. E., of Derby, to the question of last month, relating to Saul and Samuel, is in type, but is deferred till next month for want of room.

Meanwhile may we say that from six young friends in a Sunday School in Derbyshire, who sent replies to our earlier questions in No. I. Compartment, no letters have been received lately? Surely they have not become "weary in well-doing." Let them try again. The assistance of any Christian friends may be obtained, ministers only excepted.

We are pleased to receive answers (usually correct) month by month from a goodly number of both boys and girls all over the Connexion, and foresee that our difficulty will be at the end of the year to select the three most worthy of mention. But we shall welcome a still larger number, and trust that parents and the conductors of Bible classes will give the young people all encouragement to enter the lists and try their best.

# Notices of New Books.

BAPTIST WORTHIES. By Wm. Landels, D.D. Vol. II. Price 2s. 6d. *London: Baptist Tract and Book Society.*

THE second volume of a series of sketches of distinguished men who have held and advocated the principles of the Baptist Denomination. When we state that the men whose careers are sketched in this volume are Dr. Judson, the missionary; John Foster, the essayist; Wm. Knibb, the philanthropist; Henry Havelock, the soldier; Sir Robert Lush, the judge; and James Garfield, the president; and when we recall the fact announced on the title-page that the writer of the book is Dr. Landels, we have said enough to assure our readers that in obtaining and perusing it they will both enjoy a rich intellectual treat, and receive a healthy bracing stimulus. We wish that every young man in the Baptist Denomination would read it and take its lessons to heart. Then should we hope to see the number of manly men amongst us increase,—not mere pleasure-loving, self-indulgent mannikins.

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IN THE VOLUME OF THE BOOK: or, The Pleasure and Profit of Bible Study. By G. F. Pentecost, M.A. *Morgan and Scott.*

THE design of this volume is most praiseworthy, and its 150 pages supply some very useful hints in regard to the study of the Scriptures. But here and there we light upon weak and silly things, which, as characteristic of the school to which the writer belongs, we take this opportunity of protesting against. Take the following as an instance.

"Another characteristic"—says Mr. Pentecost—"of Cain and his spiritual descendants is seen in the fact that when he went out of the presence of the Lord he at once *builded a city*. It may not seem to have special significance in the eyes of many, but 'city building' and city living, with the 'fine arts' of life, have been characteristic of the 'world' since the days of Cain. It is 'the pride of life' which is not of the Father, but of the world. This is the more striking when we consider that the righteous line through Abel—Seth—were ever dwellers in tents," etc., etc.

We wonder whether Mr. Pentecost at his home in New York dwells in a tent. And does he mean seriously to say that "city-building" is a characteristic of the ungodly world? If so, what sinners his American fellow-countrymen must be! And as to the "fine arts," has he no pictures on his walls? no ornaments on his mantle-piece? Has he rebuked his publishers for trying to make his book externally "a thing of beauty"?

Such writing is not simply nonsense. It does harm to the cause of Christianity. It gives men an excuse for regarding earnest godliness as inseparably connected with a weakly, narrow-minded religious sentimentalism. O that some of our modern evangelists would combine with their zeal a little of the commonsense of the apostle Paul!

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THE BOOK FUND AND ITS WORK, 1883. *Passmore & Alabaster.*

MANY people are aware that Mrs. Spurgeon, though an invalid, has been led by providence to undertake a most interesting and useful work for Christ, that of distributing to pastors with small incomes—books that may be serviceable to them in their ministry. But all do not know the extent to which this work has grown. In the little book before us Mrs. Spurgeon tells the story of the past year's distribution with charming simplicity and pathos. 11,351 volumes have been given away in the course of twelve months at a cost of about £1,430. The books have consisted very largely of Mr. Spurgeon's 'Treasury of David' and other works. Friends in all parts have helped by contributions varying from one shilling to £50. As we read, we could not help saying to ourselves, 'O that some pastor's wife in our Connexion might be stirred up to attempt a similar work if on a smaller scale, and might receive from warm-hearted Christian friends like generous assistance.'

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"FULL SALVATION," AS SEEN IN BUNYAN'S PILGRIM'S PROGRESS. By Rev. W. Haslam, M.A. *Morgan & Scott.*

WE do not exactly see the need of this book; and yet, if its clear good type and attractive engravings lead a number of people to read Bunyan's matchless allegory over again, it will not have been printed in vain. Mr. Haslam gives the substance of the story, sometimes in his own words, where abbreviation seemed desirable, sometimes in Bunyan's; and his comments are almost always sensible and to the point.

# Editorial Notes.



## The Death of Prince Leopold,

*Duke of Albany*, is an event which during the past month has excited painful and universal interest. The suddenness of his decease,—the sharp contrast between the silence of the death-chamber and the festivities preceding as well as anticipated,—the interest and respect with which the Prince was generally regarded as a young man of refined taste, and as probably in intellect the most gifted of all the Queen's sons,—the circumstances of his domestic life, one day so bright and fair, the next clouded in gloom and sadness,—all combined to produce in the nation a feeling of painful surprise and sincere sorrow. We are sure that our readers will unite with us in respectful sympathy with the Queen, thus bereft of a son, on whose filial affection and intelligent counsels, it is said, she had been accustomed latterly somewhat to lean, as well as with his young wife and infant offspring, so suddenly and mournfully deprived of a husband's love and a father's care. On recalling the circumstances one cannot but think that Prince Leopold himself was imprudent in his delicate state of health in attempting what he did during the last few days of his life. But we cannot be harsh in our judgment of one who on the whole was so amiable and good,—who, moreover, is now beyond the reach of either human praise or human blame. We trust that to us, as well as to the wealthy and noble of our land, not in vain will be the lesson so often given and yet needing constant repetition.—that of the uncertainty of life, the certainty of death, and the duty of trying to live, whilst we may, to some good purpose.

Obstruction in Parliament.—It is, we think, the duty of the hour, not merely of Liberals, but of moderate reasonable men of all parties, to protest against the shameful waste of time and energy caused by the policy of obstruction now pursued by certain members of Parliament. If such measures as the Franchise Bill, or that for Reform in the government of London, are considered by any persons to be injurious or unwise, let dissentients by all means oppose them with all the forces of argument, wit, and eloquence,—let them bring forth their facts, and set in array their statistics. That would be a straightforward and manly course. It would be *intelligent* opposition, worthy of all respect. But to occupy the time of the most important legislative assembly in the world night after night, twenty times over, with questions and speeches about Egypt and other subjects on which no new light can be thrown, simply for the purpose of hindering and irritating, is a policy unworthy of representatives of the British people in this last quarter of the nineteenth century. It is a policy, too, upon which, if we mistake not, the British people will declare its mind pretty plainly when an appeal is again made to it at the hustings.

Sunday Closing. — Mr. Stevenson's bill was talked out on April 2nd by Mr. Warton. Why Sunday closing has not been obtained in England as it has been in Scotland, Ireland, and Wales, passes comprehension. Such a measure has the support not only of temperance people, but of vast numbers who are not abstainers; nay, it has the support even of publicans. Why, then, is the Bill shelved year after year? Because those who manage temperance politics are overconfident. They say, "Raise the cry for Local Option, and Sunday closing is sure to come." It ought to, if Local Option be what its supporters fondly imagine it to be. But it is nothing of the kind. It is a delusion and a snare. A more hollow and empty election cry was never raised, simply because it has no meaning, or

what is much the same thing, it has one meaning to the elector, and a very different meaning to the person elected. It is as bad to determine as the colour of a chameleon. Yet the people love to have it so. They like the pleasure of being cheated. Thousands of temperance reformers scorn to sell their votes for Sunday closing merely. They must have more. So they sell them for local option and get *less*. They do not believe that half a loaf is better than no bread. We do. J. F.

A SIGN OF THE TIMES.—Before us are three numbers of the "Church Reformer," a monthly periodical edited by the Rev. Stewart D. Headlam, and numbering among its contributors several other able and popular clergymen. It is the organ of the so-called "Guild of St. Matthew," whose declared objects are, to promote the study of Social and Political questions in the light of the Incarnation, and to endeavour to "justify God to the people" We subjoin the following as a specimen of its outspoken utterances on the Church and State question:—"It is therefore because of the better distribution both of material and spiritual wealth which must result from the church being free, that we shall plead and argue for the breaking of those fetters, the removal of those gags, which hinder her action and stifle her voice. Each parish which is now lorded over by a patron would, if it were free, be able, both in the election and retention of the parish priests, and in expression of its opinion, and in united action, to be a real power in the church. Then, too, if the church were free and had her rights of election secure, we should surely have a very different sort of bishop from what we have at present, especially if God in His merciful justice was to cause that they were turned out of the House of Lords, where their voice is seldom heard, or their vote given except in retardation of the People's cause. Moreover, unless (if it be possible in our present fettered condition) we at once begin to distribute clerical pay a little more evenly, obviating the two-fold scandal of the 'clerical charities' and the bishop's palaces, we surely look forward soon to the divine scourge of disendowment, and so to a fresh financial start, making the clergy dependent on their own labour or the free-will offerings of the people." As we read such words, we rub our eyes and ask, What is this paper? Is it not the "Liberator?" Finding that we have made no mistake,—that the writers of the pages before us are real living clergymen, and very able ones too, we make a note of it, finding herein a sign, not to be mistaken, of the direction in which we are certainly moving. Disestablishment and disendowment may be nearer than we think.

THE REFORM BILL.—In spite of a seventeen days' badgering about Egypt, the Government is really getting along. The Franchise Bill has passed the second reading by a majority of 130. "I call that," said the Home Secretary the other day at Derby, "not a victory, but a conquest." This, coming after the so-called "Dirty Trick Debate," gives the Opposition something more than a Roland for an Oliver, and what is better still, it goes far to insure the passage of the Bill through the House of Lords J F

THE PULPIT HYMN BOOK. — Many friends have expressed a wish for an edition of the Hymnal more suited in size and appearance to the Pulpit and Desk than any hitherto put forth by our Hymnal Trustees. We have the pleasure of announcing that such an edition has been prepared, and copies may be obtained from Marlborough & Co. by the 15th of this month. For particulars see advertisement page of this Magazine. Who will have the honour of presenting a copy for the pulpit of his own place of worship? or to his pastor for use in his study? The ample margins will be most serviceable for notes.

OUR COLLEGE.—Rev. C. W. Vick intimates that the College Committee will meet at the College, Forest Road, Nottingham, on May 13th, at twelve o'clock, and that subscribing ministers and ministers of subscribing churches are eligible to attend.

OUR HOME MISSION.—Our Treasurer begs to acknowledge the receipt of seven shillings as "part of a labourer's hire," from Vernar, Derby. Churches will please note that collections and subscriptions for the Home Mission for the current year should be sent in *not later* than the first week in June.—We shall be glad if each church will make a most earnest effort to appear in this year's list of contributors. The appeals made to the Home Mission for help are becoming increasingly numerous and urgent. Splendid openings for aggressive work present themselves to the Committee. We want the sinews of war.

SCHOLASTIC. — Ethel Mary Dyson (eldest daughter of Rev. W. Dyson) is amongst the successful candidates of the last Cambridge Examination, from the Halifax High School for Girls.

# General Baptist Association, Loughborough.

I.—Ministers' Reception and List Revision Committee.

1.—This Committee for 1884 consists of the Revs. D. Burns, D.D., W. Gray, and W. Orton; Messrs. J. T. Mallet, W. R Wherry, and G. Orchard.

2.—The Secretary is the Rev. Dr. Burns, Constance Villa, Upper Tooting Road, London. S.W.

3.—The Secretaries of the Conferences are requested to

(*a*) Report to Dr. Burns, NOT LATER THAN JUNE 6TH, all ministerial changes in their Conference districts.

(*b*) Inform every student or minister accepting a pastorate within their districts of the requirements of this Committee, and forward his application to Dr. Burns.

N.B.—*No name can be inserted in the List of Ministers without the sanction of this Committee, or of the Association.* W. Dyson, *Secretary.*

II.—Beds.

All pastors and delegates requiring beds during the approaching Association should apply, enclosing stamp (*not stamped envelope*), to the Local Secretary, Mr. Benjamin Baldwin, Market Place, Loughborough, not later than Saturday, June 14th, and as much earlier as possible After that date the Local Committee cannot possibly undertake to provide sleeping accommodation.

It will greatly assist the Local Committee if applicants will state whether they are smokers or not, and if total abstainers or otherwise.

Those who make their own arrangements will oblige by communicating their Loughborough address to the Local Secretary.

# Cash received for College Building Fund.

| | £ | s. | d. |
|---|---|---|---|
| Heptonstall Slack .. .. .. .. | 10 | 10 | 0 |
| Nottingham, Mansfield Road .. .. | 11 | 2 | 9 |
| Nottingham, Broad Street.. .. .. | 50 | 0 | 0 |
| Halifax—J. Drake.. .. .. .. .. | 5 | 0 | 0 |
| Derby—Labourer's Hire .. .. .. | 0 | 7 | 0 |
| Loughborough—T. W. Marshall .. | 10 | 0 | 0 |
| Chesham—J. W. G. Pegg .. .. .. | 2 | 10 | 0 |

The Treasurer will feel greatly obliged if the friends who have not yet assisted in the above object will kindly favour him with their contributions at once; and as the time for preparing the Report for the Association is rapidly approaching, he begs to ask the churches to forward their annual collections and subscriptions as soon as possible.

# News of the Churches.

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

## CONFERENCES.

Cheshire met in the new school-room, Crewe, on Tuesday, April 15th. Rev. W. Lees presided, and the Rev. C. T. Johnson, of Longton, opened the proceedings by prayer. A hearty welcome was accorded to several brethren who were present from other Conferences—including Mr. Fletcher, from London.

The delegates expressed their entire approval of the scheme relating to "Local Preachers and the Conferences," and appointed the ministers as a Committee for the purpose of making the necessary arrangements.

The reports from the churches surpassed in interest any which have ever been presented before. Several of the churches have been experiencing a season of blessing, and others are preparing for a gracious ingathering of souls. Baptized during the half-year, 77; candidates, 34.

The following appointments were made—Rev. W. Lees to be our representative to Home Mission and Ministerial Board; Rev. Z. T. Dowen to Foreign Mission.

After Mr. Fletcher had reported as to Congleton, it was unanimously agreed to strongly recommend the case to the generous consideration of the Home Mission.

As the result of a discussion introduced by Mr. Pedley, the following resolution was passed—"That in the opinion of this Conference the time has arrived when the Association should take into consideration the employment of an evangelist, with the view of holding special services in connection with our churches."

The next Conference will meet at Macclesfield, the Rev. W. Lees to be President.

We had a large attendance of delegates and friends, and much interest was mani-

fested in the business of the Conference. The friends at Crewe are to be congratulated on possessing so handsome and attractive a school-room.

In the evening the Conference sermon was preached by the Rev. Joseph Fletcher to a large congregation.

SIM HIRST, *Secretary.*

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SOUTHERN.—The Spring Meeting was held at Westbourne Park Chapel, on April 2nd. Rev. C. Pearce presided at the Business Session at 3 p.m.

1. Rev. W. Bampton Taylor was welcomed into the Conference as pastor of the church at Chesham.

2. Reports on chapel property at Honiton, Ramsgate, and Downton, were presented by J Fletcher and W. J. Avery.

3. The following representatives on denominational boards were appointed—(1) Home Mission (Ladies' Executive), Mrs. Fletcher; (2) Board of Reference, J. Fletcher; (3) Foreign Mission, R. P. Cook and C. Pearce; Home Mission, W. J. Avery, A. H. Moore, F. J. Bird, and J. F. Smythe.

4. It was announced that the Midsummer Conference would be held at Berkhamstead, on Wednesday, July 9.

5. As it is the turn of the Southern Conference to receive the Association in 1885, and the church at Haven Green, Ealing has undertaken to give the Association a suitable welcome, the Conference agreed, "That we heartily endorse the invitation given by the friends at Ealing for the Association to hold its sittings in 1885 at the Haven Green Chapel, and will render all the help in our power that may be desired by the church."

6. Resolutions of condolence were passed with Her Majesty the Queen and the Duchess of Albany on the death of Prince Leopold; and also resolutions in support of the Franchise Bill, Local Option, and the total closing of public-houses on Sundays in England.

7. Local Preachers' Associations and the Conferences.—In accordance with the scheme named in the G. B. Year Book, 1883, p. 30, the Preachers' Institute meeting at Westbourne Park Chapel was affiliated with the Conference, and the following arrangements were adopted:—

(1) The members of the London G. B. Ministers' Fraternal Association were appointed as representatives to manage the work.

(2) The annual meeting of the Conference (Nov.) to be the time for reporting the condition and progress of the work done by the Institute.

(3) It was agreed that the names of the officers, preachers, and students of the Institute be sent on to the Association for insertion in the Year Book.

(4) The Forme Park Chapel project, which has hitherto formed a section of the work of the Institute, was accepted by the Conference, and a Building Committee appointed, representing nearly all the churches.

8. Oral reports of interest were given by pastors and delegates of several churches.

9. Appropriate notice was taken by the Conference of the decease of the Rev. F Smith, late of Downton. (Readers will find a brief record of Mr. Smith's life in the obituary column.)

10. F. J. Bird read a paper on "The Claims of the Church on those seeking fellowship therewith, and how to enforce them," which gave rise to profitable discussion, in which J. Neal, A. Towers, Mrs. Fletcher, J. Clifford, and J. Fletcher took part.

After tea the evening session commenced at 7.30, when J. Batey delivered his introductory address as President for the year, on "A forgotten record called to mind." Other addresses followed by W. Harvey Smith and T. Grigsby.

The devotional exercises during the day were conducted by W. B. Taylor, W. Hood, and J. Fletcher.

ROBERT P. COOK, *Secretary.*

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## CHURCHES.

BIRCHCLIFFE.—An effort to reduce the debt on the chapel property culminated in a tea meeting on Good Friday, when it was found that £163 had been the result of the effort, including £5 12s. raised by the Services of Song given by the Birchcliffe Singing Class.

BIRMINGHAM, *Longmore Street.*—The anniversary services were held on April 13 and 14. Rev. Dr. Clifford, of London, preached on the Sunday, and on the Monday a largely attended tea and public meeting were held. R. Argile, Esq., presided, and the Revs. J. Hulme, J. Clifford, E. W. Cantrell, the pastor, and others gave addresses. In every way the services were stimulating and successful.

BOUGHTON. — Anniversary sermons were preached to large congregations, April 13, by S. Robinson, of Retford. On the Monday a public tea, after which earnest addresses were delivered by Messrs. Heath, Mills, Robinson, Starbrook, and Skingle.

GOSBERTON.—A grand concert was given by Mr. C. R. C. Proctor's celebrated band in the Public Hall, on March 13th, to aid in clearing off the debt upon the Chapel. The music was of an exceptionally high-class character, being selections from the most eminent composers, and was excellently executed before a large and delighted audience, who trebly encored some of the performers for their brilliant achievements. The preceding tea and the concert together realized £10 towards the object.

IBSTOCK.—*Foreign Missions.*—On Sunday evening, March 16, a sermon was preached by the Rev T. Hagen, of Coalville. A missionary meeting was held on the 17th, when addresses were delivered by Revs. W. Hill, E. W. Cantrell, T. Hagen, and J. Watmough.—*Concert.*—On April 8th a public tea was served in the school-room, after which a concert, conducted by Mr. Buckley, of Swadlincote, was given by our young people's singing class, assisted by a band of lady violinists from Swadlincote, and other friends.

LONDON. *Church Street.*—The annual tea meeting took place on Good Friday. After tea Rev G. W. M'Cree gave his popular lecture on "Great Preachers and Famous Orators" to a goodly and appreciative audience. The meeting was one of the best attended and most satisfactory that has been held for several years.

LONDON, *Commercial Road.*—A large special church meeting was held on April 3rd to consider the question of re-pewing the chapel throughout, with the view of making the seats more comfortable and of adding to their number. A plan was submitted by which over fifty good sittings may be added, with about forty drop seats besides. It was resolved, without one dissentient vote, to carry out the scheme. The cost, with all the *et ceteras* incident to such schemes, will probably be about £800. A *promise* meeting was held on April 7th, when a goodly and enthusiastic company assembled for supper, and at the close the pastor (Rev. J. Fletcher) had the pleasure of announcing that promises had been made to the extent of £350. It was thereupon resolved not to begin the work till £400 is placed in the hands of the Treasurer, Mr. Charles Roberts, Junr. The work will probably be undertaken in the spring of next year. Both pastor and people have a wholesome dread of debt—hence the delay, although there is pressing need for the alteration just now.

MACCLESFIELD.—The annual *conversazione* was held on March 26th. Tea and coffee were served to upwards of two hundred, and the after-meeting was held under the presidency of the mayor, W. B Brocklehurst, Esq, J.P. At intervals addresses were given by the Rev. Z. T. Dowen (pastor), Alderman White, J.P., and Dr. Russell. The evening was devoted to music, singing, galvanic batteries, etc., furnished by members of the pastor's Bible class. The school-room was beautifully decorated with plants, pictures, and flowers, and it was altogether the best *conversazione* the church has had.

MARKET HARBOROUGH.—The much-needed and long-expected alterations have now been executed. The chapel is neat and attractive outside, and very suitable accommodation and comfort have been provided within. "Old things have passed away, and all things have become new." Very successful re-opening services were conducted on March 26th and 30th, by Dr. Clifford and Rev W. R. Stevenson, M.A. On the evening of the 30th the chapel was crowded to excess. Collections a little over £20. Hitherto, cash and promises amount to £180. The friends are very grateful to Mr. Emery, who presided at the evening meeting on the 26th; also to the many kind friends in various parts of the denomination who have rendered such generous aid.

MORTON.—Anniversary services were held April 11th and 13th. Preachers—April 11, Rev. G. H Bennett; April 13, Mr. B Dennison, of Peterborough.

NORWICH.—On April 3rd an entertainment was given in the school-room in connection with the Gospel Temperance and Band of Hope Societies, to a crowded and appreciative audience.

WEST RETFORD.—On Good Friday a well-attended tea was held in the school-room, after which a public meeting was held in the chapel. The pastor presided. Addresses were delivered by the Revs. E. Carrington, J. Bailey (Wesleyan), S. Skingle, and Mr. W. Downie, secretary of the church. As an illustration of the indebtedness of the larger churches to the smaller, it was stated that a Baptist church in Liverpool, and Dr. McLaren's church in Manchester, and Cemetery Road church, Sheffield, had each a highly esteemed deacon who went to them from the church at Retford.

## BAZAARS, &c.

BIRMINGHAM, *Longmore Street.*—The annual sale of useful and fancy goods

was held on March 17, 18, and 19. Through the diligence of the ladies of the church and congregation, and the kindness of willing friends, there was a good display, and, better still, a ready sale. Gross receipts, over £40. Net profit about £10 more than last year.

BOURNE.—A bazaar was held in the Corn Exchange on April 2nd, in aid of the effort to remove all debts on the Bourne, Morton, and Dyke chapels. The bazaar was opened by the pastor, assisted by the Rev. T. Baron (Wesleyan), and the Rev. A. Eason (Independent). The net proceeds were £59 8s. 4d.

CARRINGTON.—For several months past busy fingers have been at work preparing for a bazaar to aid in reducing the debt (£1600) on the new sanctuary. On Easter Monday the bazaar was opened by Alderman H. S. Cropper, supported by a goodly number of friends and visitors. The sale was continued on the Tuesday and Wednesday following, and each day a varied programme of music, interspersed with amusements of various kinds, was provided. The Committee and Stall-holders worked with a will, and were rewarded by realizing the object sought for, viz., the net sum of £100.

HINCKLEY.—On Easter Tuesday a sale of work was held in the school-room, for the purpose of raising a fund for obtaining an organ. The attendance was large, and most of the goods were disposed of. An entertainment of sacred music was held in the chapel in the evening, when selections were given from the "Messiah," etc. The proceeds of the sale and entertainment amounted to upwards of £30.

NOTTINGHAM, *New Basford.*—On Saturday, April 12, and the following Tuesday and Wednesday, a bazaar was held in the large room of the New Schools. The proceeds, which go towards the reduction of the debt on the school-rooms, were larger than anticipated, being £120 clear of expenses. The friends are glad and thankful.

## SUPPLY.

MR. A. H. MOORE, who has been preaching for the last seven months at Woking, Surrey, will be pleased to preach for any of our churches whose pastors may be away. Address—Castle Bar, Ealing, W.

## BAPTISMS.

ARNOLD.—Three, by W. Bown.
BIRCHOLIFFE.—Five, by W. Gray.
BIRMINGHAM, *Longmore Street.*—Three, by A. T. Prout.
BRADFORD, *Tetley Street.*—Twelve, by B. Wood.
CHESHAM.—Five, by W. Bampton Taylor.
CONINGSBY.—Four, by A. H. Smith.
FLEET.—Nine, by C. Parker.
GOSBERTON.—Seven, by G. F. Pitts.
GRIMSBY.—Four, by W. Orton.
HITCHIN.—Four, by F. J. Bird.
IBSTOCK.—Three, by J. Watmough.
KEGWORTH.—Fourteen, by W. A. Davies.
KIMBERLEY.—Five, by W. Bown.
KIRKBY.—One, by W. Bown.
KIRKBY, EAST.—Nine (one a Salvation Army Captain), by G. Robinson.
LEICESTER, *Archdeacon Lane.*—Four, by W. Bishop.
LONDON, *Church Street.*—Four, by R. P. Cook.
LONDON, *Praed Street.*—Ten, by W. J. Avery.
LONGFORD, *Wyken Chapel. Hawkesbury.*—Two Wesleyans (one has entered the Baptist ministry), by H. J. Hodson.
LOUGHBOROUGH, *Wood Gate.*—Two, by C. W. Vick.
LOUTH, *Eastgate.*—Nine, by C. Payne.
MACCLESFIELD.—Five, by Z. T. Dowen.
NOTTINGHAM, *Carrington.*—Seven (two of whom continue with the Salvation Army), by H. Bull.
NOTTINGHAM, *New Basford.*—Seven (two of whom continue with the Methodists), by W. R. Stevenson.
NOTTINGHAM, *Old Basford.*—Ten, by J. Maden.
NOTTINGHAM, *Woodborough Road.*—Twelve, by G. H. James.
NORWICH.—Four, by G. Taylor.
PETERBOROUGH.—Six, by T. Barrass.
RETFORD.—Four (two from Doncaster), by S. Skingle.
SHEFFIELD, *Cemetery Road.*—Four, by E. Carrington.
STALYBRIDGE.—Six, and *Dukinfield.* Four, by C. Rushby.
STOKE-ON-TRENT.—Eight, by S. Hirst.
WHEELOCK HEATH.—Three, by R. Pedley.

## MARRIAGES.

BURTON—HILL.—At the Baptist chapel, Old Basford, on April 15th, by the Rev. J. Maden, John, eldest son of Mr. Councillor Burton, to Maria Ford Hill, of Old Basford.

WATSON—BATE.—April 16, at Stratford Road Baptist church, Birmingham, by the Rev. Robert P. Cook, William Watson, to Martha, third daughter of the late Richard Bate, of Audlem.

WEDLOCK—KIRBY.—March 22nd, at Church Street chapel, Edgware Road, London, by the Rev. Robert P. Cook, Walter Wedlock, to Mary Ann, youngest daughter of Mr. W. C. Kirby.

## OBITUARIES.

GALLEY, JOHN.—Died on March 17th, at Nantwich, at the age of eighty-seven. It was claimed for him that he was the oldest master shoe-maker in the town of Nantwich. He had up to a recent period enjoyed good health; but gradually sank and died calmly from what may be called decay of nature; but not without leaving evidences of his quiet, unobtrusive work behind him. He was one of the oldest teetotallers in the district, and certainly the oldest vice-president of the Temperance Society. Besides his work in the temperance direction, he was a member of the Philanthropic Society, and the members of the committee followed him to the grave to show their sympathy, as the deceased gentleman had contributed towards their prosperity, he having been treasurer for a long time for that institution. The Revs P. Williams and J. G. Shelley officiated at the funeral. Mr. Williams said there was none so ready to come to their meetings as Mr. Galley. He was faithful and

true to the principles of the religion which he professed. His name was first on the church-roll, and he was a senior deacon for many years. He was always ready for every good work, and his name will be fragrant with pleasant memories for many years.

SAW, THOMAS.—A useful and very much respected deacon of the General Baptist Church, Ford, near Aylesbury, Bucks., entered the eternal rest after a brief illness, on Jan. 5th. A man of *work* rather than *words*, of consistent Christian character, and of persevering unassuming usefulness in the cause of Christ.

SMITH, REV. FRANCIS, was born at Malta, January 4th, 1805. In 1815 he removed with his parents to Glasgow. He joined the Primitive Methodists, and became one of their ministers. At the age of thirty he changed his views on baptism and was led, chiefly through the friendship of Jabez Burns, to become a General Baptist. He became pastor of Beeston for seven years; then went to Sevenoaks, where he remained nine years; and in 1853, at the instance of Dr. Burns, settled at Downton, Wilts. At first the church rallied from its low condition, but of late years it has suffered much through the increasing weakness of Mr. Smith. He was seized with his third attack of paralysis at the beginning of February, and soon afterwards departed in peace. He was interred on February 23rd, in the old burial ground belonging to his chapel, by the Rev. J. T. Collier (of the 2nd Baptist Church in Downton), who had previously buried in the same ground, his wife and three of his sons. He leaves one son, who is abroad, and his only daughter, who has been for several years his companion and faithful nurse. J. T. C.

MRS. WILEMAN.—On Saturday morning, March 29th, fell asleep in Jesus, Ann Wileman, widow of Henry Wileman, formerly of Praed Street, Paddington, and afterwards of Longton, in the Staffordshire Potteries. Mrs. Wileman's maiden name was Ann Ludford. She was born at Hinckley on June 8th, 1798, and received what was considered in those days a good education. According to traditions which we can well believe, she was intelligent, tall in figure, and remarkably attractive. About the age of twenty-one she married, and shortly afterwards removed with her husband to London, where, as the result of his wonderful energy and genius for trade, a flourishing business was soon established. These circumstances led to the removal of Mrs. Wileman's parents to London. Now Mrs. Ludford was an earnest Christian woman, and a thorough believer in the principles of the General Baptists. Presently therefore she opened a room for preaching close by her home in Praed Street, but it was small and inconvenient, and her son-in-law becoming interested in her work, by his help a more commodious place was obtained in North Wharf Road. Friends from Commercial Road chiefly supplied the pulpit. But whilst Mr. and Mrs. Wileman sympathised with the Christian work of their mother, and assisted pecuniarily, they were not themselves as yet decided followers of the Saviour. The death of their eldest child under peculiarly painful circumstances was the means of reviving in the minds of both husband and wife the spiritual impressions of youth, and of leading both to consecrate themselves wholly to the Lord. In the year 1830 they offered themselves for fellowship with the church in Commercial Road, the pastor of which at that time was the Rev. Joseph Wallis; and on the first Sunday in April they were baptized with seven others, one of the latter being Mrs. Harmer, a sister of Mrs. Wileman's, and another, a member of the Ludford family. From the records of the Commercial Road church it appears that on December 11th, 1831, a letter was received from the friends at Paddington requesting to be formed into a distinct church. This letter was signed by thirteen persons and among the names were those of Henry and Ann Wileman. The request was cordially agreed to; and this was the beginning of the church soon afterwards located in New Church Street, whence, after a time, sprang the cause at the Tabernacle, Praed Street, and as further issue the churches at Westbourne Park and Ealing. The next twenty years were a busy time in the life of Mrs. Wileman. As the mother of a large family her activities naturally centred in her home. Still, she sympathised warmly with the work of her husband as deacon, treasurer, and pastor's helper, first at Church Street, and then at Praed Street; and their house became the hospitable resort both of Missionaries passing through London on their way to and from India, and of ministers of the Connexion generally, on their visits to the metropolis. In the year 1853 Mr. Wileman removed into the Staffordshire Potteries, where, finding in the town of Longton a population of more than 20,000 and no Baptist chapel, he engaged the Town Hall for preaching. Many of our ministers remember the visits paid in those days to Longton Hall when they went as supplies for the pulpit on Sundays. Some of them were at that time students, and Mrs. Wileman suffering from the infirmity of deafness, they recollect the pleasure it gave both to their hospitable hostess and themselves when, in their preaching, they had succeeded in making her hear. Time passed; and the strong man who had been her daily companion and tender and faithful helper for nearly forty-five years was laid low. She felt the blow severely and for a time her health was seriously affected. But the consolations of the gospel were a support and the loving attentions of her children soothed her. For a few years after the death of her husband she continued to reside at Lightwood, near Longton, but afterwards removed to Ashby-de-la-Zouch, the residence of one of her daughters. There she enjoyed on the whole a serene and peaceful old age. It was a delight to her on sunny days to wander in the Bath-grounds, or to sit on her accustomed seat there and muse. Her deafness made commnnication with her rather difficult, except to members of her own family; but, endowed as she was with a quick intelligence and retentive memory, to the last she maintained a lively interest in the affairs of the church and the world, and spent much time in reading both the periodicals of the day and the best new books within her reach. Death came to her at length after a comparatively brief illness. Though she knew in whom she had believed and felt that she had long since committed her all to that Blessed One, often previously she had expressed a fear of the act of dying. But when the time came she was mercifully preserved from knowing that the change was near; and as a little child on the bosom of its mother, so she calmly fell asleep. Her mortal remains were interred at Dresden, near Longton, in the same vault with those of her much-loved husband. Two sons and six daughters, with the partners of five of them, united in paying the last tribute of affection to one, who they felt, notwithstanding the lowly view she habitually took of herself as very sinful and unworthy, had been a faithful wife, a good mother, and a sincere and true-hearted servant of the Lord Jesus Christ. W. R. S.

THE

# MISSIONARY OBSERVER.

MAY, 1884.

## Contributions for the Foreign Missions.

It is particularly requested that all Contributions for the next Annual Report, with lists of the same, 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 the *Lists of Contributions* will the local Secretaries kindly enter (1) Public and Sacramental Collections; (2) Contributions by Adults; (3) by Juveniles? Sums under 5s. should be entered as "Small sums."

## Nominations for the Committee.

Lay Members of the Committee.—Under the new regulations all the members of the Committee, consisting of twenty, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the newly-elected sixteen.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected.

Nominations for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Mission House, 60, Wilson Street, Derby, on or before the 5th day of June. No name can be received after that date.

Ministerial Members of the Committee.—*New Regulation.*—"That in future each Conference, at its last meeting before the Association, shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing their expenses be not charged to the Society."

"That the number of ministerial members be sixteen, divided as follows: Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1."

The attention of the Conferences is directed to the above regulation, and the Secretaries will oblige by sending the nominations as early as possible to the Secretary of the Foreign Mission.

# The Mission Funds.

We have much pleasure in giving the following article from the "*Freeman*," and trust that it may stimulate the friends of the Mission to increased liberality. Copies of the appeal, suitable for placing in the pews or of addressing to friends, may be had on application to the Secretary.

The *Missionary Observer* for April contains a clear statement and an earnest appeal. The General Baptist Missionary Society, like her elder sister organization, has found it to be impossible to refuse response to the cry for help, or to say no to the call for extension. Mission work, if successful, grows, and every student of missionary literature, equally with every sharer in the consultations of missionary committee, is fully aware that the reward of doing work efficiently is the getting of more work to do. No one can question the worth or the results of the Orissa Mission—a mission which has enjoyed much of the Divine blessing, and through which many thousands have learnt of the love of God and the grace of our Lord Jesus Christ. The staff there needs recruiting. It is insufficient, whether the extent of the field or the varied and manifold demands are considered. A like remark applies to the interesting mission in Rome. The Rev. N. H. Shaw asks the committee to bid him and his associates establish stations in cities scarcely less needy than Rome. Apart even from these reasons for an increased expenditure, there is an irresistible argument for a large addition to the income. The committee cannot make its present receipts equal the outgoings from the treasury, and the consequence is more or less of arrears. Under these circumstances, the churches of the General Baptist Association are asked to increase their contributions. A modest request is made—that the receipts be raised from £3,500 to £4,000 a year. It cannot be that this £500 will be withheld. There are some 25,000 members in General Baptist Churches. The poorest church in the denomination could give an average of three shillings for every member in the year. The number of persons in a congregation and Sunday-school above the age of fifteen years is seldom less than four times the number of members. In the case of a church of fifteen members, three shillings per member would be £7 10s. a year. This would mean *only fourpence halfpenny* for every person above the age of fifteen. Clearly, therefore, such a contribution is within the means of the poorest church. And yet, if no church gave less than this, and the churches that now give more continued their present rate of giving, more than £4,000 would be received. It is all a question of organization and systematic giving. The General Baptist Association can easily do what its Missionary Committee so modestly asks, and we trust it will be done promptly and cheerfully.

## An old friend and liberal supporter of the Mission writes:—

I have the pleasure to enclose a cheque for £10 towards the Foreign Mission funds. I am sorry to learn from the *G. B. Magazine* that funds do not come in so freely as you could wish.

I was very much in hope that our Christian friends in all the churches would have awaked to the importance of better organization for the Mission. Somehow or other they seem very slow in setting to work in what to us seems a very simple matter.

If some of our friends could see the millions in India, I sometimes think they would awake.

If the pastors of the churches would but become interested, I think the work would easily be done. May the Lord help them.

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Heathen.—"The word 'heathen' means literally *heath-dwellers*, and was given in olden days to the poor country folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town were gladdened by the light of the Gospel. The word is now used to denote all who are living, as did the ancient heath-dwellers, without the knowledge of Christ."

# Extracts from Indian Letters.

UNDER date of the 2nd of February, Mr. Mulholland writes:—

I have just returned from a three weeks' tour in the mofussil. We were rather a large band—brother Young, Mrs. M. and children, self, and three native brethren. On starting we intended working our way to Balasore, but the work so increased, that with our limited time we found it impracticable to go further than Bhuddruck. Here, however, we were joined by brother Coldren from Balasore, who came to welcome us to his field of labour. He stayed with us three days, during which time we enjoyed much pleasant and profitable conversation about the work, in which we are really united, in the fullest sense of the word. We all went to the Bhuddruck market—considered the largest in Orissa. Here we found at least 5,000 people, to many of whom the gospel was preached, possibly, for the first time. What a capital station Bhuddruck would make for an European brother. Here he would meet every week possibly 10,000 people, coming from a radius of 30 miles. The Balasore brethren are too far north—forty-three miles,—while our nearest station (the only one north of Cuttack) is twenty-six miles south. With the exception of this weak station at Khunditttur, we have one hundred miles of Orissa without one settled Christian preacher to diffuse the light of the gospel in this dark portion of the country. How long is this sad state of matters to continue? The clamant needs of this large tract of country has affected me very much. If the Committee would supply another suitable man for the press, and I knew the language a little better, I should to-morrow pack up my traps, and be off to Bhuddruck. The market work I should greatly delight in Our faith was not equal to the demand for books. We took with us to the market about rupees 2/8 worth—say three hundred books and tracts,—but we speedily got rid of every one. How great is the harvest and the labourers how few. My contingent of the party held five meetings in the two hours we were there, and the attention to the word preached was all that could be desired. Pray for the work done by the brethren this year in the mofussil. "There is the sound of abundance of rain." Come, blessed time, come quickly.

Mr. Vaughan, writing from Piplee on Feb. 14th, remarks—

I only returned on Saturday night from a tour which lasted a month all but a day or so. This time my wife stayed at Pooree, and I am thankful to say she is much stronger.

Thoma, Jacob, and Bhagaban are still out. I don't know how they fared last night. We had a very bad thunderstorm, and some of the heaviest rain we have had for three months or more. I expect they were near to Bonamalipore, but if they were in tent they must have had a soaking. The wind was so strong I don't think their tent could possibly have borne up against it.

We had a good tour. I made a sort of shed at the Hatikeswera Játrá, and covered it with tent wrappers, so that we had an excellent shade and a sort of little shop for our books. We sold a good number, and I left some with a Christian dhirzee from Khoordah, who had a little shop there in which he worked his sewing machine. Brother Bailey bought this machine for him in England. It is almost as bright as when it was taken out of the packing case.

We sold nearly rupees 8/- of books, which is good for this district. We went to one place where there was some religious ceremony, and the lads almost knocked us down in their eagerness to get the books, all of which were sold. It was dark before we left, and we had to walk over two miles to our tent; but I never saw such eagerness to buy books. We did not know about this festival when we left our tent in the afternoon or we should have gone there at once.

I called at two post offices some twelve miles apart, and saw a gospel on the table of each as soon as I entered. There is every reason to believe that our books are very widely read and appreciated. We had a good number of people in our tents every now and then. At one time I counted over twenty-five in mine. A good part of this journey has been across the jungle, where it has been rather difficult travelling, and the brethren have not come this route frequently; but I was pleased to find that our books, and something about Jesus Christ, were known in almost every village.

# Notes from Berhampore.

UNDER date of January 5th, the Rev. T. Bailey writes:—

Our special services connected with the new year have proved more interesting and successful than I had ventured to anticipate, and I must therefore send you a brief account of them, though we are in the midst of preparations to leave again for the country on Monday. We arranged to begin our watch-night service at eleven o'clock, and on proceeding to the chapel at that time I was surprised to find it *quite full*. Special arrangements had been made in the villages, and nearly all the people were able to attend, and several European friends were also present with us; the service was therefore a united one. Captain Taylor gave a pithy and stimulating address in English, several good Oriya addresses followed, and the service altogether was an inspiring one.

On the morrow a mid-day service was held, which was well attended; and at five o'clock Captain Taylor distributed the prizes to the Sunday school children. The address, which was in English, was translated by Babu Daniel Mahanty, who, as superintendent of the school, was warmly congratulated on its manifestly healthy and flourishing condition. In the meantime some stirring games had been heartily enjoyed by the young people, and the children's hearts were made glad by a liberal distribution of sweetmeats. The members of the Young Men's Improvement Society also came out in strength, and sang with spirit some new hymns composed for the occasion; several of their number had also delivered acceptable addresses at one or other of the previous services. In the evening we had a love-feast, which was attended by more than two hundred of the native Christians; and several European friends also came to share in our joy. It has not been my privilege for some time to witness so much genuine enjoyment and enthusiasm.

*Monday, Jan. 7th.*—One young man was baptized here yesterday. You will be grieved to hear of the death of Moni, Daniel's widowed sister. She had long been a useful member of the church, and her end was very happy. New year's meetings have also been held at Padri Polli; the Young Men's Society there numbers twenty members.

## On the 5th February Mr. Bailey writes:—

I returned a few days ago from our tour in the country, which proved a very busy and interesting one, and a larger number of books have been sold on this and the former trips this season than in any previous expeditions of the kind in the district. May the Lord add the needed blessing to His own word and work!

We have been busy, too, since our return, and Sunday was a very full day. Two young men were baptized in the morning, a united communion service was held in the afternoon, and Mr. Stewart, of Aska, preached to us in English in the evening. We have on several previous occasions held an English service on the Sunday evening in the Mission bungalow, and the congregation gradually increased till we found the accommodation inconveniently straitened. We determined, therefore, to hold this service in the chapel—the first occasion on which it has been used for the purpose for now several years. There were more than thirty persons present, and the sermon, which was earnest and evangelical, was listened to with devout attention throughout. Mr. Stewart is recently from Glasgow, where he was engaged in voluntary evangelistic labours; and though his profession as an engineer is an exacting one, he is doing good and useful work of the same kind here. Captain Taylor, of Gopalpore, also renders acceptable help; and though these friends can only be with us occasionally, the services are so evidently appreciated that we shall be obliged to hold them more frequently, if not regularly, during the coming year.

Since I wrote last I have received a set of photographic transparencies for the magic lantern from Col. Trail, R.E., at present Examiner of Accounts in the Public Works department, Bengal. The colonel was a fellow-passenger both in the "Navarino" and the "Goorkha," and I prize very much these expressions of his goodwill to myself and the Mission.

Again, on February 18th, Mr. Bailey writes:—

I returned last week from measuring the rice at Padri Polli, and you will be glad to know that the harvest has been very abundant, and the people are in better circumstances, and a more healthy condition generally, than for some years past. The services were well attended on the Sunday, and the Young Men's Society now numbers nearly thirty members.

We had specially interesting services at Berhampore yesterday. In the afternoon Balunki Podhan, who according to the appointment of Conference is removing to Sambalpur, gave a farewell sermon to a more than usually large congregation; after which, the young men, for whose interests he has laboured assiduously, presented him with an address and a small article of jewellery—part being taken in the service by Niladri, Daniel, and myself. Balunki also gave a suitable response. He has been very active and useful during the two years he has been located here, and leaves with general and hearty good wishes for his future welfare.

At the close of this service, and on passing through the verandah, we were joined by Ramswammy, the Hindoo convert to whom previous reference has been made, and whom I had recognized in the congregation. He stated that he was now ready to be baptized, and had brought a change of clothing with him; and as his case is well known to all our people, and has been before us for some time, we proceeded at once to the water, and after the usual brief service at the water's edge he was baptized by Makunda Sahu. There was, as it happened, a large number of Hindoos present to witness the ceremony. The case is interesting, as Ramswammy's father was acquainted with the early missionaries, and though a reputed Hindoo was a secret Christian disciple, and while on his deathbed warned his children against worshipping idols, and encouraged them to look alone to Christ. It has taken the son a long time to muster the courage necessary to meet the reproach and persecution he is only too certain to be called upon to suffer. May the Lord give him strength to be faithful and consistent!

We held an English service in the evening, and at its close Mr Ramsbotham—unsolicited—gave me a cheque for ten rupees, for a special object in connection with the Mission. The friends will rejoice with us in these evident tokens of the Master's presence and blessing. THOS. BAILEY.

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# Notes from Rome.

BY REV. N. H. SHAW.

LORD Radstock and Canon Wilberforce are in Rome, conducting prayer meetings and preaching the gospel. Some of the prayer meetings have been very enjoyable, and fitted to deepen the religious life of all attending them. Lord Radstock, besides preaching in French in a public hall, has paid visits to most of the mission churches. He has preached at Via Urbana to a crowded house, and we believe his visit has been useful.

THE POPE has again been threatening to leave Rome, if we may believe some of the papers. He will think twice and thrice before he puts his threat into execution. The threat is only meant to rouse the fears and cupidity of certain people, and is losing its effect even upon them.

Said an Italian to me the other day: "While the Pope is represented abroad as a prisoner, we Italians wish he would issue from his prison and show himself to the public, as formerly; because then more foreigners would come to Rome, and we should make money." I replied, "Then you wish to retain the Pope as the national showman only?" "Just so," said my friend. And I believe this is the feeling of very many, especially those who are represented by the "*Papolo Romano.*" What a degradation of religion!

### These Stinking Books.

A young man who is a member of our church has a landlady who is very fond of him, but much disturbed on his account. The curate tells her she is committing a great sin, and imperilling her soul by harbouring the heretic,—that his presence is bringing down the curse of God on her house, etc., etc.

The young man, being studious, has a bible and other kindred books on his table; and one day entering the room noiselessly he saw the landlady engaged in dusting. She stood as far off the books as the length of her arm and the duster would permit—evidently afraid of contamination—and while she adopted this ridiculous attitude, he heard her say, as she flapped the corner of the duster over the terrible objects, "*Questi puzzosi libri!*" (these stinking books!) Poor woman! She is only a specimen of thousands of others.

### Holy Week.

The usual crowds have this week visited the churches, first to see and adore an image representing the dead Saviour laid in the tomb surrounded with flowers and lamps, then to the three hours of agony and the exhibition of relics, etc. At *Santa Croce in Gerusalemme* we saw exhibited the pretended pieces of the true cross, the holy nail, two holy thorns from the Saviour's crown, the finger of St. Thomas, which they say he thrust into the wound in the Saviour's side, etc. On all sides it is possible to hear the English tongue, and often we are made to feel ashamed by seeing English people kneeling in reverence to the host, kissing a wooden crucifix, and in other ways showing either a lamentable superstition or a cowardly weakness.

St. Peter's, I suppose, was crowded to-day (Good Friday). There was at Via Urbana this evening a meeting addressed by three brethren. Many listened with evident interest while the love of God was represented as the cause of love and obedience in the sinner; and an Italian remarked to me in the class, "Probably much more good has been done here to-night than in St. Peter's throughout the day, and amongst the many thousands that were there. I can believe that.

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## Proposed Benares-Pooree Railway.

The railway system is gradually being extended in India. One of the most recent proposals is a line from Benares to Pooree. Whether it will ever be an accomplished fact time will determine. That such a line should be proposed is a remarkable sign of progress. Should the locomotive engine ever find its way to Pooree, Juggernath will find in it a powerful rival if not a complete extinguisher. Science and superstition cannot long run side by side. The steam engine clears the way for the Gospel chariot. With regard to the above railway, "*The Friend of India and Statesman*," writes:—

The proposed railway from Benares to Cuttack, to be continued to Pooree, awakens more than the ordinary interest attaching to all projects for opening our isolated tracts, and improving the communications between great cities. Benares and Pooree are the two capitals of Hindooism, in its sister forms, the Rome and Constantinople of the middle ages, and it is difficult to say whether the goddess Siva attracts more worshippers in her golden temple on the banks of the Ganges, in the centre of the land of the Brahmins, or the god Vishnoo, in his remote but magnificent shrine on the distant coast of Orissa. The pilgrimage from the one temple to the other has been rendered comparatively easy, but it still involves a long *détour, viâ* Calcutta, and, what Hindoos dread with an aversion declining but still great, a voyage by sea. There is still in Hindoo eyes, a gulf between the sacred cities, to pass which

implies courage and devotion. It is an interesting work to unite and bring into the closest communication, two capitals that have so much in common, and which are yet so different and so distant. The engineer is, perhaps, in the long run, an enemy to the ideas enshrined in the Bisheswar of Benares and the Juggernath of Pooree, but he does not object upon occasion to act as their servant, particularly in smoothing the way for pilgrimages. Science is ready to serve superstition, taking her toll for so doing in money at first, in another form afterwards. Some day a contractor will certainly offer to take Juggernath's car by steam or tramway; meanwhile it is something to see Juggernath's devotees conveyed by rail and steam boat, or as now proposed, by rail alone.

There is another and distinct interest attaching to the line, in the nature of the country between Mogul Serai and Cuttack, which the new rail would open up. Considering that Cuttack is an ancient and populous city, the capital of the civilised province of Orissa, it is extraordinary that the country close to it should be so little known. The resident in that pretty station sees the hills of the Tributary Mehals quite close to him, separated only by the waters of the Mahanuddi, and any morning he chooses, a ferry-boat will in an hour land him on the most neglected, most backward, and least known part of India. It is amusing to read in the last annual Resolution of the local Government on the "Tributary States of Orissa," that "they have hitherto been regarded as forming a part of British India, to which owing to its backwardness, it was not thought advisable to extend the law in force in other parts of the Empire. In a case referred to the High Court. however, a full bench decided just before the commencement of the year, that the Mehals are not a portion of British India." We should not rashly answer as to the ignorance and indifference which may exist elsewhere, but perhaps we may express a hope, if not a conviction, that no Government but that of India, and no part of the Indian Government but that which rules Bengal, could have remained for a century or so under an erroneous impression that it owned, and was responsible for the administration of, an area of sixteen thousand one hundred and eighty-four square miles, much of it fertile and rich in minerals, with which in point of fact it had no concern. The people of the Mehals give no trouble, and therefore no one attends to their affairs. We know not whether the men are always engaged in protecting their fields from the wild elephant, who seems to exercise the real right of ownership in the Mehals, and the ladies in the cares of their toilette, which used to consist exclusively of green leaves, and to require to be renewed daily at noon, after a protracted visit to the jungle; but for some reason they keep themselves so quiet that no one cared to enquire whether they were the Queen's subjects or not, until the High Court, after much discussion and difference of opinion, came to the conclusion that they belong to—the elephant. Beyond this tract comes the division of Chota Nagpore and the plateau of the Kymore Hills, extending to within twenty miles of Benares, and almost as neglected as the Tributary Mehals themselves. This vast tract contains the best coal fields of India, and affords the most promising field for emigration from the over-populated districts of Behar, Orissa, and the North-West Provinces. Yet, as the Government of India remarks, very little is known about it. A middle aged tiger of active habits, with his head quarters on the upper reaches of the Kurramnassa river, is probably better acquainted with the country and can certainly traverse it more quickly, and with less difficulty in the important matter of obtaining supplies, than the best informed officer of the Indian Government.

The Government of India, contented with the prospect, as far as the preliminary report shows it, has called for estimates both of the cost of construction and of the probable traffic. It is possible that the returns under the latter head may not be altogether satisfactory. There will be the pilgrims to Pooree, some two hundred thousand a year, the coal from the mines, and a little through traffic to Cuttack; but the rest must be conjectural. At present there is no traffic worth mentioning by this route, *because there are no communications*, and the extent to which trade can be created by affording it facilities, is always a matter of experiment. But we hope that the Government of India will not insist on seeing a balance-sheet showing an assured profit before sanctioning this undertaking. Roads are made without insisting on a return for the expense, and in many cases railways may be constructed though their profit is doubtful. This line will open up a neglected country, and yield a large indirect profit. There is also a reasonable prospect that it may prove immediately a good investment, and though this could not be affirmed with certainty, it would still be wise to push on the work.—"*The Friend of India and Statesman.*"

# Welcome the Collector.

Does the thought ever occur that we may render acceptable service by the manner of our reception of the church or missionary collector? Humbly as she may regard her work, it is a very important factor of the whole, and, to a certain extent, lies at the foundation. No doubt she often shrinks from the self-sacrificing, necessary duty, and hesitates from all that it requires. Do not say to her, "Ah! you come too often," or the very common, stereotyped expression, "I've no money for missions." Rather receive her with a warm welcome, and as you lay your offering in her hand, be it large or small, breathe a prayer for it and her work, and send her on her way rejoicing. Sometimes a cup of cold water, or a word of encouragement shows, one's loyalty to a cause, when more active service is denied.

# Prayer.

If thou shouldst never see my face again
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—*Tennyson.*

# Mission Services.

During the month services have been held as follows:—

| Date. | Place. | Preachers or Speakers. |
|---|---|---|
| March 23—24.. | Grimsby .. .. .. .. .. .. .. .. .. | W. Hill, Charles Payne. |
| ,, ,, .. | Nottingham, Woodborough Road.. .. .. | J. G. Pike, T. Plant. |
| ,, 30 .. | Hinckley .. .. .. .. .. .. .. .. | W. Hill. |
| ,, ,, .. | Burnley, Enon .. .. .. .. .. .. .. | T. R. Stevenson. |
| ,, ,, .. | March, Chatteris, and Isleham .. .. .. | J. G. Pike. |
| April 6—7 .. | Lincoln .. .. .. .. .. .. .. .. .. | W. Hill. |
| ,, ,, .. | Loughborough, Baxter Gate .. .. .. .. | J. G. Pike. |
| ,, ,, .. | Hose and Clawson .. .. .. .. .. .. | J. G. Pike, J. Antill, J. G. Ward. |
| ,, 13—14.. | Peterborough, Fletton, and Stanground .. | W. Hill, J. G. Pike, G. Camp. |
| ,, 16 .. | Long Sutton .. .. .. .. .. .. .. .. | T. Barrass J. G. Pike. |

# Contributions

*Received on account of the General Baptist Missionary Society from March 16th to April 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Bible Translation Society .. .. .. | 150 | 0 | 0 |
| Birmingham, Lombard Street .. .. | 54 | 7 | 6 |
| Burton-on-Trent, Parker Street .. | 5 | 16 | 4 |
| Chatteris .. .. .. .. .. .. .. .. | 7 | 11 | 6 |
| Derby, St. Mary's Gate .. .. .. | 21 | 11 | 7 |
| Grimsby .. .. .. .. .. .. .. .. | 15 | 5 | 7 |
| Hunstanton—Mrs. Mawby.. .. .. | 0 | 10 | 0 |
| Langley Mill .. .. .. .. .. .. | 3 | 14 | 10 |
| Leeds, North Street .. .. .. .. | 41 | 12 | 0 |
| ,, Wintoun Street .. .. .. | 3 | 10 | 0 |
| Leicester—E. Wood, Esq. .. .. .. | 1 | 1 | 0 |
| London—R. Johnson, Esq. .. .. | 10 | 0 | 0 |
| ,, Praed Street (W. & O.) .. | 2 | 0 | 0 |
| Louth—Misses Middleton .. .. .. | 0 | 5 | 0 |
| Louth, East Gate .. .. .. .. .. | 25 | 4 | 1 |
| Lydgate (W. & O.) .. .. .. .. | 0 | 10 | 2 |
| Manchester—E. D. Pochin, Esq. .. | 5 | 0 | 0 |
| Nottingham, New Lenton .. .. .. | 4 | 10 | 0 |
| ,, Old Radford (W. & O.) | 0 | 10 | 0 |
| ,, Broad Street.. .. .. | 6 | 7 | 6 |
| Northallerton—a Friend .. .. .. | 1 | 0 | 0 |
| New Zealand—Dividend .. .. .. | 6 | 2 | 5 |
| Uttoxeter—Mr. Dunicliff .. .. .. | 1 | 1 | 0 |
| Ripley .. .. .. .. .. .. .. .. | 37 | 13 | 7 |
| Swadlincote .. .. .. .. .. .. | 20 | 16 | 4 |
| Shore (W. & O.) .. .. .. .. .. | 1 | 0 | 0 |
| Vale ,, .. .. .. .. .. | 0 | 6 | 6 |
| "Verner"—a labourer's hire .. .. | 0 | 7 | 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, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

JUNE, 1884.

## General Baptists;*

ALSO called Arminian, Free-Will, and Free Baptists. I. *Origin.* Traces of churches of the G. B. type are found in the reign of Henry VIII. at Eyethorne, Kent; and Bocking, or Braintree, in Essex. But the *organized* life of the G. B.'s dates from 1611 (that of the *Particular* or Calvinistic Baptists from 1633), and becomes a distinct historical and continuous force under the leadership of John Smyth, Thomas Helwys, John Morton, Leonard Busher, Henry Denne, and Dr. Du Veil.

II. *Their doctrinal basis* embraced (1) the universality of redemption; hence the name of "General." (2) The obligation of baptism on all believers in Christ. (3) The essentially spiritual character of the church. (4) The principle of absolute religious liberty; along with other doctrines common to the Reformed Faith of the opening years of the seventeenth century. Prof. Masson, in his Life of Milton, Vol. III., states that the G. B.'s were the first to pronounce with energy and distinctness in favour of the great modern idea of absolute liberty of conscience. (Cf. Busher's book quoted at end.)

III. *Their Organization* embraced (1) "Assemblies" for the transaction of business common to the welfare of *all* the churches—not annual at first, but as occasion required. (2) "Messengers," or "Apostles," who visited the churches to "stir them up," and were also sent out to preach, not only in different parts of England, but also to Ireland, and even to Virginia and South Carolina (MS. Proceedings of G. B. Assembly, Vol. II., p. 32). (3) "Elders," or pastors of churches. (4) "Deacons," or helps in government. The churches were not fixed to any one building, but consisted of members scattered over wide areas, meeting in several buildings, and sometimes having two or three "elders." The Discipline was most rigid, and extended to speech and dress. In this and other matters they were closely akin to the early Friends or Quakers.

* An Article from the Religious Encyclopædia. Based on the Real-Encyklopädie of Herzog Plitt, and Hauck. Edited by Dr. Schaff. 3 Vols. T. & T. Clark, Edinburgh.

IV. *Growth.* The G.B.'s spread rapidly in the first quarter of a century of their existence. In 1645 there were 40 churches in London; during the Commonwealth they were planted in most of the Midland and Southern counties of England; and had grown so extensively that THOMAS GRANTHAM (1634—1692), author of *Christianismus Primitivus* (pub. 1678, Lond.), describes a petition presented to Charles II. in 1662 as representing 20,000 G. B.'s. Increased to 30,000 in 1692, they must have been one of the most numerous as they were one of the most vigorous of the English religious bodies.

V. *Decay.* Several causes contributed to the rapid decline which followed. (1) They lacked organizers like George Fox and John Wesley; and not a few G. B. churches passed over to the Quakers. (2) Men of culture and ability were rare in the ministry. An educated pastorate was slighted. (3) They made their centre *rural*, and not metropolitan. (4) But chiefly they fell under the blight of that negative and critical spirit which nearly destroyed English Presbyterianism, enervated the Particular Baptists, Independents, and Episcopalians, and made the eighteenth century one of feeble conviction and sharp debate, of acute reasoning and practical godlessness. MATTHEW CAFFYN, one of the "messengers," and elder of Horsham in Surrey, was charged with Arianism. Discussion concerning the Person of Christ became heated and hurtful; and in 1696 a rupture took place, and a fresh body called "The General Association" was formed in repudiation of Arianism. Three years afterwards a reconciliation was effected on a seemingly orthodox basis; but it was not enduring, and in 1709 the friends of comprehension withdrew, and reorganized themselves on the "Six Principles" of Hebrews vi. 1, 2, and the declarations of the Assembly of 1663. This division lasted till 1731, when they came together again on the understanding that difference of opinion concerning the Trinity and the Person of Christ should be allowed.

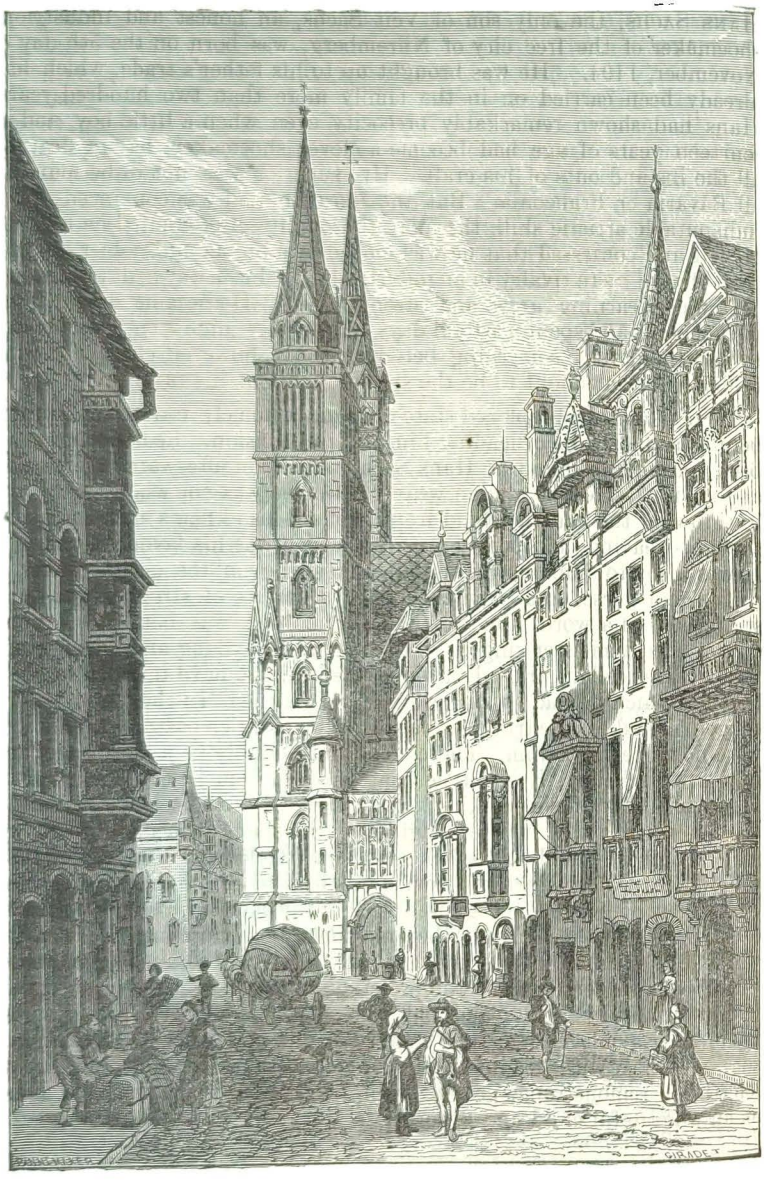
VI. THE NEW CONNEXION. For the next forty years Arianism was quickly gaining sway; when in 1770 the *New Connexion* of G. B.'s was formed in Whitechapel, London, out of (1) ten churches containing 659 members belonging to the Assembly and located in the South; (2) five churches embracing 870 members in Leicestershire, Derbyshire, and Warwickshire, that had formed themselves on the G. B. type solely by the study of the Scriptures; and (3) a community of 69 members, which arose in a similar fashion in Yorkshire under the Methodist DAN TAYLOR, who forthwith became the leader of the New Connexion. The object of this new federation was "to revive experimental religion or primitive Christianity in faith and practice," and the basis of agreement added to the principles above named, the declaration that "our Lord Jesus Christ is God and man united in one person; or possessed of divine perfections united to human nature, in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe." The 1600 members were 3178 in 1795; 7673 in 1820; 17,913 in 1845; 21,066 in 1870; and 26,621 in 1883. A COLLEGE, now at Nottingham (Rev. Thomas Goadby, B.A., Principal), was started in 1797 by Dan Taylor. It has two scholarships, value £40 each; a large library; thirteen students; an income of £800 per

annum; and is affiliated for classical and scientific tuition with the Nottingham University College. HOME MISSION work was started in 1811, and last year received over £2000. MISSIONS TO ORISSA, India, sprang in 1816 from the impact of the earnest spirit of the *Rev. J. G. Pike* (1784—1854), author of "Persuasives to Early Piety," etc., and were greatly promoted by *Amos Sutton, D.D.* (1802—1854), author of the hymn, "Hail, sweetest, dearest tie that binds," and originator of the missions of the *Free Will Baptists* of America to Northern Orissa, and of the Baptist mission to the Telegus. The Society also works in Rome. Income £8000 per annum. THE BUILDING FUND, established in 1865, has a capital of £6000. £4000 were spent on Sunday School work in 1882. THE MAGAZINE, started in 1798, has a large circulation. There are 191 churches in England, with 25,431 members and 143 ministers; in Orissa, 9 churches, 16 mission stations, 16 missionaries, 22 native ministers, 5 ministerial students, 1175 church members, and a native Christian community of 3064. In *Rome* there is one church of 18 members, two mission rooms, a missionary, and an evangelist.

VII. In the *original* body an unaggressive Arianism has gradually gained the ascendant, and for more than a century there has been a steady decline in numbers, interest, and power. Some of the churches have joined the new body; others have united with the P. B.'s; but more have become defunct. In 1801 they were reduced to 35 churches and 1300 members; in 1883 there is not half-a-score churches nor 500 members; and the only two churches that are thriving have pastors from the New Connexion, who have been accepted without any surrender of belief.

VIII. *Present numbers.* In England, 25,431; Orissa, 1175; Rome, 18. In America—*Free Will* (date from 1770), 78,000; *Church of God* (1830), 30,000; *Free Christian Baptists* of New Brunswick and *Free Baptists* of Nova Scotia, 14,000; *Generals*, of the West (1824) 13,000; *Separate*, 7000; *The Original Free Will* or G. B.'s of North Carolina, 10,000; *Cumberland Free Baptists*, 1000; *The Goldsboro Generals*, 4000. Total, over 183,000.

IX. *Literature.* (1) *John Smyth's Confession.* See B. Evans, D.D., "Early English Baptists," Lond. 1862.—(2) *Leonard Busher*, "*Religious Peace*, a Plea for Liberty of Conscience," reprinted in Dr. Underhill's Tracts on Liberty of Conscience. Lond. 1846.—(3) *The Faith and Practice of Thirty Congregations.* 1651. Published by Taylor, Northampton, 1881.—(4) *Humble Representation and Vindication.* Confessions of Faith. Hanserd Knollys Soc., p. 327. London 1854.—(5) *Fenstanton Records* (1644—1720). Edited by Dr. Underhill. Hanserd Knollys Soc. Lond. 1854.—(6) *English General Baptists*; by Adam Taylor. Lond. 1818.—(7) Do., by H. Wood. Lond. 1847.—(8) *Bye-Paths of Baptist History*; by J. J. Goadby. Lond. 1871.—(9) *Baptists and Quakers in Northamptonshire*; by J. J. Goadby. Lond. 1882.—(10) *Barclay's Inner Life of the Religious Societies of the Commonwealth.* Lond. 1878.—(11) *The English Baptists, who they are, and what they have done.* Eight Lectures. Edited by J. Clifford, M.A., LL.B. Lond. 1881. JOHN CLIFFORD.



NÜREMBERG.

# The Early Days of Hans Sachs,

THE MEISTER-SINGER OF NÜREMBERG.

HANS SACHS, the only son of Veit Sachs, an honest and industrious shoemaker of the free city of Nüremberg, was born on the 5th day of November, 1494. He was brought up to his father's trade, which had already been carried on in the family more than two hundred years. Hans had shown remarkably precocity even when a little boy, and at fourteen years of age had become a clever shoemaker, having learned all the ins and outs of his craft. His superior was not to be found in all Bavaria or Franconia. But the more the lad was convinced of his indisputable artistic skill, the more thoroughly discontented he became. He felt and confessed that he was moved by a higher and nobler impulse than that of mere rivalry in an industrial art. From day to day this half-conscious yearning grew and strengthened. He became dreamy and melancholic, and spent wasteful days and sleepless nights entirely devoted to the thought of something better, without, however, clearly defining to himself what ought to be the special object of his future pursuit.

When in this perplexed state of mind a homely citizen of Nüremberg was the means of leading him to firm decision. Leonard Nunnenbeck became the friend of Hans Sachs, and soon afterwards his teacher and adviser. He was a linen weaver. But he was not wholly employed in throwing the shuttle to and fro. Leonard also knew something about thought-weaving, and poetry-weaving, which was his favourite pastime. It was a joy to him lustily to sail and swing on the elastic waves of rhyme and verse, and over the sportive surface of strophes and anti-strophes. In a word, the worthy Nunnenbeck was both a clever and distinguished meister-singer. He taught the young and eager Hans Sachs this excellent art. Heaven seemed now to have revealed to Hans that for which he had so long waited and yearned. In the pursuit of his congenial studies, the true consolation of life and rich pastures for his soul were now opened to him. There could not possibly be a more eager and unwearied scholar. Every little quarter of an hour he could spare from his joyless task of shoemaking, was expended in the zealous pursuit of the renowned art of meister singing.* He spent whole nights in his little chamber, seated at his flickering lamp, endeavouring to understand the difficult rules which the novice was first of all required to conquer. But whilst he burned and glowed with enthusiasm in his endeavours to excel in his new calling, he became more and more negligent of the work of shoemaking. He thought far more of becoming the chief of the meister singers than of the pressing claims of his handicraft. Complaints naturally arose, and old Veit Sachs, who perceived that his business was only moving at a snail's pace, became very angry with his son, and also with Nunnenbeck, his seducer—as he called him. At length, all remonstrance proving vain, he expelled Hans from his house as an ungrateful child and a worthless workman, and bade him go and

* The meister singers or master singers were a corporation of German citizens formed for the cultivation of poetry in the thirteenth century, and were the successors of the minne singers. They are said to have originated at Mayence, whence they spread to Augsberg, Nüremberg, Strasburg, and other cities. The Emperor Charles IV. incorporated them in 1378, and they attained great celebrity in the sixteenth century. They had rules like other corporations, and the members were obliged to submit to an apprenticeship.

drive his gainless trade of rhyme-smith wherever he liked, and not to venture home again until he had thoroughly determined to give it up.

Tradition says that Hans Sachs, who was then only sixteen, left home on a beautiful spring morning, with a little bundle on his back, but full of courage, and passed out of the gate of his native city, in the bosom of which he had spent so many of his youthful, yet joyless years. But these memories did not trouble him any more. The ideal of his lofty calling appeared to rise before him like the morning star. Hans Sachs pursued his pilgrimage along the banks of the Rhine, leaving no town unvisited where the art of meister singing was cultivated. But he could not live upon singing. In this he shared the lot of other wretched poets of that time. It could not be helped. Hans was obliged again to turn to shoemaking, in which he never failed whenever he felt disposed to apply himself to it. He sat on his bench the whole day sewing and hammering, and in the evening he put on his best clothes and betook himself to the singing school, where first of all he proved himself to be an eager learner and very promising scholar, then a brave practitioner, and at last was held to be as clever a master as ever composed or sang verses. A few years passed away during which Hans Sachs became celebrated throughout Germany among all the lovers of the happy art. But this glorious life of meister singing still proved as unremunerative as Hans Sachs's father predicted it would.

The youth, though justly proud of the fame he had secured, was compelled again to return to his dear native city that he might work as before in his father's house as a journeyman, and at the same time apply himself to that noble art to which he was so ardently attached. After long and tedious wanderings he reached Nüremberg late in the evening. He sought the well-known street where his father's house stood. He at first knocked gently, and then more and more loudly until at length the footsteps and the sound of a woman's voice were heard within. An upper window was then opened and an old woman presented herself, with a light in her hand, inquiring, in a scolding tone, who sought admission at so late an hour. "Good woman," replied the youth, "does not Veit Sachs the shoemaker live here?" She only became all the more angry. "Mark this, you rogue," she cried, with passionate discontent, "Veit Sachs the shoemaker died two years ago, and neither man nor mouse belonging to his family is living in this house." It may be easily supposed how troubled poor Hans was at this news. He sank down tremulously on a stone before the door of the opposite house, hid his face in both his hands and sobbed aloud:

"O, poor Hans, whither wilt thou now turn for a night's lodging and a hospitable reception? Take courage, God helps the honest." The sorrowful fellow thought in a moment of his old master in the singing art—the weaver Nunnenbeck. He at once turned his steps thither, and soon cast himself into the arms of his old friend and patron. "Stay with me, dear son," said the old man, "and apply yourself without fear or disturbance to that noble art which has borne for you such rich and honourable fruit. At the same time trust in the counsel of God, and He will order your future in the best way possible." Strengthened by such friendly consolation the courageous youth con-

tinued in the house of his old teacher many happy months, which were still further devoted to the study of the art of meister singing, then becoming increasingly popular.

This happy interval must, however, soon be followed by trouble. Hans Sachs cherished a deep and ardent affection for young Rose, the daughter of Gulden, a rich goldsmith. But her haughty father had determined she should be the bride of a rich counsellor, and showed poor Hans the door in a most humiliating manner. The youth left Nüremberg, and, full of perplexity, entered into a neighbouring forest late in the evening. There new light unexpectedly broke on his path. How often when our troubles seem greatest, help is nearest! How often events, unexpectedly intervening, turn our greatest troubles into our greatest joy? So it was, according to tradition, with our young singer. He had scarcely entered an hour into the dense forest when he heard the rustling of branches, and soon he was met by a tall, dignified, well-dressed man. "I am glad," said the wanderer, in a friendly tone, "that I have met you, for most likely you have come from the good city of Nüremberg, and are well acquainted with these parts. I have strayed away in the woods from my attendants, so I entreat you, both by money and good words, to serve me as my guide to Nüremberg, which I am desirous of reaching to-night wiithout delay." The discontented youth, on grounds easily to be explained, at first refused to comply with the stranger's wish, who nevertheless eagerly pressed him and also desired to know the cause of his dejection. At length Hans, induced by the kind promises of the stranger, who seemed to be a person of rank, consented to give him all the information he required. He afterwards told the stranger his name, who, having long before heard of him, heartily shook his hand and saluted him as Hans Sachs, the world-renowned master of German song. A hunting party then appeared, and the stranger urged the youth to turn back with him, promising to take him under his powerful protection and to speak for him early to the father of his beloved Rose, whose marriage with the counsellor was to come off the next morning. Hans at once gained fresh courage and peace of mind. He joined the retinue of the distinguished man, who showed him all honour as the famed meister singer. Returning once more to Nüremberg, after a sleepless night of joy and hope, he betook himself very early in the morning to the illustrious stranger, who had proved to be the Emperor Maximilian of Austria.

The sumptuously-dressed counsellor entered the chamber of his bride at early morn to present her with a huge bouquet as a token of the approaching festival. But it was all in vain. A few minutes afterwards a splendidly-dressed page appeared and summoned the goldsmith and his beloved and beautiful daughter before the emperor, in whose presence the young poet was already waiting with a palpitating heart. The haughtiness of the goldsmith immediately vanished before the majesty of the Emperor, as may be well supposed; and from this moment it was not at all difficult to gain his consent to the marriage of the two lovers.

The poetic fame of the man, the traditional events of whose early life we have thus depicted, is immortalized in the history of German

poetry. His poems, some of which are truly noble and beautiful, many of them written in praise of the great work undertaken by Luther; his simple, soul-elevating sacred songs; and, lastly, his pure, stainless life, secured for him an abiding place in the hearts of all Germans, and in the history of German literary culture. He died in his native city, greatly honoured, on the 25th January, 1576, after he had thoroughly identified himself for many years with the interests of the Protestant Reformation.

His fertility of invention was marvellous. In 1567 he estimated the number of his poems, short and long, at 6048, and nearly 600 were subsequently added. They were written upon all possible subjects—history, sacred and profane; fable, classic and Gothic; civic life and domestic; animals, birds, and fishes; and in every style—tragic, comic, didactic, lyric, elegiac, and descriptive. The greater part of them were not designed for the press, but to be used in manuscript, and to be sung on special occasions. When Luther began to preach he warmly welcomed the aid of Hans Sachs, and called him the "Wittenberg Nightingale."

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# A Welsh Association.*

"WELL, Ma," said a little girl in giving an account of a sermon, "it was like this; what I could hear I could'nt understand, and what I could understand I couldn't hear." That was exactly my case when visiting a Welsh Association a few years ago. What I could hear I couldn't understand, for it was in Welsh, and what I could understand, viz. English, that I couldn't hear. Nevertheless I heard two sermons at one sitting, it being a common thing in the Principality to have two sermons in succession on such occasions. It is not uncommon to have some of the services in the open air, the preachers taking their stand upon a covered platform with tiers of seats rising behind them, and crowds of people in the field before them. When held in the country where the spot was romantic, the ground rising in front so as to form a natural gallery, with the woods on either hand in all their summer beauty, with nothing to disturb the preacher save the song of birds, the rustle of leaves, and the distant murmur of the brook, the scene was one to be remembered, and the sermons preached on such occasions are among the most stirring memories in the hearts of the Welsh Christians.

As might be expected these annual gatherings create no little stir in the country districts where they take place. Those who are expecting guests take care to have everything in apple-pie order. Without, the cottage will be white-washed; within, the furniture will be bees-waxed, the hearthstone will be adorned with a special ornamentation in chalk, the larder will be well-stocked, and bakestone and oven will be called upon to supply their very best.

* I have to acknowledge indebtedness throughout this paper to "Echoes from the Welsh Hills," by Rev. David Davies.

The day has arrived. The people are pouring in for the ten o'clock morning service, some on foot, some on horseback, and others in every imaginable kind of conveyance. Here comes an antique affair, which looks as if it had been taken in in numbers and never properly bound. The horse to match. "Rather a shaky concern that," says one of the villagers. "Yes," says another, "it reminds one of the story of

STAMMERING JOHN'S CART.

"What story is that?" asks another. "Why only that John was once summoned for not putting a name on his cart, as the law required. So the worthy magistrate asked him why he had omitted to put his name on the conveyance. John stuttered, 'Who-o-o-se name shall I put on it?' 'Why, yours, of course,' replied the magistrate. 'B-b-b-but it isn't my cart, your worship,' said John. 'Who's the owner, then?' asked the magistrate impatiently. 'Ah, th-th-th-that's the difficulty, Sir,' said John. 'The old sh-sh-shafts belong to David Thomas. The wh-wh-wheels belong to Hugh Jones, the old axle b-b-belongs to William Bowen, the t-t-tub belongs t-t-to Joshua Morgan, the t-t-tail-board b-b-belongs to Rees Davies, and only the old nag belongs to me. Who-o-o-se name shall I put on, Sir?'"

"I shouldn't wonder," interposed another, "but some of the sermons at this Association will be like John's cart. The shafts will belong to Mathew Henry, the wheels to Dr. Lewis, the axle to Dr. Jenkins, the tub to Robert Ellis, the tail-board to Albert Barnes, and only the old nag will belong to the preacher."

It is a peculiarity of Welsh oratory that it deals extensively with nature. Away among the hills the people are not versed in the arts and sciences, but nature speaks to them as she does not to dwellers in large towns and cities. The ruggedness of the hills, the wild grandeur of the mountains, the sublimity of their cloud-capped towers, the beauty of the lakes and valleys, the roar and rush of the waterfalls, and the terrible majesty of the storms, all have their effect upon both hearer and preacher.

THE FIRST ASSOCIATION SERMON.

This was seen especially in the younger of the two preachers on one of these occasions. Kept awake by a violent storm on the preceding night, an old text flashed upon his mind with the vividness of the lightning. He thought the Lord was in the wind. He recalled the language of Habakkuk. "Was the Lord displeased against the rivers? *was* Thine anger against the rivers? *was* Thy wrath against the sea?" and he determined to announce for his text the remainder of the passage, "Thou didst ride upon Thine horses and Thy chariots of salvation." He began by saying that God is sometimes represented as "*sitting*," sometimes as "*walking*," but in the text as "*riding*." He then spoke of the *activity* of the Almighty in His universe. He said, "Creation is full of activity. The rivers flow to the ocean, and the ocean ever rolls restlessly upon its rugged bed. The sun, like a giant, daily runs his race, and the gentle moon month by month pursues her rounds of nightly service. The planets move in their orbits, the stars glide on at

infinite distances, and the comets ever sweep in their erratic courses through the sky. Mind is active, and matter is ever at work. Angels are ever on the wing, and seraphim are constantly engaged in their service of holy adoration before the throne. The whole universe is full of activity, from the smallest atom to the sweeping planet, from the little babe to the princely archangel in the presence of God. But all the activities displayed in the creation are but a faint symbol of the unlimited and ceaseless movements of the Creator. They are but bubbles on the rushing torrent of His onward sweep, spray from the august cataracts of His operations, wavelets upon the fathomless ocean of His activity."

He went on to point out that "God works in His vast creation by *instrumentalities*." "Horses and chariots." His voice gathering in force and in variety of modulation as he went along, he ended by showing that God comes to *this* world *on a message of salvation*. Giving a concluding turn to his theme, he said, speaking of the chariots of salvation, "These are they which in all ages have borne the martyrs and saints of God to the skies. One of them was sent to take to the realms of light the seraphic Christmas Evans, who was heard to exclaim to the charioteer as they entered the dark valley of the shadow of death, 'Drive on,' 'Drive on,' as if in haste to reach the palace of his King and the home of his God." The "*Ie!*" "*Ie!*" (yes! yes!) which greeted the earlier utterances, gave place to the "*Bendigedig*" (Bless the Lord) as the preacher (Rev. B. Thomas, of Narberth) waxed warm with his theme, and he sat down amid still higher ejaculations, the people shouting, "*Gogoniant*" (glory).

Very different was the sermon that followed, on the subject of the "two blind men sitting by the way side;" but the second preacher, like the first, caught the "*hwyl*," and bore his congregation on to "*Bendigedig*," "Gogoniant," and "Hallelujah."

### A Platform Anecdote.

Not a few Welsh preachers were as powerful on the platform as in the pulpit. The Rev. D. Stephens, of Glantaff, was one of this class. Speaking at a meeting held in connection with a large presentation of books to Mr. Oliver, of Pontypridd, he amused the audience by a droll story just to the point. "There was an old man," said he, "who lived in the neighbourhood of Capel Isaac who used to haul coal. He and his wife had lived very comfortably together for many years. But one day, as he was hauling coal, he saw Lady Dynevor driving by in her carriage. He was greatly impressed by her exceptional beauty. When he returned home his wife was delighted to see him, but he appeared very disconsolate and would not speak a word. 'Jack, dear,' said she, 'why don't you say a word to your wife?' 'Wife, indeed! It's Lord Dynevor that has a wife,' said Jack, at the same time lifting up his walking stick. 'I shall do the same thing,' said Mr. Stephens, 'with my library when I go home. I shall lift up my stick before my own books, and say, 'Library, indeed! It's Mr. Oliver, of Pontypridd, that has a library.'"

### John Elias and the Marquis of Anglesea.

John Elias is another of the names of which Welshmen are justly proud. His mesmeric oratory produced wonderful effects. At a meeting of the Bible Society, presided over by the Marquis of Anglesea, whose statue had just been erected on the summit of *Craig-y-Dinas* to commemorate his leadership of the British cavalry in Spain, and especially his brilliant service at Waterloo, where he lost an arm, John Elias was called. He described the moral condition of the country as one of war between light and darkness, between Christ and the Devil —a conflict like that at Waterloo, on whose issue depended the happiness of the world. Picturing, in the language of the Book of Job, the steed on which the gallant Marquis led his men to victory—victory which cost him the loss of an arm, when it might have cost his life—the speaker saw therein the hand of Providence sparing him to occupy the chair at that meeting, sparing him, as he said, "to lead an army that shall carry the Word of Life to every country, tongue, and people, and nation over the face of the whole earth. The climax came when the speaker shouted in powerful yet pathetic tones, "What see we now? *The enemy is bound (alluding to Napoleon), but the Word of God is not bound.*" The effect upon the audience was marvellous. The chairman did not understand Welsh, but when the speaker's reference was explained to him, the heart of the noble Marquis failed him. He could brave, with eye of steel, the flash of sabres and the war of cannon, but that touching allusion to himself, which so swayed the people, melted him into tenderness. He wept like a child.

### Sprinkling a Baby.

The mention of John Elias recalls one of those stories which Baptists are always pleased to hear. Taking an infant in his arms for the purpose of christening it, an old Welsh Methodist was moved to address a few words of pathetic advice to the young parents. "See," said he, "that you train up the child in the way that he should go, that you surround him with the best influences, and that you give him a good example. If you do so, who knows but that he may become a Christmas Evans, or a John Elias. What is the name of the child?" "*Jane*, sir," replied the mother. The effect of that announcement may be better imagined than described.

J. Fletcher.

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## "Who Lives for Truth shall never Die."

Who lives for truth shall never die,
But strong as truth shall be;
And he who seeks to live for truth
Must falsehood ever flee;
Who lives for truth, shall ever live,
Death cannot touch his life;
The truth he lives his life shall be,
And kill his death and strife.

Who lives for truth, truth will not lose,
For truth will hold her own;
The seeds of joy and victory
For such by truth are sown;
Who fights for truth, truth will defend,
And vanquish hell and sin,
And all who 'neath truth's banner fall
The crown of life shall win.

W. P. Balfern.

# Social Evils, and Individual Responsibility.

THAT there are great social evils to be remedied, no one, I suppose, would care to deny. The "bitter cry of outcast London" has been articulated with such clearness and force, that statesmen and Christian philanthropists and leaders have been compelled to listen. A voice has been given to the squalid condition of the Liverpool poor; and for the miserable and the fallen of other towns and cities, claims have been made upon public attention and Christian endeavour. Intemperance, in a very large degree, is still an unsolved problem. The many great and noble attempts to overcome the evil have seemed to touch the fringe only of the great question. Inebriety still exists to an appalling extent. Sobriety is not yet inculcated into the habits of a large portion of our population. Class distinctions, too, mar the intercourse of men. The "mighty dollar," the large house in the suburbs, and the "gig," are often taken as the measure of worth and influence, and in many cases are allowed to "hide a multitude of sins." There are employers who grind down their servants; and there are servants who make it a matter of principle to scamp their work, and waste their employer's time and substance. A lamentable feeling of distrust exists between the different classes of society. The golden rule, "Do unto others as you would that they should do unto you," is abandoned, for

> "The good old rule, the simple plan,
> That he shall take who has the power,
> And he shall keep who can."

But time and space would fail even to enumerate the many great and "crying evils" of our age; and for the purpose of the present paper the enumeration is unnecessary. The evils are all about us. We may see them for ourselves whenever we care to look for them.

It is universally admitted that something is wrong, and that something ought to be done. But where *is* the wrong, and what *ought* to be done? To answer these questions would be to solve the whole problem. This at least seems evident, that if we are to eradicate the evils, we must come back to primary and simple principles; we must find the root of the evils. In order to purify the stream we must go the fountain head, and remove thence all corrupt and corrupting matter. Is not the root, the spring of all our social evils to be found in the individual life perverted from its true interests, aims, and efforts? The common source of the misery, want and woe, on every hand is, I think, in the corrupted lives of individual men. We often mistake the nature of our work, and fail in adapting ourselves to it by thinking of it and speaking of it in the abstract. We talk of the bitter cry of outcast *London* instead of the bitter cry of *men, our brothers*. We are apt to make more of drunkenness, than we do of the drunkard. We denounce social inequalities, and forget that we are units in that social life where such iniquitous distinctions exist. The simple form of social evil is individual evil.

If that be admitted, then the most effective and perfect remedy must be sought for in individual character and personal efforts. Life, warped and corrupted, can only be adjusted and purified by living example and practical integrity. The heart wants a heart, and can only be saved in

the best way as it finds one. Acts of Parliament may make punishable deeds of injustice and crime; but while maintaining the law, we must not overlook the law-breaker. Corporations may condemn the pigstye accommodation in the shape of dwellings, and erect comfortable houses in their stead; but what of the *tenants?* Committees may do much by their evangelistic and other organized methods of work, but committees cannot do all the work that is required to rectify social disorder. The great social needs of the age will never be efficiently met until every Christian does what he can to lessen the sin and sorrow, and ameliorate the want and distress lying all about him. Men can only be reached by men. "Statesmen can but begin the work; it must be completed by social and Christian reformers."

In fine, what is most needed is a practical recognition by every Christian of his true relationships as a citizen, and his all-comprehensive duty toward and in every phase of life. The disciple of the Son of man needs to learn that his relation to the Master implies an obligation to every man of whom Jesus Christ is the representative, and for whom He died. Faith in Christ results in moral purity, and that purity is only put to its true uses—indeed can only remain in the possession of the believer—as it becomes as salt to preserve from corruption the moral and social life of the community. A divine light illumines the heart of the man who abides in the presence, and yields to the influence of Him who is the "Light of the world"; he knows the truth which frees him from narrow bigotry and selfishness. But no man is illuminated for his own sake: light is given that it may shine, that it may dispel moral darkness and ignorance, and guide men into the only way that leads to true manhood and liberty. Truth is intended to lift man to that distinctive point of greatness where he becomes the servant of all. To believe in Jesus Christ is synonymous with, to become like Christ: like Him in character and service; like Him in purpose and aim, viz: "to seek and to save that which is lost"; like Him in our methods of work, to touch and purify the springs of individual sympathy, elevation of character, and personal holiness.

And it is surely not without significance that, to make known to the world peace on earth and good-will toward men, Christ did not institute an elaborate organization. But He sent *men* who had been with Him, who had seen His works, heard His teaching, and caught His spirit. Given the real, the living man, alive to the necessities of his fellows, and permeated with the living spirit of the Saviour of men, and organization and every other necessary means for advancing the kingdom of heaven will follow in due course. But, as Disraeli said, "We have too much faith in systems, and too little in men." The Christ-filled, and Christ-inspired *man* is the primal necessity. Character is formed in others most effectually by example. Faith in goodness, virtue, fidelity, chastity, and love is awakened by deeds that are the children of faith in the benevolent and helpful life of the Son of man. "What is most wanted in this age is a *man* who can lean his whole weight on Jesus Christ." Such a man is wanted in the family, in the workshop, on the Exchange, everywhere. Life, all life would be ennobled by him, the evils of society would disappear, and that new heaven and new earth wherein

dwelleth righteousness would soon be manifest. It is a worthy aim, for it is the duty of every Christian to live and work for the salvation (I mean that in its broadest and fullest significance) of his neighbour.

There is another personal element essential to the reclamation of the lost and erring: that they be brought to Christ—a living sympathetic person. As a remedy to all the social evils of His time Christ said, "Come unto ME"—"He that believeth on ME." We are only warranted in hoping for complete and final victory as we follow along the lines He laid down for us. Our character, influence, and work should lead men up to the Saviour: if they come short of that we fail. If we take away from the drunkard his god and his inspiration, we must give to him in their stead the King and Brother of men as an object of worship and devotion, and the inspiration of a love that is stronger than the drink, stronger even than death, if we are to save him in the best manner. Our practice of religion must be of such a kind that men shall be compelled to say of the Christ, "whose we are and whom we serve," "This man receiveth sinners." Teaching and conduct alike should lead men to adore the Saviour who saves us, and to confess, as they find in Him the best answer to all doubt, and the truest remedy for all woe, "Thou art the Christ the Son of the living God." In proportion as men come to *Him*, receive *His* life, and breathe *His* spirit, will the social evils over which we mourn be banished from our midst,—will the landlord be just and humane, the tenant be upright and manly, the master be kind and sympathetic, and the servant be honest and appreciative: and in the same proportion will men live in the spirit of that charity that subdues injustice, violence, oppression, and wrong in every state and in every man, and brings men into the enjoyment of heavenly life, and to the realization of a heaven-inspired and universal brotherhood.

E. CARRINGTON.

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# Only a Leaf.

"IT'S no use, dear, the thing is dead; we can do no more with it; put it away;" and I turned to my study rather mournfully, for even the loss of a pet plant saddens a heart already depressed. The dead plant seemed a type of my work. What good was I doing? Day after day had I striven earnestly to deliver the message of life given to me by the Master. My whole soul was in the work, and I yearned over these souls entrusted to my care with a great, deep longing, that seemed sometimes as if it would break my heart. Fervently had I prayed that His Spirit might rest upon me, that He would give me the right word for these people; and yet how dead and cold they seemed—no blossom—no leaf—no sign to show that there was any turning away from the things which are "seen and temporal" towards those which "are unseen and eternal." I thought of them all—how earnest in the race for fame, wealth, pleasure; how chill and cold, when the most important topics were touched upon. Yes! It was *hard work—hard work* to reach these souls. Still He had bidden me try. He had set me the task. I must not faint. I must seek still more earnestly to do it as He would have it done. I must ask still more fervently for that divine eloquence which comes from a

heart touched with Divine love. I must wait patiently as in truth my Lord and Master had waited—yes, waited, too, for *me;* and how long *I* had kept Him knocking, with patient hand, at my unopened door.

For long that morning I remained on my knees, "pouring out my heart before Him"; asking again and again that in my work He would be with me, and help me, by any means, to *save some.* And as ever the comfort and strength came; I went forth once more with fresh resolve to labour on in my Master's name, and to deliver my message "whether they would hear, or whether they would forbear."

A week or two later, my wife called me to look at something. There was a cheerful little note of triumph in her voice, that rather amused me; but I was much more *touched* than amused, when she showed me the plant we had taken so much pains with, and had feared was dead. "There," she said, "you faithless man! Take courage, and go on." I saw two fresh green leaves were sprouting out, strong and healthy; and when I looked at the dear face bending over the living tokens of life in the plant we valued, I saw her eyes were full of tears, and truly my own were misty as I remembered that morning in my study—when with such a sore heart, I had bowed before my Lord, and prayed that work might succeed and bring forth fruit to His glory. Those two tiny leaves seemed to bring me a fresh message from Him, full of hope and encouragement. *He* who had kept the life in our beautiful plant, could keep the life in the souls around me—beautiful with a loveliness that was all hidden from my gaze; but He knew the power, the life, in them, and some day would show it to me. I felt stronger. The message helped me, and so, too, did the loving sympathy of the dear one at my side. How could I fail of success when that pure, fervent heart was pouring itself out constantly on my behalf?

And soon I saw little tokens of life among the people—a leaf here, a bud there; a word or two showing that all my labour had not been spent in vain; and in His own time came the glorious harvest, the time I had longed for,—many coming forward and yielding themselves up to the Lord.

"O, slow of heart to believe all that the Lord had spoken." "O ye who love the Lord, and are earnestly trying to bring others to Him, faint not, nor be discouraged. Work on with patient hand, "sowing beside all waters." Do not trouble about results. Leave those to Him. It may be that could you see the harvest *now*, you would not be able to bear it well, and would be unfitted for further labour. Think not it is all in vain—not so. Nut one word spoken for Him, with true, earnest purpose, shall fall to the ground; not one prayer goes to "our Father" from the depths of a fervent spirit, to remain unheard, unanswered. Put aside, then, all your doubts and fears. Do not say, *I* can do nothing. You are not required to do anything but trust in Him, and speak the word He tells you. *Your* words may be poor, *your* efforts may be feeble; but His Spirit is almighty; His strength can never fail. It is not *your* message, it is *His*—and shall surely prevail. Remember you are speaking in the name of Him who hath said,—"*Not by might, nor by power, but by my Spirit, saith the Lord.*"

LLOYD.

# Sunday Morning Talks with Boys and Girls.

## READY OBEDIENCE.



THERE came to our Saviour one day a Roman centurion. Having command of a hundred of the most famous soldiers the world ever saw, he could speak of them on this wise: "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt. viii. 9).

I wonder how many parents can say that of their boys and girls! Because in some out-of-the-way places—places where the people never read the *General Baptist Magazine*—I believe there are boys who when told to "go," say, "I shan't;" and when asked to "come," shout back, "What do you want me for?" and even girls when bidden to do certain things have been known to pout, and shake their heads and shoulders instead of obeying right away.

Cultivate the habit of prompt and ready obedience. If you don't, the chances are that when you become men and women you will be slow to respond to the calls of duty, and you will disappoint those who trust you in the way of business.

You must know that the prompt obedience of which the centurion spoke was the result of habit and practice, and did not come because the men he had under him were soldiers.

There is all the difference in the world between soldiers, as the following story will show.

### The Russian and the Turkish Soldier.

A Russian officer once disputed with a Turkish one as to which of them had under him the best disciplined men. "I can prove to you at once," said the Russian, "that my men are perfect in discipline." So saying, he called his orderly. "Ivan!"

"Sir."

"Go to Mehemet's, buy me a pound of tea, and come back at once."

The soldier saluted, turned on his heel and went out.

"Now," said the Russian officer, taking out his watch, "my orderly is walking straight to the next corner, where he must turn—now he is turning—now he is opposite the white mosque—now he is crossing the maydan—now he is at Mehemet's—now he is buying the tea—now he is coming back—now he is on the block below us—now he is at the door—now"—and he called out, "Ivan!"

"Sir."

"Where's the tea?"

"Here, sir."

The Turkish officer, not to be outdone, said, "My orderly can do that every day in the week," and calling his servant he said, "Mukhtar! go to Ali Effendi's, and bring me a pound of tea."

"Instantly, sir."

Following the example of the Russian officer, the Turk pulled out his watch and went on:—"Now Mukhtar is in the street—now he is passing the palpooch bazaar—now it is noon and he is saying his prayers—now he is drinking at the stone fountain—now Ali Effendi hails him and asks about my health—now Mukhtar is paying for the tea—now he is coming back by another way—now he is on our street—now he is at the door—now—Mukhtar!" he shouted.

"Sir."

"Where is the tea?"

"*I haven't found my shoes yet!*"

The great Captain of our salvation finds all that difference in the people who hear His commands. Some are ready, some unready. Some obey Jesus promptly, and some say, "I haven't found my shoes yet!" You have read in your English history of

"ETHELRED THE UNREADY."

The superstitious people of those olden times used to say that he was "unready" because when Dunstan put the crown on his head at the early age of ten, he pronounced upon him a curse instead of a blessing. Nothing of the kind. If the truth were known he was a "slow coach" when a boy, and so he was always behind time when he came to be a man and a monarch.

The Bible says, "Be ready." Its word is, "Now." It beseeches you to come to God "to-day." Are you ready? You ought to be, for

"Youth is the time to serve the Lord."

J. FLETCHER.

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# Work On.

WORK on:—
Although the harvest tarry long,
Nor comes the spring or bird of song;
Work on.

Work on;—
God tries the faith He means to bless,
To patient toil He grants success;
Work on.

Work on;—
Faith's path is often edged by fears,
The cheek of love oft wet with tears:—
Work on.

Work on;—
The labourer's field is oft forlorn,
His crowning joy of winter born:
Work on, work on.

W. P. BALFERN.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter VIII.—A Mad Act.

HILDA thought it would be easy to turn her brother's attention to the improvement of the land, especially their vineyards, which but a short time back were famous for the quality and quantity of grapes yielded; but in this she was disappointed. Gurth would study the use of spear and lance, sword and battle-axe, as well as the art of shooting with the long and cross-bow, and all the feats of a skilled archer.

"Then thou wouldst learn to play at war," said Hilda, only half-pleased at her brother's choice of employment.

"Nay, nay; our earl doth counsel that all true Englishmen shall learn the use of these weapons, for though the Normans were driven out of London but a short time since, England hath not seen the last of them, he feareth; and the Danes are restless and the Welsh dissatisfied."

Hilda laughed. "Then there be wars enough to prepare for, I trow; and so it becometh helpless maidens, who can neither fight nor run, to look for shelter that foes dare not invade."

"What dost thou mean?" asked Gurth; for he could detect a seriousness underneath the apparent lightness of his sister's tone.

"What shelter is there but such as the church affords for helpless ones like me?" and the lady sighed.

"Thou dost not surely mean the convent! Hilda, Hilda, I tell thee, if thou dost shut thyself up there, I shall give up all my new-born hopes of being useful—of being my country's man, that earl Harold hath inspired."

"Nay, but hear me, Gurth. Thou hast often heard me talk of the restless longing I had to know something of what the church teacheth; and from what my new bower-maiden Githa hath told me, I think it can give me what neither thou nor my mother, nor all my heaped-up treasures can give—peace and rest to my troubled, restless heart."

Gurth left his sister's couch, and paced up and down the room with hasty strides. "Hilda, Hilda, I cannot spare thee for the convent," he said at last. "Thou knowest not the power thy quiet room hath over me. Promise me this, my sister, that until the time comes, until the need arise, thou wilt not seek to leave thy home."

Hilda yielded a reluctant consent at last, but she sighed deeply as she gave the required promise; for she could never have the many questions of her heart answered—the deep longing of her soul satisfied—unless she could retire to a convent, and learn all the sisters could teach her of their holy faith, she thought.

Githa, too, was disappointed, although for Leofric's sake she was glad to remain where she was; for he was as much opposed to her going into a convent as his master. He, like Gurth, was to learn all the arts of war and all the discipline of a soldier, that they might in due time be enrolled among the earl's body-guard, which was their highest ambition, and deemed reward enough for all the toil and fatigue they might have to undergo now.

So while Gurth and Leofric practised with the long-bow and spear, or lance and battle-axe, Hilda and Githa were scarcely less industrious at home—Githa

with her own spindle, and her mistress in directing the work of her maidens; for, since they could not go to a convent, they were determined to be useful at home, and what work could be more noble than preparing for that time—which they hoped might never come—when England would need that their dear ones should go forth to use in real earnest the weapons they were now learning to handle?

So the spindles flew faster than ever, and the embroidery-needle was used more skilfully; for two great chests were to be filled with linen and embroidery to be sent to Flanders in exchange for two shirts of mail, so closely woven of links of steel that no arrow should pierce them though battle-axe might shiver breast-plate and corslet.

When the shirts of mail were bought, more linen was woven for the purchase of whole suits of armour; and Githa shared in the work and the joy of presenting them to their destined owners, and in seeing her brother hardly less gaily dressed than his master.

So the months and years glided on, with little to disturb the peaceful lives of either Hilda or Githa, until Gurth went in the train of Earl Harold to visit the Count of Normandy, and brought back the vague report that Count William aspired to mount the throne of England when their saint-king Edward died.

Hilda looked concerned, but Gurth only laughed at her fears. "Fear not, fair sister; no Norman count will rule in Westminster while Harold lives. I tell thee, he is king of all English hearts even now, and the king will choose him to be his successor."

"It is a sore pity our king hath no son to succeed him," said Hilda.

"Nay, but our earl will make a better king than any son of Edward's," said Gurth warmly. "Surely thou hast not sold thy soul wholly to the church," he added.

A faint smile broke over the invalid's face. "I have not sold myself to any, but I have given my heart to God, and His church," said the lady firmly.

Her brother started. "Hilda, thou hast done that, and broken thy promise," he said.

"Nay, nay, my brother; I am here to welcome thee at all times, and it may be I shall never leave this house for the convent; but I could not but give my heart to God, and—"

"And become the slave of the church," interrupted Gurth fiercely.

"True, I must honour the church and obey her laws; but I am no slave," said Hilda.

"Thou art, and 'tis slavery of the worst kind; for she imposeth her iron yoke upon all alike."

"It is but such a yoke and such a bondage as thou hast imposed upon Leofric," said Hilda.

"Nay, nay, Leofric is bound by no yoke; from the day I bought him the knave hath been free to leave me, if so he willed."

"Listen, now, and let me tell thee what the knave told me once, and thou shalt know then what the yoke is that binds me to God and the church," said Hilda, drawing her brother nearer to her couch. "Githa feared that her brother had forsaken thee, and sought his freedom once; and hearing that she had told me of these fears, he came to tell me how impossible it was for him ever to do do this. 'My master bought me, redeemed me from the power of a cruel master, and told me I might serve him or leave him as I willed. He wanted no slave-service from me, and would put no slave-badge upon me; but in that hour I felt he had taken my heart captive, and bound me to him with a bond stronger than links of iron.'"

Gurth smiled. "What hath that to do with thy selling thyself to the church?" he said.

"Because the words of Leofric, and his love-service and heart-bondage to thee, doth show somewhat the way in which I am bound to serve God and obey His church. Christ the Lord hath redeemed me from cruel slavery—the slavery of selfishness and sin. It was no small price He had to pay for my redemption, but His own blood, His own life. Gurth, think of it, my brother; nothing but the blood of Christ could redeem me—could wash away my sins. It was not a few crowns such as thou didst give for Leofric, but a life of privation and

poverty, and a death of bitter agony and shame; and think you I could keep back my heart's love from such a Master? These are all the bonds He hath imposed, that I should love Him and pay Him such service as my poor heart and means can compass."

Her brother knew not what to say. In a less degree it was a similar feeling that bound him to the service of the great earl, and he would rather give up his life than forsake his master.

The wars, of which Hilda in her ignorance had spoken so lightly, soon called for the use of the weapons Gurth and Leofric had learned to handle; and they followed him to Wales in his war with the Welsh king Gryffyth, who aimed at nothing less than the throne of king Edward.

"And is earl Harold afraid of losing it?" asked Githa. "I heard my mistress talking to our lord her father yesterday, and it seems there is another who hath a right to the throne when our saint-king shall be taken to his rest."

"Saint-king!" repeated Leofric impatiently; "Edward is fit for a monk; he might have been a king if the church had not spoilt him, as it spoils all men and women who learn to love its ways."

"Oh, Leofric, say not so," answered Githa quickly. "See what the love of God hath done for my mistress; see how much happier she is now. You would know the difference if you were one of her bower-maidens. And have we not worked for thee and thy master, and bought thee shirts of mail with the work of our fingers?"

"Yes, indeed, thou hast, little sister, and I meant not to speak ungratefully. It was not of thee I was thinking, but of this same saint-king, who wastes the treasures of England in buying Romish rags and bones wherewith to endow the churches, instead of repairing the ruined defences of his kingdom."

"But—but he gives bountiful alms to the poor, I have heard," said Githa, seeking some excuse for the king.

"Yes, yes; laying up treasure for himself in heaven, he says, which is only another kind of selfishness, I take it. Better do his duty as a king, and set these same beggars to work on the strong houses and timbered stockades that are falling into ruins, and there would be fewer robbers infesting the woods. I tell thee, little sister, Edward may be king in Westminster, but earl Harold rules England by right of doing his duty, and loving England better than himself."

"But what is it men are talking of just now? Edgar the Atheling hath the right to the throne, and if—"

But Leofric would not stay to listen to one word against the great earl, but hurried on to the great hall, where master and servants were already assembling for the mid-day meal. Four meals a day, and they neither light nor scanty, and all served with a plentiful libation of wine or ale, was what our Saxon forefathers looked upon as their needful daily bread; and they often ate to repletion, and drank until they fell under the tables, helpless. To retire before this consummation had been attained would have been looked upon as cowardice, or, what was scarcely less disgraceful, un-English. So Leofric soon forgot his sister's words in the business of eating and drinking, and would probably have sat some time longer than he did, but he saw his master rise from his seat, and motion to him as he left the hall, and Leofric instantly followed.

"Hast heard the news?" asked Gurth, as soon as the two young men were outside.

"What news, my noble master?" asked Leofric.

"That earl Harold will disappoint the secret but dearly-cherished hope of his thanes, and hath persuaded the king to acknowledge Edgar the Atheling as his successor."

"Then that is what my sister heard the lady Hilda talking of."

"Yes; my father hath been to reason with the earl against this, but Harold argues that it is for England's weal, if the lad shall be found a fit and proper boy. Leofric, this is the trick of the church to be rid of a strong and able king, that it may rule or ruin England as it hath done of late. Nay, there is no questioning this, for Aldred, the archbishop of York, doth openly speak of the Atheling's right."

Leofric's love for the church was no greater than his master's, and he was ready to look upon every evil as the fault of some of its ministers, or of those who professed to be guided by the dictates of religion. Even the great earl himself, faultless almost in the eyes of his followers, was blamed for his supposed leaning towards the church lately; and now this news about the Atheling succeeding king Edward confirmed their suspicions of the earl's weakness in this direction.

"What saith the thane Godrith, thy father, to this choice of the Atheling?" asked Leofric.

"He is ready to blame earl Harold for placing himself under the teaching of the church at all. Better have kept to the old gods, and trusted to our battle-axes, if need be. Another thing hath displeased my father, as it will do many others: our earl is not English in his manner of eating and drinking, and he hath even ventured to say we might copy those Norman thieves with advantage."

"Take pattern by the Normans! An Englishman learn of a Norman!" exclaimed Leofric indignantly.

"Well, it was fashionable to do this a few years ago," laughed Gurth. "We cut our beards and gowns after their pattern, but our appetite is another matter. Englishmen won't leave the table until they are well filled, or let the wine-cup pass while they can hold it in their hands."

It was not often that Gurth found fault with the earl's doings or opinions, but upon this last matter he had once or twice fallen under the earl's displeasure for doing what was so common that men took it as a matter of course—rendering himself incapable of duty when that duty was imperative.

How often the great earl had been compelled to speak seriously to others as well as Gurth—how his campaign in Wales had been imperilled again and again through this national vice, he alone could tell; but he knew that it made him distrust his most tried friends—not their faith, or their courage, but their power to do their duty when it was needed.

His sister, too, had ventured to speak to him about this; and when he defended himself by saying that it was common and English, she had retorted that England had better become Norman, if that would check the further growth of this vice.

So, altogether, Gurth had a good cause for complaint against the church now, he thought; for it had turned his sister and his master against him, and he was cross and moody, but did not try to overcome his bad habits.

Every month things seemed to grow more unsettled now; and before the business of the succession was settled, earl Harold was sent for by his brother Tostig to quell a rebellion in his earldom of Northumbria. Their old family foes of Mercia had taken up arms in favour of the rebels, so that half England was ready to plunge into civil war, and Harold called upon his thanes and lithsmen to help him, in the name of the king and the law, to put an end to this anarchy. But when the messenger arrived to summon Gurth, he was snoring and insensible, and half-a-dozen of his friends lay with him outside the great hall, where the servants had dragged them when they cleared the tables away.

Leofric was not quite so bad as his master, and retained sense enough to comprehend the man's message; and knowing that Gurth would forgive anything rather than that he should not be made aware of what had happened, Leofric staggered to where a bucket of water stood not far off, and plunging his own head in first to sober himself, he carried it to where his master lay, and dashed it all over him.

Gurth started up with an oath, scarce knowing where he was; but seeing Leofric with the bucket in his hand, and finding himself drenched with the water, he flew at him, snatched the bucket away, and dashed it at his head.

It was all done so quickly, that before either of his friends who had shared in the sousing could raise themselves, Leofric lay stretched upon the ground, bleeding from a deep wound in his forehead. The sight of the blood completely sobered Gurth, and he ran to help him up; but to his dismay Leofric shewed no signs of life—neither spoke nor moved—and his white face looked ghastly against the fast-flowing blood as it fell in a pool beside him.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(13) Keilah—1 Sam. xxiii. 1—13. (14) Mesha, king of Moab—2 Kings iii. 4, 26, 27. (15) The apostle Paul Acts xxi. 38.

*New Questions*:—(16) To which tribes of Israel did the two faithful spies belong?

(17) There were two prophets buried in one sepulchre; one of them came from Judah, the other from Samaria; where were they buried?

(18) What man was that, of the same name with an abstemious preacher, and with a cowardly minister, before whom an apostle, also of the same name, was tried, acquitted, and threatened?

*Compartment II. For the general reader.*

Several good replies have been received to the query relative to the appearance of Samuel to King Saul. The following appears to us to be the best:—

There seems very little doubt, on careful reading of 1 Sam. xxviii. that Samuel did really appear; for no sooner had Saul spoken the words, "Bring me up Samuel," (v. 11) than we read, "When the woman *saw Samuel* she cried," etc.—showing both surprise and terror, and at the same time recognizing King Saul. In verse 14 we read, "Saul perceived that it *was Samuel*." In fact, all through the narrative the sacred writer says it was Samuel himself who appeared and spoke to Saul; and seeing the prophet, "he (Saul) bowed himself, and stooped with his face to the ground"—which the king would hardly have done unless he had been actually assured of the presence of the aged prophet. But the conversation between Samuel and Saul gives the most convincing proof to my mind (see v. 15 to 19). Every word Samuel then uttered was fulfilled—the next day the Philistines gaining an easy victory over the Israelites, and Saul and his three sons falling victims on Mount Gilboa. Again, the woman could have had no time beforehand for any previous arrangements in order to deceive; and an impostor would not have dared to prophesy defeat, or remind the king of his sin and disobedience (v. 18). See also 1 Sam. xiii. 9—13. The woman may have been accustomed to deceive beforetime, but on this occasion God permitted Samuel to appear to pronounce the doom of King Saul, and once more remind him of his sin in forgetting and *disobeying* God.

*Derby.* EMILY E. ELLIS.

## THE WYCLIFFE CELEBRATION.

ON the 31st of next December it will be 500 years since the death of John Wycliffe, the most distinguished among the precursors of the Great Reformation. As last year the Protestant world, led by Germany, celebrated the heroic achievements of Martin Luther, so it is proposed that the English people should, this year, call to remembrance the deeds of their great countryman. Of Wycliffe's personal history we know much less than of Luther's. He lived in a time further removed from us, and prior to the invention of printing. But the more we search into the records of the past, the more do we find that he is worthy of all the honour which during the next few months will be shewn him. An Oxford Professor has remarked that "to Wycliffe we owe, more than to any one person that can be mentioned, our *English Language*, our *English Bible*, and our *Reformed Religion*." John Foxe, the martyrologist, says—"At what time all the world was in most desperate and vile estate, and the lamentable ignorance and darkness of God's truth had overshadowed the whole earth, this man stepped forth like a valiant champion, unto whom may be justly applied that which is spoken in the book called Ecclesiasticus, 'even as the morning star being in the midst of a cloud, and as the moon being full in her course, and as the bright beam of the sun, so doth he shine and glisten in the temple and church of God.'" With all our hearts, then, shall we unite in this Quincentennial Wycliffe celebration. In a future number we propose to give a Life of Wycliffe, with a Portrait of the Reformer. Also, from the pen of an esteemed contributor, we hope to add some account of a visit to Lutterworth, the scene of Wycliffe's pastoral labours.

# The Association Programme.

OUR 115th Association will be held at Loughborough, on June 23rd and following days. The Wood-gate brethren will be able to shew us a handsome new Chapel; and the speakers named below are sufficient guarantee for both intelligent and brilliant speaking; but a far more important consideration is, WHAT PRACTICAL GOOD WE SHALL ACCOMPLISH BY OUR MEETINGS.

The routine work will, of course, be much as usual. On MONDAY afternoon, Commiteos, followed at 6-45 by a Devotional Meeting, the Rev. E. Stevenson to preside; and at 7-30 by the Annual Meeting of the College, when the chair will be taken by J. E. Johnson-Ferguson, Esq., M.A., and addresses will be delivered by Revs. R. Glover, President of the Baptist Union, and Principal Goadby, B.A., of Nottingham.

TUESDAY morning will open with a Devotional Meeting at 7; Rev. C. Pearce to preside, and short Addresses will be given by the Revds. J. R. Godfrey and S. Hirst. At 9-45 the Association will meet for business; its first work being the Election of a chairman. The Revds. R. Glover, and S. H. Booth will attend as a Deputation from the Baptist Union, with a view to secure increased help for the "ANNUITY FUND." *Will our Churches make a note of this, and instruct their Pastors, or other Representatives, to promise contributions?* In the afternoon at 3-0, the Foreign Mission Committee will meet in the Wesleyan School-room, Leicester Road. The Annual Public Meeting of the Home Mission will be held at 6-30, with Mr. Alderman Geo. Stevenson, of Leicester, in the chair, and Addresses by Revs. J. Fletcher, (Sec.,) R. Glover, W. H. Tetley, W. J. Avery, and A. H. Lee.

At the *Devotional* Meeting, at 7-0 a.m., on *Wednesday*, Rev. W. L. Stevenson will preside, and an Address will be delivered by Rev. F. J. Bird. At 9-0, the Sunday School Conference will be held, W. H. Mallet, Esq., of Nottingham, to preside. The paper by Mr. S. Cowling, of Leicester, will be on "Our Senior Scholars;" and the discussion will be opened by Mr. Reginald Hodder, of Derby. At 11-30, the Rev. T. R. Stevenson, of Derby, will preach the Association Sermon in Baxter Gate Chapel. At 2-30 p.m., the Lord's Supper, Rev. C. W. Vick to preside. At 3-30, Mr. J. Wallis Chapman will read the Association letter; Subject: "The duties of the Church in relation to the vices of the age." Free Conference to follow. The Foreign Missionary Meeting at 6-30, in Baxter Gate Chapel, will be presided over by T. Roe, Esq., M.P. for Derby, and Addresses will be delivered by A. H. Baynes, Esq., Secretary to the Baptist Missionary Society, and Rev. J. G. Pike, of Orissa.

Beginning at 9-30 a.m., *Thursday* will be wholly devoted to business, except in the afternoon at 2-15, when the Local Preachers' Conference will be held in Wesley Chapel, Wood-gate, Mr. Councillor Cholerton, of Derby, in the chair. "The present condition and claims of our Village Churches" will be the subject of a paper read by Mr. J. T. Atton, of Spalding. Rev. E. H. Jackson will open the discussion. If necessary, there will be a further business session on Friday, at 9-30 a.m.

All Meetings not otherwise announced, will be held in Wood-gate Chapel.

Where will be the most interesting feature in our Meetings? Can we not make it in forming some plan to help our Village Churches? They need our best thought and care. Will every one who reads this page give an hour's thought to the subject, and then come to the Association, ready to help? Real service afforded to our struggling friends in villages, would make the Association a memorable one for years to come.

WATSON DYSON, Secretary.

The *Local Secretary* is Mr. B. Baldwin, Market Place, Loughborough.

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To CONFERENCE SECRETARIES.—Reports of Ministerial Changes, and Letters from newly-settled Ministers, who desire to join our Association, should be sent to Rev. W. Gray, of Birchcliffe, Hebden Bridge, via Manchester, the engagements of the Rev. Dr. Burns being such that his attendance at the Tuesday's Meetings is uncertain.

# Notices of New Books.

INDIRECT EVIDENCES IN THE NEW TESTAMENT FOR THE PERSONAL DIVINITY OF CHRIST. By F. R. Young, D.D. Price 2s. 6d. *W. Stewart & Co., Farringdon Street.*

A THOROUGHLY good little book. If in these days of unsettlement any one has a friend to whom he desires to give or lend a volume on the above subject, not over large, pleasantly written, and perfectly candid in its statement of the case, he cannot do better than obtain this book of Dr. Frederic Young's. And even non-doubters will find their faith confirmed and rendered more intelligent by its perusal. The only thing we dislike about it is the portrait of the author at the beginning. The affixing of this seems to us a touch of personal vanity which had been better omitted.

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BIBLICAL THESAURUS; or, a Literal Translation and Critical Analysis of every word in the original languages of the *Old Testament*, with explanatory notes in Appendices. By the Right Rev. J. Helmuth, D.D., D.C.L., Assistant to the Bishop of Ripon. Vol. I. Part 1. Price 5s. *Hodder & Stoughton.*

THIS book, when complete, will be a Dictionary of the Hebrew language, a Concordance, a Translation of the Old Testament, and, to a certain extent, a Critical Commentary all in one. As it will consist of several volumes, and the price of each volume will be a pound, the total cost will be not inconsiderable. The author feels confident that his work will be of great benefit to the ordinary English reader of the Bible; but we do not share his confidence, save as the liberal assistance here offered may encourage English readers to become students of Hebrew. To those, however, who have mastered the elements of this interesting language, Dr. Helmuth's *Biblical Thesaurus* will be most helpful and instructive. We have examined this first part under several test words, comparing the author's views with those of Gesenius, and with results that have interested us. *E.g.*, the name *Adam* or *man* according to Gesenius is derived from a word signifying to be "ruddy." Helmuth deduces it from a bi-literal root signifying (1) to liken, (2) to think; *Adam* meaning "a thinking or reasoning" being.

Again, *Elohim*, the Hebrew word for God or gods, when used with a singular verb, means the great and good Being whom we worship; when used with a plural verb it denotes a plural subject, as gods. Now in Genesis xx. 13, Abraham says, "When Elohim made me wander from my father's house." What is his meaning? The authorised version translates "*God*," but here the verb is plural. Keil and Delitsch say that Abraham expresses himself indefinitely, accommodating himself to the polytheistic standpoint of the Philistine king. Helmuth considers that Abraham alludes to the idols in his father's house, his abhorrence of which caused him to go into exile. Our readers will learn from these instances the nature and value of this great work.

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RAILWAY ADVENTURES AND ANECDOTES. Edited by Richard Pike. Price 3s. 6d. *Hamilton, Adams, & Co.*

THERE are seasons in the life of most of us when we have neither time nor mental energy for serious reading, but when, nevertheless, we are glad to gather up by the way facts that are either amusing or important. What can better meet our case at such times than a book of anecdotes like the one before us? It is obvious that the wonderful railway enterprises of the last fifty years must have been the occasion of many striking incidents, of ludicrous and often startling adventures. In the present volume Mr. Pike gives us a large collection of these, for the most part well described. Almost every page offers something of interest. We trust that the author's industry in collecting and skill in arranging his materials will meet with their reward in a brisk sale.

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TALKS WITH YOUNG MEN. By J. Thain Davidson, D.D. Price 3s. 6d. *Hodder and Stoughton.*

TWENTY racy, practical, sensible Christian addresses to young men, on the difficulties and temptations of every-day life. It is long since we met with anything of the kind altogether more to our mind. The following are some of the subjects:—"Wanted—a Man!"—"Setting out in Life,"—"Young Men from the Country,"—"The eyes of a young man opened,"—"Hungry Students; or Death in the Pot." Ministers would find the volume suggestive. So good a book ought soon to reach a second edition, in which case we should advise the adoption of a different title. The sort of young men most needing such *talks* have the greatest dislike of the idea of being *talked to.*

# Editorial Notes.

About Ourselves. — The *Freeman* says, "We gladly notice that the *General Baptist Magazine*, under the new editorship of the Rev. Messrs. Stevenson and Fletcher, sustains its high character for intelligence and brightness. . . . . That General Baptist who neglects this magazine is unworthy of his denomination."

Our College.—The Executive Committee, in view of the expenses which the Association authorised them to incur in making the new premises at Nottingham in all respects suitable for the needs of the College, and in building a President's house, intend appealing very earnestly for further donations and promises to the extent of about £1000 to the "premises account" at the forthcoming Association at Loughborough. They therefore most earnestly request that visitors to the Association be prepared to give or at least promise generously and largely, and that ministers of churches, especially of churches which have not contributed to the fund, get the authority of their churches to promise donations on their behalf.

The Treasurer acknowledges cash received for College Building Fund:—Mr. E. Barwick, Nottingham, £5; Mr. Geo. Orchard, Ashby, £3 3s.; and again begs to ask the friends of the Institution to help promptly in this important work.

The Coming Association.—*Loughborough*, '*the enclosed town by the lough or lake*,' is so well known to most General Baptists that we have not thought it necessary to follow the precedent of some former years, and insert in the Magazine a detailed description of the place, its churches and public institutions. But lest any student of Names, dwelling in the outskirts of the Connexion, should be beguiled into the expectation that, in his approaching visit to the Midlands, he will have the opportunity in the intervals between the crowded meetings of refreshing himself by a pleasant walk on the margin of some fair tree-bordered lake, we may tell him that *that* is never seen now except in flood-times. Long since, the site has been converted into fertile meadows, where lowing kine and the panting iron-horses of the railway have taken the place of the silvery denizens of the waters. Visitors from a distance must content themselves with the anticipation of an excursion on the Friday, when business is over, to the breezy hills of *Charnwood Forest*. A pic-nic there is already planned, and weather permitting, will be greatly enjoyed. But, to come to more important matters, we congratulate all the friends whom we hope to meet next month on the attractive programme before us. Some of the meetings ought to be specially good. The presence of the genial and able *President of the Baptist Union* will no doubt give increased interest to the proceedings of Monday and Tuesday evenings. With regard to our own President there is at present a blank where we hoped to have seen an honoured name. It is understood that our friend at Ealing declines the post his brethren in his absence had assigned him. But such as we "can divine;" and our augury is that the choice of the Assembly will fall upon a Christian brother amiable and good, under whose gentle yet firm rule the debates will be conducted in a manner befitting both the occasion and the speakers. Wednesday cannot fail to be a great day. Of Mr. *Reginald Hodder* who is to open the discussion at the *Sunday School Conference* we hear good things. The preacher of the Association sermon is one who needs no commendation from us; we trust and believe that the service will be attended by much Divine power and blessing. The Association Letter, to be read at 3.30, is on a most important subject, and the writer one who will be sure to deal with the questions involved in a practical and useful way. And what shall be said of the Foreign Missionary meeting in the evening? With a popular *Member of Parliament* in the chair, and the eloquent *Secretary of the Baptist Mission* and our own earnest and energetic Missionary brother *J. G. Pike*, as the principal speakers, it must be interesting and successful. On Thursday the brethren will be full of business—the business of the Great King. We trust it will be attended to carefully, as is befitting,—cheerfully and good-temperedly, as it commonly is,—and with dispatch. The place is central, the people hospitable, the trains convenient,—altogether, we are anticipating a first-rate Association.

Sunday Closing.—A letter from our friend, Dr. Dawson Burns, expresses his "regret" at the note which appeared on this subject in our last issue. Dr. Burns is good enough to give his reasons for so doing. But inasmuch as his reasons are no more satisfactory to us than our note was to him, we must agree to differ. J. F.

# Forward Movements.

## New Chapel at Allerton.

The friends at Sandy Lane are rejoicing in a new and beautiful sanctuary. The opening services began on Good Friday, when Rev. Dr. Clifford preached two sermons. On Sunday, April 13th, Mr. B. Ashworth conducted a scholars' service at 10.30, and sermons were preached by Rev. W. E. Winks, of Cardiff. On April 20th the Rev. T. H. Martin preached in the afternoon, and Rev. B. Wood, of Tetley Street, Bradford, in the evening. Collections at all the services about £90. Exclusive of land and old material, the chapel has cost about £1,600. The seats are of pitch pine, and will accommodate about 450 persons. The debt, including £200 from the Building Fund, is about £600, but this the friends are hoping to reduce very speedily.

## Landport to the Front.

The G. B. church in Portsmouth, situated nearly three hundred miles from the centre of our denominational life, and therefore little known to our friends in the Midlands and North, have decided to leave their very old premises and to remove from the locality, which has become almost a "slum" of the great seaport, to the most frequented and important thoroughfare in the town. They have secured a site for £1,600, and purpose erecting chapel and schools without delay. Will all our friends help them in the difficult task of establishing a respectable cause in a new isolated position in our great naval arsenal? A bazaar will be held shortly, and gifts will be gratefully received as per advertisement on another page.

## New School at Lineholme.

The new premises were opened on March 16th by a public tea and meeting. About 450 were present. Rev. J. C. Jones, M.A., of Spalding, presided, and addresses were delivered by Rev. W. Stone (Vale), H. Briggs (Todmorden), and E. Evans (Todmorden). The day following, Mr. Jones preached morning and evening, and J. S. Gill, Esq., afternoon. Mr. Alcorn preached on the 24th. The amount realised by the opening services was over £50.

The new school stands on the site of the old school built some forty years ago, but there is an extension of three yards on the west side, the ground for which has been given by Messrs. Fielden Bros. Externally the school has a commanding appearance, and is an immense improvement on the low and cramped structure which it replaces. Internally, however, the improvement and additional convenience is still more conspicuous. A spacious and well-designed entrance opens into a vestibule, fitted with screen and folding doors, with coloured lead lights. On the left entrance are three ladies' class-rooms, one capable of seating forty and the others sixteen each. Next to these, and occupying the central portion of the building, is a lecture-room 19ft. by 26ft., fitted with marble fire-range and well furnished, capable of seating one hundred persons. At the rear are four class-rooms for the young men and boys, same size as those previously named. Underneath the staircase are store rooms, and beneath the boys' class-rooms there is a capital kitchen, with all necessary conveniences for providing teas, including a lift for carrying provisions into the upper rooms. The large room measures 44ft. by 34ft. 6in., height 16ft. It will comfortably accommodate four hundred persons. The proportions are admirable, and all the appointments and details are most tastefully and conveniently arranged. Architect, Mr. T. Horsfield, Manchester, one of our old scholars. The total cost, including furnishing, &c., is a trifle over £1,000, towards which nearly £600 has been raised, leaving a debt of £400.

## New Schools at Stapleford.

The foundation stone of the new structure was laid on December 3rd in last year. On Easter Tuesday the building was opened by Dr. Clifford, of London, who preached in the afternoon in the chapel and in the evening in the new school-room. Before the afternoon sermon Mr. H. Mee, the Secretary, read a carefully prepared statement of the progress made by the school since its

formation some thirty years ago. He expressed gratitude for the generous aid afforded by friends far and near in what was to them a work of some difficulty. They regarded the success of their work as a proof that God was with them, and they desired still to rest upon His promises. Tea was served in the school-room to about two hundred. The collections of the day, with profits on the tea, realised £38 1s. 2d.

The new school-rooms have been erected by Mr. Fullalove, of Long Eaton, from designs by Mr. Bright, of Nottingham. The large room is 58ft. long by 32ft. wide. The style of the architecture is Gothic; the sides of the roof are boarded, and the upper part plastered. On the ground floor, seats with moveable backs afford accommodation for two hundred and twenty persons; and at the end, facing the platform, there is a gallery with class-rooms in its rear, with space for seventy more. Upon the ground floor, and under the gallery, there are additional class-rooms. In every respect the structure seems to give satisfaction. The cost is £600, and of this £400 have been raised. An earnest endeavour is being made to free the premises from debt by the end of the year, this being the more desirable because of the heavy debt upon the chapel. The organ, which formerly did service in the Stapleford Methodist New Connexion chapel, and which was purchased by Mr. Joseph Fearfield, has been presented to the trustees of the Baptist chapel and school-room by that gentleman, and has been re-erected in the new building. Any help towards the bazaar to be held in September will be gratefully received by Mr. Henry Mee, Orchard Street, Stapleford, or by the Rev. F. Todd, of the Midland Academy, Long Eaton.

### A New Chapel for Wirksworth.

The friends at Wirksworth are making an earnest effort for a new chapel. The present buildings are both dilapidated and inconvenient. The cost of the proposed new building, including the purchase and enfranchisement of the adjoining property, is estimated at £2,200. Towards this they have about £1,100 in cash and promises, with the offer of £200 more if the church raises another £400 before the work is commenced. This they hope to obtain by March next. Hence their pathetic appeal as per advertisement. A tea and work table recently held made a net gain of £28 1s. 9s.

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# News of the Churches.

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

## CONFERENCES.

Eastern. — This Conference met at March on April 17th. In the morning brother Bennett, of Bourne, preached from Acts ii. 4. The afternoon reports shewed:—baptized, 101; candidates, 26; received from other churches, 29; since last Conference.

*Baptist Union Funds.*—The Revs. S. H. Booth and W. J. Avery, who were present to advocate these funds, were welcomed, and their addresses listened to with interest. The following resolution, proposed by brother Orton, was cordially passed:—"That having heard the statements of the Revs. S. H. Booth and W. J. Avery concerning the Baptist Union Annuity, Augmentation, Education, and General Expenses Funds, we earnestly request the churches in this Conference to take the matter into their consideration, and to respond liberally to the appeal that will be made to them individually through the Secretary of the Conference."—The deputation was also thanked for its visit.

*Skegness.*—Mr. Jolly reported, "Prospects not good enough to justify action with regard to new chapel building."

N.B. — The Congregationalists had a scheme for a new chapel to cost £3000. Since the Conference this scheme has been abandoned by them.

*Home Mission.*—The accounts shewed but £18 2s. 2d. received from the churches. The treasurer was thanked, re-appointed, and the money voted to be sent to the general treasurer.

*Re-appointments.* — To serve on the General *Home Mission* Committee, brethren T. Barrass, S. H. Firks, J. Jolly, B.A., and J. C. Jones, M.A.; *Foreign Mission* Committee, brethren J. C. Jones, M.A., and W. Orton; *Board of Reference*, &c.,

Rev. J. C. Jones, M.A.; as Secretary to Conference for the next three years, Rev. C. Barker.

*Barrowden.*—An application for a grant of £10 per annum for three years to enable this church to support a minister was referred to the General Home Mission Committee.

*Foreign Mission.*—Special Appeal by the Organization Committee already sent to each church.—A letter from Mr. Hill relative to this having been submitted, after earnest speeches by brethren Barrass and S. C. Colman, the following resolution, proposed by brother Orton, was passed:—"That this Conference urgently appeals to the churches to increase their contributions to the Foreign Missions, as the needs are most pressing, and recommends the churches to avail themselves of the services of Rev. J. C. Jones, M.A., and W. Orton, the representatives on the Foreign Mission Committee, who will be glad to attend meetings."

*Gedney Hill New Chapel.*—On Mr. Wherry's motion it was resolved—"That this Conference asks the Building Fund Committee to grant a loan of £150 towards this chapel fund."

*Arrangements for next Conference.*—Place. Grimsby. Date, Sep. 4. Preacher, Rev. J. Jolly, B.A.; in case of failure, Rev. J. Harper, of Sutterton.

A vote of thanks, most hearty, was given to the March friends for their hospitality in entertaining the Conference so well.

Rev. C. Payne, of Louth, was also heartily thanked for reading his paper on "American Church Life." This will appear in the Magazine, and deservedly.

A Home Missionary meeting, with R. Dawbarn, Esq., in the chair, and brethren Barrass, Jolly, Bennett, and Robinson as speakers, and a good collection, closed an enjoyable day.

CHAS. BARKER, *Secretary.*

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MIDLAND will be held at Barton Fabis, on Whit-Wednesday, June 4.

*Morning at* 11—Devotional meeting and sermon by Rev. A. C. Perriam.

*Afternoon*—Business, and paper by Rev. W. H. Tetley on "The Differences and Divisions in Churches, and how to deal with them. Discussion to follow.

*Evening*—Public meeting at 6.30. Speakers, Revs. E. Stevenson, T. R. Stevenson, R. F. Griffiths, and C. W. Vick.

ROBERT SILBY, *Secretary.*

## CHURCHES.

BIRMINGHAM, *Lombard Street.*—Anniversary sermons on May 11. Preachers, W. F. Callaway, A. Mursell, and E. W. Cantrell. Tea and public meeting on following day. The pastor presided. The finance secretary, Mr. W. Taylor, presented the report. Mr. Poynter gave an encouraging report of the work at Little Sutton. Addresses were delivered by J. Hulme and C. Joseph.

LONDON, *East Finchley.*—A most successful and encouraging tea and social gathering was held here on April 1st, in connection with the effort of this infant cause to build a new sanctuary with Sunday school class rooms. R. Johnson, Esq., presided, and Revs. F. Bales, of Wentworth Park, J. Chadwick, of North Finchley, J. Tarrott, of East Finchley, Frank Smith, of Hornsey, Edward Cayford, of London, and the pastor, Robert R. Finch, addressed the meeting. The proceedings of the evening were enlivened with music and sacred song by the young friends, and we are glad to know the chairman and other gentlemen left behind them very substantial evidence of their practical interest with the earnest Baptists of East Finchley. Our friends would do well to assist in this most necessary movement in the North of London. The lease of the present chapel has expired, and the friends are compelled to "arise and build." Who will help?

MACCLESFIELD.—The pastor (Rev. Z. T. Dowen) preached the anniversary sermons on May 11. The chapel was well filled. Collections £21. Tea on the following Wednesday. Councillor C. W. Rowbotham presided. The Secretary (Mr. J. G. Jeffery) reported a healthy and vigorous condition of church and school. The pastor, Rev. J. Dodsworth, and Rev. J. Sidebotham gave addresses. Music by the choir.

MEASHAM.—On April 23rd Handel's "Messiah" was performed in the Baptist chapel in aid of the improvement of the organ. The band and chorus consisted of 70 performers, made up of the choirs in the village, and friends from Ashby, Swadlincote, and Hugglescote. The audience was good and appreciative, and the financial results satisfactory.—On the 27th the anniversary services were held. Sermons by B. Noble, pastor.

NORWICH, *St. Clement's.*—On May 1st, a very large audience gathered in the school-room for the monthly entertainment given by the Gospel Temperance Society and Band of Hope. Mr. A.

Wiseman was conductor, and Miss Smith presided at the harmonium. Chairman, Rev. Geo. Taylor. Eighteen pledges were taken at the close of the meeting.

N.B.—Mr. J. Williams Taylor, second son of Rev. G. Taylor, having passed the examination of the Pharmaceutical Society of Great Britain, has been duly registered as a chemist and druggist. Mr. Taylor has also passed the highest examinations in Dispensing and Materia Medica, for which he has been awarded certificates by the Westminster College of Chemistry and Pharmacy.

RETFORD.—The pastor's third anniversary was celebrated on May 11. Sermons morning and evening, and an address to the young in the afternoon, by the Rev. J. Vernon Charlesworth, of Mr. Spurgeon's Orphanage. Congregations large. Collections good. The proceeds were given to the pastor, S. Skingle.

## BAZAARS, &c.

CLAYTON.—The congregational bazaar was opened on Friday, April 11. All the stalls were elaborately decorated, the framework thereof being surmounted by banners, shields, and other gay coloured material; while lines of bannerettes were hung from the ceilings, and evergreens used with effect in various other parts of the room. Among the novelties of the bazaar was a miniature stand containing a very creditable display of articles made in the day school by children under six years of age, who are being trained by Miss Tattersall in the Kindergarten system. The opening service commenced about 11.0 a.m. The attendance was fairly good. The pastor, Rev. J. W. Hambly, took the chair, and was supported by Mr. Councillor Watmough, of Great Horton, Messrs. George Andrews, secretary, Ralph Nettleton, assistant secretary, Jos. Mitchell, treasurer, Edmund Hirst, Sidney Barker, William Craven, Edwin Robinson, and other friends. The secretary's report stated that simultaneously with the effort for a bazaar, a subscription list had been opened among the friends of the chapel in Allerton, Bradford, Halifax, &c. Special mention was made of Asa Briggs, Esq., and Alfred Wallace, Esq.; the former having promised £100 providing the church raised the remaining £848—the latter had given £50 for school expenses. The chairman also bore testimony to the cordial and substantial help which had been rendered, especially by Bradford friends. Mr. Councillor Watmough was then called upon to open the bazaar. He said the Baptists were the oldest religious body in Clayton, and ever since he had known them they had been a hard-working people, seeking to raise the moral tone of the community, and he hoped that the other denominations in the village were performing similar work. He then declared the bazaar open. Mr. Joseph Mitchell having proposed a vote of thanks to Mr. Watmough, it was seconded by Mr. Edwin Robinson, and carried unanimously. Pianoforte recitals and selections of music by the Clayton String Band were given in the school-room at intervals; and the class-rooms at either end af the main apartment were utilized for the provision of additional entertainments. Among the curiosities was an interesting collection of photographs and Zulu war implements, lent by Mr. Ephraim Northrop, of Great Horton. The attendance on each day was good. The bazaar was brought to a close on Tuesday evening, the 15th. Proceeds of bazaar, £337 14s. 3d.; expenses, £19 10s. 7d.; nett result including subscriptions, £818 3s. 8d.

SHEFFIELD, *Cemetery Road.*—On April 15th a sale of work was held in the school-room to provide funds for a bazaar intended to be held next year, for the purpose of clearing off a debt on the chapel and organ. In the evening there was a *conversazione*, at which a number of curious and entertaining objects were exhibited. Selections of vocal and instrumental music were given at intervals. Profits over £18.

TODMORDEN, *Wellington Road.*—On Saturday, May 3, the Ladies' Sewing Committee gave a public sandwich tea and entertainment. About 150 sat down, and there was a larger attendance at the after meeting, when the pastor, Rev. W. March, and Mr. Elias Barker gave addresses to encourage the workers in the bazaar movement, which has for its object the extinction of £320 school and chapel debt. There was an excellent programme of music. Proceeds of tea and sale, about £7 or £8. Contributions in money and goods will be gratefully received by the pastor for the bazaar in September.

## SUNDAY SCHOOLS.

ARNOLD.—The first anniversary in the new chapel was held on May 4. Two sermons by Mr. F. Shacklock. An address in the afternoon by Mr. R. Mellors. Collections £20 2s., being £2 in advance of any previous year.

BURTON-ON-TRENT, *New Street.*—Two sermons and an address in the afternoon, by the Rev. J. Fletcher. It was the first anniversary in the new chapel, and the congregations rivalled if they did not exceed the opening services. Collections £50.

DENHOLME.—S. Sermons on May 11th. Preacher, Rev. J. Maylard. Chapel crowded. Collections £34 19s. 4d.

KILBOURNE. — The anniversary was held on Sunday, April 2nd, in the Wesleyan chapel, kindly lent for the occasion. Preacher—Rev. E. Hilton, pastor of Smalley, and supervising pastor of Kilbourne. Several interesting pieces were recited by the scholars in a creditable manner. The choir sang two anthems. Large congregations attended both services. Collections, £10 2s. 6d.

ILKESTON, *Queen Street.*—Mr. Rickards, of London, preached morning and evening. Service of song in the afternoon, called "The Flower Garden." Rev. A. C. Perriam gave the connective readings. Mr. W. Gadsby, Mr. J. Wardle, and Mr. H. S. Hawley gave special aid in the musical department. A tea and special service took place on the Monday. Proceeds £23.

LEICESTER, *Dover Street.*—Anniversary services were conducted on April 20th. Rev. J. C. Forth, morning; Rev. W. J. Jupp, of Croydon, afternoon; Rev. J. W. Miller, evening. Receipts £43 0s. 10d.

LONG EATON.—Anniversary April 27. Crowded congregations. Collections £42 6s. Preacher, Rev. H. Wood, pastor.

LONGFORD, *Salem.*—Rev. S. S. Allsop preached S. sermons on May 4. Collections £33 6s.

LONGFORD, *Union Place.*—S. sermons on May 11. In the afternoon the Rev. G. Bainton, of Coventry, was the preacher, and in the evening the pastor (Rev. H. J. Hodson) conducted the service. The congregations were large, and the collections amounted to £17 6s. 3½d.

MACCLESFIELD —The annual distribution of prizes to the scholars took place on April 13. The superintendent, Mr. L. Higginbotham, reported a year of harmonious work and fair attendance, closing with an earnest appeal for more labourers in the vineyard.

MELBOURNE —S. sermons May 11, by Rev. J. Maden, of Old Basford. Collections £23 10s.

NOTTINGHAM, *Broad Street.*—S. sermons May 11. Preacher, Rev. O. Campbell, M A. Collections £29 2s.

NOTTINGHAM, *Bulwell.*—S. S. anniversary services were held on May 4th and 5th. Mr. J. Buck, of Hucknall, was the preacher. Collections £16 5s.

NOTTINGHAM, *Carrington.* — May 11, sermons by Rev. J. Warwick. An address to the children in the afternoon by the Rev. D. Bailey. On the Monday following a public meeting was held, presided over by Mr. Councillor Chadbourn. The scholars recited pieces and sang special hymns in a highly creditable manner. The Atlas Orchestral Band accompanied the singing, and played several selections. Collections £16 11s. 6d.

NOTTINGHAM, *Hyson Green.*—May 11, sermons by Rev. J. F. Makepeace and Mr. C. Forth. Afternoon address by Mr. Hickling. Full congregations. Collections £20.

NOTTINGHAM, *New Basford.*—Rev. T. R. Stevenson, of Derby, preached S. sermons on May 11. Collections £22 9s.

SUTTON-IN-ASHFIELD. — Sermons on Easter Sunday, by Rev. R. Silby, of Hyson Green, to good congregations. Tea on Easter Monday, followed by service of song, "Her Benny." Total sum realized, £9.

## MINISTERIAL.

ANDERSON, GEORGE, of the College, Nottingham, has accepted the unanimous invitation of the church at Lincoln to become its pastor, and enters on his ministry June 1st. Mr. Anderson's address will be 45, Tentercroft Street.

BARRANS, REV. G.—On April 16, a social meeting of the church and congregation of Stafford Street chapel, was held in the school-room. An excellent programme of anthems, songs, and organ recitals was performed. Mr. Barrans, the newly appointed pastor, presided, and expressed his pleasure at being with them, feeling that he was really and truly their minister. He had been eleven years in Sheffield--going there from College—and broken down by the multitudinous labours of that great town, he had gone to Bridlington Quay to renew his strength, with the understanding that he should not be expected to stay. He remained six years, and then felt at liberty to move. In coming to Walsall he hoped they would have very happy and successful relations as minister and people. Brief addresses were also given by Mr. Councillor Marshall, Mr. S. Allsop, Mr. Harrison, and others, all of whom rejoiced in the settlement of Mr. Barrans at Stafford Street.

CAMPBELL, REV. OWEN D., M.A., late of Edinburgh, entered upon his ministry at Broad Street, Nottingham, on the first

Sunday in May. On the following Lord's-day Mr. Campbell preached the school sermons, and gave an address to the scholars in the the afternoon. The chapel was beautifully decorated with flowers and evergreens, the services were well attended, and the collections were the largest raised for years. The deacons and officers invited the members of the church and congregation to a social meeting on May 14th to welcome Mr. Campbell. Mr. Arnold Goodliffe presided. After tea, prayer having been offered by Mr. R. Pole, one of the oldest members and deacon, the chairman gave the new pastor a hearty welcome. When Mr. Campbell had suitably replied, thanking the friends for their cordial reception, and stating the purposes which he had formed in coming to Nottingham, addresses were delivered by the Rev. T. Goadby, B.A., Messrs. W. H. Mallet, J. T. Mallet, A. Brownsword, and W. Hunt, expressive of the pleasure it afforded them to welcome Mr. Campbell. During the evening several beautiful pieces of music were sung. The meeting throughout was of a very enthusiastic and encouraging character.

HARPER, REV. JNO.—The recognition service of Mr. Harper, late of Bramley, Leeds, took place at Sutterton on Monday, May 12. Many friends from Boston, and some from Kirton and Spalding, were present. Tea was provided in the commodious new school-room at five o'clock, when about 120 sat down. At 6.45 a public meeting was held in the chapel, which was tastefully decorated for the occasion with flowers. The chair was taken by Mr. Councillor Weightman, and prayer was offered by Mr. Munford, of Boston. Mr. Faulkner, secretary of the church, in a few appropriate words, introduced the new pastor to the meeting, who then rose and gave a grateful welcome to all the visitors, briefly related his history from his entering Rawdon College in 1859 to the present, stated his reasons for accepting the call to the church at Sutterton, and exhorted the people to cordially co-operate with him in the work of the Lord. Congratulatory addresses were delivered by the chairman; Rev. P. Carrotte, Independent minister, Sleaford; Revs. W. Sexton, J Jolly, B.A., Mr. Cole, Mr. Wilson, and Mr. King, Boston; Rev. T. G. Crippen, Independent minister, Kirton; Rev. J. C. Jones, M A., and Mr. Atton, Spalding.

HUBBARD, REV. J.—A farewell tea, followed by a public meeting, was held at Barlestone on April 22nd. Mr. T. Wilkins, one of the deacons, presided, by whom a presentation was made to Mr. Hubbard, consisting of a purse of money. Addresses were delivered by lay preachers and others, expressive of good will to Mr. Hubbard, and wishing him much success in his new sphere of labour at Heptonstall Slack.

SHACKLEFORD, REV. LEWIS, has accepted an offer of the pastorate of the Baptist church at Wanganui, New Zealand, and hopes to sail for the colony in July.

WOOD, REV. B., the pastor of the Tetley Street chapel, having recently received a call to Southport, has resigned his charge at Bradford, where he has laboured for twenty-eight years. Upon his intention becoming known, steps were taken by the members of the Tetley Street church and congregation to present him with some practical token of the esteem in which he is held, and the gift ultimately took the form of an illuminated address and a purse containing fifty sovereigns. In addition to this the friends outside the church, recognising the services which Mr. Wood has rendered to various social and religious institutions in the town, instituted a subscription for a second testimonial, with the result that a sum of money, amounting to £166, was obtained. This sum, and the testimonial of the church and congregation, were presented at a largely-attended meeting held in the school-room attached to the Tetley Street chapel. The walls of the room were tastefully decorated with shields and trophies of flags, and the windows were gracefully draped, and stove and greenhouse plants, including some beautiful palms, were placed in front of the platform, which was also further adorned with flags and other embellishments. The meeting was preceded by a tea, of which some 450 persons partook. Mr. T. Carter presided, and on the platform were the Rev. B. Wood, Mr. A. Briggs, Mr. M. Field, Professor Shearer, the Rev. W. Jones, and others. The chairman traced the history of the church testimonial movement, and remarked upon the changes that had taken place during Mr. Wood's pastorate. Rev. W. Jones followed. Mr. John Suddards, as senior deacon, in making the presentation of the church and congregation, said the loss of Mr. Wood as pastor was to him greater than he could express. The address which was signed by eleven members of the church and congregation, was prepared by Mr. James Dean, of Horton Lane, Bradford.

Mr. Arthur Briggs, on rising to present the town testimonial, was very cordially received. From a member of Parliament, from the Mayor of the borough, from the Bench of magistrates, from ministers of various denominations, from sundry ranks, to the nurses of the Infirmary, he came to present that testimonial, as an acknowledgement of the many and great services which Mr. Wood had rendered in the town to the sick, to the suffering, to the poor, and to the needy. Professor Shearer then addressed the meeting. The Rev. B. Wood acknowledged the presentations. Briefly reviewing his connection with the church, he remarked that he accepted the call to the church in December, 1855. There were at that time 174 members on the church books, and the debt on the barn-like building was £600. By the end of the year 1861 the whole of the debt had been entirely removed, and there was £30 to spare. In 1869 there were 352 members. During his pastorate the church and school had been rebuilt, and the premises were now in a thorough good condition. The locality, too, had improved, and, He was going away with 154 more members on the books than he found, the number being 328. He explained that the reason of his leaving Bradford was the delicate state of health of his wife. He had never had an unpleasant word with the deacons or members of the church or congregation during the time he had been there, and it was not because of any disagreement that he had in sent his resignation. He would not say "Good-bye," but he hoped that God would bless all present. He would keep the address as long as he lived, and would often read and think of it.

WOOD, REV. HENRY. — The public recognition of Mr. Wood (late of Orissa) as pastor of the church at Long Eaton was held on May 13. The services commenced with a welcome tea meeting, at which 150 persons were present. The meeting in the chapel was presided over by Rev. E. Stevenson. Mr. Fullalove stated the circumstances under which Mr. Wood had been invited to become the pastor, after which the newly-appointed minister responded, and in a few well-chosen remarks gave his reasons for accepting the pastorate of the church. The address to the church was given by the Rev. W. Evans, in which he gave some excellent advice upon practical religion in every day life. Addresses of congratulation were also given by the Revs. R. Silby and W. R. Stevenson, M.A. Since Mr. Wood's advent he has endeared himself to many in the town by his transparent honesty and quiet earnestness.

## BAPTISMS.

BOSTON.—Five, by J. Jolly, B.A.
BOUGHTON.—Four, by S. Shingle.
CARRINGTON.—Four, by H. Bull.
FLEET.—Two, by C. Barker.
KIRKBY WOODHOUSE.—Four, by I. Allgood.
LEICESTER, *Archdeacon Lane.*—Eight, by W. Bishop.
LEICESTER, *Friar Lane.*—Twelve, by G. Eales.
LONDON, *Commercial Rd.*—Five, by J. Fletcher.
LONG EATON.—One, by H. Wood.
LONGFORD, *Salem.*—Twelve, by J. R. Parker.
LOUTH, *Northgate.*—Two, by E. H. Jackson.
NOTTINGHAM, *Old Basford.*—Two, by J. Maden.
PETERBOROUGH.—Two, by T. Barrass.
SHEFFIELD.—One, by E. Carrington.
SPALDING.—Three, by J. C. Jones, M.A.
STALYBRIDGE.—Eleven; *Dukinfield*, one; by C. Rushby.
STAPLEFORD.—Nine, by F. Todd.
STOKE-ON-TRENT.—Nineteen, by S. Hirst.

## MARRIAGES.

LAMBLY—BROWNLOW. — May 10th, at Old Basford, by the Rev. J. Maden, Mr. Walter Lambly, to Miss Clara Brownlow, both of Old Basford.

MARSHALL—KIRKMAN.—April 30th, at the Baptist chapel, Barlestone, by the Rev. G. Needham, assisted by the Rev. A. G. Everett, of Dorking, John Thomas Marshall, of Desford, to Sarah Jane Kirkman, of Garland's Lane.

MORRIS—ATTERSLEY.—May 10th, at Commercial Road chapel, London, by the Rev. J. Fletcher, Mr. F. A. Morris, Secretary to the Sunday school, to Emily, youngest daughter of Mr. C. Attersley, senior deacon of the church.

ROBERTSHAW—CRABTREE. — April 10th, at Heptonstall Slack, by Rev. H. Hall, William, youngest son of Mr. Abraham Robertshaw, to Clara, second daughter of Mr. H. Crabtree, of Hebden Bridge.

## OBITUARIES.

ADKIN, MRS.—At Diseworth, on the 6th of May, passed away at the comparatively early age of 37 years, Mrs. Adkin, the beloved wife of Mr. Isaac Adkin. She fell a victim to a lingering consumption, which she bore with much Christian resignation. Her life was one of faith in Jesus, accompanied with love for His cause, and an endeavour to promote it in every possible way. As wife she was most devoted, and as mother most affectionate. The funeral took place on the 9th inst., in the burying-ground adjoining the chapel; and on the Sunday following a funeral sermon was preached by the Rev. W. A. Davies, from Psalm xxiii. 4.
W. A. D.

EVANS, MRS.—The beloved wife of Rev. W. Evans, of Leicester, entered into rest on Sunday morning, April 27. Aged 43 years.

TURNER, ELIZABETH, relict of John Turner, of Sawley, died May 6th, aged 75 years. She was received by letter from the church at Beeston in the year 1842, and retained a firm hold on the Saviour until the day of her death, which occurred after five days' illness. She felt she was going to be with Christ, which is far better.

THE

# MISSIONARY OBSERVER.

## JUNE, 1884.

## Serious Illness of Mr. Mulholland.

It is with extreme regret that we have to lay before the friends of the Mission the following letters from Dr. Buckley, in reference to the dangerous illness of Mr. Mulholland. We have also received letters from Mr. Miller and Dr. Stewart, in which the case is spoken of as a critical one. We trust the next mail may bring more favourable tidings; but we confess that we look forward to its arrival with the deepest anxiety. In a letter received from Mr. Mulholland, dated March 15th, he says:—"I shall try to let you have 'Bazaar Sketches,' No. 2, in time for the May *Observer*, but writing with the thermometer in the printing office to-day at 91°, is not the most pleasant occupation." In a P.S. he adds, "I am feeling a little better than when I wrote you last."

Dr. Buckley writes:—

Cuttack, April 12th, 1884.

My dear Brother Hill,—We are in the midst of deep affliction. Mr. Mulholland is seriously ill of inflammation of the lungs, and we have felt grave apprehensions as to the issue; but we know that this is in the Lord's hands, and I am thankful to say that the prospect is decidedly brighter to-day than it was yesterday, though there is still cause for anxiety.

You may be sure that medical attention and skill will not be lacking at this time of trial, and friends will do all that can be done in the way of nursing and watching over the invalid. Dr. Stewart was with him last evening more than two hours, and Dr. Mookerjee, the military doctor, also saw him at the same time. Mrs. Mulholland, too, is prostrate from repeated attacks of fever, but I am thankful to say is to-day somewhat better. On Wednesday—the day when our apprehensions were first excited—Mrs. Buckley went over and had the two boys brought over to our house. The younger, Tommy, was at the time suffering from fever, and that afternoon had fearful convulsions. I am thankful to say that the convulsive attack has not returned, and that he is really better though very weak, and he requires watching over night and day. But to add to our anxieties, the elder boy, David, had high fever yesterday, and though after a few hours it passed off, I am sorry to say that it has returned to-day. It is a day of darkness and trouble, and we must cry to the Lord.

Cuttack, April 19th.

It has been a very anxious and trying week. Mr. Mulholland is still very ill, and we have many fears as to the issue, but all that medical skill can do to arrest the progress of the disease is being done. Many prayers are offered for him, and the issue, be it what it may, will be for the glory of the Lord. This we cannot doubt. What a comfort when we can feel assured that Christ will be magnified in our bodies,

whether it be by life or by death. On Tuesday afternoon we all thought that he was dying. He wished to see his children, and they were sent for; the two boys who as I mentioned a week ago have been with us from the day his illness became serious, were brought, and he prayed for them and exhorted them to seek the Saviour while they were young. Little baby, who has been lovingly cared for by Mrs. Miller, did not understand what it was all about, and began to cry; her father gave her a loving kiss and she was taken away. It was a touching scene; but our brother's mind was kept in perfect peace, stayed on his blessed Saviour. We all thought the end was near, but the Lord had otherwise appointed; and when I saw him the next day he said, "I am still in the land of the living—still on this side the river." To-day there seems a little more hope of a favourable issue, but I will give you the latest news of his state before posting this an hour hence. He requires, as you will suppose, constant attention night and day, but this is lovingly rendered.

I am glad to say that Mrs. Mulholland is better, and so are the boys with us, though they have had several attacks of fever during the week, especially the younger. Pray for us that the trying scenes through which we are passing may humble and purify us, and that if it be the will of the Lord our brother's life may be precious in His sight.

3.0 p.m.—I have just heard that our brother has been quiet all day, and thinks he is a little better; he does not complain of pain.

Yours affectionately,

J. BUCKLEY.

Since sending the above to the press, we have received the following letter from Dr. Buckley. The Lord has been better than our fears, and the friends of the Mission will learn with gratitude that our brother is somewhat better, and will pray that his health may be fully restored. Dr. Buckley writes:—

Cuttack, 26th April, 1884.

MY DEAR BROTHER HILL,—One line to let you know that our afflicted brother is gradually improving, but the progress is very slow, and he is extremely weak—not able to walk. I am not, however, aware that there is any particularly unfavourable symptom. He was yesterday able for a little while to leave his bed for an invalid chair, and found it a pleasant change. He had last night two hours' natural sleep. The Lord, as he said to me, had done great things for him, but it will, I fear, be a long time before he has strength to do much. Meanwhile, brother Miller and myself have to do the best we can at the office. Mrs. Buckley and I thought of rest and change. The Lord has appointed heavier work at our old post, and His will must be right.

Ever yours,

JOHN BUCKLEY.

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# Sambalpur Book Room & Preaching Stations.

MR. PIKE has forwarded the following list of sums received on account of the Book Room and Preaching Stations—which sums he desires to acknowledge with best thanks. His address, during his stay in England, is LOUGHBOROUGH.

| | £ | s. | d. |
|---|---|---|---|
| Sums previously acknowledged .. | 15 | 2 | 6 |
| Hitchin—Mr. E. Burls.. .. .. .. | 1 | 0 | 0 |
| London, *Commercial Road*— | | | |
| Mrs. Carter .. .. .. .. .. .. | 0 | 8 | 0 |
| Mrs. Freeman .. .. .. .. .. | 0 | 10 | 6 |
| Mr. J. J. Freeman .. .. .. .. | 0 | 10 | 0 |
| Mrs. Hughes .. .. .. .. .. | 1 | 1 | 0 |
| Mr. E. Hughes .. .. .. .. .. | 0 | 10 | 6 |
| Two Friends .. .. .. .. .. | 0 | 2 | 0 |
| Nottingham—Mr. A. Goodliffe.. .. | 1 | 0 | 0 |
| Peterborough—A Friend .. .. .. | 0 | 10 | 0 |
| ,, Mr. Roberts .. .. | 1 | 0 | 0 |
| Wisbech—Miss A. Morris .. .. .. | 0 | 5 | 0 |
| ,, Miss Saunders .. .. .. | 0 | 8 | 0 |
| ,, Mr. J. F. Tyars .. .. .. | 0 | 10 | 0 |
| ,, Miss E. H. Walton .. .. | 0 | 2 | 0 |
| ,, Miss Wilson.. .. .. .. | 0 | 5 | 0 |
| ,, Mrs. R. Wherry .. .. .. | 0 | 10 | 0 |
| | £23 | 4 | 6 |

£76 15s. 6d still needed.

*Loughborough* May 14th.

J. G. PIKE.

# The State Church in India.

SOME months ago the Calcutta Correspondent of "*The Times*" telegraphed home to the effect that grants from the Indian revenue for ecclesiastical purposes were to be reduced. This announcement, being premature, was speedily contradicted. It now seems, from a Return ordered by the House of Commons to be printed 6th March, 1884, on East India Ecclesiastical Grants, that this statement originated in letters from the Government of India to the Secretary of State, in which these reductions were recommended. But, as such a recommendation, though supported by Lord Ripon, Sir E. Baring, and Mr. Ilbert, was opposed by four members of the Governor's Council (Episcopalians, no doubt) Lord Kimberley, "in the presence of such wide differences of opinion, has great doubt whether it is desirable to proceed further in the matter." To the above Return, or Blue Book, we may again refer, as it contains a letter from "W. Hill," and an extract from the "*General Baptist Magazine.*" In the meantime, to enable our readers to form an idea how ecclesiastical matters are managed in India, we ask their attention to the following article from "*The Friend of India and Statesman.*"

WE are aware that Lord Ripon leaves the Ecclesiastical Department to be administered by a Member of Council supposed to be orthodox, and that he is watched with jealousy. But the Viceroy has by law the power to dispose of all church matters at his discretion, and every order is passed in his name, and by virtue of his authority. It is strange to have the management of the English Church in India, the appointing and transferring the clergymen, and possibly deciding whether the misconduct of one of them should be punished by dismissal, by a disciple of the Vatican. The founders of the Colonial Church of England hardly expected that its Bishops and other ministers would be paid and kept in order by a Roman Catholic peer.

This is an anomaly which will inevitably suggest the question, why are Protestant ministers supported in India out of taxes levied from Hindoos and Mahomedans? We lately discussed this topic with reference to a single station, Cuttack, and we shall now take up the case of the Lower Provinces generally. According to the Quarterly Civil List, the Ecclesiastical Department in these provinces consisted, on the 1st of July, of a Bishop, an Archdeacon, and twenty-one chaplains, paid exclusively by Government, and twelve ministers partly so paid. The Right Rev. Edward Ralph Johnson, Lord Bishop of Calcutta, receives Rs. 3,831 a month, and has just returned from six months' furlough, from 27th March. We hope he thoroughly enjoyed himself at home, where he no doubt met a number of Colonial Bishops, it being a remarkable fact that no one can walk from the Oxford and Cambridge to the Athenæum Club without coming across a Colonial Bishop on leave. The Ven. J. Baly, Archdeacon and Commissary, gets Rs. 1,241 a month, and has just returned from nine months' furlough, from 12th February last. Dr. Johnson in his dictionary defined an archdeacon as one who performed archdeaconical functions, a description which would hardly apply to Dr. Baly when on furlough. The pay of the chaplains varies from Rs. 1,446 drawn by Rev. G. G. Gillan, (on furlough) to Rs. 500 drawn by Rev. W. J. Rowland (on furlough). Three of the other chaplains are also absent on long leave. The ministers receiving allowances, are partly paid by the Additional Clergy Society, partly by private subscription, and get Rs. 150 a month from Government. None of them are entered as on leave. Now it is sometimes supposed that these clergymen are paid for definite services, performed under such conditions that it is but reasonable that the State should bear the expense; and to some extent this is true. The chaplains at the military stations are required for the soldiers, and the Bishop and Archdeacon may be supposed to be employed, partly in looking after these military chaplains. But this explanation will by no means cover all the cases. The Calcutta chaplains are certainly more numerous than they would be were they kept only for the troops, who indeed

have their own chaplain of Fort William, the Rev. T. Wanreford. There is a chaplain for Bankipore, where there are no troops of any kind, in addition to the chaplain of the neighbouring cantonment of Dinapore. Cuttack, Hazaribagh, Berhampore, and Dacca have chaplains, though they have no European troops. The smaller stations, as Bhagulpore, Midnapore, and Chittagong, get Rs 150 a month towards keeping a minister. It thus comes to pass, that the smaller stations have to pay in part for their own clergy, while the richer towns get them at the expense of the public. The edifices of the Church of England are kept up at the cost of Government, and every chaplain makes a contingent bill for various charges connected with the public worship.

All other Indian sects, Christian and heathen, manage to maintain their own clergy, and it is certainly hard on them that they have to keep up the chaplains and so forth of the Church of England as well, particularly as the members of that Church are the richest. A ryot who gives his measure of rice to the collection of his Roman Catholic priest, or Brahmin, or Moulvi, has a part of his contribution to the salt tax spent on the salary of the Lord Bishop of a hostile church, *on furlough*. This drain on the small resources of the country by the number of officials on pension or furlough, or who send their money to England for their families, is an admitted evil; but in other cases, it is presumed to be paid for by work done for the benefit of tax-payers. But the vast majority of the tax-payers consider the entertainment of the clergymen of the Church of England no benefit to them whatever. They belong to hostile persuasions, and they find no set-off against the considerable expenditure of the Ecclesiastical Department. We do not for a moment contend that Bishops are useless, or their pay excessive, or their furloughs unnecessary; but we certainly think that they and the rest of the clergy should be supported by those who believe in them, and not by those who consider them as false teachers.

The only reason why the Church of England in India is supported by the State, while other churches or creeds have to pay their own way, is that it includes a greater number of persons possessing political power, which they use to rob the less fortunate in this respect, by imposing an unjust burden upon them for their own benefit. Having a majority in the Home Legislature, they use it to compel those in a minority to support their clergy, whom they are themselves bound, by every precept of justice and religion, to support. It is a matter of money, and those commissioned to settle it, do so in such a way as to gain unfairly at the expense of others. Were any other sect in a majority in Parliament, or were sects equally represented there, the injustice would be at once remedied, and derided. Men like Lord Ripon are averse to raise the question, by showing that their religion makes them think differently from the majority in Parliament. But there is a strong secular opinion arising, opposed to all injustice in money matters, which is becoming too powerful for the selfishness which inclines those having a good thing to cling to it, right or wrong. The Church of England has been disestablished in Ireland and Ceylon, in deference to this opinion, and we think that it cannot much longer maintain its position in India. The only explanation of the subsidies given to it—the superior political power of its members is every day becoming less applicable. In this country, Roman Catholics, Dissenters, Jews, Hindoos, and Mahomedans are rapidly acquiring a share in the principal offices, and it may be doubted if the Church of England has a majority in any Legislature or High Court. There is a similar decline in the political influence of the Church at home, and there can be little doubt that if Mr. Gladstone proposed the abolition of the Indian Church, as an Establishment, he would carry his point, and rally his party. The recent resolution of the House of Commons in favour of a reduction of expenditure, offers a favourable opportunity for agitating the grievance. If all unnecessary expenditure is to be curtailed, why continue to pay large and increasing sums for the support of a Church quite able to maintain its own clergy, and which is far the most expensive in the world? A Bishop on Rs. 3,831, on furlough, with his Archdeacon on furlough, and his private chaplain also on furlough, may be a necessity, but there are a sufficient number of rich men in the Church of England to pay for such necessities, without forcing Hindoo ryots and English dissenters to contribute.

# Bazaar Sketches.

## By the Rev. T. F. Mulholland.

### No. II.—Boxee Bazaar.

The above bazaar is decidedly the busiest and most enterprising in or around Cuttack. It is our equivalent for Broadway, New York; the Strand or Cheapside, London; Bold Street, Liverpool; Argyle Street, Glasgow; or Princes Street, Edinburgh. Other bazaars are suffering the neglect and desertion of old age, but Boxee is in the heyday of youth. In other bazaars the merchant waits till called on, and then if the goods which he shows, in answer to your inquiries, do not suit, why, pass on, and he relapses into his loved state of reclining indolence. The merchantmen of the Boxee bazaar, like the accomplished shopman in the old country, use all their wiles (lies included) to push their goods. One reason for the enterprise displayed here is that the owners of the principal stalls or shops are Mussulmans, who are much better business people than Hindoos.

In the afternoon or evening it is with some difficulty that one can thread his way through the dense mass of people who congregate here—some intent on buying, others equally anxious to sell; while the great majority is made up of those who wish neither to buy nor sell, but to enjoy the supreme luxury of the interested spectator, ready to give his advice to anyone suffering from a hard-driven bargain. In the central position of the bazaar the din of buying and selling is so great that preaching there is out of the question. Besides, every minute you would be liable to have one foot in the midst of a mass of water melons, and the other in a mat covered with native cigars. The next movement would give you a standing on stale fish, or the box of a money changer.

The usual preaching stand is situated at a point where two roads intersect, and is favoured by the welcome shade of a small banyan tree. Here we have the opportunity of letting every passer by hear our message. Very many hear the gospel at this convenient spot. The actual good done will be fully revealed "in that day."

When I was here some months ago we had the help (?) of a Mussulman, and the hindrance of a Brahmin—the former somewhat *elevated* with the effects of some drug or country spirits. He gave us his enthusiastic support while we showed the folly of idolatry. A large crowd had congregated watching the movements of our new ally. I say "movements," for we had them sure enough. Our friend took hold of the *poita* of a Brahmin, and almost dragged it off him. By way of smoothing the ruffled feelings of the latter, he laughed loudly in his face. The next "movement" was to put his two forefingers on the painted spots between the eyes of a devotee of Rama—healing his insult with the same ointment. Here I interfered, but to little effect. A large stone was then held aloft in his hand, and my poor Hindoo hearers were asked to bow the knee. Nor was this enough. The climax was reached, and the whole system of idolatry suffered a humbling *reductio ad absurdam* when he actually prostrated himself and hugged the roots of the tree. The pious were shocked. The sceptic laughed; and I must confess that my strong risible feelings compelled me to join with the latter. Concluding that we had enough object lessons for one night, I put out my hand to lead him away, but he seized it and shook it heartily, much to the amusement of the whole congregation. For my edification he said, in English, "Ah, Sahib, why do you waste your time on these fools? These fellows have no souls." And so our "help" departed.

The "hindrance" we experienced from the Brahmin was rather unique. He, knowing the English language, had read our Bible, and he was prepared to prove from it that God sanctioned, or at least did not forbid, idolatry. The second commandment was at once brought to his notice; but his reply was somewhat on the lines of that of the Roman Catholic—that the idols were not worshipped as such, but only meant to keep God in the mind. When the people forgot God, and thought only of the idol, then it was wrong. Believing in the power of the written word, I got Joseph Das (one of our most worthy native Christian laymen, and an energetic fellow-worker) to slowly repeat aloud the second commandment, and inquire if our Bible favoured idolatry. Doubt-

less helped by the aforesaid "movements," the answer of the people was conveyed in the well-known and emphatic shake of the head. This was chilling to our Brahmin opponent, and he forthwith gave us a few *original* quotations. Here the issue was brought to a point by my offering to give 20 rupees when he would find me these words in the Bible—he to give the same amount if he failed. The onlookers were now exceedingly interested when rupees entered the question. The Brahmin, seeing the dilemma, and noticing the grin on the faces of the people, left, uttering the words, "I am sure I can find them." My rupees, I felt confident, wert safe, and the Brahmin's elastic honour made his equally so to himself. The people laughed outright as they made way for our sorry "hindrance" to pass.

This evening all went quiet enough for about half an hour, the people eagerly listening to and evidently understanding the message of the preachers. Sada Sebo, one of our native preachers, was setting forth the claims of God, and as our Master, He was entitled to our service. The word "Master" awoke the dormant Pantheism of the leading man in the audience. A hot discussion was the result. What our opponent wanted in logic he had in lungs. How he did shout and bawl. His argument was, all kinds of work, good, bad, and indifferent, was serving God. God made him with all faculties and passions, and in yielding to them he was serving his Maker. When sin, or the sense of wrong doing, was introduced to his notice, he took refuge in the broadest of Pantheism—all is part of God—God in everything, and everything in God. Had he listened, our preacher was well able to silence, if not to convince, his opponent; but listen he would not. Here we had a dozen speaking at once, while the two chief speakers were shouting in each other's faces. Each had clasped each other's hands. I felt that the meeting must close, and told the preacher so.

Our audience may have had a reverence for the second commandment, but certainly one at least had none for the eighth, for while our native preacher was using his eloquence on the side of truth, some one quietly slipped 6s. out of his pocket. So ended another evening of bazaar preaching.

# Notes from Rome.

BY REV. N. H. SHAW.

### The Christian Apostolic Baptist Union of Italy.

This Union is now an accomplished fact. The name is a long one, and not what I should have chosen, but is as it came out of the discussion at Turin on Thursday last. Between twenty and thirty ministers and evangelists met in the above-named city on Thursday and Friday, the 8th and 9th inst., and discussed the constitution of the Union, which had been prepared in Rome. Some modifications were made, and the discussions were very animated, but in the best spirit. Suffice it to say, that all were of one mind in desiring the Union, and in rendering it effective.

Mr. Wall was elected President for three years, and Dr. Taylor Vice-President; an Italian brother being elected Secretary. The Union formed, various modes of usefulness were discussed in the hope of utilizing our forces to the utmost. Local committees for evangelizing are to be formed here and there. It has been decided to have a journal of our own, and three Italian brethren are charged with the duty of bringing it out. A committee was chosen to make a selection of hymns and tunes for our churches, and various other operations were contemplated and prepared for. The meeting closed with hearty singing and fervent prayer, and we all felt that a very important step had been taken in the progress of our mission work in Italy.

### Evangelical Union in Italy.

Union seems in the air. Scarcely had our Baptist Union been formed in Rome, when we heard that nine evangelicals at Florence had written a letter indicating a desire for the union of all the evangelical denominations in Italy. The proposal has been discussed by the Intermissionary Committee, and at its

invitation between twenty and thirty ministers and others met together in Florence on Tuesday, Wednesday, and Thursday, the 29th and 30th April, and 1st May. The meetings were preceded by a number of prayers with readings of the Scriptures and singing interspersed, and a very impressive address was delivered by Mr. McDougal of the Scotch church. The assembly decided that union was desired by the churches, and that it was possible (atterabile). A congress of representatives of the denominations was created, and a constitution agreed on.

A year must elapse before anything very decided is done, and then the *nature* of the union will have to be resolved upon. There are some who would like a fusion of all the denominations into one, and who (mistakenly, we think) consider the divisions of Christendom as an unmitigated evil. It is not likely that these will succeed in their aims, but we are hopeful that there may be some federation of the denominations which will free them from some evils which, if all we hear be true, have not been scarce in some parts of the Italian field. It is too soon to predict what will be done, but the meetings at Florence mark an epoch in the history of Italian evangelization, and cannot but be fruitful of good.

Would that English efforts to do good were not counterbalanced by English vices and evil customs! English horse-racing, with all its attendant betting, &c., has been introduced into Rome. Several days have been recently given up to these races, which are called the *Derby*. Moreover, advertisements have appeared on the walls and elsewhere to the effect that Mr.———, the noted English bookmaker, would be in such and such places to receive bets. Surely Italy had enough of gambling with its mischievous and omnipresent national lottery, without the introduction of the immorality of the English racecourse. It is humiliating to us to be thus hindered by our own countrymen.

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# Four Financial Fallacies.

*First*—That a rich man is more able to give to benevolent objects than a poor man. "And, indeed, is he not?" exclaims Brother Jones. "Why, there is Brother Thompson, whose interest money is twenty dollars a day. Do you pretend to say that he is not more able to give than I am, who can do little more than make both ends meet?"

Yes, Brother Jones. He may be as able to give a thousand dollars as you are to give one, but you are as able to give the one as he is the thousand.

*Second*—That a rich man is under more obligation to give to the cause of Christ than is a poor man. Nay, he is under obligations to give more, not under more obligations to give. "Let every one of you, rich and poor alike, lay by him in store as God hath prospered him."

*Third*—That a man should pay his debts before paying money to the Lord's cause. Nay, for such a rule would exclude from the privilege of giving, all the Rothchilds and Vanderbilts of the world. This may be true: that, if your liabilities are larger than your resources, you are in duty bound to give nothing to benevolent objects; for you have nothing, and God does not command a man who has nothing to give part of it away. If, however, your property would sell for more than your indebtedness, then you have something, and you are to give as the Lord prospers you.

*Fourth*—That the poor widow's mite is more acceptable to the Lord than the rich man's munificence. Nay, had the rich men who cast in much, been as unostentatious and self-sacrificing in their giving, as was the poor widow, their gifts would have been as commendable in the eyes of the Lord, as was hers. That poor widow, of whom we hear so much, preaches a gospel of self-sacrifice, not a gospel of penuriousness, as many unconsciously hold. Ah, that poor widow! How Satan has used her memory, as he has used every beautiful and fragant thing under the sun, for the advancement of his cause in the hearts of men! You do not, my brother, by giving your two mites, establish a spiritual affinty with that poor widow, unless those two mites are all your living, and you are a poor widow with no one to lean upon for support.—*American Church Register.*

THE ANNUAL ACCOUNTS should close on May 31st; but for the accommodation of friends who are late in sending their contributions, they will be kept open a few days longer.

THE ANNUAL MEETING will be held in Baxter Gate chapel, Loughborough, on Wednesday evening, June 25th. The chair is to be occupied by T. Roe, Esq., M.P. for Derby, and the speakers are our esteemed brother Pike, of Orissa, and A. H. Baynes, Esq., the able and devoted Secretary of the Baptist Missionary Society. We anticipate a good meeting, and look for more men and more money for foreign mission work.

# Mission Services.

DURING the month services have been held as follows:—

| DATE. | PLACE. | DEPUTATION. |
|---|---|---|
| April 20—21.. | Berkhamsted .. .. .. .. .. .. .. | W. Hill. |
| „ 21 .. | Hitchin .. .. .. .. .. .. .. .. .. | J. G. Pike. |
| April 20 to May 4 | London—various chapels .. .. .. .. | W. Hill, J. G. Pike, C. W. Vick. |
| May 4—5 .. | Wisbech .. .. .. .. .. .. .. .. .. | J. G. Pike. |
| „ 11—12.. | Maltby .. .. .. .. .. .. .. .. .. | W. Hill. |
| „ „ .. | Derby—Osmaston Road .. .. .. .. .. | J. G. Pike. |
| „ „ .. | Chesham, Ford, Wendover .. .. .. .. | T. R. Stevenson. |
| „ 14 .. | Hathern .. .. .. .. .. .. .. .. .. | W. Hill. |

Valuable and loving help in connection with the above services has been rendered by the pastors of the respective churches and other friends. In London a *separate* missionary meeting was held in each chapel, and in every case the attendance was as good as at the former meetings, when united. The chairman at Westbourne Park was Dr. Macfarlane, a retired Indian doctor, and at Borough Road, Mr. Richard Johnson. Juvenile meetings were held in connection with the various Sunday Schools, and considerable interest in relation to mission work was excited in the minds of the young. The juvenile association at Westbourne Park has raised during the year the noble sum of £73 7s. 8d., and others have done equally well in proportion. With good organization, and with a few thoroughly earnest workers in each school, the foreign mission cause is sure to succeed—especially when it has the sympathy and smile of the pastor. And if they desire the divine blessing to rest upon their home work, pastors cannot do a better thing than foster the missionary spirit among the young. It awakens and develops the best feelings in their nature, and not unfrequently leads to a personal trust in the Saviour.

# Contributions

*Received on account of the General Baptist Missionary Society from April 16th to May 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Alleghany Dividend .. .. .. .. | 85 | 7 | 3 |
| New Zealand „ .. .. .. .. | 6 | 2 | 4 |
| An Offering .. .. .. .. .. .. | 2 | 0 | 0 |
| Berkhamsted .. .. .. .. .. .. | 14 | 10 | 6 |
| Burnley—Enon .. .. .. .. .. .. | 1 | 18 | 6 |
| Coningsby .. .. .. .. .. .. | 6 | 10 | 0 |
| Dewsbury .. .. .. .. .. .. .. | 9 | 14 | 5 |
| Fleet .. .. .. .. .. .. .. .. | 5 | 5 | 0 |
| Hathern .. .. .. .. .. .. .. | 1 | 1 | 0 |
| Lineholme (W. & O.) .. .. .. .. | 0 | 10 | 0 |
| Leake .. .. .. .. .. .. .. .. | 1 | 10 | 0 |
| London—Westbourne Park .. .. | 71 | 11 | 3 |
| „ E. Cayford, Esq., for Cuttack School-Room .. .. .. | 25 | 0 | 0 |
| „ Borough Road .. .. .. | 3 | 0 | 0 |
| „ Church Street .. .. .. | 29 | 10 | 3 |
| „ Henry Edmund Johnson's book .. .. .. .. .. | 0 | 19 | 6 |
| London—Arthur Francis Johnson—Mission Box on Sunday morning breakfast table | 0 | 17 | 6 |
| Long Eaton (W. & O.).. .. .. .. | 0 | 11 | 4 |
| Maltby .. .. .. .. .. .. .. .. | 15 | 18 | 8 |
| March .. .. .. .. .. .. .. .. | 25 | 11 | 2 |
| Nottingham—Broad Street .. .. | 3 | 7 | 7 |
| „ Mansfield Road .. .. | 51 | 13 | 1 |
| „ Stoney Street .. .. | 20 | 0 | 0 |
| „ Woodborough Road .. | 38 | 15 | 2 |
| „ Carrington .. .. .. | 11 | 4 | 8 |
| „ Daybrook .. .. .. | 7 | 2 | 6 |
| Nuneaton .. .. .. .. .. .. .. | 1 | 2 | 6 |
| Peterborough .. .. .. .. .. .. | 130 | 2 | 6 |
| Scotland—A Little Girl .. .. .. | 0 | 4 | 6 |
| Sheffield .. .. .. .. .. .. .. | 36 | 18 | 6 |
| Watchet .. .. .. .. .. .. .. | 0 | 5 | 0 |

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

THE

# General Baptist Magazine.

JULY, 1884.

## American Church Life.*

In its main features Church Life in America resembles that in England. Indeed so much is there alike in the two countries, that a pastor going from one land to the other, will, without much difficulty, quickly adjust himself to the new surroundings.

*Peculiarities of American Church Life* arise from various causes, and so differ in proportion to the local strength of those causes. This being the case, we shall not hastily pronounce a report of American church life inaccurate, even though its colouring may differ from our own.

*The Race Element* is a powerful modifier of customs, and in the United States this force is remarkably strong. There are millions of the imaginative and emotional negroes, whose fervent and eccentric worship seems often like a wild frenzy. On the other hand, there are the intellectual Northmen, English, Scotch, Germans, and native-born Americans, besides the Scandinavians, French, Dutch, and Russians. Each nationality has some distinctive tendency that gives an individuality to the religious life, and when the foreigners group themselves they preserve for a long time their own ecclesiastical customs. But through an intermingling of the population, a compromise of method in church work is often secured. When you find a community representing many localities, a pastor may, without creating friction, introduce customs which prevail elsewhere, or may put into practice original plans, provided they do not violate the Christian spirit. He may vary his Sunday services by omitting the evening sermon and substituting a lecture, Bible-reading, or Sunday school concert. The Sunday school programme may be changed whenever there is a sensible reason given. The prayer-meeting may be enlivened by responsive readings, conversations, or addresses, with black-board illustrations. As a rule the people will fall in with your suggestions. The chief thing is effectiveness, and any method is approved which helps to make "a good meeting."

* The substance of a paper read at the Eastern Conference, April 17th.

### The Influence of Climate.

The climate of the United States is very varied and tells in many ways on church life. In some places the extreme heat causes great lassitude, and leads to a suspension of church work. The building is closed, and those with means sufficient, seek repose by ocean, lake, or grove; the poorer class are left as sheep without a shepherd. In country places the excessive cold at times interferes very seriously with Christian activities. Sunday schools are suspended. "Protracted meetings" are suddenly cut short. But climate acts in ways more favourable. The Northern States, and especially those west of Lake Michigan, have an atmosphere that gives buoyancy to the body, and quick movement to the mind; so that life is a joy, and action a luxury. Under this influence enterprise is developed, and "grit" is strengthened. A tone of cheerfulness is promoted which shows itself in preference for lively songs and racy sermons. Tunes set in the minor key are distasteful, and stereotyped prayer-meetings are quickly voted down. I found in Minnesota meetings a sprightliness which charmed me, and a variety that was most stimulating. Much of this brightness was owing to the thoroughness of the consecration of the leading Christians; but I am persuaded that the character of the climate had more to do with it than was generally supposed.

### The Constant Migration

of the American people produces some aspects of church life deserving of note. The population, like an everflowing tide, moves westward, wave overlapping wave. When many tempting fields of enterprise are open to man, he does not count himself a fixture in any place. Unforeseen disasters may befall him, and then he may wish in some other locality, and amid more favourable scenes, to begin a new career. This restless spirit is fostered by a glowing hopefulness. Changes are expected to bring advantage. If "a rolling stone gathers no moss," it obtains polish. Where so many rise from poverty to affluence, a man of average brain may surely expect success; and few men rate themselves below the average. By reason of this love of change, floating congregations abound in the West. Every few years you can have a new congregation, and a new church, without leaving the city. All seem to be strangers and sojourners, and as they do not expect to remain long, many are reluctant to assume church responsibilities. They will not always transfer their membership, much less their hearty support. The incoming congregation may not be satisfied with the preacher in charge, and in the practice of hiring the minister by the year, an opportunity is found for registering adverse votes. The short pastorates for which the West is famous, are accounted for in part by this frequent transformation of the churches. Ministers of long and honourable standing in the "state," suffer but little inconvenience, for it has only to be known that they are moveable, and "calls" to other churches flow in. But men, young in the state, who have not won their spurs, and ministers from other states, find many annoyances as they go in search of a new sphere.

THE REAL ESTATE FEVER,

so common in Western cities, affects the church life most unfavourably. When some men are rapidly growing rich through dealing in "corner lots," every man with a few dollars is tempted to invest, and having once felt the excitement of earning money without labour, it is difficult to resist the temptation to further speculation. When there is a special "boom" in city matters, and business is at fever heat, the religious thermometer often goes down to freezing point. The church suffers accordingly in her worship, work, and finance. This depression is most marked in the summer. As the winter approaches, there is on the part of the most devoted, a longing for a revived spiritual life, and arrangements are made for a "protracted meeting." Sometimes an evangelist is employed, or neighbouring ministers are invited to aid the pastor. Meetings are multiplied. Each evening short sermons are preached and a social meeting follows, in which song, prayer, and experience are blended. During the day, other meetings are held, and while the emotions are at white heat, the anxious are urged to commit themselves to a new course by rising in meeting; and thus begins what is known as the "revival season." A prominent Free Will Baptist minister, in reply to an Englishman's expressed objection to these periodic revival efforts, said in my hearing, "In this country, sir, we find them a necessity. The eager rush after the almighty dollar so deadens the conscience, that nothing short of a spiritual earthquake can rouse men to holy, earnest, spiritual activity."

In a new country, at least for a time, there is

A SCARCITY OF COIN.

This fact necessitates practices which appear strange to us. When a church has to be built, or a pastor has to be hired, pledges are often given to be paid in labour, or "in kind." I once took part in the dedication of a church in a Minnesota village, on which members, deacons, and pastor had worked with their hands, because they could not furnish coin to pay for skilled labour. They began to build with small funds, and large faith. They used what materials they could purchase, and then asked the Lord for further supplies. Providence smiled on them, and they opened the building without a debt, and in the midst of a gracious revival of religion. The pastor of that church, like many others in that region, had the larger part of his salary paid in produce, and other commodities. He was sure of a well-filled larder, even though he had an empty purse. Out of this custom "*Donation Parties*" seem to have grown; and these are continued, even after the pastor receives his salary in full, in specie payment. Such a party is often arranged without the pastor's knowledge. Certain friends taking the lead notify the members of the church and congregation of their intention, and arrange time and place of meeting. At the appointed hour the friends proceed in a body to the parsonage, where they spend a merry hour. During the excitement which prevails, presents are often stowed away in odd places, to surprise the pastor and his wife. Sometimes very valuable articles are given, and in addition a generous roll of "Greenbacks." Occasionally the pastor's family are invited out to

spend the day, and advantage is taken of their absence, to provide, at the expense of the people, a sumptuous supper for them on their return; and the pastor becomes a guest in his own house.

During the early part of my residence in America, these peculiarities tended to divert my attention from those *general characteristics*, which made the church life there so grandly aggressive. Fuller acquaintance with the real life of the churches, led to increased confidence, and to warm attachment. Strange as it may seem, the people given to change in so many particulars, are in the main

### Conservative in Doctrine.

The majority of Protestant communicants have a firm grip of Gospel truth. This is specially true of the great Baptist body, and almost equally so of the Methodists. While it is true that Liberalism has crept into some of the churches, and a few pastors have stood forth as advocates of the "New Theology," the Old Truths known as Orthodox, are firmly and generally held, and are vigorously proclaimed. It is a significant fact that these old truths exert a greater force in the development of evangelizing agencies, and secure a larger number of adherents to Christ, than the uncertain New Theology which is preached. The clinging to the long accepted doctrines, is not to be set down to the lack of advanced scholarship, for of this, even the *New York Independent* admits, the Baptists have their full share. Having this, we shall not be surprised to find them

### Enthusiastic in Education.

On their attitude towards the Sunday school, let one of themselves speak:—"The more thoughtful members of our church already perceive that the Sunday school in its present advanced position is to be the real training school of the church of the coming generation of active workers. It would be difficult to overestimate the opportunities and advantages of this organization. All our best schools have been for years organized as missionary societies and many of them take up a missionary collection every Sunday. The children's day service identifies them in a measure with the work of education, and in a way that they can easily understand."

The prevailing opinion is that religious culture ought to be included in any system of education which contemplates the improvement of the whole mind. The State Universities, while professing to be neutral on the subject of religion, are sometimes suspected of a modified antagonism thereto. Therefore those seeking a Christian education are encouraged to look elsewhere. Provision is made to meet their need in the Denominational Colleges, of which there are in the United States between two and three hundred, incorporated and chartered to confer degrees in Arts.

No one can read the records of the American churches, without the conviction that in the North, at least, they are

### Aggressive in Christian Work.

The openings for Christian activity are great in extent: not one city but many, not cities only but States and Territories, yea, half

a continent, in one grand chorus peals forth the cry, "Come over and help us." Turn where you will you find an open door. There are the Freedmen in the South; the Chinese in the West; the Indians scattered through the plains; and unregenerate white men everywhere; all needing the guidance and culture the Christian church can give. After surveying the field, Prof. F. J. Morgan said:—"Minnesota, Dakota, Western Nebraska, and Kansas, Colorado, Wyoming, and the vast regions beyond, are as much Missionary ground as Ireland was in the fifth century, or England in the sixth, or Germany in the eighth, or Scandinavia in the ninth, or Japan in the nineteenth, and they call as earnestly for men like Bunyan, Boniface, Augustine and Patrick, to preach the gospel, found churches, and organize Christianity." Right nobly do the American churches respond to these calls. They organize Home Mission Societies, Bible Societies, Sunday School Unions, and send out Missionaries. In frontier settlements, almost before the canvas tents have given place to wooden shanties, the agents of these societies are on the ground, visiting from point to point, distributing books and tracts, preaching and organizing Sunday schools. To what extent this work is undertaken, may be judged from the following tabulated "Results of Fifty Years' Work" of the American Baptist Home Mission Society:—

| | |
|---|---|
| Number of Commissions to Missionaries and Teachers | 9,102 |
| Weeks of Service reported ... ... ... ... ... ... | 304,015 |
| Sermons preached ... ... ... ... ... ... ... | 781,876 |
| Prayer Meetings attended ... ... ... ... ... ... | 419,911 |
| Religious Visits to families or individuals ... ... ... | 1,817,412 |
| Persons Baptized ... ... ... ... ... ... ... ... | 87,056 |
| Churches Organized ... ... ... ... ... ... ... | 2,838 |

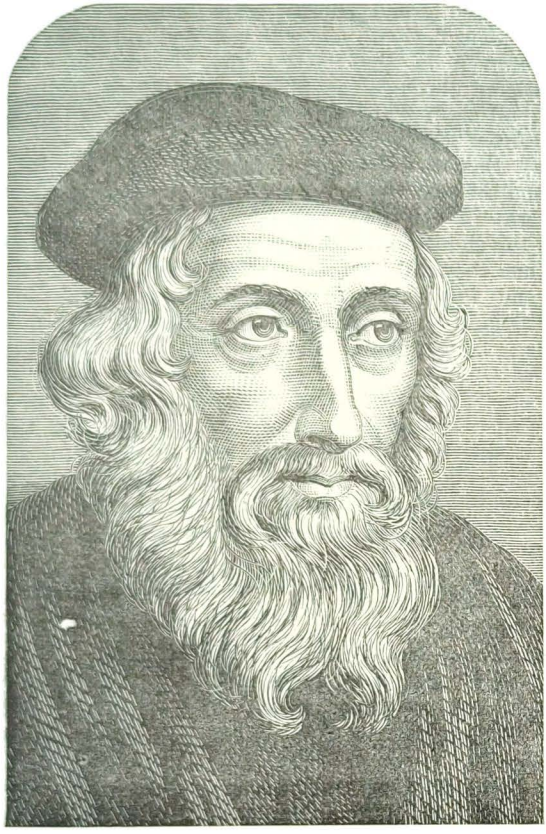
It should be borne in mind that this represents only a part of what the Baptists have done in direct Home Mission work; while the other denominations have been laudably aggressive, some of them, in proportion to their numbers, surpassing the Baptists.

In conclusion, let it be remembered that we are in a measure responsible for the character of American Church Life; and as our friends are being gradually drawn across the Atlantic, let us aim to so indoctrinate and train them before they go, that they will exert a healthy influence on the life of the church in the West.

CHARLES PAYNE.

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"To know how to conquer, and to wear our laurels with dignity, and to use our gains wisely, is a great grace. But it is a far greater grace to learn how to bear our defeats with courage and with patience. The greatest evil that may befal you is *not* to be conquered, but never to have deserved to conquer; and the greatest defeat you may sustain is to be victorious in a cause in which you know you ought to be vanquished."—*J. Ogmore Davies.*



# John Wycliffe.

THE exact date of John Wycliffe's birth is uncertain. It was *about* the year 1324. Nor are we quite sure as to the place of his nativity. It was most likely a hamlet called Spresswell, now no longer existing, in the parish of Wycliffe, near to the town of Richmond in north Yorkshire. From the village of Wȳcliffe—the local pronunciation of which makes the first syllable long—the family of the reformer took their name—de Wycliffe.

The monastic system, as it existed in the fourteenth century, afforded to boys of all classes the opportunity of gaining, at small cost, such instruction as was then most valued; and it is most probable that John Wycliffe would receive his first schooling from the monks of Eglistone Abbey, not more than two or three miles distant from his home. In due time he proceeded to the University of Oxford.

In those days Oxford and Paris were the most renowned centres of learning in Western Europe; and education for the Church was the

sole avenue to professional employment of almost every kind. But, even in view of these facts, it is difficult to credit the statements made as to the number of Oxford students in that age. Thus we are told that, before the great plague in 1348, there were no less than thirty thousand. If we take half that number, the fact is a remarkable one. It would imply that, on the average, out of every fifty families in England, one lad was sent to complete his education at Oxford.

Of Wycliffe's career as a student nothing is known; but from the renown which he subsequently attained as a scholar and disputant, there can be no doubt that it was a distinguished one. It would be more interesting could we know something of the workings of his mind at that time on the great subjects of Life and Duty, and man's relation to God and the unseen world. Remembering, however, his intense earnestness of character, one feels sure that he could not have been unaffected by that terrible event, already mentioned, which occurred when he was about twenty-four years of age. We refer to that desolating plague, known as THE BLACK DEATH, which then swept over Europe. The historian J. R. Green speaks of it as the most terrible plague the world has ever witnessed. Of the three or four millions who then formed the population of England, more than one-half were swept away in its repeated visitations. In one burial ground in London—a spot whose site was afterwards marked by the Charter House—more than 50,000 corpses are said to have been interred. The villages suffered almost as much as the towns. "The sheep and cattle strayed through the fields and corn," says a writer of that day, "and there were none left to drive them." More than one-half of the priests of Yorkshire are known to have perished, and in the diocese of Norwich two-thirds of the parishes changed their incumbents. An event like this would impress any thoughtful young mind; but what other influences contributed to make John Wycliffe the earnest, decided, good man he became we know not.

It is not until the year 1360—when he was thirty-six years old—that his public life, as we know it, commences. About this time he began his denunciation of

THE MENDICANT FRIARS,

or "Begging Brothers." Of these there were four Orders—the Dominicans, or Black Friars; the Carmelites, or White Friars; the Franciscans, or Grey Friars; and the Augustinians, or Austin Friars. And in England, as elsewhere in Europe, at this time they swarmed. These men professed poverty and to live on alms, and in this way gained the sympathy of the people; but in various ways made themselves a moral pest and nuisance. Previous orders of monks had cultivated the ground and maintained themselves by hand-labour, or, as in the instance of the Benedictines, devoted themselves to the education of the young, and literary work. But these Mendicant Brothers went about the country, saying masses, hearing confessions, and in many ways interfering with the work of the regular clergy. Their sympathies, too, were almost invariably with the Roman Pontiff, as against the government of the land in which they lived. No doubt there were good and sincere men among them, but on the whole their influence was evil, and from the

time we have mentioned to the day of his death Wycliffe unsparingly denounced them with both tongue and pen.

In the year 1366 a circumstance occurred which brought him into more direct collision with the see of Rome. All Englishmen remember with shame how in the year 1213 King John knelt before the Roman Legate, and made a surrender of his kingdom to the Pope; and how on receiving it back as a tributary vassal, he promised to send to Rome an annual payment of 1000 marks. From that time England was vexed with incessant Papal exactions. The tribute was not always paid, but large sums of money were drawn from the nation in other ways. For example, the first-fruits of all benefices and sees were claimed as the price of institution, and the Popes asserted their right to appoint their own nominees—often foreigners—to the wealthier livings and preferments. But in the year 1366 Pope Urban V. renewed his claim for homage and tribute, demanding thirty-three years' arrears of the latter. King Edward III., who then filled the English throne, appealed to Parliament, and Wycliffe, as royal chaplain, felt himself called to defend with his pen the manly resolution unanimously adopted by Lords and Commons. It was resolved that "forasmuch as neither King John nor any other king could bring his realm into such thraldom and subjection but by common consent of Parliament, the which was not done; therefore that which he did was against his oath at his coronation, besides many other causes. If, therefore, the Pope should attempt anything against the King by process, the King with all his subjects should, with all their force and power, resist the same." The Roman Pontiff found this time that he had to contend not simply with a weak-minded prince, but with a united people, and was obliged to forego his claim.

Nine years later, in 1373, Wycliffe was one of an embassy sent at the request of Parliament to meet envoys of the Pope at the city of Bruges, there to complain of certain church grievances; and though not much was effected, Wycliffe's part in the affair seems to have received the approval of his own government. He had previously held a small living in Buckinghamshire; he was now made a Prebend, and was appointed Rector of Lutterworth, in Leicestershire.

Wycliffe's life must at this time have been a busy one—now preaching from his pulpit at Lutterworth, now lecturing at Oxford, now taking an active part in public affairs, and now writing controversial treatises. We have not space here to speak of the doings of the "good Parliament," as it was termed, which met in 1376, and whose action in regard to ecclesiastical affairs is believed to have been greatly influenced by Wycliffe. We pass to the next year, 1377, when in the month of February he was cited to appear at St. Paul's, to answer certain charges made against him. But on that occasion two powerful noblemen, John of Gaunt, duke of Lancaster and brother of the King, and Lord Percy, Lord Marshal of England, appeared as his friends. A violent quarrel ensued between these nobles and the Bishop of London—the assembly broke up in confusion, and Wycliffe took no harm.

Wycliffe's enemies now appealed to their master, the Pope. In nineteen articles they charged him with heresy, and the Pontiff, responding to the appeal, despatched to England no less than five bulls,

addressed to various parties, requiring their assistance in the extirpation of heresy.

One of these was addressed to the Archbishop of Canterbury, and accordingly in due time Wycliffe was cited to appear at Lambeth Palace. He presented himself, and gave in a written defence; but what action might have been taken is unknown, as the proceedings were at this point interrupted by the appearance of an officer from the royal household, requiring the prelates to forbear taking further action. There was also a popular demonstration in Wycliffe's favour—a large body of London citizens having made their way into the chapel with menacing cries. Like the Jewish Sanhedrim when dealing with the apostles, the Ecclesiastical Commissioners admonished Wycliffe and let him go; and he returned to his work to preach and lecture and write as before.

One circumstance which undoubtedly helped to increase his popularity at this time with his countrymen was the opinion which he had expressed on

THE ALIENATION OF NATIONAL TREASURE.

The resources of the kingdom were still drained by the Roman court and foreign church dignitaries. The income of French clergy alone, accruing from English livings, was estimated at £6000 a year. The young King Richard and his Council appealed to Wycliffe for his opinion as to whether the absorption of ecclesiastical revenues by foreigners might not be restrained, and the money applied to national uses. Wycliffe boldly answered that it might, and wrote a paper in support of his opinion. No wonder at the exasperation of the papal party, or that the English court and people should have interposed to stay the Lambeth proceedings.

Early in 1379 Wycliffe experienced a dangerous illness, brought on, it is thought, by overwork. The mendicant friars, hearing of it, sent a deputation to visit him, and exhort him, now he was at the point of death, as a true penitent to revoke in their presence the many things he had said in their disparagement. "But Dr. Wycliffe," says the historian, "immediately recovering strength, called his servants to him, and ordered them to raise him a little on his pillows; which when they had done, he said, with a loud voice, 'I shall not die but live, and declare the evil deeds of the friars.'" The friars, as may be supposed, withdrew in confusion, and Wycliffe did live for five years after that—to serve his country and bless the world.

Up to this time Wycliffe's reforming tendencies had been directed chiefly towards ecclesiastical abuses. But about the year 1380 he began to testify against Romish doctrine. In particular, he began to lecture and preach against the doctrine of Transubstantiation. His views on this subject he formulated in twelve Theses—like Luther more than a hundred years later—and these he undertook to "defend against the world." Their general character is indicated by the first of the twelve, which ran as follows:—"The consecrated host which we see on the altar is neither Christ nor any part of Him, but the efficacious sign of Him."

Great excitement was aroused at Oxford. A congregation of Doctors in Theology and Laws was convened for the purpose of considering Wycliffe's opinions; and as most of the Doctors were monks, and three-fourths of the monks Mendicant Friars, it is not surprising that the condemnation of the theses was unanimous. Wycliffe in self-defence made his appeal to King Richard; but the Duke of Lancaster, who had hitherto stood his friend, now bade him be silent. This man of the world could believe in what he would call "practical reforms;" but now that Wycliffe had begun to discuss what he would deem mere theological subtleties, he withdrew his sympathy, and the Reformer was compelled to retire from Oxford.

About this time occurred that insurrection of the peasantry of England which is commonly associated with the names of John Ball and Wat the Tyler. To give any account of this would require much more space than we have now at command. Nor does it appear that Wycliffe had anything to do with that wild social uprising, except that his revolt against received tenets and usages, and his appeal from church authority to scripture, would tend, so far as they were known, to fan the general excitement.

But another ecclesiastical assembly was convened to consider the teachings of Wycliffe; and this time the meeting was in London, in the hall of the great monastery of the Dominicans or Black Friars, on a spot close to which now stands the *Times* office, and the house of the British and Foreign Bible Society. It was on May 21st, 1382, that the question came on for discussion. But scarcely had it been introduced when a terrible earthquake shook the city, and proceedings were stayed. Some thought the earthquake was a sign of the Divine displeasure; but after a time the business was resumed, and Wycliffe's doctrines were condemned. However, this council obtained hence the name of the EARTHQUAKE SYNOD.

In November Parliament met at Oxford; Convocation assembled at the same time and place, and Wycliffe was summoned to answer for his statements on the subject of the Eucharist. He gave in two papers, one in Latin, the other in English, expressive of his belief. The result was that his doctrine was condemned, and he was expelled from the University; but his enemies thought it politic to proceed no further—a statute for burning heretics had not yet been passed in England—and he was permitted to retire to his cure at Lutterworth.

There remained to Wycliffe two more years of human life on earth, and those were busily employed, not only in pastoral work and preaching, but more particularly in completing a great undertaking in which he had been for some time past engaged—that of translating the whole Bible out of Latin into English. Some centuries previously the venerable Bede had translated the gospel of John into Saxon, and King Alfred had himself begun the task of giving his people the Bible in their own tongue. But meanwhile the language had changed, and to the English of the fourteenth century Saxon was almost as much a strange tongue as it is to us. Wycliffe, then, assisted by his friends Nicholas Hereford and John Purvey, translated the entire Scriptures into the English of their own day, and in this way contributed very much to the formation of the English language of our time. Of

Wycliffe's Bible there are many interesting things to be said, which, however, we must reserve for a separate paper.

Towards the end of the year 1384 Wycliffe was seriously indisposed, but still persevered in his work. But on the 28th of December, while hearing mass in Lutterworth church, he was struck with paralysis, and was carried out in a chair still to be seen in the chancel. He never spoke again, but was released from his sufferings on the third day after —the last day of the year.

More than forty years afterwards there was a gathering of prelates, priests, and monks in the little Leicestershire town. Wycliffe's grave was opened, and coffin and skeleton borne from the church-yard to the river's brink. There a fire was kindled, and the lifeless remains of the great reformer burned—the ashes being thrown into the river. "The little river," says Thomas Fuller, "conveyed them to the Avon, the Avon into the Severn, Severn into the narrow seas, they to the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." W. R. STEVENSON.

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# The Fire by the Sea.

THERE were seven fishers, with their nets
in their hands, [side sands;
And they walked and talked by the sea-
Yet sweet as the sweet dew-fall,
The words they spake, though they spake
so low,
Across the long, dim centuries flow.
And we know them, one and all—
Ay! know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downward eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was
gone,
And they knew not if He would rise,—
Knew not if the dead would rise.

The live-long night, till the moon went out,
In the drowning waters, they beat about;
Beat slow through the fog their way;
And the sails drooped down with wring-
ing wet,
And no man drew but an empty net,
And now 'twas the break of day,—
The great, glad break of the day.

"Cast in your nets on the other side!"
('Twas Jesus speaking across the tide);
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was
moved,
"It is our risen Lord,—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat,—
Ay! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,—
Down deep in the hungry sea.

And the others, through the mists so
dim,
In a little ship came after him,
Dragging their net through the tide;
And when they had gotten close to the
land
They saw a fire of coals on the sand,
And, with His arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the
sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st Thou me?"
Thrice over, "Lov'st Thou me?"

ALICE CARY.

# Truth-Identities of Religion and Science.

A most interesting question which has in all time engaged the mind of men has been practically settled within the last few years by the advance of science. In the palmy days of Arabian philosophy and still more among the schoolmen of the middle ages, an ever new subject of debate was found in the origination of life. Is life always from life, and never from anything but life? or can it be generated in any other way? They reasoned from the universality and prodigality of life, in one kind or other, everywhere present. From every spadeful of upturned earth they saw unsown plants springing up; from every cranny and crevice of wood or stone queer-looking creatures skurrying and chiveying, At home the mites came in their mouldy cheese—moths from their closely kept furs. They saw, too, how every living thing had a strange likeness and adaptability to its habitat, as if the latter had had a great deal to do with its life-form and structure. And yet upon the closest investigation nothing could be found in any way positively to bridge over the deep gulf between the animate and the inanimate. So the discussion went on right up to our own time, and it was only after the most crucial tests that the scientific world accepted the principle as absolutely demonstrated that life can only come from life, or, as it used to be put in the mediæval disputations, *omne vivum est vivo.*

The experiments around which the final contest waged are, to a great extent, at least, intelligible to everyone. When any fluid holding organic matter in solution—such as vinegar, or tea, or milk—is exposed to the air for a few days it "turns bad, becomes thick and sour," and a scum forms on its surface. This scum and thickness are seen under the microscope to consist of vast numbers of minute organised bodies, which grow and multiply with inconceivable rapidity, and in the progress of their growth produce the other changes in the fluid. Here, then, is life, indisputable and immensely prolific; where does it all come from? Does it originate of itself in these putrescent liquids, or does it proceed from infinitesimal germs existing in the liquids or in the air of the containing vessel. If life of any form is self-generated it will surely be in such elementary forms as these. And the question thus narrowed to its lowest point has been decisively settled in the negative, for if care is taken to destroy all possible germs, both in the liquid itself and in the air with which it may be in contact, no living forms will appear. If the liquid is exposed to a heat sufficient to destroy any germ that may be present and to expel the air from the vessel, and if, further, all air is excluded, or carefully filtered before admission into the vessel through cotton-wool to free it from floating germs, it is found that the liquid may be kept for any length of time without change. Even these rudimentary forms of life can only proceed from life-forms previously existing. So that the deduction is inevitable, that there is no such thing as spontaneous generation of life. Life can only proceed from life.

It may be thought, however, that these forms of life are so very rudimentary that it cannot much matter how they originate; they are so far removed from the sphere of our life that it cannot have any very immediate significance whether they appear spontaneously or not. But

it is obvious that if in these low types life cannot be generated from anything but life, still less can it be possible in higher types. The essential identity, also, of all life, both animal and vegetable, from the simplest to the most complex, is an obvious truth of modern science. All life is intrinsically one, however greatly it may differ in its combinations and developments. So that a fundamental principle demonstrated in these elementary types is established for the whole kingdom of life. In all its manifestations life presents certain characteristics which are essentially identical. By a liberal, and perhaps imaginative, use of the doctrine of evolution, it may be possible for a scientific man to trace an advancing series of living forms from the lowest creature to man himself; so that all of life that Prof. Tyndall thought necessary to ask for to begin the primæval world with, as the potential origin of the endless manifestations of living things since developed, was a bit of moss borne on an aerolite from some other world. But still there remains the old difficulty of the first cause of the very first bit of moss which appeared either in this or other worlds. No concurrence or adaptation of any or all the physical forces known to science can account for it. In fact, science has traced life to the farthest probability of its origin, and there finds it as great a mystery as ever. So at this point men divide into those who know and those who don't know. The latter call themselves Agnostics, the former Deists, and some of the latter, who from other evidence know more still, call themselves Christians. Of late years science has been writing a part of the first chapter of her book of Genesis, and, to the devout student, at least, appears to have traced life "in the beginning" to the very hands of the Almighty—to the creative act of His Word.

Now there are many points of the closest correspondence—of actual identity, as far as they go—between the teachings of science and the teachings of religion concerning the life of which they respectively treat. But it is objected that it is impossible to carry the conclusions of science into the world of religion because the two provinces are so entirely distinct. It is alleged that the "life" of the one is not at all the "life" of the other, and at most there can only be a close analogy between them which will not bear being forced into an actual identity. But even granting this, it is not sought, in these papers, strictly speaking, to *prove* anything in the religious world from any correspondence, however exact, with the world of science, but only to throw a more natural and every-day light upon the former, and make it more real, and perhaps bring it closer to us, by showing how in certain points it is like the latter. In his "Natural Law in the Spiritual World," Mr. Drummond has recently gone over this ground with much fulness and ability, and readers will there find this question discussed in a most interesting and instructive manner.

Of all things hard to define perhaps life is the hardest. Philosophers and men who have made biological studies their own have often tried, and as often failed. Many definitions have been proposed, but the author of each has generally been the first to confess its inadequacy. But if it is hard to say what life is, it is easy enough to say what it is not. The line of demarcation between animate and inanimate matter is broad and clear, and, as a rule, apparent to the most ordinary

observation. Even in microscopic forms consisting of a single cell the presence of life is unmistakeable. It is clearly something which is absolutely and entirely distinct from anything that can be seen in the inorganic world. Great as is the difference between the lowest and the highest forms of life, between the lowly lichen and the majestic tree, or between the tiny insect and imperial man, it cannot be said to be so great as that between the humblest form of life and the most beautiful and remarkable specimen of inorganic matter. For the former all have in common the most notable phenomenon in the world—Life. In the most elementary classes it is impossible to say whether they belong to the animal or vegetable kingdom, so they have been placed by themselves in a *Regnum Protisticum*. But no such difficulty has arisen on the borders of the organic and the inorganic; they are utterly and eternally distinct.

Now just as strongly as science asserts the distinction between the animate and the inanimate does the Bible speak concerning the life of which it tells. It proclaims a life out of which there is, in its sense, no life. In its words all men are alive or dead unto God. To receive its teaching is to pass from death unto life. Quite as distinct as is life in the natural world from everything devoid of life, is the spiritual life of our religion from the best moral and intellectual state of mankind. It is something beside, and more than, humanity at its best. And just as to the inorganic world life is a new and unknown phenomenon, so to the moral and philosophical world is the spiritual life of the gospel. "Ye must be born again," is the declaration of the Author of our salvation to one who was familiar with and obedient to the best moral and religious knowledge out of this life. And it *must be* because this new birth is the beginning of a new life, which introduces him into a new world of which before he had no knowledge. It may be difficult to give any definition of this life, and say exactly what it is, but it is quite easy to say what it is not; not morality, or ethics, or sentiment, or good nature, or any or all the graces and virtues of humanity. Just as in the inorganic world a crystal may be a very marvel of beauty and purity, in every way perfect but without life, so the most perfect moral goodness may exist without this higher and spiritual life. It follows also that it is only those who have been thus "born again" that can apprehend the things of this new life. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

What life is will be the subject of the next paper, but there can be no doubt as to what the life of the Scriptures is. Nothing can be more explicit than our Saviour's declaration, "*I am* the resurrection and *the life*," "*I am* the way, the truth, and *the life*." It is His divine presence abiding, dwelling in us. And what can be more clear in the apposition of the positive and negative of the same statement—"He that hath the Son hath life, and he that hath not the Son hath not life." What other sentence of little four-lettered words of a nursery primer ever bore such a weight of meaning so sublime in its simplicity, so majestic in the positiveness, and in the present possession of that quadrupled "hath"? Thus also we see how impossible it is that this life can be self-generated. It can only come from like life, that is Jesus Christ; it must always be the direct communication of Christ Himself to the

soul. He is "the life of the world," and has brought life and immortality to light through the gospel; and faith is the receptive attitude of man by which this communication is made. "As many as received Him to them gave He power to become the sons of God." So that the transmission of this life must be in all cases a personal act; it must be the gift of Christ to each heart individually. So, too, we see something of the meaning of that "hard saying" of our Saviour, "Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life."

There are many other points of identity between the life of science and the life of our religion which give much force and clearness to things most surely believed among us. This one life given to each believer makes the church very literally one body, of which Jesus Christ is the Head. It establishes between each member a living bond of union, making them all one in Him. As in our Saviour's prayer, "I in them, and thou in Me, that they may be made perfect in one." It gives us some faint insight into that most wondrous of all mysteries, how even "now are we the sons of God," "partakers of the divine nature," "heirs of God and joint heirs with Christ." And it is an indubitable assurance to us of eternal life. Since this vital principle within us is Christ, it cannot die—it must be eternal; as He Himself has said, "Because I live, ye shall live also"—"Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye appear also with Him in Glory"—"Christ in you, the hope of glory."

H. BAPTIST CROFTS.

*** The senior editor of this Magazine thinks it right to say that he is not quite sure of the position taken by his esteemed contributor in the latter part of this most interesting paper. When a human soul believes on Christ, and thus becomes a partaker of life, is anything more experienced than the following?—(1) A reversal of the sentence of condemnation. The broken law no longer demands the penalty of death. (2) The higher powers of the soul are stimulated and invigorated, so that sin, the destructive element, is overcome and cast out. Restored to a healthy state, the soul, in fellowship with Christ, according to the divine intention, lives on for ever in a state of blessed activity. But we reserve our judgment until the appearance of the next paper, and meanwhile commend the subject to the attention of our more thoughtful readers. W. R. S.

## THE "TEACHING OF THE APOSTLES."

THE manuscript bearing this title, which has been recently published by Philotheos Bryennios, Metropolitan of Nicomedia, and which has created no small stir in religious circles, is supposed to be as ancient as the second Christian century. It contains sixteen chapters. Paragraphs would be a better term, they are so brief. The seventh chapter relates to Baptism, and Archdeacon Farrar's translation of it reads thus:—"But as regards baptism, baptize as follows. Having taught all that goes before, baptize into the name of the Father, and of the Son, and of the Holy Spirit in living (*i.e.* running) water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in hot. If thou hast neither (in sufficiency for immersion), pour the water thrice on the head in the name of the Father, the Son, and the Holy Spirit. Before baptism let the baptizer and the candidate fast, and any others who can; and thou shalt bid the candidate to fast one or two days previously." To us such a manuscript is of no authority whatever. Nevertheless it is of interest to note (the age of the manuscript being granted) that the writer of a Christian treatise seventeen centuries ago knew nothing of *infant baptism*, but regarded duly instructed persons as the proper candidates, and *immersion* as the proper mode. J. FLETCHER.

# Sunday Morning Talks with Boys and Girls.

## SHUT THIS GATE.



NOW that summer time has come, when many boys and girls will be off for pic-nics, holidays, and country rambles, I am anxious to post up as a kind of public notice—"*Shut this gate.*"

Every boy and every girl ought to attend very carefully to all such requests, otherwise some evil thing may happen. For instance, if the injunction to which I refer were painted on a gate leading to a railway crossing, nobody knows what harm would come if you neglected to obey it. Some animal or some child might wander on to the line, and be cut to pieces by a passing train, and that would be a dreadful thing. In the fields, sheep might stray through an open gate, and the shepherd or the owner would very likely have a good deal of trouble before getting them back into their own meadow. Or cattle might get into a field not intended for them, and do great damage to certain crops. The following story will illustrate this. I will call it

### TELLING THE TRUTH, AND WHAT CAME OF IT.

"WHEN I was a boy we lived on a farm in Ohio. The little grist-mill was ten miles away. Sometimes when I took the corn to be ground, I had to wait till next day for my turn. On one occasion when I arrived, I found the North Branch and Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his barn for us to sleep in, so it was no unpleasant time we had while waiting for our grist.

"'Well, boys, it is time for us fellers to go to roost,' said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the haymow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed:

"'Heydey! We've got a parson here, we hev.'

"Charley Allen, a new lad, was kneeling by the oat-bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he went silently to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I laid awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested.

"Just after my dinner I got my grist and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman, because he was the rich man of the neighbourhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said:

"'Did you go through this gate yesterday?"

"I could easily have denied it, but Charley Allen, kneeling in the barn, came to my mind like a flash, and before I had time to listen to the tempter, I said, 'Yes, sir, I did.'

'ARE YOU SURE THAT YOU SHUT AND PINNED THE GATE?'

"This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again, so I carelessly rode away and left it open.

"'I—I—'

"'Out with it; tell just what you did.'

"'I left it open,' I said abruptly.

"'Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business.'

"'I'm very sorry, I'd—

"'Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes.'

"I felt very badly about the matter at first, but was comforted when I found that father knew nothing about it. Alas! for human hopes. One rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father.

"They sat in the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into mother's room to see if I could hear what they were talking about.

"'Why, the boy could be spared well enough, but he doesn't know anything about the business,' said my father.

"'There is one thing he does know,' said the squire; 'he knows how to tell the truth.'

"He then related the circumstances which I so much dreaded to have my father hear. After he had gone my father called me to him, and told me that the squire was going to start a grocery in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the country store, and people say that I got my start in life when I entered Albright's store."

What would have happened if our hero had shut Squire Albright's gate we cannot tell. It is like asking what would have happened if our first parents had not sinned. No doubt it would have been vastly better for them and for the world. For although God in His great mercy many a time brings good out of evil,—a thing for which we ought to be truly thankful,—we must never do evil that good may come. Duty, honestly performed, truth, squarely told, is far away the grandest thing for boy or man to do. Therefore shut the gate against every temptation to do otherwise.

J. FLETCHER.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter IX.—Sickness.



GURTH had been on a battle-field, and encountered death in its most ghastly forms, but his heart stood still with fright and horror as he leaned over Leofric.

"I must have been mad to do it," he gasped; and then he shouted for help, and one or two servants ran out to see what had happened. They looked horrified when they saw poor Leofric; but Gurth had no patience with their fright. "Lift him up, and carry him in, and one of you that is skilful in dressing wounds, bind up his head."

"Better send to the convent of St. Mary, and ask Father Alred to come. He is a skilful leech, as well as"—

"Do as I bid ye," thundered Gurth; "*I* will have no help from the church, and no monk shall come here by my will."

"But, my master, he may die," one of the frightened maid-servants ventured to say.

"Let him die, then," said Gurth, sullenly, and trying to appear unmoved; for he was ashamed to let his father's house-carles see how deeply his heart was wrung by what had happened.

Leofric was carried to the little lean-to, where his master slept on a bed in the corner, while he lay on a mat at the door; but Gurth ordered that he should be laid on the bed now, and when his wound was dressed he sat down beside the bed, and gave way to his unavailing grief. He would not have it known for all that he possessed, but he actually burst into tears as he leaned over and gazed into Leofric's unconscious face.

Something in the unwonted sound seemed to rouse Leofric's dormant senses, and he said faintly, "Have they told thee the earl's message?"

"The earl's message!" repeated Gurth. "There, there, thou art dreaming, I can see, my poor fellow; try to go to sleep again, and we will talk of this by and by."

But instead of "trying to go to sleep," Leofric struggled to raise himself on his elbow.

"My master, thou must go; every minute is precious. Oh, why could not some of the knaves have told thee why I threw the water over thee? they might have known."

"Oh, why didst thou play me that sorry joke? I had almost forgotten it again," said Gurth, glancing at his dripping garments.

"It would have been a sorrier joke to let thee sleep on, when earl Harold hath summoned all his lithsmen to follow him to Northumbria," said Leofric, struggling against his weakness until he could convince his master that this was no idle fancy of his brain.

Gurth was half convinced now, and starting to his feet began to unfasten his tunic at the throat. "Earl Harold hath summoned us to go with him to Northumbria," repeated Gurth; "was that what the messenger said, Leofric?"

"Yes, yes, and time is precious," said Leofric faintly.

Gurth threw off his dripping garments, and went in search of his father, who had doubtless received the messenger.

"Well, sluggard, I was preparing to go in thy place," said the old thane, as his son entered the great hall, where the servants had already begun furbishing his arms in readiness.

"Thou hast news from earl Harold," said Gurth, with a glance at the gleaming armour.

"Yes, he hath summoned his lithsmen to follow him to the field again."

"And Leofric cannot go with me," said Gurth sadly.

"Is he dead?" asked Godrith, with assumed carelessness; for he did not wish to add to his son's grief if the slave had died.

"Nay, nay, I hope he will live to follow me to other wars, though he cannot go now to Northumbria," said Gurth. "But why did the messenger delay his coming until the meal was over, and our heads were full of strong ale? He might surely have known that men were little fit to think of any business at this hour of the day," grumbled the young man, who felt vexed with himself, and therefore only too ready to throw the blame on some one else.

The old thane laughed at his son's vexation. "Nay, nay, blame not the messenger, but the ale, Gurth, for this mischance," he said. "Earl Harold will tell thee it is the wine and strong ale that causeth half the mischances too."

But Gurth was in no humour to be told of this just now, and so, after a few words with those who were to go with him, he hurried away to his sister's bower, to bid her farewell, and ask her to send Githa occasionally to see that her brother was properly cared for by the house-carles.

"Why, what aileth Leofric?" asked Hilda, while Githa turned pale with alarm.

Gurth turned away confused and half-ashamed. "I have struck him down and wounded him, for playing me what I thought was a sorry joke," he said.

"Oh, Gurth, thou didst drown thy wit in the ale-horn again," said his sister, in a half-reproachful tone.

"And what if I did!" demanded Gurth angrily. "Am I not an English man? Wouldst thou have me a Norman shaveling?"

"O Gurth, thou knowest I love all things English, but if, as I have heard, these Normans are temperate in eating and drinking, ruling themselves wisely in this matter, it would be better for thee and for all to follow their example."

"What! an Englishman learn of a Norman! Fie on thee, Hilda. Hast thou so soon forgotten thy Danish ancestors?"

"I cannot forget them when I see thee and the best and bravest of our house-carles drinking till ye have no more sense than swine."

So the brother and sister parted in anger—a circumstance that Gurth soon forgot in the bustle and excitement of the march northwards; but to Hilda, in her quiet retirement, it was a source of deep pain, and caused her many sleepless nights; for what if Gurth never returned from this campaign? and that her brave brother would rush into the thick of the fight she knew quite well.

"If I had but spoken more gently, he would not have left me as he did," sighed Hilda again and again. "If I could but remember Githa's message—Githa's message," she repeated. "Nay, nay, is it not my message too? Surely that was what the old monk meant—that all who learned this wondrous, blessed truth, that 'God is love,' should tell it to another, that the news may travel on and on, like the light of our beacon fires that tells of danger at hand to the next, which instantly springs into life and light, passing the news onward until all the country is aroused. Yes, yes, Githa's message shall be mine too, and I will try to speak in love, and not in anger. Oh, if Gurth may but return from this campaign, I will give my life to sending this message abroad."

Githa was almost as angry as her mistress when she went to see her brother, and found him not only suffering from the dangerous wound on his head, but very ill besides. As Gurth was out of the way, and could make no

further objection to the learned monk being sent for, some of the servants had been to the convent of St. Mary, and fetched this skilled leech to see Leofric; for his condition puzzled them, and the monk himself said he could scarcely understand the wound causing such a distemper of the whole body.

He bade Githa watch her brother closely, and give him nothing but the cooling drink one of the sisters from the convent would bring.

"But he is always asking for ale; he bade one of the house-carles take me away from him, if I could not bring him a horn of strong ale," said Githa tearfully.

"Ah, he had been drinking this same strong ale when his master struck him," said the monk quickly; and he knew at once what ailed his patient, and how small his chance of recovery was. But he would not tell Githa this just now. Let the girl hope for the best as long as she could; but he said, as he left, "No more double ale, mind; but the decoction I will send, and a little water from the spring, and some barley bread, and a few grapes, if he is hungry."

Githa stared, and thought her brother would be starved on such poor diet, but she promised to obey the monk's directions.

It was no easy task, however, to make Leofric obey her. The fever ran high, and he was very thirsty, but refused to touch the herb-tea sent by the sisters from the convent; but begged and prayed Githa to fetch him a horn of ale, and threw himself into a violent passion when he found she would not go. Then he would try coaxing, pleading, and reproaches, telling her she could not love him as she once did, or she would not treat him so cruelly now he was ill and could not help himself. It was hard for Githa to be told this, when she was doing all she could to relieve her wilful brother; and she said to him rather tearfully, "Leofric, it is because I do love thee that I refuse to give thee this—because I know it will do thee harm."

Leofric flung himself over, displacing all the skins that Githa had so neatly arranged on his bed. "Don't talk to me about love," he said, "when thou dost refuse to do as I wish."

"But, Leofric, thou art ill, and I want thee to get well again," said Githa gently.

"Don't I want to get well? Dost think I want to die like a cow in my bed? I must journey to Northumbria, I tell thee, and take the blows that may be falling; an thou wilt give me a draught of good double ale I might begin my journey to-morrow," he added coaxingly.

But Githa remained firm. "I can give thee something better than ale," she said; "something that will help thee to get over this distemper, so that thou mayest set out on thy journey without fear or danger to thy health."

"Naught will do this, I tell thee, but a bucket of our good English ale. I would that I could get forth to the kitchen; thou shouldst see then what I would do;" and Leofric fumed and tossed about, and was altogether as unmanageable a patient as any nurse was ever troubled with.

Some of the house-carles, when they heard Leofric calling for the ale, tried to persuade Githa that it would be better to let him have it. "Thou wilt have no peace or rest thyself, if thou dost not give it to him."

"I care not for my own peace, but for my brother's life; and I believe what Father Alred hath told me—that he drinks too much ale, and it is this as much as his wound that hath caused this distemper."

"But he will wear thee out with these wild ravings. I should give it to him for the sake of peace," said the man.

Githa smiled. "But he is not thy brother," she said; and when Leofric called for drink again, she ventured to take him the horn of herb-tea which she had at hand, and put that to his lips. But the moment he had tasted it he spat it out again, and pushed Githa roughly aside.

"How canst thou give me such filthy stuff to drink?" he exclaimed; "it is bitter, and compounded of all evil things."

"Nay, nay, Leofric; it is a cooling drink prepared by the hands of the good sisters of St. Mary, and will cure thee of thy sickness and wound too."

"That—that cure me!" exclaimed Leofric; "why 'tis enough to turn my blood to gall. Much thou knowest of what would cure mine ailments," he said contemptuously.

"Nay, nay, I said not that I did, Leofric; but good Father Alred is the most skilful leech between here and London, and he doth know for certain what will cure thy distemper."

"Then let Father Alred keep his cure, if he can give me no pleasanter drink than that;" and he made another wry face at the recollection of the disagreeable draught he had tasted.

When the doctor came the next day and found his patient no better, and the herb-tea almost untouched, he scolded Githa for not giving it to her brother.

"Nay, nay, it is not her fault, holy father," said Leofric; "I would not take thy bitter draught."

"Then I can do nothing for thee, and thou must die," said the monk, rising from the stool where he had seated himself at the bedside of his patient.

"Die—die like a cow in my bed and not on the battle-field, where every free-born Englishman would fain give up his life!" exclaimed Leofric.

"An thou art not brave enough to swallow a draught of herb-tea because it is bitter; thou dost deserve to die like a cow," said the monk coolly.

Leofric winced at these words. "No man ever questioned my valour before," he said. "Give me thy vile decoction, monk;" and the next minute he had swallowed the whole of it, unpleasant as it was.

"Drank like a hero," said the monk admiringly; "thou art worth making it even a little more bitter," he added.

"And wherefore should it be more bitter, holy father?" asked Leofric, somewhat appeased by the monk's last words.

"Well, my son, in this particular decoction the more bitter it is the more costly it is, and the better chance thou wilt have of being cured of thy distemper. If I cared not whether thou didst get well or die, I could make thee a drink pleasant as honey; but I have heard of thee and thy bold master Gurth Godrichson, and England may yet need every true man she can muster, and so I would fain save thee to strike a blow at England's foes, if ever it should be needed."

"Well, thou dost speak fair, good father, but an I take thy vile bitterness, wilt thou not let me have some good ale? I have had not a drop since I have been here."

"And if thou didst never drink a horn of it again thou wouldst be the better man, I trow," said the monk boldly.

"An Englishman, and drink no ale!" exclaimed Leofric in astonishment.

"Well, I suppose it is asking too much; but I tell thee this is England's curse and England's danger—this want of moderation in eating and drinking."

"Surely thou art a Norman to speak thus of our good old English customs," exclaimed Leofric.

"They were Danish, I trow, before they were English," said the monk quietly.

"Ah, marry were they, and right proud should we be of them. Why, monk, thou shouldst see an Englishman and a Norman at meat together; the mean, pitiful, half-starved Norman!" added Leofric contemptuously.

"Ah, the Englishman would eat twice as much, and drink three times as much," said the monk.

"Three times! say five or six times, good father, and it were nearer the mark," answered Leofric triumphantly.

"Ah, I doubt it not," said the monk sadly. "The Normans have learned to rule themselves—to eat not beyond what is reasonable, nor to drown their minds, which they are learning to use, in the wine-cup or ale-horn."

"The miserable, pitiful Normans! Prate not to an Englishman of them or their fashions, or aught that they do."

"Nay, but thou wilt find they are not to be despised, an it comes to another trial than that of appetites."

"Well, well, good father, I see thou art more than half a Norman, although thou dost look like a jolly good Englishman."

"It is because I am an Englishman, and would fain see England rise to be the great nation she might be, that I desire to see thee and all men using greater temperance in this matter of eating and drinking," said the monk seriously.

But Leofric only laughed. "Englishmen will learn nothing from any, except it be from their kinsmen the Danes. As for these Franks, and Normans, and men of Flanders—well, thou and thy fellow-monks may prate an ye will, but we will have nought to do with them," said Leofric contemptuously.

Of course he was only giving voice to the opinion of his master in speaking so disdainfully of foreigners, but the opinion or prejudice was not by any means confined to Gurth. The popular opinion upon this matter was very much the same; and left to themselves, the Englishmen, or Saxons as they may at this period be called, would have kept England out of the reach of civilization, or at least she would have been ages behind the neighbouring countries of Europe.

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## CHAPTER X.—NEWS FROM OXFORD.

LEOFRIC was ill for several weeks, mainly owing to his restless impatience to get up, and rebellion against the doctor's orders; and during this time his sister nursed him with unwearied patience.

Leofric took this very much as a matter of course, at first, but one day, when he had been more than usually trying—refusing to eat or drink anything that Githa brought, and clamouring for double ale and a slice of boar's head, which had been specially forbidden by Father Alred—he suddenly turned to his sister and said, "Thou dost think I am little better than a boar myself; why dost thou not leave me and go to thy lady's bower?"

"Because thou dost need me here," said Githa gently.

"But it cannot be pleasant for thee to stay here," said Leofric; "the lady Hilda's bower is the best room in the house, and her maidens are always happy and merry now, they say."

"Yes, as thou sayest, there are no happier bower-maidens than the lady Hilda's. God hath been very good to us, Leofric," Githa ventured to say.

"Well, I know not what God hath had to do with the business, but 'tis certain thou hast a good mistress, and thou dost deserve it; and now thou hadst better go and enjoy thyself in her bower, and leave me."

But Githa shook her head. "Thou wilt take no more of this good medicine an I leave thee," she said, with a smile.

"And what if I did not? What could it matter to thee if I died now? The lady Hilda would protect and befriend thee, and thou wouldst be far more comfortable in her bower than listening to my grumblings."

"Nay, nay, Leofric, I could not be happy away from thee now. I do not mind the grumbling, except as it doth make thee worse to get into a passion."

The young man looked at his sister wonderingly. "It must be true, then, that thou dost love me, although thou dost seem unkind sometimes, Githa."

"Unkind! Would it be kind to give thee what would harm thee, because thou dost clamour for it?" said Githa. "Hast thou really doubted Githa's love, my brother?" she asked tenderly.

"I—I do not doubt it now," he said evasively; "I have been little better than a wild boar, and thou hast been very patient, Githa, and never given me one angry word for all the ill names I have called thee. Yes, yes, I do believe thou lovest me now; but oh, if thou didst know how I have longed for a draught of our good ale, and how cruel it seemed to keep it from me, and—and

thou didst sometimes laugh, and seem so cheerful, as though thou didst not care for me."

"But I did care a great deal," said Githa, laughing again, in spite of herself. "Father Alred said thou wert doing well, and would do better if thou didst not fret and fume; and he bid me be cheerful to cheer thee."

Leofric could smile himself now at his mistake, but still his wilfulness was not entirely conquered, and he often gave his sister a good deal of trouble, but he did not doubt her love, as he had done before.

His convalescence was the most wearisome time he had ever known. His wound was almost healed, but he was too weak to do more than crawl a few yards beyond the stockade and bask in the autumn sunshine. He was disappointed, too, that the campaign in Northumbria was over—or rather there had been no fighting at all; and Leofric wondered what the world was coming to, when men could miss such a fine opportunity for a battle, and choose to settle a dispute by appealing to reason and justice, instead of the bow and battle-axe. That was what these degenerate Northumbrians had done—appealed to the known justice of their oppressor's brother and ally; and earl Harold, although he had an army at his back, had listened to the rebels' complaint against his brother, saw that they had just cause for their murmurs, and settled the dispute without a blow being struck, although he gave mortal offence to his brother Tostig by doing so.

This was the news brought by the men of the earl's army who had returned home, many of them grumbling and dissatisfied because of their bootless errand.

But Leofric's young master had not come yet. He was staying with earl Harold at Oxford, and it was uncertain when he would return, which was no pleasant news to Leofric, who was heartily tired of an idle life.

It seemed that affairs of great moment were to be transacted at Oxford, for the King and all the members of the Witan were journeying thither, as well as the bishops and abbots, and the principal men of Wessex. Leofric half hoped that the old thane would have taken him with his retinue of carles and six-hand-men; but Godrith never thought of bidding his son's slave journey to his master when he could have holiday at home, and so with ill-concealed vexation and disappointment he saw the train depart.

Gurth was hardly less disappointed than Leofric himself when his father reached Oxford without his favourite henchman, and as soon as the principal business was settled he rode home with all speed to tell the news.

Leofric was the first to meet and welcome his master, and Gurth was so overjoyed to see him that, jumping off his horse, he embraced him as he would a brother, and then bade him follow him to his sister's bower, where he was going to tell the best news he ever had to relate.

All the household was astir with the tidings that their young master had arrived, and as many as dared pressed into the lady Hilda's bower, for that had grown to be the centre of the household—the meeting-place for telling news and discussing family questions, as the servants well knew.

The tidings of her brother's arrival had scarcely reached Hilda when Gurth himself burst into the room, his favourite hawk on his wrist, and two or three dogs and half the household at his heels.

Such an invasion of her carefully rush-strewn floor would have made Hilda peevish and irritable at one time, but she had learned to consider others, until now she rather liked to see the house-carles come into her room to hear the family news.

So she greeted the whole turbulent party with a smile when they rushed into the room after Gurth, only bidding Leofric take care that his master's dogs did not fly at her maidens, and bidding the girls stop their spinning for awhile now that her brother had come.

"Why, Gurth, thou art as much a boy as ever," she said, as her brother leaned over her couch, and kissed her again and again. She smoothed back the long golden hair that lay in clustering curls upon his shoulders, and looked into his merry blue eyes with such a world of content in her gaze, for she could see that her brother had thought no more of the anger in which they had parted, and she would not disturb him by referring to it just now.

"So, lady sister mine, thou dost think I am a boy again," said Gurth gaily, as he gazed at the heavy gold bracelets on his wrists, and the gonna which was his usual holiday attire, but which he had been too impatient to change for a plainer dress when he left Oxford. "Now what wilt thou give me for my news, lady sister?—the best news England could hear, it is mine to tell."

"Is it of earl Harold?" asked Hilda, who shared in her brother's admiration of the great earl.

"Yes, yes; he is to be crowned king of England!" exclaimed Gurth; and turning to the house-carles, he said, "Now shout for king Harold, true Englishman and noble knight!"

They needed no second bidding to do this, and none shouted longer or louder than Leofric; but before it was over Hilda raised her face to her brother again.

"Gurth, Gurth, what of king Edward?" she said.

"Oh, he is well," said Gurth lightly; "that is, he is dying slowly, and will leave the throne for his noble successor in a few months."

Hilda looked pained at this. "I cannot bear to hear thee talk of our saint-king in this heedless fashion, and to set the witless knaves shouting for earl Harold, as though he were already king, was no good thing to do," she said.

"Nay, nay, be not angered, Hilda; but if thou knewest all—how earl Harold doth work for the good of England—thou wouldst not grudge him being king in name, as he hath long been in the hearts of all true Englishmen."

"Nay, nay, I grudge him not the honour of kingship, Gurth, but I would have thee more cautious how thou dost set about proclaiming the earl as king; for it will mightily displease king Edward an it cometh to his ears. But this choice of Harold is somewhat sudden, I trow. It was but a few weeks since thou didst tell us that the great earl and bishop Aldred were for securing the right of Edgar the Atheling."

"Yes, yes; and had he proved a proper little knave, and likely to make a king worthy the name, he would have been proclaimed by the Witan; but count William the Norman doth claim our English crown, and 'twere useless to set up a puppet like the Atheling against him. But who could find a better, truer, nobler man than Harold? Even his foes say this; and not a churchman could say he ever burnt a convent, or took a hyde of abbey land. Nay, nay, the only quarrel our great earl hath with the church is, that too much money is spent in relics and such like rubbish, that might and ought to be expended in the defences of our coasts."

"But, Gurth, Edward is a good king," said Hilda.

"He hath done little harm, I grant thee; but, Hilda, that is not enough in these days," said Gurth.

"Not enough! To be good, not enough!" said Hilda.

"Well, well, I forgot I was talking to one who believes with the church, that their own soul is of such countless price that all others may be sacrificed for it;" and with this half-sneering remark Gurth was about to turn away, but his sister caught hold of his gonna and detained him.

"Gurth, thou art making a great mistake," she said earnestly. "The church doth not teach us to be selfish, but to be tender and mindful of the good of others."

"How canst thou say that, when she is always teaching that if men and women want to save their souls, they must leave the world and all their friends who do the work of the world, and retire to a convent? Thou, too, art like the rest; thou dost pine for the convent," said Gurth fiercely.

"But—but it was not because I desired to leave thee, but because the convent seemed the only place for a poor helpless woman like me."

This reference to her condition quite subdued her brother's anger, and he said in a gentler tone, "Thou art not helpless, Hilda; for if thou canst do little for thyself, thou doest much for others. Why, thou art the heart and soul of the household, and how could we spare thee to go to the convent? It rouses my anger whenever I think of it."

"Then do not think of it," said his sister with a smile; "for I have promised to stay here as long as thou shalt need me."

"To escape the first time thou hast a decent excuse for doing so," said Gurth, laughing.

"Nay, then, I promise this, to stay until thou dost bid me go to the convent," said Hilda solemnly.

"Now thou art my own sister, and ever wilt be," said Gurth, kissing her fondly." "I know I shall never bid thee go to the convent; but, Hilda, thou shalt learn some of the wisdom they teach there. I will get thee one of king Alfred's books—the Saxon scriptures, that thou mayest read to thy bower-maidens sometimes."

"Oh, Gurth!" was all the lady could utter for some time, for it seemed that, if she could only possess such a costly treasure as this, the world could have nothing else to offer.

"There, we will say no more about quarrelling," interrupted Gurth; "thou shalt have the book, and enjoy thy opinion about king Edward; only thou must give me the same liberty of belief; and I believe that a man who works when he can, and prays when he can't, is better than a man who is always praying, but never lifts his finger to help with the work. The last is king Edward—thy saint-king. Well, he may be a saint, but he is not a man; and God hath made the world for men, I trow, and they must work an they would live."

Hilda looked troubled, and somewhat puzzled how to answer her brother. King Edward was perfect, or nearer to perfection than any man on earth, and yet she heard every hour that it was the more practical and common-place earl that England needed; and how could she make her brother believe that the precious relics upon which the king lavished so much of the national wealth were a greater safeguard than stockades, and wooden forts, and ships to protect their island-home?

There was, however, one work of king Edward's in which his subjects took a warm interest, and that was the building of the West-Minster in the isle of Thorney, just beyond the village of Charing. This building, which had occupied years, and for which many foreign workmen belonging to the order of Masons had been brought over to direct the more ignorant native workmen, was fast approaching completion, and it was to be consecrated at Yule-tide in mid-winter; and Godrith, to please earl Harold, resolved to take his family to Charing before-hand, that they might be present at the festival, which occupied so much of the king's thought and attention.

Earl Harold was about to be married to the daughter of his family foe, Leofric of Mercia, that the old feud might be healed, and England ruled as one nation. This had been settled at Oxford; but the news did not please Gurth, and so it was not until the old thane returned that Hilda heard this interesting item of intelligence.

"Why didst thou not tell me of earl Harold and the lady Aldytha?" she said to her brother, when he came into her bower one morning.

Gurth shrugged his shoulders with something like vexation. "Earl Harold hath no right to do this thing," he said; "he could give his time and labour for our merrie England, but he hath no right to give himself, as he hath done, in taking Aldytha to be the lady of England instead of the lady Edith, to whom he hath long been betrothed."

"But—but it may be"—

"Nay, Hilda, we will not talk of this. I am vexed. I hold that the earl is wrong; but I would not hear another say this. Now tell me, art thou pleased that my father will carry us all to this Thorney minster at Yule-tide?"

"Pleased," exclaimed Hilda; "how canst thou ask me, when I have so often longed to go to church that I have often shed tears when I heard the bells ringing; and now, to think I am to see the great minster, the glory of England, for my father saith my litter shall be carried in, and set down in some quiet corner, where I may see the king and the bishops and the great altar? Oh, Gurth, it will be almost like heaven," said Hilda, in an excited whisper.

Gurth nodded; but, truth to tell, he was looking forward to the feasting and carousing rather than the religious part of the ceremony; and speaking of this to Leofric afterwards, they agreed that women were religious dreamers, quite unfit for the every-day work of the world.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month:*—(16) Caleb belonged to the tribe of Judah; Joshua to that of Ephraim—Numb. xiii. 6, 8. (17) At Bethel—1 Kings xiii. 30. 31; 2 Kings xxiii. 15, 17, 18. (18) John, apparently a member of the Sanhedrim, or chief council of the Jews—Acts iv. 6. John, the apostle, was brought before him. The abstemious preacher was John the Baptist—Matt. iii. 4. The cowardly minister was John Mark—Acts xv. 37, 38.

*New Questions:*—(19) Who gave the timber for the building of the second temple, and whence was it obtained?

(20) What was the last question the apostles asked our Lord while He was upon the earth?

(21) Who published a decree that "every man should bear rule in his own house"?

*Compartment II. For the general reader.*

What is the meaning of 1 Cor. xi. 10—"For this cause ought the woman to have power on her head because of the angels"?—EDITH.

# Editorial Notes.

THE EARLY DAYS OF HANS SACHS.—Many friends will be interested in knowing that the paper with this title in last month's Magazine, containing so graphic a picture of Life in Germany nearly 400 years ago, was from the pen of Rev. J. Salisbury, M.A., of Hinckley. By an editorial oversight, the name of the writer was not appended to the article, as it should have been.

JOHN WYCLIFFE.—As some brethren may be thinking of giving a lecture to their congregations or S. schools in connection with the quincentennial anniversary of the great Reformer's death, they may be glad to know of sources whence reliable information may be obtained. The writer of the Life of Wycliffe in the present number of the Magazine consulted Dr. Robert Vaughan's Life of Wycliffe, 2 vols.—Tracts and Treatises of John de Wycliffe, edited for the Wycliffe Society by Dr. Vaughan—Milman's History of Latin Christianity—J. R. Green's History of the English People — Fasciculus Zizaniorum, etc., edited by Professor Shirley—and other books; but he found that the cream of the whole was contained in the small volume prepared by Dr. S. G. Green, entitled "Wycliffe Anecdotes," price 1s. 6d, published by the Religious Tract Society. From this book, combined with a capital penny tract by the same author, entitled "The Morning Star of the Reformation," also published by the R. T. S., brethren may obtain all the facts they need for a very interesting and instructive lecture. The best picture of England in the Times of Wycliffe will be found in J. R. Green's "Short History of the English People."

"HOLD FAST THAT WHICH IS GOOD."—We are doing a service to our young people by calling attention to an "Address to Senior Scholars," on the subject just named, delivered by our friend Dr. John Clifford on the 5th of May last, and now published under the auspices of the Sunday School Union (price 1d.) Young men, in particular, ought to read it; and conductors of young men's classes cannot do better than order a number of copies. "Young friends, hold fast!" says Dr. Clifford. "Fear not the empty laughter of the foolish. Do not be jeered out of wealth of sincerity and robbed of character and hope. Be steadfast in the workroom, young women, even though ridiculed ten hours a day as a 'Moody and Sankey.' Don't yield to the enemy, young man, for fear of being called 'goody-goody.' You know that the Christian life is the one and only way to a manly, muscular, masterly, world-conquering, and good-doing manhood. Be courageous!"

THE SALE OF ADVOWSONS.—And what are they? An advowson is the right of presentation to an ecclesiastical benefice; in other words, the right of saying who shall be the clergyman of a parish or district. A few months ago an advowson

was purchased by a Race-course company. Another advowson was bought by an eminent Jockey for £1500, being £5 less than he had previously paid for the "Spotted Dog" in the same parish. A Bill has recently been introduced into Parliament for putting an end to the possession of advowsons by private persons, and transferring the patronage to the Crown. Mr. Albert Groy, an eminent Church Reformer, moved an amendment to the effect that no alteration of the law would be satisfactory which did not give to the people a veto on the selection of the patron. Good Mr. Grey apparently does not see that from his premises Disestablishment logically follows. If the people have a right to a veto, why not to the choice of a pastor? And if that, why must their selection be limited to men of the thirty-nine-articles pattern? If the majority in a parish are Baptists or Methodists, why should they not have power to appoint a Baptist or Methodist as their minister? The amendment was rejected, and the Bill referred to a Select Committee.

AN APPEAL.—Rev. C. T. Johnson, of Longton, informs us that trade in that district is very bad. Children are kept from the Sunday school, and adults from the services, through lack of clothing. Mr. Johnson will be happy to distribute to deserving Christian families any left-off clothing which may be sent to him by any of our readers. His address is 60, Trentham Road, Longton.

PUNCTUALITY.—A great mechanical genius, named Ramsden, was notorious for breaking his promises. George III. knew him well, and his habit. He ordered an instrument of him, and told him to name his own time—only to keep it. The work was finished. Ramsden drove off with it to Kew, saw the King, and received from him this curious compliment:—"I have been told, Mr. Ramsden, that you are considered to be the least punctual man in all England, but you have brought home this instrument on *the very day* we appointed—you have only *mistaken the year.*" We have some correspondents who bid fair to merit the same compliment. Their information comes to hand by the 16th, but it is the 16th of the wrong month. We should like the *news* of the churches and not the antiquities. J. F.

OUR COLLEGE.—The Treasurer begs to acknowledge the following sums received on account of the Building Fund:—

| | £ | s. | d. |
|---|---|---|---|
| Mr. and Mrs. Chas. Roberts, Junr., Sydenham | 100 | 0 | 0 |
| Leicester, Archdeacon Lane | 10 | 10 | 0 |
| Leicester, Dover Street | 10 | 0 | 0 |
| Burnley, Ebenezer | 5 | 0 | 0 |
| London, Church Street | 5 | 0 | 0 |
| Queensbury | 5 | 0 | 0 |
| Loughborough—H. Godkin | 5 | 0 | 0 |
| Loughborough—B. Baldwin | 2 | 10 | 0 |
| London—Rev. J. Clifford | 1 | 1 | 0 |
| Longhborough—Mr. and Mrs. Barson | 1 | 0 | 0 |

# Notices of New Books.

EXEGETICAL STUDIES. By Paton J. Gloag, D.D. Price 5s. Edinburgh: *T. and T. Clark.*

A SERIES of sensible, scholarly discussions of difficult passages of the New Testament. Among the subjects treated of are "Blasphemy against the Holy Ghost," "Our Lord's Blessing to Peter," "Baptism for the Dead," "Paul's Thorn in the Flesh," "Women Veiled because of the Angels," "The Spirits in Prison," etc. We have read several of them, and in every instance were pleased to find that the writer's view accorded with our own. A plain proof that he must be right!

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ANIMALS' OWN TALES, interpreted for his nephews and nieces by Uncle Will. London: *Bible Christian Book Room.*

A DELIGHTFUL little volume, which we heartily commend to all uncles and aunts, parents and grandparents, as a present to children. The Hedgehog, the Cuckoo, the Donkey, the Yellow-Hammer, and the Swan, are all made to tell their own story; and this they do in such fashion that we should enjoy looking at the faces of eager interest presented by any group of intelligent children to whom these Tales should be read. Buy the book, and see for yourselves.

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ALFRED SAKER, *Missionary to Africa:* a Biography. By E. B. Underhill, LL.D. Price 2s. 6d. Published by the *Baptist Missionary Society*, and *Alexander and Shepheard*, London.

A MOST interesting record of the life and labours of a man of apostolic zeal and piety. It does one's soul good to come in contact, if only through the pages of a book, with so much Christian simplicity

of character and whole-hearted consecration to the service of our Lord. O that thousands of our young people, in perusing this volume, might catch something of the heroic and self-denying spirit of the noble man it brings before us!

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GOD'S MAN AND MAN'S MAN. Is there hope for the unrepentant after death? By Rev. R. Fountain. Price Fourpence. *Winks & Son*, Leicester.

WE have conscientiously read through this pamphlet of 40 pages, hoping to obtain some light on a dark subject, but cannot say that our toil has been rewarded. Whatever gifts the author possesses, lucidity is not one. Several times we have been sorely in doubt as to his meaning. From a passage on page 34 it seems as though he believes that we existed before our birth into this world; though, as he says, "we cannot remember it." But the idea, though Platonic, is so odd, that we are afraid of misrepresenting the writer by suggesting this as his opinion. We therefore hold our peace, and refer any one who wishes to know what Mr. Fountain really thinks to the book itself.

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SHORT HISTORY OF CHRISTIAN MISSIONS. By George Smith, LL.D., F.R.G.S. Price 2s. 6d. Edinburgh: *T. and T. Clark.*

ON the whole a very good book. If, however, we could have had the ear of the writer before publication, we should have said, "Condense the matter of the first forty-six pages into six. We have our Bibles, and can read there about Abraham and Paul. You will want all that space further on for the statement of many interesting and important facts not generally known about both Mediæval and Modern missions." For instance, a chapter of eight pages is devoted to a discussion of the missionary influence of Abraham, whilst no mention is made of William Knibb, or of the Baptist missions in the West Indies; and the only account of our own mission in Orissa is condensed into eight lines. The tours of the apostle Paul are narrated at length, whilst the doings of the great Wesleyan Methodist Missionary Society, including its wonderful work in Fiji, are dispatched in twelve lines. Still, there is a great deal of interesting information in the book, especially relating to the middle ages, and the dawn of modern missions, and on this ground we cordially commend it.

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PRIMER OF CHRISTIAN EVIDENCE. By R. A. Redford, M.A., LL.B. *Sunday School Union.*

WE have been rather disappointed in this book. The author is an accomplished Christian scholar, master of his subject, and of course says many wise and good things. But the style strikes us as too hard and dry for the class for whom it is intended—Sunday school teachers. One cannot help contrasting it with Whately's "Easy Lessons on the Christian Evidences"—a little book full of most important thoughts, closely packed, and yet really interesting and a model of clearness. But until another Whately appears we must make the best use we can of such a volume as the one before us—sound, judicious, rewarding careful study, but certainly not attractive.

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# News of the Churches.

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

## CONFERENCES.

LANCASHIRE AND YORKSHIRE.—Held at Shore, June 4.

The Secretary preached in the morning Rev. J. Hubbard opened the service.

In the afternoon, the President, Mr. J. Horsfall, gave a brief address, which was well received.

Reports shewed 68 baptized since January, and 25 candidates.

After a brief conference on the Local Preachers' Scheme of the Southern Conference, it was resolved to recommend the local brethren to the sympathy of the churches, and to advise the Association to publish their names and addresses in the Year Book.

A cordial welcome was given to Rev. J Hubbard, recently settled at Heptonstall Slack; and resolutions of sympathy and good will, and hearty wishes for future blessing, were passed in relation to the removal of Rev. B. Wood from Bradford to Southport; and the retirement of Rev. J. Parkinson from the Queensbury pastorate; and a resolution

on the "Sunday Closing" question was cordially adopted, and forwarded to Her Majesty's Government.

The following appointments were made:

*Home Mission.*—Representatives, Revs. J. Dearden, W. Gray, and D. McCallum, with Messrs. J. Lister and J. Preston.

*Foreign Mission.*—Revs. W. March, W. Dyson, and J. K. Chappelle.

*Board of Reference.*—Revs. W. Gray and D. McCallum.

*The Arbitration Committee* was reappointed for three years.

The Treasurer's cash statement was presented, and from the balance in hand the sum of £10 was voted to the College property account.

A resolution was also agreed to requesting the Secretary to visit the churches on the *Annuity Fund* business, the delegates meanwhile doing what they can to interest their friends in the matter.

Day fine—attendance good—Conference pleasant.

The Autumn Conference to be at Lineholme. Rev. D. S. Williams, of Bradford, to preach; and brethren Dyson, Hambly, S. Atkinson, and J. Crabtree to speak at the evening meeting. W. GRAY, *Sec.*

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MIDLAND assembled on Whit-Wednesday at Barton-in-the-Beans. Attendance unusually large. After devotional exercises, Rev. A. C. Perriam preached from Judges iii. 20.

The business session, presided over by Rev. C. Springthorpe, was opened by Rev. T. Stevenson.

Revs. O. D. Campbell, M.A., of Broad Street, Nottingham, and R. J. Beecliffe, of Castle Donington, were cordially welcomed.

*Home Mission.*—Rev. W. R. Stevenson, M.A., with Messrs. E. Barwick and G. Payne, were chosen members of the the Committee for ensuing three years.

*Foreign Mission.*—Revs. E. Stevenson, T. R. Stevenson, and W. Bishop were chosen members of Committee for ensuing two years.

*Board of Reference.*—Revs. T. Goadby, B.A., J. Salisbury, M.A., and Mr. Jas. Hill were chosen members for ensuing year.

Rev. W. H. Tetley read an interesting and exhaustive paper on "Differences and Divisions in Churches, and how to deal with them." He was thanked, and asked to send it for insertion in the Magazine.

*Next Conference.*—Place—Burton-on-Trent. Date—Oct. 21. Preacher—Rev. O. D. Campbell, M.A. Paper—"Amusements in relation to the Christian Church." Writer—Rev. W. Bishop.

*Votes of Thanks* were accorded to the morning preacher, and to the Barton people for their entertainment.

Collection for Conference expenses, £5 19s. 4½d.

At the *Evening meeting* a resolution in favour of the Government Franchise Bill was passed. Brethren E. Stevenson, R. F. Griffiths, and T. R. Stevenson delivered stimulating addresses. Thus ended a most enjoyable visit to the "mother of us all."

ROBERT SILBY, *Secretary.*

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SOUTHERN.—The Summer meeting will be held at Berkhamstead on July 9th. Business at 10.45 a.m. Paper at noon by G. W. M'Cree; Subject—"Stones in the way." Discussion to follow. Dinner at 1 30, price 1s. 6d.

In the afternoon the friends at Berkhamstead have arranged to take their guests for a drive to Asbridge Park. Tea at 5 30, price 6d. Public worship at 7 0 p.m.; preacher, Charles Clark.

Special arrangements have been made with the Railway Co. to issue return tickets from Kilburn at 2s. 5d., and from Broad Street at 3s. 1d.

ROBERT P. COOK, *Secretary.*

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WARWICKSHIRE met at Polesworth, April 21st. Attendance large.

The Rev. Leo Humby, of Netherton, and the Rev. George Barrans, of Stafford Street, Walsall, were cordially received.

An able paper was read by Mr. Harrison (President of the Walsall Sunday School Union), on "The relation of children to the kingdom of God." A spirited discussion followed, and Mr. Harrison was warmly thanked.

Reports from the churches were very cheering. Gross gains 86, gross losses 56; candidates, etc., 85.

In the afternoon the President (Rev. A. Hampden Lee) gave an address on "Our Work, with particular reference to Preaching."

*Home Mission.*—The application of the Longmore Street church, Birmingham, for temporary assistance was unanimously recommended by the Conference.

*Baptist Union.*—After addresses and appeals made by the Revs. S. H. Booth and W. J. Avery, it was resolved to take the matter of supporting the Funds of the Union into careful consideration. The two brethren were heartily received.

*Church Intervisitation.*—This scheme is working well: the churches visited during the half-year bore witness to the help and encouragement derived from the presence and counsel of the deputations.

A resolution cordially supporting Mr. Stevenson's "Sunday Closing Bill" was passed, and subsequently forwarded to that gentleman.

*Re-appointments.* — Foreign Mission Committee—Revs. Carey Hood and A. Hampden Lee. Home Mission—Revs. E. W. Cantrell and J R. Parker. Board of Reference—Rev. E. W. Cantrell.

In consequence of the Rev. Ll. H. Parsons resigning the office of Secretary, the following resolution was unanimously carried:—"That the Conference, in accepting the resignation of their secretary, Rev. Ll. H. Parsons, of Leicester, desire to record their high appreciation of the ability with which for many years he has fulfilled the duties of that office, and to express their sincere gratitude to him for the deep interest he has taken in all that concerns the good of the churches comprised in the Conference." It was also resolved to present him with an address at the Autumn Conference.

The Rev. A. Hampden Lee, of Walsall, was requested to undertake the duties of Secretary.

*Arrangements for next Conference.*—Place — Lombard Street, Birmingham. Time—Monday, Oct. 20. Preacher—Rev. George Barrans Subject of paper "How to improve the Sunday morning congregation." Writer — Rev. A. T. Prout.

A richly-deserved vote of thanks was tendered to the friends at Polesworth for the generous way in which they had entertained the Conference.

In the evening the Rev. D. Asquith preached to a large congregation from the words, "Looking unto Jesus;" and so ended a most enjoyable day.

## CHURCHES.

DERBY, *St. Mary's Gate.*—On May 18 the 42nd anniversary was held. Sermons by the pastor, Rev. T. R. Stevenson. On the following Tuesday a public tea meeting and devotional service were held. Rev. J. Jackson Wray, of London, should have preached, but failing through ill health, Mr. Stevenson kindly took the service. The whole of the services were most satisfactory, and proceeds amounted to £57 13s. 6d.

LOUTH, *Eastgate.*—The annual members' meeting was held May 29th. Progress was reported in connection with every department of church work. During the year there has been a considerable gain in attendance at the services, and a clear increase of nineteen in the membership. Total receipts £282 13s. 8½d. The church is grateful, active, and hopeful.

STALYBRIDGE.—The third anniversary of Rev. C. Rushby was celebrated on May 13. An enthusiastic tea meeting followed. The membership was reported larger than ever before in the history of the church. Net profits of the tea, £13 5s.

## SUNDAY SCHOOLS.

CREWE.—The first Sunday school anniversary was held May 25 and 26. Rev. R. W. Roberts (Presbyterian) preached in the afternoon, and the pastor, W. Lees, in the evening. Congregations good. Public meeting on the 26th. R. Pedley, Esq., in the chair. Revs. R. Skelly (of Nantwich), A. W. Potts (Congregationalist), T. Naylor (Free Methodist), U. F. Griffin (Baptist), and R. W. Roberts took part. The children and the choir helped largely. Collections £7.

GOSBERTON.—*72nd anniversary.*—On May 18th Mr. W. R. Wherry, of Bourn, preached two sermons to large congregations, and gave an address to parents and children in the afternoon. The singing of the children formed a very enjoyable part of the services. On the 19th, after the scholars' treat, a large company sat down to tea, after which upwards of 600 people assembled in Mr. Proctor's park, and spent a very pleasant evening. Collections £15 16s.

HEPTONSTALL SLACK.—School sermons May 18th. Preacher, morning and evening, Rev. J. Fletcher, of London; afternoon, Rev. J. Hubbard. Collections over £60.

HINCKLEY.—The anniversary services were conducted on June 1st by the Rev. A. T. Prout, of Birmingham. Congregations large. Collections £26.

HUGGLESCOTE.—S. sermons, May 11th. Preacher, Rev. C. Payne, of Louth. Collections £69.

LONGTON.—School sermons on May 18. Preacher, Rev. W. March, of Todmorden. Collections and donations £40 10s.

REMPSTONE.—School sermons May 12, by Rev. T. Watkinson, of Nottingham.

SPALDING.—A Flower Service was held on May 18th. Rev. J. C. Jones, M.A., gave a suitable address. Bouquets by

children, and other friends, were arranged in front of the platform. Mr. Atton, the superintendent, gave prizes to the six successful competitors. After the service the flowers were sent to the sick.

STOKE-ON-TRENT.—The school sermons were preached on May the 25th, by Mr. S. D. Rickards, of London. Collections with donations £30. On Monday evening Mr. Rickards conducted a children's service, which was much appreciated.

## BAZAARS, &c.

LONDON, *Praed Street.*—A sale of work commenced on Monday, June 9th. After a hymn, and prayer by Rev. R. P. Cook, Rev. W. J. Avery made a statement, and Dr. Clifford, in declaring the bazaar open, said, he had often thought that if he had been of the other sex, he should have gone in for woman's rights, and should have protested with his utmost energy against the exclusion of women from opportunities of speaking for Christ, and certainly against the denial to women of the privilege of Christian work which had greatly characterised the past. The object was to meet the "household expenses" of the church. The sale was continued on the Tuesday and the Wednesday. A concert and entertainment enlivened the proceedings. Amount realized, over £120.

WALSALL, *Vicarage Walk.*—On May 13 and following days, a bazaar was held in the Temperance Hall, in aid of the funds of the new schools. Opening ceremony by the Mayor (Alderman J. H. Smith), supported by ministers and gentlemen of the district. Among the attractions were an Air-Gun Shooting Gallery, Scientific Experiments, Art Exhibition, etc. Proceeds nearly £180, bringing the total towards the new schools to over £600. Another sale of surplus and additional goods will probably be held about Christmas time.

WOODHOUSE EAVES.—On June 2nd and 3rd a bazaar was held in the schoolrooms, the object being to provide a fund for re-roofing the chapel, the building of an organ chamber, together with other necessary repairs, at an estimated cost of £250—£50 being already subscribed. The Revs. T. Stevenson, of Leicester, E. Stevenson, C. W. Vick, and Mr. T. W. Marshall, of Loughborough, were present. The bazaar was opened by G. Anderson, Esq., Mayor of Leicester. Proceeds, together with donations from several friends, £100, leaving £100 still to be raised.

## MINISTERIAL.

REV. A. H. LEE has just been elected a member of the Walsall School Board.

REV. L. J. SHACKLEFORD.—Farewell services were held at Ripley, on June the 8th, and a tea and meeting on the 9th. Mr. Shackleford had presented to him by his Bible class, Dr. Ellicot's Commentary, Sermons by Maurice, and a recent work by Dr. S. Cox; by private friends with an Album containing photos; and by the church and congregation with a purse of £20. Mr. S. leaves for New Zealand on July the 3rd, amid regrets at his departure, mingled with best wishes for his happiness in his approaching marriage, and with prayers for success in his new and distant sphere.

REV. W. L. STEVENSON.—After a ministry of nearly seven years, Mr. Stevenson is leaving Isleham. He has accepted the unanimous invitation of the church at Lydgate, near Todmorden, and will enter upon his work there the first Sunday in August.

## BAPTISMS.

BACUP, *South Street.*—Three, by W. Gray, of Birchcliffe.
DERBY, *St. Mary's Gate.*—Ten, by T. R. Stevenson.
FLEET.—Three, by C. Barker.
ILKESTON, *Queen Street.*—Four, by A. C. Perriam.
LEICESTER, *Dover Street.*—Seven, by W. Evans.
LONDON, *Church Street.*—Three, by R. P. Cook.
LONGTON.—Seven, by C. T. Johnson.
LOUTH, *Eastgate.*—One, by C. Payne.
MANSFIELD.—Ten, by J. Parks.
NANTWICH.—Two, by Price Williams.
NOTTINGHAM, *Old Basford.*—Thirteen, by J. Maden.
PETERBOROUGH.—Two, by T. Barrass.
STALYBRIDGE.—Eleven; *Dukinfield*, one; by C. Rushby.
STOKE-ON-TRENT.—Six, by S. Hirst.
WALSALL, *Vicarage Walk.*—Three, by A. Hampden Lee.
WHEELOCK HEATH.—Six (two from Crewe) by R. Pedley.
WHITWICK.—One, by W. Slater.

## MARRIAGE.

REEVES—LINNETT.—May 28th, at Lombard Street chapel, Birmingham, by the Rev. E. W. Cantrell, Thomas, fourth son of the late Wm. Reeves, to Frances Ellen, youngest daughter of Edward Linnett, both of Birmingham.

## OBITUARIES.

EVANS, MRS.—The beloved wife of Rev. W. Evans, of Leicester, was born at Houghton Regis, Bedfordshire, Aug. 22, 1841. She became while young a sincere disciple of Christ. At

the age of twelve, she, with four elder sisters, was left without father and mother. They died within five weeks of each other. At the breaking up of the home, nine years later, she went to reside with her eldest sister, at Haddenham, Bucks, and there joined the church under the pastoral care of Rev. Amos Dyson, father of our present Association Secretary, and became a most useful and beloved member. On the 3rd of January, 1865, she was married, and went to reside at Stalybridge, where her husband was settled as pastor. Seven years later Mr. Evans accepted the invitation of the church at Dover-street, Leicester. During the past thirteen years in connection with that church, Mrs. Evans did all in her power to supplement the labours of the pastor. Her illness extended over several years, but it was not till within a few weeks of her death that all hope of recovery had to be abandoned. Patient and trustful, she could contemplate the end with perfect calmness and some degree of joy. Her own experience of God's watchful care helped her to leave her husband and eight children to her heavenly father's care, with perfect confidence. The 906th hymn in our Hymnal, was a source of untold comfort to her, the last two lines:

"I feel the everlasting arms,
I cannot sink,"

being among the last words she uttered. She died on April 27th. Her death called forth much sincere sympathy and regret both in the church and the town, a large number testifying their regard by attending the funeral. The Rev. J. C. Forth occupied the pulpit the following Sabbath morning, and very appropriately ministered to the sorrowing relatives and congregation, by whom she was so much loved. G. P.

MORGAN, MRS. MARY AUSTEN.—The wife of Mr. William Morgan, one of the deacons of Praed-street and Westbourne Park Church, entered upon the rest which remaineth for the people of God, on the 5th of May, aged 62 years. She was one of the earlier members of the community at Church-street Chapel, Edgware-road, London, having been baptized by Dr. Burns, on the 30th day of May, 1836, but nearly the whole of her Christian life was spent in communion with, and in the service of, the Praed-street Church. As a daughter she was marked by strong filial affection; in her home she was the devoted and solicitous mother, the faithful and loving wife, and in the church she was beloved by all who knew her for her sterling integrity, good sense, unobtrusive piety, and solid worth. In the circle of the "Dorcas" sisterhood, her memory will long be cherished as a stedfast friend and a faithful worker. The Bible of her childhood, turned down at the xiv. chapter of John, shows that like many of the disciples of the Saviour she had found solace and help for her spiritual life in the Master's last words; and the *Westbourne Park Hymnal*, a small collection she highly esteemed and used as a companion, contained a hymn marked as her special favourite, which indicates the spirit she breathed,—

"Jesus! I live to Thee,
The loveliest and best,
My life in Thee, Thy life in me,
In Thy blest love I rest."

"Jesus! I die to Thee,
Whenever death shall come;
To die in Thee, is life to me,
In my eternal home."

It is not of death, then, we will think; but of the life that is stronger than death, and that overcomes it and will overcome altogether, as our friends leave us to begin the fuller and richer experiences of "eternal life" in the heavenly world. J. C.

RHODES, JAMES.—On the 2nd of May, Mr. James Rhodes, of Ilkley and Bradford, entered into rest. He was born in Bradford, in 1818, and in his early days was connected with the Baptist church in Westgate. He was afterwards one of the first who formed the G. B. church now worshipping in Bethel Chapel, Infirmary Street, and was the chief promoter of the building of that chapel and school. From the commencement, until his death, he was a deacon of the church, and for more than twenty years took a very active and energetic part in everything that concerned the welfare of the church and Sunday school. He was seldom absent from any means of grace, at all of which, by his kindness, zeal, and energy he was very helpful. Were any of the members of the church or congregation in trouble or difficulties, Mr. R. was generally applied to, and his sympathy, counsel, and help were always sure. In the Sunday school he took a very active part, (every Sunday) and was much beloved as superintendent, and teacher of a flourishing select class. In supporting the cause, and in special efforts for the extinction of the debt, he was very liberal. A little over eleven years ago he went to reside at Ilkley, and on that occasion gave a substantial proof of the love he bore to the little church from which he was necessarily to be partly separated. He had the interior of the chapel altered and greatly improved, a gallery put in, three class rooms erected for the use of the school, and a neat organ placed in the chapel, and the whole place beautifully painted and decorated, solely at his own expense. Up to the close of his life, he always manifested a deep interest in the church though (owing to distance) he was not able to attend so frequently as formerly. For two years his health had been failing, and about eight months ago he had a stroke, which rendered his left hand powerless. Since that time he had been almost entirely confined to his room. His sufferings, during his affliction, had been very great, and his inward experience very deep and varied. Sometimes he was very much tried and tempted by the enemy, and at other times he rejoiced greatly in the liberty wherewith Christ had made him free. During the last three weeks he sank rapidly, and for the last few days seemed to realize more clearly his nearness to the celestial city, while the enemy was not suffered to molest him, and he desired nothing so much as to depart and be with Jesus. We could not always make out what he said, but his expressions were mostly those of praise and exultation. During Friday, May 2nd, he lay quite still, apparently unable to move or speak, until about a quarter to ten o'clock in the evening, when, without a struggle, he calmly passed away. Mr. Rhodes was well known and much esteemed in the Lancashire and Yorkshire Conference. In both Ilkley and Bradford he was much respected, as the multitudes at his funeral testified. He was a very kind and affectionate husband and father, and a true friend to all with whom he was intimately acquainted. In his character were blended manly strength and firmness, with the sympathy, gentleness, and kindness of woman. Outspoken, and upright in his dealings, he was ever ready to forgive injuries, bearing ill-will to none, and he delighted in opportunities of doing good. B. M.

THE

# MISSIONARY OBSERVER.

JULY, 1884.

## The Illness of Mr. Mulholland.

We are thankful to state that Mr. Mulholland is recovering from his serious illness. In a letter to the Mission Secretary, dated May 17th, he writes:—"Through the great goodness and loving care of our heavenly Father I am again able to write you one more letter. Four weeks ago last Tuesday, when the blood vessel (or the lung itself) burst, we all thought the end had come; but, in answer to much prayer, the Lord sustained me, and I am still among the living to praise Him. The violence of the fever for two days before the blood was discharged was something dreadful. Till my dying hour I shall never forget the agony of the Monday night. Kind hands wet my lips and bathed my head every minute with iced water, yet my poor head was on fire; my lips cracked with thirst. Malaria fever is a reality.

"My general health is much better; so much so, that I have been to the printing office for over an hour every day this week. But I deeply regret to add that Dr. Stewart says the lung is not improving. Not more than a quarter of it is working, and he fears the depressing air of the rains will be injurious. He has, therefore, told me that I will have to return to Britain, the bracing air of which may stimulate the weak lung. At first I thought there was nothing for it but to return to my native land. As my general strength and health are returning so rapidly, the idea of returning home is not so clear. I suppose you know that Mrs. M. and the two boys had malaria fever at the same time as I was its victim. They are very much reduced, and I fear the boys at least must go home, and I think perhaps it would be well for Mrs. M. to take them."

It is expected that later information, with medical opinion, will be laid before the Committee at the Annual Meeting at Loughborough, when the case will receive their serious attention. Should Mr. Mulholland be compelled to return, it will be a great trial to himself, as well as a great disappointment to the friends of the Mission. Afflictions, however, spring not out of the ground, and when the Lord's children are disposed to complain, they may well listen to the divine words—"Be still, and know that I am God. I will be exalted among the heathen."

# Registration in India.

THE following communications on the "Registration of Births, Marriages and Deaths," will be read with interest. They are copied from "*The Indian Baptist.*" In an article preceding Dr. Buckley's letter the editor writes:—

We heartily congratulate Dr. Buckley on the energy that has been displayed by his Mission from the very beginning in the matter of registration of births and marriages, and we wish that in other places Baptist Ministers and Missionaries and the members of Baptist churches had shown themselves as intelligent and active. But while the Baptist Missionaries in Cuttack have shown how much can be done by wisdom and determination to make up for the deficiencies of Government, they have not solved, and cannot solve, the problem that the Government only can solve. Neither they nor any other private individuals can provide a system of registration that shall be at the service of the public, irrespective of the favour of individuals, and shall also be of first rate as evidence in law courts. Suppose all Baptist churches had the registers of births and marriages as well preserved as the Cuttack Baptist church, yet it might well happen that those who wanted a certificate of a particular birth might only know of the person concerned that he was born in India, or if they knew that his birth was registered in the book of a Baptist church, might not know which, and might only be able to find out, after great trouble and expense. Besides, the question is far wider than the Baptist denomination, it concerns the whole European and East Indian community, and considering the comparatively small number of that community, and the importance already fully recognized in England of keeping such registers, it does seem a matter of reproach to our Government, that no central registration office has as yet been established where such registers may be kept and may be accessible to the public. Even the Cuttack register, well kept as it has been, and now is, may not always be accessible to the public, and may not always be so conscientiously kept. One generation of Missionaries who care not for registers might undo all the good work of the last fifty years. Under a deep conviction that no system is practically of use that is not maintained by Government and made compulsory upon all members of the nominal Christian cummunity, the Conference of the Baptist Missionaries of Bengal and the North West (a body that from its close connection with the members of Baptist churches is thoroughly representative of the feeling of the denomination in this matter) has resolved to memorialize the Government again to pay due heed to the want, and, if possible, to satisfy it quickly. We have to thank Government for some steps taken last year to introduce a measure which, however, seems to have failed for some reason of attaining to due maturity, and we do heartily hope that another year will not pass without something definite being done. It seems likely, as Dr. Buckley intimates, that the Home Government would have settled the matter long ago had not the Indian Government skilfully checkmated it by sending a return of "sacred offices',' whatever these may mean, instead of the returns of "births, deaths, and marriages" that the Home Authorities asked for. And why? Because, we presume, of the pestilent intrusion of one religious sect into political matters, from which we shall never be free as long as its ministers are the paid servants of Government, and are allowed to exercise extensive political influence. Possibly before the matter can be finally settled, some questions may have to be asked in Parliament.

We have great pleasure in giving prominent insertion to the subjoined communication from Dr. Buckley, of Cuttack. The importance of the subject justifies us in bringing it again to the notice of our readers. Dr. Buckley writes:—

'The questions raised in the last number of the *Indian Baptist* on this point are well worthy of the serious attention of all Missionaries, but the disclosures made as to Registers having been lost or destroyed through negligence or carelessness are rather startling, and surely not very creditable to the parties concerned. 'Whatsoever we do' for the good of man, and the glory of God, we are commanded to 'do it heartily,' and this inspired precept should be practically regarded in keeping Registers, as well as in other and weightier matters. I have no means of ascertaining how far the statements referred to apply to Mission stations in general, but my first

object in writing is to say, distinctly and emphatically, that they are altogether inapplicable to the Mission at Cuttack. It may interest your readers to know what has been the course pursued here.

"In regard to the Registration of Marriages I may say, that more than seven hundred marriages have been solemnized since the commencement of the Mission here; the first was more than half a century ago, (20th November, 1832), the last a few days since; and I should be able to supply a certificate of any one of these marriages on application. About one-tenth of the number mentioned have been marriages of Europeans and East Indians. Our predecessors in the work of the Lord here felt the desirableness of carefully preserving the Marriage Register Book, and we who have entered into their labours have not been less alive to its importance. Damp and white ants are as destructive at Cuttack as at other places, but with proper care Register books may be preserved, as ours have been, from destruction. The writer of the article under consideration observes, that when the Marriage Register Book is full it should be sent to the Government. Exactly so, but the difficulty thus suggested is easily obviated. We have always taken care to have in the possession of the Mission a certified copy of every entry before the book has been parted with. All that is required is a little attention and forethought.

"As to the Registration of Births I may say that we have long felt the desirableness of having such a record for our native Christian community, and have often urged on their attention; but as yet, I fear, with only partial success. In regard, however, to the births of European Christians,' by which term I include, as the Government does in using it, those of mixed descent, the case is different. Such a register has been kept in connection with this Mission for nearly a quarter of a century. The writer says—'We doubt if there is a single birth-register in connection with any English Baptist congregation in the country that is anything more than an abortive attempt to do what the people concerned are indifferent about.' This supposition is extremely different from the actual facts so far as we are concerned. The 'attempt' has been made: it has not been 'abortive;' and 'the parties concerned' have not been 'indifferent' about it.

"In explaining the usage here I may state that early in 1859 the then Commissioner of Orissa wrote officially to the senior Missionary, courteously asking that he would, on behalf of the Mission, supply the Government with Quarterly Returns of Births, Marriages, and Burials of European Christians; and from that time to the present, these returns have been regularly sent. In the event of no birth, or marriage, or burial having taken place during the Quarter, a 'No-occurrence Certificate' is forwarded. It is understood that in all cases certificates relating to Her Majesty's European subjects, are sent to the Registrar General, London, and that this is done in the case of others whenever it is requested, at least in regard to marriages. The reader marks the date above given 'early in 1859.' It is very suggestive. The Mutiny had been just suppressed; and thanksgiving offered to the Supreme Ruler of nations for His great goodness in our merciful preservation. The Home Authorities and the Government of India then woke up to the importance of securing accurate statistics relating to Europeans in India. A generation is now rising up to whom that terrible event is matter of history; but those of us who passed through those dark days can never forget, that wherever there were Englishmen or native Christians, there were warm and hearty friends of the Government, who felt that their own existence was bound up in its stability.

"On the legal validity of Registers kept in the way described, I do not agree with the writer. Take my own case. It has been at the request of the Government that I have sent Quarterly returns duly certified from Registers in the possession of the Mission, and I hope it cannot be wrong to add, that I have done this not only cheerfully and faithfully, but gratuitously. I believed that it was for the advantage of the Mission, as well as of the State, that such a record should be kept. And to suppose that such Registers, carefully kept, would not be legal and valid, is a reflection on the Government, at whose request they have been prepared. I cannot profess to know much about the Queen's Courts; but till evidence to the contrary is adduced, I shall believe that certificates from Missionaries will have the weight to which they are justly entitled. I am confirmed in the persuasion I hold by the course that was pursued by the Government at home on the passing of the General Registration Act of 1836. I am old enough to remember the passing of that important Act, and the bitter discussions it occasioned. It was one of the early

fruits of the first Reform Bill. Nonconformists had for many years—at least in many of their congregations—kept registers of births, but the law had not taken cognizance of them. On the passing of this Act Dissenting Ministers were applied to for these Registers in original, and with the exception of the Quakers they were, I believe, generally sent. In due course it was found that Registers, well and truly kept, were legalized; while those that had been indifferently or carelessly kept, (I have seen specimens of both the good and the bad,) had not and could not have any weight whatever.

"I may add, that I have been repeatedly applied to for certificates of births, marriages, and burials, and so far as I am aware, they have in all cases been accepted as sufficient for the purpose designed. Three or four years since, I was applied to by an officer in the Madras Army for a certificate of a marriage which had been solemnized more than thirty years before, and it was at once sent. And three months since, I received an application from England for certified copies of two entries in our Register of births, which were promptly forwarded. Both the parties are now young men, and one of them is serving Christ in the ministry of the Gospel.

"I perfectly agree with the writer of the article that an application to the Bengal Government for copies of any returns sent in a few years before, would have small chance of success; but I do not commend the Government for this, because if its work was conscientiously and thoroughly done, it would be far otherwise. There is a department of the Government that should attend to this work; and occasionally one of its officers has visited Cuttack, but, judging from the little I have seen, I should say, that his visits answer to the poetic description of 'angel visits,' they are 'short and far between,' but not angelic in any higher sense.

"On the desirableness of 'a Central Record Office' for each Presidency there can hardly be two opinions; but the wisdom of compulsory registration may be gravely questioned. At any rate let us first try what voluntary effort will do. And in any communication with the Government let us go back to first principles. It seems to me that the Indian Government has never sent just the information which the Home Government asked for. Twenty-four years ago the Home Authorities called for returns of 'births, marriages, and deaths of European Christians of all denominations, that is, Christians of European birth, or descent, or of mixed European and native descent.' The Government of India sends a return of 'sacred offices,' the first being 'baptisms solemnized,' but this form is 'modified to suit the case of Baptists.' No doubt the alteration was made by ecclesiastical advice, but surely the Government must know that on such questions ecclesiastics are very unsafe advisers, and it is obvious to remark that if a return of 'sacred offices' is not required from the several districts of England and Scotland, it cannot be necessary from this country. But whatever the Government may do or may not do in the matter under consideration, our course is clear. As Missionaries, we have a work to do. Let us do it faithfully. We may trust to Government and find it a broken reed. Let us trust a little to ourselves. Let us keep our Register books with conscientious accuracy; and we need not fear that our labour will be lost."

JOHN BUCKLEY.

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# Notes from Rome.

BY REV. N. H. SHAW.

## A BAPTISM.

WE could baptize more people than we do, if our aim were chiefly to add to the names on our church roll. In spite of the difficulties put in people's ways, we almost always have persons seeking baptism whom we cannot accept. The brother whom we baptized on Sunday, June 1st, has been a more or less regular attendant at our services for several years. More than two years since, he applied for admission to the church and was refused. At length he has been received, but not until he had submitted to many examinations for testing his faith and sincerity. To me, it has been a great consolation to notice how intelligently, and with what skilful application of the truths of

scripture, our infant church has acted in the case of this and other candidates; the spiritual life thus manifested, viewed in its probable influence on the future, is to me more encouraging than would have been the baptism of a dozen persons about the quality of whose piety there might be doubt. Our new brother is a solictor. He will have much to contend against at home, and will need our earnest sympathies and prayers. The day of the baptism was an unusually quiet one, and in the evening, when we celebrated the Lord's Supper, we had but few spectators, all Rome being at Ponte St. Angelo, celebrating with magnificent displays of fireworks, the anniversary of the Statute, or the compact entered into by Victor Emanuel and the nation.

We have had a flying visit from Mr. Cook and two friends. We are sorry to have seen so little of them. Situated as we are, out of the English centre, we see too few English visitors, at least, of those who show us any real sympathy.

The new journal which is to represent the Baptists of Italy, and to be called "*Ill Testimone*" (the witness), is to see the light on July 1st.

### Diminution of Priests.

*L'Unità Cattolica* laments the extraordinary diminution of the priests in Italy during the last decade. From the last census-takings it would seem that whereas *ten years* ago there were *seven priests for every thousand* inhabitants, *to-day*, there are *not more than five for every thousand*. We only hope the decrease may continue. Priests are not loved here, and they owe their toleration to nothing else but that *utter indifference* to all religious concerns which their system has produced in the minds of most Italians. This decrease at least is a good sign. We may be pardoned for the parody if we say:—

"Well fares the land, no more to cheats a prey,
When truth accumulates, and priests decay."

We wish the priests nothing but good. We would like to send them all to heaven, of course by a lawful way. May the number of their reverences, for the sake of Italy and the world, become at least

"Small by degrees and beautifully less."

### How the Episcopal Methodists do it.

The Methodist Episcopal Society has had an existence about as long as our own denomination, but now (so we learn from the reports of the Conference just held in Philadelphia) has a membership of 1,600,000! Its contributions to Missions alone during the past year amounted to nearly £150,000 sterling!

Its Mission in Italy only began in 1873, and now has 17 churches, with 9 other mission stations, 17 ministers, with others on trial, 10 Bible women, 843 communicants, and 283 catechumens. I may add that it spends much more on each of its stations than we Baptists do.

Why should there be such a disparity between their numbers and power and ours? They may not have been handicapped as we have been in the race, and admission to their churches is more easy than into ours, but surely this is not the only explanation. May not one of the reasons be that the Methodist Episcopal Society has gone into missionary work with all its heart, seeing in that *the chief* business of the church? It has Missions in Africa, South America, China, India, Japan, Mexico, Germany, Sweden, &c., &c. It employes 2,000 missionaries!

It has spirited leaders who not only have warm sympathies but (what are equally necessary) large ideas. At Philadelphia the other day a minister offered to give £4,000 if the meeting would contribute £6,000. No sooner said than done. The collection realized £6,200! And all this while we are almost fainting before the need of £500!

We have only played at missions, while the Methodist Episcopal Society has gone into missionary operations with all its heart, and realized the truth of the words in 2 Cor. ix. 6—"He that soweth bountifully shall reap also bountifully."

# Letters from Rev. T. Bailey.

*Berhampore, Ganjam, India, April 30th*, 1884.

We have been passing through a time of great anxiety. Mr. Stewart, of Aska, came in to preach for us on Sunday, April 13th, and Captain and Mrs. Taylor came in on the previous Friday to meet him, and we were indulging the hope of having very pleasant times; but almost immediately after his arrival Capt. Taylor was taken so seriously ill that for a time even his life was despaired of. Happily, medical aid was at hand, and on the 14th (the following Monday), he and Mrs. Taylor moved over to my house, where they have remained. The captain is well known and much respected in the district, and callers have been frequent and every kindness shown; and by God's great goodness our dear friend is now so far recovered as to be able to resume his work, and leaves this evening for Gopalpore. Special thanks were offered at his request at our Oriya service on Sunday afternoon; and at our other meetings, both Oriya and English, he has been constantly remembered.

In the meantime several other matters of considerable interest have transpired. A few weeks ago I received an order for a consignment of books for Jeypore. This is a large Oriya territory lying several days' journey to the south of us. The American Baptist missionaries at Bimlipatam and Bobili are taking an interest in the work there, and employ a colporteur to labour in the district. They would be glad if we could send a couple of native preachers and their families to reside there; but there is much jungle in the district, and the fever is of such a virulent type, that, excepting those born in the neighbourhood, few would feel it safe to venture. I have therefore recommended that two young men be selected by them from the native Christians there, and sent to Cuttack to study for a time in the Mission College. They would in this way obtain a training for the work, and also form connections with our Oriya native Christians, which would prove of great value. As an outlying district where the Oriya language is spoken, we are specially interested in its welfare.

We cannot, however, confine our labours, even in these parts, entirely to the Oriyas. The Telugu element is so large and influential, that it has to be distinctly taken into account. The clerks in the Government offices are almost all Telugus, and the most successful and energetic of the native traders are also Telugu; and while in the whole district two-thirds of the population are Oriyas, the remaining third are almost exclusively Telugu. Many of our Christian people speak both Oriya and Telugu, and the most intelligent of them, English too; and we find it essential to our efficiency to be well supplied with books in each of the three languages—the Oriya being supplied from Cuttack, the Telugu and English from Madras. And still further progress is being made in the same direction by the Madras Auxiliary Bible Society, who have recently offered to support a colporteur in the district, who is to be under my own supervision; and I have been fortunate in being able to recommend one of our own young men, who, I believe, is very suitable for the post. He sustains a good Christian character, is of Telugu parentage, and speaks and writes Telugu; he has been trained as an Oriya in our own Oriya Orphanage, and has also a little knowledge of English. The importance of this step is illustrated by still another event which has occurred within the last few days—a number of Telugu Christians from the Godavery District, who are expecting to be employed for a time in this neighbourhood, having expressed a desire to be associated with us.

The Bible women are now getting fairly into work. Ootama, the daughter of our old friend Bhubani Mahanty, has been hindered by sickness in her family, but as her daughter is now better, and she has good qualifications for the work, I trust that she will be able to attend regularly to her duties, and with Helen her associate become increasingly effective. I was much interested the other day by a native gentleman who described the visits, many years ago, of Mrs. Wilkinson and Mrs. Buckley to his father's house. He also referred to another lady, "tall and in a dark dress," whom we made out to be Mrs. Grant. As this gentleman is himself "almost a Christian," we cannot say to what an extent he was influenced by these visits.

Our English service on the Sunday evening continues, and we have now added a Wednesday evening prayer meeting. Several friends have promised to take part.

Thomas Bailey.

Under date of May 13th, Mr. Bailey writes:—

The Young Men's Society connected with the church at Berhampore held their anniversary meeting last night. The report showed that the Society continues fairly prosperous, the finances are good, and the number of members has risen to thirty-one. Three of the young men gave addresses, and the interest of the meeting was well maintained. The chapel was nearly full, and several native Hindoo gentlemen were present, as well as the Rev. W. B. Ottley, M.A., and two other of our European friends. Among the native Hindoo gentleman was a young Brahmin pundit—recently returned from Benares, and evidently well-read in Sanscrit literature. He has visited me several times, and on one occasion I presented him with a copy of the Psalms in Sanscrit; and to my very great interest he came again a few days afterwards with the book in his hand, and a beautifully written paper on Psalm cxix. 19—"I am a stranger in the earth: hide not thy commandments from me." The verse was his own selection, and the composition showed that he had correctly understood the meaning of the first member of the sentence, while in the remainder he was not so clear. He promises to attend our service on the Sunday, and I fervently pray that he may be safely guided to Him to whom "give all the prophets witness."

Another of the Hindoo gentlemen present is well-known to all our friends, and having heard that we were preparing a new Oriya Hymn Book, has composed a hymn on "the love of Jesus," correct in sentiment, and expressed in really terse and beautiful language, which he has forwarded to me with a note requesting that it may be included in the new selection.

In this latter case another incident interested me greatly. The young pundit above referred to acted as messenger in bringing the hymn to me, with its appended note; the latter I read myself, but the hymn I requested him to read to me, and was almost startled when instead of *reading* it, he began in a clear and ringing voice to *sing* it, and continued to sing it to the end. The tune was one of the old ballad tunes of the country, and was very spirited and appropriate, and appeared to be sung with feeling too. I think we are surely justified in cherishing the hope respecting both of these friends, that they are "not far from the kingdom of God."

On Sunday I was at Padri Polli. The heat last year at this time of the year was so great, that my object in visiting the place was largely defeated; but this year it is less oppressive, and a sharp thunderstorm last week still further cleared the air, so that I gladly availed myself of the opportunity of going; and it was well I did so. I found on arrival that in accordance with my express and oft-repeated desire, a clearance had been made of all the little garden hedgerows in front of the houses in the main street. These had never been kept tidy, and had harboured rubbish, if not disease. The street now takes a fine open sweep through the entire length of the village. The trees which had grown up have been retained both for ornament and shade, and others are to be planted; the chapel and bungalow have been nicely repaired, and the new school-room is nearly finished, so that the whole village has greatly improved in appearance, and I trust the fever will also be less frequent, and in a milder form.

At the church meeting one of the members was restored to the fellowship of the church; but unfortunately a violent quarrel had occurred in the village, in which three of the members were so deeply implicated that there was a general demand for their exclusion. A resolution was passed instructing the resident-deacon to collect subscriptions to be devoted to the payment in part of the salary of the native minister, who labours amongst them. Nearly all the members are very poor, and the result for the present, will necessarily be small, but so far as I observed, the vote was quite unanimous, and we all feel that it is a move in the right direction, and will probably benefit the people in several different ways.

One of my difficulties in arranging to go, had been in providing for the English service held here in the evening, as after the very serious illness of Captain Taylor, I could not ask him to come in; but the duty was very kindly undertaken by Dr. Marsden, who has recently joined his appointment here as Regimental Surgeon. He is a son of the Rev. E. Marsden, the Baptist Missionary at Bungalore, and both he and Mrs. Marsden have already proved themselves kind and valuable helpers.

THOMAS BAILEY.

# Mission Services.

MISSION SERVICES have been held, since the last announcement, at Wolvey, Bourne, and Morton, which were attended by the Rev. J. G. Pike; and at Smalley, Kilbourne, Spalding, and Duffield, where the Secretary was the deputation. In all these places the contributions were in advance of last year.

We trust that our friends will be maturing their plans for another year, with the full determination that they will, at least, do their share towards raising the £500 required to meet present expenditure, and another £500 towards strengthening and extending operations in Orissa and Italy. With

1. A higher scale of contributions for the richer, and

2. A greater number of adult collectors (say one to every twenty-five members) for the poorer members of our churches, both amounts could easily be raised.

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# Contributions

*Received on account of the General Baptist Missionary Society from May 16th to Audit, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Midland Railway Dividend | 33 | 12 | 2 |
| For Sambalpur Book Room | 13 | 14 | 6 |
| Ashby | 7 | 19 | 6 |
| Barton, &c. | 9 | 0 | 0 |
| Bedworth | 0 | 11 | 6 |
| Boston | 34 | 1 | 1 |
| Bourne and Morton | 62 | 4 | 2 |
| Broughton | 5 | 0 | 0 |
| Bulwell | 2 | 3 | 6 |
| Burnley—Ebenezer | 11 | 19 | 2 |
| „ Enon | 21 | 7 | 0 |
| Castle Donington | 15 | 10 | 0 |
| Chellaston | 6 | 16 | 6 |
| Chesham | 61 | 16 | 1 |
| Cropstone | 0 | 5 | 0 |
| Derby—St. Mary's Gate | 77 | 16 | 8 |
| „ Osmaston Road | 58 | 8 | 8 |
| „ Pear Tree | 3 | 0 | 6 |
| „ Watson Street | 2 | 0 | 0 |
| Duffield | 10 | 18 | 6 |
| Earl Shilton | 1 | 10 | 0 |
| Exeter—Rev. E. C. Pike, B.A. | 0 | 10 | 6 |
| Ford | 15 | 16 | 9 |
| Gambleside | 1 | 0 | 0 |
| Heptonstall Slack | 21 | 0 | 0 |
| Halifax | 56 | 15 | 9 |
| Hathern | 0 | 1 | 6 |
| Hinckley | 5 | 8 | 6 |
| Hitchin | 36 | 12 | 8 |
| Hose | 6 | 18 | 0 |
| Hurstwood | 2 | 5 | 0 |
| Ibstock | 4 | 3 | 9 |
| Ilkeston—Queen Street | 7 | 10 | 0 |
| Isleham | 5 | 19 | 4 |
| Kilbourne | 4 | 11 | 7 |
| Landport | 16 | 0 | 0 |
| Leicester—Friar Lane (W. & O.) | 2 | 10 | 0 |
| Lincoln | 23 | 0 | 6 |
| London—Commercial Road | 53 | 18 | 4 |
| „ Ealing, Haven Green | 27 | 9 | 2 |
| „ Praed Street & Westbourne Park | 134 | 8 | 10 |
| „ Rev. J. Batey | 0 | 10 | 6 |
| Longford—Union Place | 1 | 6 | 9 |
| Longton | 4 | 18 | 6 |
| Long Sutton | 15 | 6 | 7 |
| Loughborough—Baxter Gate | 29 | 14 | 0 |
| „ Woodgate | 29 | 0 | 0 |
| Louth—North Gate | 17 | 8 | 11 |
| Lyndhurst | 2 | 16 | 0 |
| Maltby | 0 | 5 | 0 |
| Measham | 14 | 12 | 0 |
| Melbourne | 39 | 4 | 10 |
| New Basford | 17 | 15 | 8 |
| Norwich | 23 | 15 | 0 |
| Nottingham—Stoney Street | 5 | 17 | 10 |
| Old Radford | 10 | 7 | 0 |
| Quorndon | 5 | 4 | 1 |
| Rempstone | 2 | 11 | 0 |
| Retford | 11 | 0 | 6 |
| Sawley | 12 | 15 | 10 |
| Sheffield | 86 | 13 | 6 |
| Smalley | 5 | 16 | 7 |
| Spalding | 39 | 11 | 6 |
| Sutterton | 2 | 3 | 0 |
| Sutton-in-Ashfield | 5 | 17 | 1 |
| Walsall—Stafford Street (W. & O.) | 1 | 1 | 0 |
| Wendover | 4 | 15 | 6 |
| Whittlesea | 2 | 17 | 0 |
| Wisbech | 42 | 15 | 6 |
| Wolvey | 21 | 12 | 8 |
| Woodhouse Eaves | 2 | 11 | 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, Secr tary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

AUGUST, 1884.

## The Association at Loughborough.

THERE is no place on earth more fit to receive the Association of General Baptists than is Loughborough, and the fact that the Association has met there ten times since 1770 is one proof of this. The place, happily situated—the capacious and beautiful chapels—the fine weather—the genial hospitality of the friends—the spirit of the meetings—the general tone of the services—the large audiences—and the sight of old familiar faces, all combined to make the 115th Association successful in an eminent degree.

Preliminary committee meetings in connection with various departments of the denominational machinery were held in the afternoon of Monday, June 23rd. Early in the evening a devotional service was held in Wood Gate chapel, presided over by the Rev. E. Stevenson—

"O good gray head which all men knew,"

and which all were glad to see.

After this service the public meeting on behalf of the College commenced, and the chair was taken by E. Johnson-Ferguson, Esq., M.A., whom the Liberals in Loughborough hope to send at the next election to represent them in Parliament. After an address from the chairman on the progress of education in England, Professor T. Goadby, the President of the College, followed with a vigorous speech in which he discussed the part which the churches take in marring and making the ministry. The next speaker was the Rev. R. Glover, President of the Baptist Union, who, after expressing the pleasure he felt in being present, and his sympathy with the object of the meeting, argued the importance of the Christian ministry, and the desirability of having the best men of our churches in the pulpit.

On Tuesday morning, at seven o'clock, a devotional meeting was held, and addresses delivered by the Revs. J. R. Godfrey and S. Hirst. At 9.45 p.m. the first business session commenced in Wood Gate chapel, and the first thing to be done was to confirm the action of the Committee of Exigencies, in requesting the Rev. W. Bishop, of Leicester, to accept the presidency of the year. The retiring president then welcomed his successor, and the new president proceeded to deliver his

address on "What is to be the Religion of the Future?"—an address which will well repay those who take the trouble to read it, when printed in the Year Book. Timely, thoughtful, well-prepared, and well-delivered, it was worthy both of the Association and its president—an able vindication of the religion of Christ, and a reason concerning the hope that is in us.

When the address, which was heartily received, was concluded, a deputation, consisting of the President and Secretary of the Baptist Union, was introduced, who advocated the claims of Baptist Union Funds, especially the Annuity and Augmentation Funds. It was stated that whilst 12 per cent. of the pastors who will benefit by the Annuity Fund are General Baptists, only 2 per cent. of the contributions to the voluntary part of the Fund come from General Baptist churches. Several things may be urged in qualification of this statement, but evidently we are not distinguished among our friends for liberality. Indeed, if any one will look through the list of subscriptions to the Annuity Fund, he will find but few G.B.'s among the many donors of sums ranging from £50 and upwards.

The Rev. Watson Dyson, Association Secretary, read his report for the year, which showed that though we were not making the progress we ought to do, we are by no means decreasing. Beginning the year with a membership of 26,621, we had added by baptism during the year 1291, received 754, restored 99. We had transferred 460, excluded 100; the dead were 335, erased 1025. Deducting losses from gains, and deducting also for the extinct church at Rocester, we were 220 more in our home churches than last year, and 52 more in the Mission churches, making a total of 26,893. From these figures it is manifest that our rate of progress per cent. is very much greater in our Foreign churches than it is at home.

The public Home Missionary meeting was held in the evening, in Wood Gate chapel, Alderman George Stevenson in the chair. After the chairman's speech the Rev. J. Fletcher, the secretary, read the annual report, which showed that the society was making a very wise and effective use of the resources at its disposal. But it seemed almost pitiable that a society of so many churches as are in association should have raised an income of only £400 per annum. Effective speeches were made by the Revs. A. H. Lee, W. H. Tetley, W. J. Avery, and R. Glover (of Bristol). The last speaker, whose presence in the Association was heartily appreciated, spoke in favour of more going and coming between the two sections of the denomination; and urged upon his audience the need of more liberal contributions. The visit of the Baptist Union President, who is venerable without being old, witty and genial as well as wise, was a very welcome one; and many would rejoice if it should help on a time when there will be only one compact body of evangelical Baptists in the land.

On Wednesday the day's meetings were commenced in the morning by a devotional service at seven o'clock, with an appropriate address by the Rev. F. J. Bird, of Hitchin. At nine o'clock, under the chairmanship of Mr. W. H. Mallet, of Nottingham, a Sunday School Conference was held. The large assembly showed the interest which was taken in the subject of discussion—"Our Senior Scholars." Mr. S.

Cowling, of Leicester, read a very good paper, which was well received, and an interesting discussion followed.

Next we had the Association Sermon. Baxter Gate chapel, when full of people, is inspiring to behold. In a different sense from the burning bush in Horeb, it is yet a great sight, and worth turning aside to see. The preacher, the Rev. T. R. Stevenson, took for his text Exodus iii. 3—"And Moses said, 'I will now turn aside, and see this great sight.'" The preacher, true to himself, delivered a lively sermon, which was attentively listened to throughout. In the afternoon the annual Lord's Supper was followed by the Association Letter, on "The Duties of the Churches in relation to the Vices of the Age." Unfortunately the writer, Mr. J. Wallis Chapman, had not time to read the whole of his well-prepared letter.

The Foreign Missionary meeting, held in the evening at Baxter Gate chapel, was one of the largest that the Mission has ever known. The chairman was Mr. T. Roe, M.P. for Derby, and an old St. Mary's Gate Sunday-school boy. The secretary's report, so far as regards the work in the mission field, has never been exceeded in interest and encouragement. But the lack of funds and want of men are facts far from cheering. The balance due to the bank has been increased by £184 2s. 7d., and yet there is urgent need to send out at least three additional missionaries to Orissa. Our missionary in Rome, also, appeals for increased help, that he may be able to establish mission-stations in parts of Italy outside the capital.

The first speaker, after the treasurer had made his statement, was the Rev. J. G. Pike, of Orissa, who made a very earnest appeal on behalf of the Mission staff for further help. He said that if the General Baptists are not able to adequately supply the province with the much-needed men, he would welcome helpers from the other Baptist Missionary Society rather than that we should continue to be left in sole possession of a province to which we are not doing our duty. Then came Mr. Baynes, the able secretary of the other Baptist Missionary Society, with a speech which, for information, vigour, pathos, and eloquence, will be long remembered.

Thursday's sittings were occupied nearly the whole of the day with business. In the space at my disposal it is impossible to do more than refer to some of the principal items. The College occupied first attention. Satisfactory reports of the studies and preaching of the students were read, and the fact that thirteen applications for admission had been made, spoke well for the reputation in which the Institution is held. The financial report showed a balance due to the treasurer on the property and current accounts of over £1000; and it was hoped that something very substantial would be done at the meeting towards clearing it off. The appeal then made did not awaken at the time a very encouraging response, but it is believed that it will lead to action of the right kind among the churches.

The Hymnal Trustees' report showed a large sale of hymn-books during the year, and £200 of profit from sales were assigned in grants of £50 each to the College, Building Fund, Home Mission, and a new fund to assist village churches. Also, from the profits on the Periodi-

cals a grant of £40 was made to the Association Fund in liquidation of a debit balance long due to the Association Treasurer.

The Rev. C. Clark, on behalf of the church at Ealing, gave the Association a very cordial invitation to hold its next meetings there. This invitation was accepted. The Rev. W. Evans, of Leicester, was elected as president for that occasion; the Rev. W. H. Tetley, of Derby, preacher; and the Rev. J. Jolly, B.A., of Boston, the writer of the letter — subject: "The use of the Bible in the cultivation of the Spiritual Life."

A Local Preacher's Conference, enlightened by a paper on "Our Village Churches," by Mr. J. T. Atton, and enlivened by the Rev. E. H. Jackson, was followed by a discussion in the Association, introduced by the Rev. Dr. Clifford, on the best means of dealing with our village churches. A well-considered and practicable scheme was laid before the meeting, which ought to be successful in operation. The scheme has been approved by some village churches to which it has been submitted. It has also, as above-mentioned, secured a grant of £50 from the Hymnal Trustees, which is to be supplemented by a Nottingham gentleman to the extent of £25. Let all village churches willing to be helped in a sensible manner, and by sensible men, make themselves acquainted with the scheme, and encourage the Board by taking all the help it can give and find. Many other things happened at the 115th Association at Loughborough, the which, if they should be mentioned every one, I suppose that even the whole Magazine would not contain the matter that should be written. HENRY WOOD.

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## "He must Reign."

1 Corinthians xv. 25.

A RIGHTFUL King with title true, whose glory ne'er shall wane,
A mighty royal Conqueror, He comes in power to reign:
High on the loftiest mountains His banner shall be raised,
And by the gathering nations His glorious name be praised.

No need of martial music to herald His advance,
Or gleam of mail-clad warriors, or clash of spear or lance;
A stronger, mightier weapon, His royal hand doth wield,
And by love's powerful empire bowed, all hearts their homage yield.

Earth's glittering crowns and jewels, before His light grow dim,
And costliest gifts and incense, her kings from far shall bring;
For "He must reign," the Sovereign King, the universal Lord,
High over all His sceptre sway, His name o'er all adored.

Before the glancing of His eye, His mien of truth and grace,
The iron bands of sin and wrong to justice must give place;
The captive's chains before Him fall, the powers of darkness wane,
For "He" of David's line the Son, in righteousness "must reign"

The needy and the weary in Him a helper find;
In kingly majesty He stoops, the broken heart to bind:
And never yet have sin-stained souls such gracious tidings heard,
As those which from His lips of love, their inmost depths have stirred.

Based on a firm foundation, immutable and sure,
Through never ending ages His kingdom shall endure;
Peace, liberty, and heaven-born love, His lasting sway proclaim,
Till all with one united voice, confess that "He must reign."

A. DAINTY.

# The Least we can do.*

I HAVE often been tempted to describe the Home Mission in the language of the Old Testament. When Jacob was blessing his sons, he said of one, "Issachar is a strong ass couching down between two burdens." That is precisely the lot of the Home Mission (except that it is not very strong), for it couches down between the double burden of sustaining weak churches and helping to start new ones. During the past year two of the churches which have been sustained for some years have gone forth to earn their own living and to fight their own way. One was the church at *Nantwich*, in Cheshire. This was one of the weak churches taken over from the Cheshire Conference when the Home Mission was re-organized some seven years ago. It was then the combined church of *Nantwich* and *Audlem*, but, as you heard this morning, Audlem became independent of Nantwich a little while ago, and now *Nantwich*, under the ministry of the Rev. Price Williams, proposes to walk alone. The other church which goes free of the Home Mission this year is that at *Wintoun Street, Leeds*. A small grant for three years has been of real service to that church in a time of much depression. They now thank us for the help we have given, and go forth, we hope, to brighter and better things.

But such are the needs of some of our churches, that when one or two cease to ask for help, half a dozen others stretch forth their hands at once to receive our blessing. The Pope himself was never besieged more earnestly for his benediction, and we are quite sure of this, that when given, the blessing of the Pontiff is neither so tangible nor so efficacious as ours. Of course, if the churches would be content with moral support, with cheering and sympathetic words, the Home Mission could greatly extend its favours and materially broaden the sphere of its operations. But inasmuch as, with a characteristic British weakness, the churches prefer to take their blessings in hard cash, we are obliged to be just a little sparing. Still we could soon run up a considerable list of those who have shared our bounty. This last year we yielded to a pressing appeal from a church in which we have taken a kindly and anxious interest for some time. I refer to *Market Harborough*. This church had but thirty-eight members last year, but with bounding enthusiasm they felt equal to sustaining a pastor if we could aid them to the extent of £20. We did so. The consequence is, that the Rev. J. Wild became the pastor. The people were moved to renovate and repew the chapel at a cost of £400, about half of which they have raised already. The church has made in the year a clear gain of ten members, and the *Ladies' Auxiliary* has sent £1 5s. to the funds of the Home Mission. I mention these particulars to show that the help rendered by the Mission is of far greater value than the amount of money bestowed. It gives stimulus, it imparts courage, it inspires venture; for, says the Market Harborough report, "we could not have even touched upon the work which has already been done only by the assistance you have given."

* Statement made at the Annual Meeting held at Loughborough, June 24th; Mr. Alderman Geo. Stevenson, of Leicester, in the chair.

*Hyson Green* is another of the churches which, having a remarkably good case, made its appeal to our Committee, and that not in vain. With considerable self-sacrifice and daring, that church, consisting of about one hundred members, resolved to arise and build, to meet the spiritual wants of a neighbourhood which has increased in population at a rate which almost reminds us of the thriving cities of the far west. The case is not quite so romantic as the establishment and growth of the American town which lives and thrives lustily under the name of *Tombstone*, so called because a band of young men who went exploring in that direction but a very few years ago were told they would only find a tomb. But finding vast mineral treasures, they commenced to build, called the place Tombstone, and the daily paper which now flourishes in that town is called *The Tombstone Epitaph*. If Hyson Green has not risen quite so rapidly, it has certainly grown out of all recognition by people who knew the place but a short time ago. This small but enterprising church has put up chapel and school buildings at a cost of nearly £5,000. We felt bound to help them in their struggles, and must do for a while till the terrible burden of a £3,000 debt is somewhat lessened. The great weight of this crushing debt rests upon the church, but it was the right venture for them to make, and if they are only helped for a few years they will have enriched the denomination with a capital property and a prosperous church.

Coming now to the new and more directly aggressive work of the Home Mission itself, we refer once more with pride and pleasure to our first effort at *Walsall, Vicarage Walk*. The relations of your Committee with this new church have been most pleasant and satisfactory from the beginning until now. The church, under the pastoral care of Rev. A. Hampden Lee, has steadily increased. The Sunday school has 350 scholars, and the branch school 100, making 450 in all. The church has raised for the Foreign Mission this year, £30 12s. 1d., and the College has not been forgotten. But the great work of the year with the Vicarage Walk friends has been the erection of a new Sunday school side by side with the chapel, the architecture being in harmony therewith. This enterprise has cost £1,000, towards which the church has raised £600, and all this whilst keeping faithfully to the financial engagements entered into with the Home Mission. Work of this kind gives your Committee unmingled satisfaction, and if you will only entrust us with more money, we will take care to spend it, however much it may be, in a manner equally wise and equally remunerative to the denomination to which we belong.

The current effort of the Home Mission is, as you know, at *Crewe*, in Cheshire. The new and attractive building is rapidly approaching completion, and will be opened by the end of the summer. The church until last February worshipped in the large room of a not very well situated coffee-tavern. Since then it has enjoyed the new school-room at the rear of the new chapel. The advantage of the change has been manifest, for the church has increased from 22 to 38 members, and the school has risen from 40 to 120 scholars. When the chapel is complete, and the church is enabled to enter upon well-appointed premises, we see no reason to doubt but that this second venture of the Home

Mission will be as successful as the first, and the Society, inspired by a double success, will pant for a third opportunity of entering upon fresh fields and pastures new, to the strengthening of our Israel and the extension of the kingdom of our Lord.

But to do this, and to do it at an early date, we must have more money. Chapels do not come into existence by spontaneous generation. Professor Tyndall says "that the doctrine (of spontaneous generation) is utterly discredited." Therefore we must not expect chapels to grow out of nothing. We must be scientific, and to be scientific we must subscribe to the Home Mission. "Charity begins at home." But Mrs. Craig, in her "Sermons out of Church," says, "Home is the last place in the world about which charity ever troubles itself." When she says "home" in that passage, she means by it pretty much what we mean by the Home Mission, viz., work for the benefit of our fellow men in the home country. All she says is borne out by the £ s. d. columns of our Home Mission reports.

The sum contributed by the churches for Home Mission work is lamentably small. Last year the total membership of our churches was 25,431. Now when we wish to mention the most modest gift which anybody can reasonably think of giving to a cause for which there is any kind of affection, we usually set it down at one penny per week. If the Home Mission received this modest tribute from all our members, the income of this Society would be more than £5,500 per annum. What the churches actually do give is a little over £400 all told. You see then, brethren, what magnificent possibilities are before you. Let me beg of you to rise to the use of them, and that right early. It almost amounts to no giving at all when each member of a G. B. church forgets the box forty-eight weeks out of the fifty-two, and only puts in a penny four times in twelve months. Yet that is precisely what we do, as a denomination, for the Home Mission. Surely this can be improved upon. I know a way in which the income might be doubled without asking present givers for another penny. It is this: at present all the money raised for the Home Mission is raised by less than *half* the churches; let the other half, who have hitherto been dead to our work, arise and give in like manner, and the £400 we now receive will be made £800 at once.

There is no reason in the world why that should not be. It ought to be the very least we can think of doing.

We have heard much of late about thought-reading. The experiments of Mr. Irving Bishop, and of Mr. Cumberland, have created great interest throughout the country. Our treasurer would like to be a thought-reader. Give him your pledged hand to-night, and while he holds it, do you steadily fix your thoughts upon the figure which as a denomination you mean to give to the Home Mission this next year. Don't let your thoughts wander from the figure, for that will be fatal to the experiment; but keep it clearly in your mind, and Mr. Harrison will be happy to write it in his book—not £400, the present amount, but the good, round, simple sum of £800.

But one word more, and I have done. Last year we inaugurated a

Ladies' Auxiliary to the Home Mission; but as a denomination we take to new things very cautiously. We did not adopt the Home Mission Unification Scheme till we had considered and reconsidered it for years; but at last we did, and it has, I think, amply vindicated its institution. The Ladies' Auxiliary will in due time do the same. We have not had to go up seven times to look for a sign of the coming shower, but seven pounds have been sent us the first time we have looked. Our report, therefore is this—"Behold, there ariseth a little cloud out of the sea, like a *woman's* hand;" and seeing that we look forward to the time when this Ladies' Auxiliary of the G. B. Home Mission will take its place, not unworthily, by the side of the Women's Home Missionary Societies of America—Societies which are among the most beneficent of the noble institutions with which the Baptists of the United States seek to overtake the spiritual wants of the teeming population of the New World beyond the broad Atlantic Ocean.

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# Concentrated Effort.*

THE aim of Christianity is to develop the two parts of our nature, the sympathetic and the active. Neither the cold stolid worker, nor the mere emotionalist, is a true type of Christian manhood. When Christ saw the people "as sheep having no shepherd" he was not only "moved with compassion," but he also "taught them" and "gave them to eat."

The great Spirit that moved and fired Him was that of universal love. He came to save the world. He believed in the possibility of every man rising to the height of the divine life. His command to preach the gospel to "the whole creation" implies that it is possible for every creature to be saved. Men once regarded this as "the best possible world;" but they have caught the contagion of our Christian hope, and now speak of the perfectibility of man.

Although Christ's purpose was world-wide in its extent, the Saviour concentrated his efforts—limited the radius of his action. His work is fulfilled "in ever increasing circles of influence,"—the disciples, the Jews, and so on to the whole world. We must learn the lesson and concentrate. Home Mission work should be in the van of our endeavours. Make Christianity strong at home, and it will not remain weak abroad.

Alongside our evangelizing efforts must be carried on the work of establishing societies, brotherhoods, churches. Out of the fourteen vessels captured at Trafalgar only four were brought home as trophies of victory. Is not this too often characteristic of our evangelical work—men are awakened, but are not secured to the church? The state of religion at home calls for earnestness on our part—the names of Wicliff, Baxter, Wesley, and a thousand others, appeal to us. Brethren, let us be earnest!

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* Abstract of Address by Rev. A. Hampden Lee.

# The Denominational Usefulness and National Value of Home Missions.*

It would betray unpardonable ignorance both of the aims and labours of this society to overlook the fact that its home missionary work is primarily of a denominational character. Yet if we turn to the record of speeches made at these annual gatherings we discover that the chief topic of home missionary address has not been the growth of the General Baptist body, or the planting of General Baptist churches, but rather the need there is for continued and increasing labour to advance the interests of true godliness amongst the irreligious and indifferent multitudes of our own fellow countrymen.

The inference, therefore, is not unreasonable that a dual platform is provided for us at these home missionary meetings. It would be perfectly in order to advocate from this platform, with exuberant denominationalism enthusiasm, the claims of our struggling churches, or the requirements of new ones; perfectly in order to ply you with arguments in favour of resolute aggressive Baptist work in large towns north of the Trent, or south of the Trent, where no Baptist church is to be found; and equally in order with broad catholic sentiments to commend to your best and strongest sympathies, various kinds of religious activity not always moulded on church models for dealing with the danger and destitution of so called Christian England. So far, I believe, this dual platform has answered fairly well. We may object to dual control in a matter of foreign policy, and bitterly regret the legacy of embarrassment it has bequeathed to us; but we find the dual responsibilities of our Home Mission work so powerfully enforced by the necessities of the times in which we live, and so confidently approved by the churches in which we have our inheritance, that we are bound to accept them.

Still, I am not sure that these responsibilities are equally acceptable, equally obligatory, or even equally entitled to rank as legitimate undertakings of Home Mission work. I am not finding fault, or raising objections, or desiring to suggest revolutionary changes; but if, under the plea of doing home mission work new churches are planted where they are not required, or where their prosperity is generally dependent on, and in some sort of proportion to, the adversity of neighbouring churches, then I am ready to recall the words of the veteran Charles Stovel—"If you plant new churches here and there by tearing the limbs from the churches that are existing; if you come as the friend of man and act as the foe of those who have trodden the path before you, be sure you will fail, and create nothing but materials for future shame."

No materials of this kind are to be looked for, so far as we can judge in those church planting enterprises which have recently engaged our sympathies. There has been no unfriendliness, and there has been no failure either at Walsall, at Crewe, or in any other locality where the society has been doing its work. Yet while we rejoice that the work is thus remembered in its relation to our churches, and that it is recog-

* Abstract of Address by Rev. W. H. Tetley.

nised as a laudable General Baptist ambition to make our home missionary effort worthy of our denomination, we see clearly that the demand everywhere is that it should be worthy of and equal to national requirements. These requirements are very vividly before the country and the churches. They have been accentuated most powerfully by recent disclosures touching the condition of the people. Look at the poverty, the physical suffering and degradation of the people as set forth by the press. These things are just as true of the rural districts as they are of the metropolis or crowded provincial centres of population. How to relieve this poverty and ameliorate this suffering is a question of terrible magnitude: but even more appalling is the question how to deal with the vicious habits and demoralised state begotten of this poverty and degradation. Then, there is the destructive immorality of the country. What can be done to counteract the baneful effects of pernicious literature, and what agency is to face the rage for gambling and for sport of all kinds, with its attendant horrors of betting and debauchery. We need a grand confederation of Christian workers, and an earnest and unsparing effort, or series of efforts, by an association of all Christian churches, that our work may become more worthy of the benevolent purposes it is seeking to accomplish.

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# The Consolidation of Evangelistic Force.*

LET us endeavour to gather up in thought, for a few moments, all the various efforts that are made by General Baptists for the evangelization of their native land. For, as I regard it, this Society is a typical institution. It represents, as a united Connexional effort, what each separate church ought to be doing in its own particular locality for the kingdom of heaven.

Now we are rightly credited with being a "compact" body of Christians, and yet I plead to-night for a completer compactness. I venture to say, that the true policy of General Baptists is,

CONSOLIDATION BY CO-OPERATION.

Do we not too often fight in detachments, when with advantage we might stand in solid phalanx against the foes of our Lord? Our purpose is one; and although dull uniformity of method in working is strenuously to be avoided, I really think we ought to make every bit of aggressive Christian work amongst us the recognized work of the denomination. For my own part, I would have every local preacher amongst us fully considered, if not nominally labelled, *a Home Missionary*. We have not used our lay brethren as we might have done, to make them, in a fuller degree, auxiliaries to this Society. What we want is an intensified *esprit de corps*. Our local preachers are not to be regarded as an independent body. And yet, during the past, they have been allowed, in far too great a degree, to assist smaller churches and start new work without the formal sanction and generous sympathy of the church with which they themselves are in fellowship. In many instances, however, whilst such church has been very tardy in according

* The substance of Address by Rev. W. J. Avery.

support, it has been quite eager to shout over, and claim for itself, any success which has finally come to the work. Now who is to blame for this condition of things? If I were a local preacher myself, I should be inclined to say—the local preachers; but as I am in the regular ministry, I will take the larger proportion of blame to my own order. In whom, brethren, should our local preachers more readily find sympathizers and helpers than in those of us who are pastors? We must be their models of brotherly helpfulness and Christian co-operation. If conciliation has to be effected, let us remember that to him belongs the honour of it who takes the initiative. We often misjudge and mistrust one another because we stand apart. Then, I fancy, distance lends no "enchantment to the view." But if we only get closer together, with a vital interest in each other, and supreme regard for the work we have to do, all feeling of discomfort will disappear like an east wind before the advance of summer.

There is another aspect of this question which demands careful consideration. We are under a pressing necessity to find

SUITABLE CHRISTIAN WORK FOR EVERY CAPABLE MAN

throughout our churches. If we fail to do that, we shall have our people leaving us to find scope elsewhere for their energies, and we shall soon have to confront a real and grave peril to our corporate existence. A wonderful spell is cast over some minds by the denomination of the "undenominational" communities. Perhaps, too, the prospect of more independent and less keenly criticised utterance than they find within our fellowship tempts some of our young men away to "unattached" open-air and mission-hall effort. But I regard the Christian church as a divine institution; and therefore I hold that she ought to claim all the activities of her members in the name of the Lord, and for the salvation of men. Some of us are obliged to notice the new religious organizations that are springing up, and that tend to sectionalize Christianity in a way not the most agreeable or useful. It is better to have the gospel made known by such institutions as the Young Men's and Young Women's Christian Associations, Missions to Policemen, Postmen, Cabmen, and others, than that these people should be neglected. But why did not our churches endeavour to reach them, and make the effort a part of our organic life? No other society can properly take the place of the New Testament Church, for it alone fully exemplifies the brotherhood of all believers. We hold that men should meet together for worship *as men*, and not as "working class," or "cultured," or "wealthy congregations." We don't want class religion of any kind whatsoever. "The rich and the poor meet together: the Lord is the maker of them all."

The necessity for Home Missions was never more highly accentuated than it has been since we met at Bradford by the revelations that have been made concerning the condition of the poor in our large cities and elsewhere. Hard by my own chapel in London, I have heard, on a Sunday afternoon, expressions from the lips of *women* indicating the practise of immorality as barbarous as any to be found on record in the whole range of historical literature. My friends, we must stretch out a hand to help these people. Let us make each of our churches more of

a "home," and so do something to gratify the social instinct in man; let us, amongst other means, contribute to his moral elevation by a freer use of the temperance pledge; and, above all, let us, by finely-attuned spiritual sympathies exert ourselves to lift him into living fellowship with God his Father. In such ways the church must adapt her means to her work, so as not only to attach her members to herself, but also to win to the Saviour those who are at present outside her influence.

As we shall soon find ourselves in the midst of a wider distribution of political power amongst the people of this country, should we not be prepared to teach them, with increased diligence, that in order to be really patriotic and thoroughly humane, they must first have citizenship in heaven? In the support of our Home Mission, and in the furtherance of the gospel by every available means, the good Lord make us all faithful to work out the answer to our own prayer, as we sometimes put it into the words of the old poet-prophet—"Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear Him."

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# The Claims of the Home Mission.

BY REV. R. GLOVER, PRESIDENT OF THE BAPTIST UNION.

IT is a source of great pleasure to me to have the opportunity for the first time in my life of attending your annual meeting. I rejoice to behold your order, and the steadfastness of your faith in Jesus Christ. perhaps more because I appreciate that closer bond of union which marks this particular part of the denomination. I hope we may copy you in that respect. You may find something to copy in us; and in fact you will be dull learners if you do not. We can all learn something from those with whom we differ, and the more perfect denomination of the future will be when "P. B." and "G. B." are moulded into some other "B." nobler and larger.

I am glad to be at this Home Mission meeting. Home Missions lie in the very instincts of the Christian life. "I am debtor to all men," says the apostle. The truth he had was something like someone else's money in his pocket—something he had to give to another to whom God had sent him—not his own to keep, but to pass on; and so, with a sense of debtorship, giving others that lay in darkness that which he owed them, he advanced to preach the gospel of Christ. Tell me how much sense of debtorship you have in your heart, and I will tell you how much of the grace of God is there. You have not an atom more or less; and the degree in which the burden of others costs us sorrow, and the need of others appeals to us, and the claims of others are admitted by us, at home or abroad, is just the degree in which we are Christians.

Now concerning this vital question of Home Missions, I must say first that you have plenty of money to deal with. I was rather surprised that Mr. Fletcher should be so modest in his estimate of what he ought to get next year—only £800. Now, sir, the amount that people give hardly depends at all upon what is in the pocket. I say it seriously.

I have had experience in this matter. It depends on the size of the hole, not on the quantity that is behind it. Sometimes something makes a great hole in a man's pocket. He gives once to some great enterprise, and feels pleased to give, and that hole is never sewn up again. It remains open, and the rest flows out; and I do not think your £400 stands at that figure because of the quantity of money that is in the pockets or out of them. It is due solely to the size of the hole.

A great deal will be done by getting that amount enlarged—where the treasure is the heart is. So if the treasure be in the pocket the heart is there also, and it is a very dusty place to be in. But if the treasure is in some cause of truth and enterprise of mercy, the heart is there, and the prayer, the labour, the sympathy are there, and when you have a man's money you have that which is far better, viz., his sympathy and heart.

Is this Association, numbering twenty-five thousand members to be satisfied with giving fourpence per annum per head? Surely not. If you were not Baptists I should say it is only the price of an ounce of tobacco! It seems comical almost to think that the General Baptists contribute to the Home Mission merely the price of an ounce of tobacco per head in a year. Are you to be satisfied with that?

Remember in what position we stand. We have the best form of gospel that the country stands in need of, free from the incrustations of centuries. We are pressing nothing upon the heart of man but his redeeming Saviour, and we bid him stand on his feet and look in the face of Jesus Christ, and be changed into His image by beholding.

Also we are the sole observers of the two sacraments. The Church made another sacrament—confirmation,—and this man-made one has displaced the God-made one of baptism. Confirmation, the lean kine, has eaten up the fat kine of baptism.

Again, we have no priesthood amongst us. We believe in the ministry, but not in priesthood. Where others insist on the priesthood of the Christian official, we assert the priesthood of the Christian man. That is a manlier doctrine, one which develops the finer nature of a man. God educates men by responsibility, and in the degree in which you put Christian responsibility upon men, and call upon them to fulfil the duties of a royal priesthood, in that degree you lift them up.

A great controversy will be held in the future upon baptism. The doctrine of baptismal regeneration is spreading. Ultimately there will only be two doctrines possible on baptism—a high catholic doctrine, whose sole efficacy depends upon having *a priest at it*, and another which depends upon having *a soul in it*. This latter we are to take to the men of England. There is common sense, there is simplicity, there is scripture in it. People are waiting for such a form of doctrine as we can take. Are we to take it? This is a very grave question—grave because of the needs of the large towns and the great populations. Ours is the duty to meet them.

In connection with all parts of our work, the doctrine of consecration is not sufficiently considered. It is a very solemn thing how little we give. Considerably less than the average Mahommedan. All our societies would be very much more affluent if every Christian man and

woman would give his or her tenth. We have to awake to this matter. We have been giving the crumbs that fall from the table. They are for the *dogs*, not for the *Lord*. We have not to look to the habit of what we have been giving, but to the Master into whose hand we give it, and to the altar on which we lay it. We have been going backward in this respect. Forty years ago we were giving more in proportion to our means than we are giving now—forty or fifty per cent. more. We have been growing comparatively rich in the last forty or fifty years, but our giving, so far as I can make out, has not by any means kept pace. Perhaps this is one explanation of our shortness of growth.

I have been struck with one feature of this home missionary association, viz., its concentration upon the effort to build a church every year, and to give a good lump of money to that one church. That is splendid wisdom; and you will fare better in doing that than in splitting up a small amount into a small number of small gifts.

A great thing is done whenever a church is built. A wealthy gentleman once said to me, "I like to give to the founding of churches, because if I can help to start a new church, I feel I start something that will support Foreign Missions, Home Missions, and philanthropy of all kinds." John Knox, when looking at the monasteries of Scotland, said, "Take down the nests, and the rooks will flee away." It seems to me the converse is also true—Build up the nests, and the doves will come and occupy them.

I am exceedingly glad to be here. I cannot speak so very much, because I have much to learn about you. If I come again, I hope Mr. Fletcher will be able to present a report that he will be proud of, and say to you as Solomon said, "Many daughters have done virtuously, but thou excellest them all."

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# The Talking Tools: Was it a Dream?

ONE sultry afternoon it happened that I called to see a friend of mine, a joiner and builder, and not finding him at home, sat down in his workshop to await his return. I felt sleepy and tired, and was not at all sorry to have a little rest after my walk. Whilst sitting, I was surprised to hear sounds, as though there were some persons in the room talking. It was rather startling at first, for I had thought that I was alone; so my curiosity was aroused to see who the visitors might be. Following the sounds as well as I could, for there was no one to be seen, I discovered to my amazement that some of my friend's saws were having a conversation as they hung upon the wall together.

It was fortunate that I had kept so quiet, for they seemed to have forgotten my presence, and evidently thought that they had the room to themselves.

The idea seemed so ludicrous that I could have laughed outright, but dare not do so, for fear that it might cause the saws to be alarmed at finding that they were overheard. I was amused at the difference between their tones; one big rip-saw, for example, had a lordly overbearing voice, as if he evidently expected that all the others would

have to follow and obey him. He was talking very proudly and haughtily to a hand-saw at his side about the great amount of work that he could do.

"My master," said he, "can put me at a great log of wood a foot in thickness; whilst if he tried to do the same with you—ha! ha!" The idea seemed so funny to the old saw, that he rattled against the wall like a clock pendulum out for a spree.

The hand-saw took advantage, however, of the need of his old friend to take breath, to get his own voice heard. "You blustering old thing! What does it matter if you do such a lot of work? I would be ashamed to splinter and split the wood as you do; you should do your work better, even though you should do less of it. Look at *my* work, now," he continued; "master uses me for lots of jobs that you would spoil; so I am of more use than you after all."

The quarrel might have gone on some time, for the big saw was creaking as though impatient to answer, and some very small saws were vainly trying to make their voices heard, when a large set square told them all to be silent, for he wanted to speak.

"What is the use," said he, "of making this squabble? Master cannot do without either of you. I know you cannot do each other's work; he does not want you to do; he uses just that tool which is best fitted for the work that has to be done."

I began to think that the old square was something of a philosopher; although I presume that he had not read Longfellow, he reminded me of those lines in "The Builders"—

> "Nothing useless is or low,
> Each thing in its place is best,
> And what seems but idle show
> Strengthens and supports the rest."

There was rather a pause when the old square ceased, until the hammer bounced up on the bench, and said that he wanted to ask a question.

"I wonder if you can tell me," said he, "why I am like a Sunday school teacher."

"I know," growled the old saw; "it is because you hit the little nails on the head."

This set them all laughing, and the square had to ask the hammer whether it was the right answer.

"No, it isn't," he replied; "you ought to know better than to say such a thing. I meant that a teacher was obliged to have patience, and so have I. I have to keep on hitting and hitting, time after time, until my head is so hot that it aches again, and yet I must keep hitting until the nail is in its right place. And a Sunday school teacher has to keep on"—"Hitting?" interposed the square; "No, teaching, of course," said the hammer.

"Please, Mr. Hammer, said a nail that was lying near him, "will you tell us again what you said was the whole duty of nails?"

"You should have remembered with once telling," was the reply.

"I said that the whole duty of a nail was to find its right place, go straight into it, and stop there."

Very good, old hammer, was my inward comment; what a wonder-

ful world it would be, if we, like the nails, all found our right places, went straight into them, and stopped there until further orders.

He was rather a rusty old fellow, was this old hammer, for he now began finding fault with the bradawl; and as far as I can remember, all he had to complain of was, that although he had knocked the awl many a time into a piece of good wood, the awl had not stayed there, but had come out again as quickly as he could.

"You cross old thing," retorted the awl; "don't you know I never go into the wood for my own sake? I am always making way for others. Many a nail would you break if I did not make a way for him."

This reply pleased me so much that I wanted to pat him on the back, and say that I would try and learn a lesson from him, and see whether I also could not make way for others in this world; and then there came into my mind certain lines of Keble—"Meek souls there are," &c.; but before I could quite recall them, several of the other tools interposing tried to speak; and, as is often the case with men, the one with the loudest voice carried the day. It proved to be a large heavy mallet, which, after striking on the bench to get order, asked, in a loud sulky voice, "Can any of you do as much work as I can? I'm heavier than any two of you; and I have knocked thousands of things to pieces in my time."

"What of that? old wooden-head," cried one of the others, "any fool can spoil what only a wise man can make. Do not boast of what you have broken; tell us what you have built up and made."

And then poetry again seemed to come as if on purpose.—

"But smiting hands shall learn to heal,
To build as to destroy;
Nor less my heart for others feel,
That I the more enjoy."

The old square, who appeared to be chairman of the meeting, now said he wanted to make a few observations. No one said he should not, though one of the tools did whisper that he had a screw loose; so he cleared his voice and gave, as nearly as I can recollect, the following lecture: "Now let us clearly understand," said he, "that there is a use for us all. For instance, as to myself, I never made a box or a table, and yet master is very often using me. These saws that are bragging about what they do have to go in the way that I mark out for them. And then there are my friends the planes, (I am surprised we have not heard them this afternoon) how would the village get on if master sent his work out without planing it? everybody would be getting splinters into his hands, until all the needles in the corner shop would be required to get them out again. It is these planes that make everything go smoothly and nicely. We do not know how much we owe to them."

This set me thinking again how some Christians resemble planes. When others, like saws, have been roughening and scratching all they touch, then come the gentle folk, and the roughness disappears; the sharp corners are rubbed off, and all is made smooth and pleasant.

"Once more," said the square: but just then I felt a hand upon my shoulder, and a familiar voice accosted me:—"Hollo! how long have you been here?" and when I told my friend not to disturb me, for I was listening to the tools, he said, "You've have been dreaming;" and perhaps I had.

W. G. W.

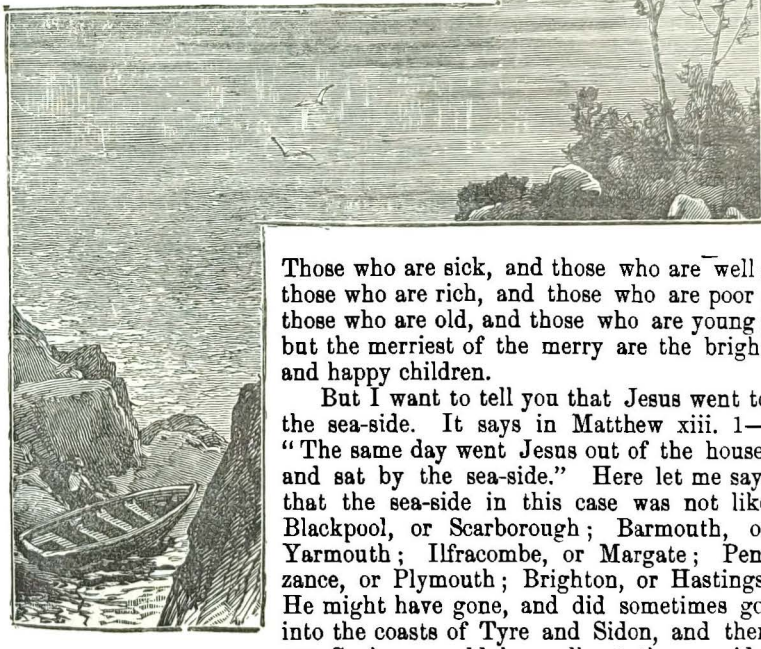
# Sunday Morning Talks with Boys and Girls.

## JESUS AT THE SEA-SIDE.

WHO doesn't love the sea-side? What, no answer! O, I see how it is. All the boys and girls want me to put it the other way. Come, then, who *does* love the sea-side? What a forest (I mean a young plantation) of hands goes up! You are perfectly unanimous. It comes from a thousand lips, I do! I do! I do! May you all get there; and when you are all tucked up, paddling in the water, making castles in the sand, catching crabs in the pools among the rocks, gathering mosses, picking up shells, sailing your little boats, and having lots of fun, may I be there to see.



All sorts of people go to the sea-side.



Those who are sick, and those who are well; those who are rich, and those who are poor; those who are old, and those who are young; but the merriest of the merry are the bright and happy children.

But I want to tell you that Jesus went to the sea-side. It says in Matthew xiii. 1—"The same day went Jesus out of the house, and sat by the sea-side." Here let me say, that the sea-side in this case was not like Blackpool, or Scarborough; Barmouth, or Yarmouth; Ilfracombe, or Margate; Penzance, or Plymouth; Brighton, or Hastings. He might have gone, and did sometimes go, into the coasts of Tyre and Sidon, and then our Saviour would be really at the sea-side, where the Mediterranean, or Great Sea, washes the western shores of Palestine. But Matthew speaks of Christ's visit to the Sea of Galilee, or Gennesaret, or the Lake of Tiberias, as it is variously called. It was a lake in the north of Palestine, just as Windermere and Ullswater are

lakes in the north of England. Like them, too, it was very beautiful. Harp-like in shape, bordered on one side with a rich tropical plain, with lofty hills towering up in the distance, with flowering oleanders fringing the bright waters, sparrows chirping on the banks, and king-fishers darting down to catch the unsuspecting fish.

There Jesus went. What was his motive? Did He want a holiday? No. The place was far too busy for Him to get a holiday there. Did He go to make money? No. Plenty of people do go to the sea-side for that purpose. We never go to the sea-side but we find the inevitable Punch and Judy show, the negro minstrels, the German band, and all sorts of people ready to sing, to conjure, to perform feats, &c., &c., in order to make money. But Jesus did not go to make money. He went to make disciples. I never go to the sea-side, and watch the strong sunburnt fishermen bringing in their boats or hauling in their nets, standing up to the knees in water, while the shimmering fish seem to dance like molten silver in the little circle where they are enclosed, but I think of Jesus going to the sea-side, going to preach the gospel, and starting the kingdom of God with men like those I see there in the water,—for Peter and James and John were just such men as those.

Don't any of you say you wish Jesus were there now, and that if He were, you would become His disciples. Perhaps you would. Perhaps you would not. If you really wish to be disciples of Jesus, you can become so anywhere. You can find Him at the sea-side now, for

### JESUS IS AT THE SEA-SIDE TO-DAY.

On the last two occasions on which I visited the sea-side, I heard Jesus preached to the children. In the morning, and in the afternoon, I saw groups of happy children all trooping to one place on the sands. They had all got porfolios, little black cases, the outsides of which they had adorned with coloured scrap-pictures, Inside the portfolios they had hymn papers, and tracts, and such like things. Then I saw teachers and others arranging the children on the sands. Then some gentleman gave out a hymn, and when all sang, crowds of people came to the spot, some standing on the esplanade, some on the bathing machines, some sitting on the edges of boats, till there was quite a large congregation. At night there was another scene at

### THE LANTERN SERVICE.

A great number of children had bought Chinese Lanterns for a few pence each. Some were small as an ordinary lantern, and others were as large as a great pumpkin. All were lighted; and carried in the hand, or suspended from a cane, they formed a pretty and attractive sight. Gathering on the beach as before, they sung by the light of the lanterns, and then an address was given as in the day-time. One night when I stopped to listen, a gentleman was telling how a little boy who had been to Sunday-school and learned to love Jesus, came to die. He was so happy because he knew the Saviour, and believed in His dying love, that he couldn't help singing, "There is a fountain filled with blood," &c. One night he sang it upstairs, when his father, who didn't know Jesus,

was sitting downstairs. He listened. The boy sang it again. The father crept softly upstairs and asked his child what he was singing that for, and what it meant. The boy told him that Jesus died on Calvary for sinners, and shed His blood for our salvation, and said he, "father, I am going to Jesus, for Jesus died for me; and, father, Jesus died for you." The boy died. The father tried to think of something else, for he had never gone to the house of God. But wherever he went, he kept fancying he could hear his little boy singing, "There is a fountain filled with blood." He couldn't rest for thinking about it. He went to the place where his boy had been to the Sunday-school, and there he learned more of Jesus, learned to believe in Him, and to love Him, and now the father sings for himself the song his little boy used to sing:

"There is a fountain filled with blood." &c.

J. FLETCHER.

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# Man and Woman.

IT has been nearly a half-hundred years since some kind minds began to ask for woman all the occupations and pursuits and the form of education common to man. In an age full of sympathy and full of appreciation of woman, this reform, if we may give it such a name, advances but slowly. Great changes should indeed be made, great laws of equity should be passed, but the exact equalization of woman and man will long be delayed by the wide feeling that there are two destinies here, and that the glory of man is one, and the glory of woman is another. They are different parts of the great creation of God. Neither is superior to the other, any more than Homer is superior to Lord Bacon, or than Angelo is superior to Washington. With what comparison can we compare Paul or John with Mary or Beatrice? The harsh old world did make a comparison, and decided that man was the chief personage in rational being, and woman was remanded to a bondage from which she has not fully escaped; but if to escape from this crime we should assume the identity, mental and spiritual, of these two classes, we should again sin, this time against that law of Nature which has filled up all space with diversity. From the old wrong against women we should fly to a new wrong against the Creator. Just how near the studies and pursuits of the sister may approach those of her brother it is difficult to state in detail, but our thought begins and ends with the feeling that God has marked out different paths for these different feet, and that to compel them to march in one road is a wrong to both of the pilgrims. A grander vision is it to look out and behold two continents in the ocean of life; upon the one the stupendous structures reared by man, upon the other the more spiritual and more divine works wrought by the hand of woman. Woman has not yet found her calling to the full; but when she shall find her "lost mission," it will prove to be something very different from the destiny of true manhood. There will appear a perfect equality, but it will exist in the midst of diversity.

—*From Professor D. Swing's Sermons.*

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter XI.—At Charing.

VERY bare and cheerless, according to our modern notions of comfort, was the mansion taken by Godrith, the Wessex thane, in the little village of Charing. An odd collection of substantially-built farms formed the whole village, and one of the largest and best of these had been purchased by Godrith; for if Harold was to be king he would often have to be at court, and this village, situated between London and the little isle of Thorney, where the palace stood, was convenient for many reasons.

It was quite an event in the life of Hilda—this removal to Charing, for no one had thought of taking her beyond her own bower, since she had been brought there a little fretful girl of twelve, who cried and complained of the fatigue and pain she endured in being brought from her former home—an isolated farmhouse belonging to her father in a distant part of Wessex. The recollection of this journey was still fresh in her memory, and made her dread the removal to Charing more than she cared to own to anyone but her favourite bower-maiden Githa. The story that her mistress related of that former journey, when she was laid in a wagon and drawn by oxen over the rough and ill-made roads, made Githa almost shudder, and she resolved to see her brother, and ask him if he could not devise a plan for carrying her beloved mistress in a less clumsy vehicle than a wagon.

Leofric was not devoid of inventive power when he had any motive for its exercise, but no one in those days thought of making life more pleasant or multiplying its domestic comforts. To eat and drink and sleep, fight and wrestle, was the aim and end of life, and those who thought it could be more than this, were considered dreamers.

But now that Githa had propounded the difficulty of removing her mistress, —for of course she would not ride on horseback, as ladies usually did—Leofric set himself steadily to think out a plan by which it might be effected without causing the lady so much fatigue and suffering.

He broached the subject to his master, but Gurth had too many other things in his mind to give very much attention to this, but he bade Leofric set his wits to work and do anything he liked to give pleasure to his sister.

The plan when thought of was simple enough, so simple that Leofric thought that they must all have been asleep for years not to have taken the lady out for many a pleasant summer ramble; for what would be easier than for the house-carles to carry her couch, while with a little contrivance, curtains might

be stretched across from upright poles, to shelter her from the rain or sun, and screen her from the gaze of passengers on the road?

Leofric was delighted with the idea, and Githa, of course, thought her brother wonderfully clever. The lady herself seemed to think him quite a genius, and decidedly promised to let him have the linen necessary for the curtains of her litter, and entered quite warmly into the discussion for affixing the upright posts to her little couch. The house-carles would carry it with the usual supports, and before the day of removal came Hilda went out for a trial trip.

It seemed to give her new life to be out in the open air, and though the trees were almost bare, for it was far on in the autumn now, she enjoyed the bright gleams of sunshine, and her mother seemed to enter into her daughter's pleasure, and declared she looked brighter and happier than she had been since she was a little girl.

The house-carles, shy and awkward at first, seemed to think they had a share in giving the lady this unwonted pleasure, and carried her as gently as possible, so that, when Hilda reached her bower again, instead of being fatigued and full of pains, she declared it was the happiest hour of her life, and she thanked the house-carles with tears in her eyes for the pleasure they had given her.

"Githa, it was like what I should fancy being in a church must be," she said, when she and Githa were left alone afterwards. "I could look right up into the blue sky, and see the white clouds sailing about the throne of God."

"Yes, heaven is God's throne, I suppose," said Githa; "but I remember good Father Dunstan telling us once, that we should remember when we thought of the throne, that we were on the footstool,—not far from the throne."

"Nay, but what could he mean by that, my Githa?" said the lady; "heaven is very far off."

"Not so far but this world is the footstool, the good father said, and he was a wise and learned monk—the wisest man in Bricstowe," added Githa.

The lady looked puzzled for a few minutess, but at last she said, "If it be as thou sayest, and God is so near, verily I marvel that this world is so ill-managed, for not a day passes but we hear of some evil deeds. Gurth, my brother, told me but yesterday that a band of robbers had been seen here in our own pleasant greenwood, and but for our going to Charing so soon, he and the house-carles and ban-dogs would have hunted them further afield; for it is not well that no honest man can pass near our dwelling without being robbed and beaten."

"But,—but there always have been robbers," said Githa.

"But why should there be? If God can do all things, and this world is His footstool, surely things should not be as they are. Githa, Githa, I do not like to think of this world as God's footstool," added the lady sorrowfully.

"And wherefore not, dear lady? It is a sweet thought to me that we are about the feet of God now, though the saints and angels only see His face, except it be men like our King Edward, who is now dwelling more in heaven than on earth."

"Which accounts, perhaps, for the little heed he taketh of this poor kingdom of England, except to enrich it with the relics of saints, leaving its needful defences to men like earl Harold, who hath spent half the revenue of his earldom in doing what the King should have done."

"If it were not that our King is a saint, I should think it were better not to forget that we are on God's footstool in our eagerness to see His face, but to abide in patience here, doing what we can in our poor way to make the place of God's feet somewhat more like the heavens where His face shineth."

"Why, Githa, that is only another way of saying what my brother spoke of only yesterday morn concerning the convents. He holdeth that it is selfish of good men and women to shut themselves out of the world."

"But the world liveth in wickedness," said Githa.

"But thou sayest it is the footstool of God, and my brother saith if all the good monks and nuns would do their part to better it, as earnestly and truly as doth earl Harold, the good and evil would be more fairly matched, and it might be that the good would conquer the evil at last."

But Githa shook her head. "Thou dost not know the violence and cruelty of wicked men in the world," she said.

"But thou hast told me of it, Githa,—of the hard, cruel man who took thee as slave to Bricstowe market, and how the good old monk rescued thee, and overcame the man's evil nature by good."

"I have often thought of it, Githa—thought that Gurth might be partly right after all, in saying that the convents robbed the world, and now if, as thou sayest, it is God's footstool, and He hath given to each one who hath listened to His voice, a message to his fellows, telling them He loves them, and would have them love Him—why, Githa, half the messengers have hidden themselves and buried the message, instead of delivering it."

"But the people will not have it; they are all cruel and wicked," said Githa.

"Nay, nay, many of them have had small chance of hearing it," said the lady.

"But they can an they will,—they can go to church. Listen now to the vesper-bells that are ringing; is not that God's call to the people to go and learn of His ways?" said Githa, earnestly.

"And dost thou not think I have often heard the vesper-bell without ever thinking of what it meant, or caring that I could not go to church. I doubt whether it can be the voice of God,—it is only a church-bell to any soul until a living voice hath spoken to them, another soul taught them, that God is love. Thou sayest the people hear the message, but in that thou doest them wrong, I ween. I was hard, and cold, and often cruel to my bower-maidens, but I was glad to hear thy message—God's message, sent by thee. I could believe it, too, because thou didst shew me something of the love in thy care and thoughtfulness for me, that did not make me scornful of thy pity, as I was of all other."

A radiant smile beamed in Githa's face as she leaned over her mistress's couch and whispered, "I could not help loving and pitying thee."

"Many pitied me before thou camest, Githa, but few loved me, and it was thy tender love and compassion that made it possible for me to believe in the love of God. But the others are coming back now, and thou mayst go to thy supper;" and the next minute Githa's companions entered the room, and she went to eat what they had chosen to leave for her at the supper-table.

Her position as the favourite bower-maiden of the lady Hilda, was rather an anomalous one, for she was a slave among these free-born Saxon maidens, each of whom took it as a personal insult that she should be treated by their mistress on an equality with them. She ought to be their slave, to do their bidding, and they thought themselves wronged every time she took up her distaff, or embroidery-needle, and seated herself among them. She had hoped that this feeling would change as time went on, but all her advances towards kindness and a more friendly state of feeling had been proudly repulsed.

Hilda know something of this, and had spoken to the girls about it more than once, but she found they were not so much to be blamed as their friends. Whenever they went home this grievance of having a slave in the bower upon an equality with themselves was descanted upon, so that it was always rankling in their minds. They could not help liking Githa; they owned to themselves she was kind and forbearing—good enough to be a nun; if she would only go to a convent, and free their lady's bower from her presence, they could almost love her. How much Githa herself desired to enter a convent, and how disappointed she felt every time her mistress spoke a disparaging word of those places, they did not know. It had been her hope for years now that her mistress, having learned to love God, would quit her godless family, and in the stillness and quietness of the convent learn more of His love, and at length become a saint of renowned sanctity. Of course she would accompany her

mistress when she went, but the chance of their going at all seemed to grow less as the time went on; and Githa was both surprised and grieved that her mistress could be content to abide here, merely because her friends did not wish her to go.

There was no room here, Githa thought, for the cultivation of those Christian graces that were needful before they could hope to be saints. Her mistress could never go to church, and she herself did not go so frequently as she could wish—never to more than one service during the day; whereas if they were nuns there would be five services in the church every day, to say nothing of other devotional exercises. Of course Hilda knew nothing of all these privileges, and she listened to, and more than half believed, the stories Gurth told her of worldly bishops, who owned and traded in slaves; of rapacious priests, who cared nothing for their flocks but for the wool they could shear from them. True, she believed all she told her of the teaching of Father Dunstan, and reverenced the old monk of Bricstowe as much as she did earl Harold; but the reverence in the two cases was too nearly allied to quite satisfy Githa, for it was not the monk's fame for sanctity, but his kindness and active goodness, as well as the wise words that she had often repeated to her mistress, that drew forth the lady's reverence for the monk.

But now that Hilda could go out in her litter, Githa hoped that she would often go to church, and listening to the sweet voices of the nuns singing, surely she could not but wish to join the sisterhood. Hilda was quite as anxious as her bower-maiden to join in the public worship of God, and learn something more of His love; and she resolved to do so when they were once settled at Charing, although it would doubtless cause some surprise, and perhaps displeasure, that she should thus openly profess her attachment to God. Her family and friends prided themselves on their faithfulness to the old Norse deities, and still invoked Odin and Baldur; but in actual fact no religious belief of any kind troubled their minds beyond the superstitious fears and terrors that were common to all men, and which not even the Christian faith had been able to eradicate.

Of course the old heathen worship had long since passed away, but Hilda's friends chose to declare they were Odin's men still, and prided themselves in never entering a church, or obeying the word of either monk or bishop, so that it required no small courage for Hilda to declare herself a Christian. She had done this quietly and unostentatiously for some time, and her mother and father could not but own that there was a wonderful change in their daughter, but they scouted the idea that her Christian faith had anything to do with this.

Godrith was going in the train of earl Harold to the consecration of the new minster, as he would go to any other court festival;—it was that to him and nothing more, and he had made an effort to secure a sheltered nook in the sacred edifice that his daughter might witness the great show—the splendid dresses of the court and bishop—for no other reason. That Hilda would care nothing for all this finery,—nay, that she would rather have dispensed with it all as distracting her attention from the sublime thought that this was God's house, the shrine which the saint-king had been years in building, and would now humbly pray the great God of heaven to consecrate by His presence. That King Edward himself should feel something of this would be quite intelligible to Godrith, for even he was not without a share of the superstitious reverence in which this last king of the royal line of Cerdic was held by his subjects, but that his daughter, or any common mortal could know anything of such an exalted feeling, he did not believe. It was well that the world was different from their saint-king, or things would be worse than they were, he argued. One saint in the land was quite enough. The King was a living proof that when men became religious they were only fit to be shut up in a convent, for they were quite unfit to fulfil the the every-day duties of life; and this Wessex thane was not alone in his opinion.

# Correspondence.

## A BUDGET COMMITTEE FOR THE CONNEXION.

*To the Editors of "The General Baptist Magazine"—*

DEAR SIRS,—Two matters suggested themselves to me at the last Association which, thinking them of possible value, I ought, as a delegate, to have mentioned at the time. But, in common with many another, I let a distaste for putting myself forward prevent me from saying what I thought. The "rush" of business which the present arrangements involve, also makes any non-official speaking appear very much like intrusion, if not "obstruction." As a salve to conscience, therefore, I write this, and with your permission will apply a further salve on another occasion.

As you know very well, I am not a rich man, so I can write freely. It appeared to me that, as an association, we were "down" upon the rich men in a very undignified way. There might possibly have been a dozen men present who could have put down £300 each to any object of which they felt the importance. I do not know whether there were so many, but at three meetings at least, the cry was taken up, and these unfortunate few were publicly told to their faces what they ought to give.

Now there can be no doubt about it, the Home Mission, the Foreign Mission, and the College should all be got out of their difficulties, and those who undertake *for us* the management of the Denominational Societies, are perfectly justified in making very strenuous representations on the subject—but I think we *all* ought to try and take our share; and I think that if it could be brought home to each church, what is fairly and reasonably the *proportion* it should contribute, the consciences of the members would be quickened, and the difficulties of the societies lightened. But a subdivision, according to mere numbers, is, we know, childish, and the obviousness of this prevents the recognition of the truth involved in the calculation. We are reminded that 24,000 members contributing only 1d. per month, would contribute £1,200 per annum. But we know very well that of two churches, each having 100 members, the £5 quota would be nothing to the one, and might be a great deal to the other, especially when six similar appeals are made at the same time. We need to remember not only the number of members, but the circumstances of those members, and the responsibilities those members are already under, and the efforts they are actually making.

To help us to understand what is our share of the responsibility, we need the deliberate judgment of those who are acquainted with other churches. To say that each must do what it can is practically useless, because every church has, or ought to have, so much to do near at hand that each one is liable to shirk the associated responsibilities it has in common only with the other churches. But if it could be told *privately* by those whom it could trust, that its fair share of the common responsibility was so much, I cannot but think that this intimation would be received with respect and acted upon loyally. I think we ought to have a committee of friends who know well the churches and the circumstances of the churches in their respective localities, and this committee, chosen in open association, should, using their best judgment, intimate to each church in the denomination what is the proportion of the expenses of the denominational societies it should in common fairness undertake. Care would have to be taken to select good men for such a committee, but I do not think anyone would question the impartiality of a committee of such men as the following, or of others of their kindly and considerate disposition, *e.g.*, Mr. Barrass, of the Eastern Conference, Mr. Bishop, of the Midland, Mr. Clifford of the Southern, Mr. Gray, of the Northern, Mr. Lees, (late of the Warwickshire), and Mr. Pedley, of the Cheshire. (Mr. Lees was so long in Warwickshire Conference that I think he would have the confidence of every man therein). If such a committee was already appointed by the association, it would proceed to appor-

tion, *according to the ability of the churches to bear the burden*, the £1,000 required for the College, the £700 required for the Foreign Mission, and the £1,000 per annum required by the Home Mission. I venture to think that the churches would respond to a definite appeal of this sort, and the societies would be greatly relieved.

Such a committee should, I think, be a regular committee of the Association, annually elected, but making no report of *particulars*. I think the budgets of the societies might be submitted to this committee when they were once passed by the association, so that each church might be informed of the amount required for the ensuing year. In this way, new expenses, if sanctioned by the association, might be met, (such as that involved in sending out new missionaries,) and the increasing usefulness of the societies promoted. I think too that an increased sense of interest and of responsibility would be felt by each one who attended the association in the capacity of

"A DELEGATE."

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(19) Cyrus, king of Persia, gave the timber—cedar-wood—brought from Lebanon—Ezra iii. 7.

(20) "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6—9.

(21) Ahasuerus—Esther i. 21, 22.

*New Questions*:—(22) How long was Noah in the ark?

(23) What king cut up a portion of the Bible with his penknife, and threw it into the fire?

(24) Who was in danger of being put to death after he had died?

*Compartment II. For the general reader.*

A reply to the query relative to the meaning of 1 Corinthians xi. 10, is deferred, for want of space, until next month.

# No Retreat.

IT is said that at the battle of the Alma, when one of the regiments was being beaten back by the Russians, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colours. But the reply of the ensign was, "*Bring up the men to the colours.*"

At the recent meeting of the Association at Loughborough, it was suggested by some friends that considering the claims of Orissa, the Italian Mission is too much for us, and that consequently it may be expedient to give it up. Our reply is, "*Christ's standards must not be moved back.* BRING UP THE PEOPLE TO THE COLOURS.

W. R. S.

# Never Give Up.

NEVER give up! it is wiser and better
Always to hope than once to despair:
Fling off the load of Doubt's cankering fetter,
And break the dark spell of tyrannical Care:
Never give up! or the burden may sink you,
Providence kindly has mingled the cup;
And, in all trials or trouble, bethink you,
The watchword of life must be—Never give up!

Never give up! there are chances and changes
Helping the hopeful a hundred to one,
And through the chaos High Wisdom arranges,
Ever success—if you'll only hope on:
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup;
And of all maxims the best, as the oldest,
Is the true watchword of—Never give up!

# Editorial Notes.

ONE PER CENT.—Such, very nearly, is the clear increase in the number of members in the General Baptist Connexion, reported at the recent Association. At the end of a whole year of work and prayer, on the part of 130 ministers, more than 200 occasional preachers, and some thousands of Sunday School Teachers, we number on the average, one member per hundred more than we did at the beginning of the year. One per cent. per annum is, we believe, about the rate at which the population of the country is increasing, so that in the past year we have only just maintained our relative position as to numbers. Truly this is disencouraging, and ought to lead to serious enquiry. No doubt the position is better than last year, when in the Home churches there was no increase at all. And it ought to be borne in mind that a small body like ours, unequally distributed through the country, must always be subject to an undue proportion of losses through removals. We have no churches in Manchester, Liverpool, Hull, Newcastle, Bristol, Brighton, and several other very large towns. Indeed, there are 16 entire English counties where we are unrepresented. So that very often, when our members remove to other centres of population, they find no churches of our own body with which to unite. The consequence is, that whilst not lost, as we trust in most cases, to the church of Christ as a whole, they are lost to us. This fact accounts for a great many of the 'Erasures.' We labour, and to a certain extent, other men enter into our labours.

DIMINUTION IN THE NUMBER OF BAPTISMS.—But a fact to which we would call special attention, is the decreasing number of Baptisms. In the last 3 years the numbers have been 1542, 1344, and 1291. Is the feeling growing that the right of Baptism is a matter of indifference? or do we, by insisting on unnecessary publicity, or in any other way, make the observance of the ordinance a greater cross than was ever intended? Or is it that the spirituality and activity of the churches are declining, and that there are fewer converts and fewer young people in our schools and families, fit to be welcomed into church-membership? or is there anything wanting in our Evangelistic plans and efforts?

A SUGGESTION.—Our own conviction is that there is after all, a good deal of right feeling among our church members which is at present fruitless, simply for want of proper direction. Friends want to do good and be useful, but do not exactly know what action to take. Many have no gift for either preaching or Sunday-school teaching. They have not sufficient time at their own command to take a tract-district, and are not sufficiently musical to be of use in the choir. What are they to do? Might not a committee be formed in at least every town church, to be called—unless a better name can be invented—"The Committee for Mission-work," whose special function should be to devise and carry out methods for bringing outsiders into Christ's fold? This Committee should meet at regular intervals, and its Secretary keep notes of its proceedings. Amongst other things, the members might mention at the meetings cases of persons they have seen at the chapel, fresh families that have come into the neighbourhood, or other people to whom it may be thought that a visit of Christian invitation may be paid without impropriety. Appointments for such visits would naturally follow, and in due time reports of success or otherwise, be rendered. Now whilst it would be advisable that the pastor (if possible,) and one or two other leading friends of the church, should be on this Committee, our idea is that it should consist chiefly of members of the class just now referred to,—right-hearted and willing, but at present without a definite sphere of service in connexion with the church. It would interest them in the progress of Christ's cause, and they would get good whilst they were doing good. The plan is not new. It has already been tried in some churches with success. We earnestly commend it to the attention of others, believing that if vigorously acted on for the next 12 months we shall not have occasion a year hence to lament the fact that our clear increase, as a connexion, has been *only one per cent.*

PRESBYTERIANS AND GENERAL BAPTISTS.—Our contemporary, the *Presbyterian*, speaking of General Baptists, observes with truth that we have "a little leaven of Presbytery" in our system. Some of us would be glad to have a little more, both as a check upon the spirit of ultra-independence sometimes manifested by churches, and also as enabling the strong more efficiently to help the weak. But the *Presbyterian* goes on to say of us, that we "have abandoned the rigid lines of Calvinism, and hold Arminian

views." Here our respected contemporary is not quite accurate. We have not "abandoned" the rigid lines of Calvinism, for we never held them. The old General Baptists date from 1611, if not earlier; the Particular or Calvinistic Baptists from 1633, and the modern General Baptists of Leicestershire, and the West Riding of Yorkshire, were never Calvanists, but from the beginning protested against what they thought the unscriptural sentiments of the Reformer of Geneva. See the controversy between Dan Taylor and Andrew Fuller. On the other hand, we are glad to see from the report of the recent Pan-Presbyterian Council at Belfast, that some of our Presbyterian friends, both in Scotland and America, have, in truth, *abandoned* the rigid lines of Calvinism. May they never return to them!

SUBSTITUTES FOR RELIGION.—Instead of "the Lord God gracious and merciful," Mr. Herbert Spencer would offer us the Unknowable; and instead of the Lord Jesus Christ, Mr. Frederic Harrison would give us the "Great Being Humanity." But if we are to judge these systems by the value which each teacher puts upon the views of the other, we shall regard both as equally worthless. These apostles of Modern Thought have recently been engaged in smiting each other very severely, albeit with gloved hands. They flatly contradict each other on matters of fact. Mr. H. says, "There were countless centuries of time, and there were, and there are, countless millions of men for whom no doctrine of super-human spirits ever took coherent form . . . . The religion in all these types was the belief and worship, not of spirits of any kind, not of any immaterial, imagined being *inside* things, but of the actual visible things themselves —trees, stones, rivers, mountains, earth, fire, stars, sun, and sky." Mr. S. replies "that there has never existed anywhere such a religion as that which Mr. H. ascribes to 'countless millions of men' during 'countless centuries of time.'" Besides this, to each of these men the position of the other is absurd. Mr. Spencer's Unknown Cause is described by Mr. Harrison as "an ever-present conundrum to be everlastingly given up," and he further says that, "to make a religion out of the Unknowable, is far more extravagant than to make it out of the equator." On the other hand, Mr. Harrison's "Great Being Humanity" meets with small respect from Mr. Spencer. He sees nothing in it worth worshipping. Nay, he sees in it that which excites "an emotion nearer to contempt than to adoration," for at best in his view, it is like neglecting the great stream of Creative Power to worship the bubble (Humanity) which floats on its surface. So think we, but we also think that the "Creative Power" is not the "*unknown* God" which Mr. Spencer would make it out to be.

J. F.

THE BETTING COLUMN IN NEWSPAPERS.—When will the consciences of respectable newspaper proprietors wake up to a sense of the evil of their doings in their indirect encouragement of Betting and Gambling? Why should the '*Daily News*,' and certain Provincial papers circulating largely in Nonconformist circles, insert columns of information as to the state of the Betting Markets, and recommendations to their readers as to horses they should back? It may be said by the proprietors of these newspapers, "If *we* did not print the intelligence and recommendations in question, young men would go to other quarters for them." Similarly, the owner of a Gin-palace or Gambling-house might say, "If I did not provide these facilities for vice, men would get them elsewhere." Oh, Mammon, Mammon!

# Notices of New Books.

TWOFOLD CONCORDANCE. *Concordance to the Greek New Testament*, exhibiting every root and derivative, in all their occurrences, with the Hebrew originals of which they are renderings in the LXX., &c., &c. By Robert Young, LL.D. *Edinburgh: George Adam Young & Company.*

To anyone who would make a thorough and independent study of the Scriptures a Concordance of the Greek Testament is indispensable. Hitherto among such books Bruder's edition of Schmid has been by far the best, both for accuracy and beauty of typography. But Bruder's work is large and costly, and in several respects susceptible of improvement. We have carefully examined the volume now before us, a quarto of about 200 pages, and are simply filled with wonder at the amount of patient labour, the results of which are condensed into it. It is much

more than a simple concordance. Since New Testament words and idioms are largely based upon those of the Septuagint version, it is sometimes of importance to know the original Hebrew words they represent in that translation; and this information Dr. Young gives us. He has also added what he terms a "Dictionary and Concordance of New Testament words and synonyms," by means of which the student may ascertain at a glance the various Greek words which have been used to express the same English word in the authorized version. For instance, if he wish to find the different words in the Greek Testament all translated by the one English word "hell," on turning to this part of the book he will see references to twelve passages in which the original word is Gehenna,—to ten others in which it is Hades, and to one in which it is Tartarus,—these being all the instances in which it occurs. Moreover, if the Bible student is curious to see what substitutions of one word for another have been made in the "Revised" Version, Dr. Young supplies him with an Alphabetical Table of 8,000 of these changes, an examination of which will prove most instructive. Altogether, the work before us has our heartiest commendation. It is a book which, whilst not over large, will supply to students and ministers information that can only be obtained otherwise from several expensive volumes.

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HEART-FELLOWSHIP WITH CHRIST: *Meditations and Prayers for each Sunday in the year*, including chapters on Christ in the Christian's Life. By Rev. W. Poole Balfern. Price 3s. 6d. *London: Hodder & Stoughton.*

A MOST elegantly got up volume; yet one which to the devout reader of the meditative order, who loves to think upon his Lord in all His characters and offices, will be found even more attractive within than without. The title of the book very accurately describes its contents. The doctrine is intensely evangelical, of the old-fashioned sort. To us the most interesting and useful part of the book is the prayers. In these there is no attempt at "fine writing," but they express simply, naturally, and often with much grace and tenderness, such feelings as would be awakened by the preceding meditations in the heart of a thoughtful, cultured Christian man. To many they will prove very helpful.

THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS. By Henry W. Soltau. *London: Morgan & Scott.*

FROM a brief memoir of the author prefixed to this volume we gather that he was a devout, saintly man, whom it must have been a privilege to know. But, much as we might have esteemed the author himself, we find it impossible to agree with his theories as expounded in the book before us. Most of them seem to us mere fancies, unsupported by reason or scripture. No doubt the tabernacle, as a whole, was typical, and so also was the Aaronic priesthood; but that there was any particular significance in the colour blue or purple, or that "each board, each bar, each pillar, reiterated those great verities on which salvation depends," we do not, and cannot believe. The book is well got up, and prettily illustrated; and for readers who are interested in the minutiæ of the tabernacle and its services, there is much curious information, interwoven with pious reflections; but we ourselves prefer the direct teaching of our Lord and His apostles to all the types and shadows of Exodus and Leviticus.

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THE LIFE OF ST. PAUL. By Rev. James Stalker, M.A. Price 1s. 6d. *Edinburgh: T. & T. Clark.*

THIS is another of the useful series of handbooks for Bible classes, edited by the Rev. Doctors Dods and Whyte, several of which have already come under our notice, and it is by no means inferior to any of its predecessors. Comparatively well-worn as is the subject, the author has invested it with a remarkable degree of freshness; and without going into the minute details of larger works, such as Conybeare and Howson's "Life and Letters of St. Paul," he has condensed into it a large amount of valuable information. The style is good, sometimes even eloquent, so that the book is pleasant reading; and the last chapter is devoted to hints and questions, many of which both teachers and private students will find exceedingly suggestive.

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THE CONGREGATIONAL PSALMIST; edited by Henry Allon, D.D., and the late H. J. Gauntlett, Mus. Doc. Price 3s. *Hodder & Stoughton.*

A CHEAP portable edition of a useful well-known book, with 150 additional tunes. Among the latter are many modern favourites, such as Chalvey and Sullivan's Audite.

THE LORD'S SUPPER HISTORICALLY CONSIDERED. By Rev. G. A. Jacob, D.D. *Henry Frowde, Amen Corner.*

A VALUABLE book,—containing in 82 pages a necessarily condensed, and yet clear and impartial statement of the differing views of the Lord's supper held by the more eminent church teachers from the earliest Christian times unto the present. It is avowedly based on a much larger book on the same subject published four years ago by Dr. Charles Hebert. That book consists mainly of extracts from the principal ecclesiastical authors who have written on this subject from A.D. 75 to 1875, and is thus a work for reference rather than ordinary perusal. Dr. Jacob has done good service in presenting the Christian public with the pith and marrow of his friend's somewhat ponderous volumes in brief readable form, and we hereby heartily thank him for it.

THE ROYAL CUPBEARER; or, Lessons from the Book of Nehemiah. By Rev. Thomas Rowson. *Elliot Stock.*

A SERIES of sermons on Nehemiah, not specially striking in thought or brilliant in style, but practical, sensible, scriptural. A quiet student of the Bible, desiring chiefly spiritual edification, may find both pleasure and profit in the perusal of this volume.

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SCRIPTURE VERITIES. Germs of Thought on Biblical Subjects. By Rev. D. Pledge. Price 2s. 6d. *Elliot Stock.*

FRIENDS of the author will no doubt be glad to have a copy of this little work, but we do not think that others will be much attracted by it. It is not lively enough for the ordinary reader, nor profound enough for the deep-thinking. If a book can do such a thing, "it falls between two stools."

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# News of the Churches.

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

## CONFERENCE.

SOUTHERN. — The summer meetings were held at Berkhamsted, on July 9th, under the presidency of J. Batey.

1. At the business session the reports and letters of the churches were read, which showed that the additions for the year had been 398, and the reductions 406, leaving the present membership at 3,249, or a net decrease of 8. Building projects were under consideration at Chesham, Landport, Finchley, Crouch End, and Tring. Debts had been reduced at Westbourne Park and Ealing. In the case of the new chapel at Tring, a resolution was passed warmly approving the scheme, and strongly recommending it to the churches for support.

2. The next Conference was announced to be held at Borough Road, London, Nov. 3rd.

3. Revs. J. A. Brinkworth and W. Harvey Smith were introduced and welcomed to the Conference.

4. The following resolutions were passed *nem. con.*:—"That this Conference deeply regrets the action of the House of Lords in rejecting the Franchise Bill, believing that the proposed Act is conducive to the moral as well as material well being of the people. And this Conference, while further expressing confidence in the Government, hopes that such measures may be taken as are deemed expedient for securing the prompt passing of the measure."

"This Conference urges the Government to see that in dealing with any measures in which the relationship of the sexes is brought into question, protection of minors, both girls and boys, from vicious solicitation shall be equally secured, and that the punishment for wrong doing shall apply to men equally with women."

5. G. W. M'Cree read a paper on "Stones in the way," for which he received the thanks of the Conference, and which gave rise to an interesting though brief discussion.

6. In the afternoon the members of the Conference and the visitors from London were taken in a number of carriages for a three hours' drive through some of the beautiful woodland scenery around Berkhamsted, and as the weather was all that could be desired for such an excursion, it was greatly enjoyed. The special thanks of the delegates were suitably expressed and acknowledged for this unusual source of enjoyment which had been provided by the Rev. J. F. Smythe and his fellow helpers.

7. Public worship was conducted in the evening, when the sermon was preached by C. Clark, and a collection was made in aid of the Conference funds.

ROBERT P. COOK, *Secretary.*

## CHURCHES.

DEWSBURY.—Rev. A. C. Perriam, of Ilkeston, has accepted a cordial invitation to the pastorate at Dewsbury, and will commence his work on Aug. 10th.

EALING, *Haven Green.*—A conversazione in aid of the funds of the Ladies' Working Society connected with this church was given on Tuesday, 8th July, in the lecture hall. The proceedings commenced with an organ recital in the church, followed by a musical entertainment in the lecture hall, at which the pastor, Rev. C. Clark, gave a recital of Dickens' "Boots at the Holly Tree Inn." Refreshments, in the shape of strawberries and cream were provided, and the entertainment altogether gave great pleasure to a numerous audience, a substantial sum being realised in aid of the society.

NOTTINGHAM, *Broad Street.* — The recognition meeting in connection with the settlement of the Rev. Owen D. Campbell, M.A., late of Edinburgh, as pastor of the church assembling in Broad Street Chapel, Nottingham, was held on Tuesday evening, June 10, in the chapel, the mayor (Mr. Alderman Manning) in the chair. Among those present were the Revs. Dr. Green, of London, formerly Principal of Rawdon College, Bradford; E. Coleman, of Manchester; W. R. Stevenson, M.A., E. Medley, B.A., R. Cowan, B.A., J. H. Hollowell, T. Goadby, B.A., J. Maden (Old Basford), R. F. Griffiths, W. Woods, R. Silby (Hyson Green), and others. Prayer was offered by the Rev. J. Maden. The chairman, in the name of the laity of the town, welcomed Mr. Campbell to Nottingham. Mr. Arnold Goodliffe, after expressing the pleasure it gave the office-bearers and members of the church to have present with them their former pastor, the Rev. W. R. Stevenson, M.A., and other ministers, made a brief statement of the reasons that led the church to invite Mr. Campbell to become their pastor. Mr. Campbell, in responding, said that what he felt that night was best expressed in the words, "Let not him that girdeth on his harness, *i.e.* his armour, boast himself as he that putteth it off." It was with no feeling of presumption or self-sufficiency that he accepted his new responsibilities. But he had the gospel of Christ to preach, and trusted that, notwithstanding his deficiencies, they would have a measure of divine blessing which would justify all reasonable expectations. Mr. Campbell then proceeded to speak of two great practical problems which the Christian church is called upon to deal with. In society were two classes of men. On the one hand there were those who formed the lowest stratum, who were living in utter indifference to spiritual things. The question was being continually asked, "How were they to be reclaimed?" It seemed to him that the remedy was simple. They must regain the central idea which had been lost, viz. that each Christian church should be an evangelistic society, and then this scandal would soon be removed. On the other hand there were the well educated, middle, and higher classes of men, who were lapsing into sheer scepticism. It seemed to him that with them Christian churches, generally speaking, did not concern themselves at all at the present time. Indeed, ministers, in endeavouring to meet the wants of educated sceptics, met with the disapprobation of many of the members of their churches. He felt that the church was thus abdicating one of her chief functions. One of the crying needs of the age was that ministers should deal with the living questions of the day in a wiser and less bigoted manner than they had heretofore done. Mr. Campbell then asked of the members of the church that they would be patient, and not judge his work by superficial standards and before the time. He asked them to be jealous for the honour of their church. If they talked about the faults of the members let it give them pain, and let them remember that there was a sense in which the statement made concerning the Master should be true of each of them—"He loved the church and gave Himself for it." Addresses followed from Revs. Dr. Green, W. R. Stevenson, and others of the ministers above-named.

NOTTINGHAM, *Mansfield Road.* — On July 2nd, a social meeting was held in the school-room (which had been elegantly decorated with flowers and curtains for the occasion), with the object of presenting an address to Dr. Cox, to commemorate the 21st year of his ministry at that place of worship. There was a large attendance of members of the congregation and friends. The chair was occupied by Mr. W. H. Booker. Mr. T. Goodliffe,

in making the presentation, referred to the rare expository gifts of their minister, and to the numerous works which, during his ministry, he had sent forth to be the common property of the Christian church. As to the history of the church, it has been marred by no sharp dissensions, no unseemly strife. The chapel has been improved and decorated, and freed from debt. The beautifully illuminated address, the work of Mr. Earp, of Nottingham, made grateful mention of the public ministrations, and of the high personal character of Dr. Cox, of the splendid service rendered to the men of this generation by means of the "Expositor," and expressed the hope that Dr. Cox would long continue to inspire the church with his presence and teaching. J. F. Makepeace (assistant minister), F. Bradley, Jesse Hind, and H. Ashwell, followed with addresses. In reply, Dr. Cox said: Extempore speaking was always trying, and how could he occupy the place he had occupied for the last hour and listen to the kindly speeches which had been made respecting him by members of the church and others to have his thoughts thrown back over 21 years with their changes, their trials, their toils, their pleasures, and their successes, without being so strongly moved as to render utterance almost an impossibility. He could only thank them all for the esteem they had expressed of his personal character. When he looked back to the time when he came amongst them he would fain hope that something had been done for the furtherance of Christian principles and charity. They might refer with pride to the statistics, but they must remember that a church was esteemed by quality rather than by quantity. At the same time it was quite enough to remember that £2,000 had been paid off, and that more than £1,000 had been spent in improving the chapel. He thanked them for the address which had been presented him, and he trusted he should be spared to carry on the work they so generously appreciated.

## SUNDAY SCHOOLS.

BACUP, *South Street.*—Anniversary, July 13th. Address in the morning by J. H. Eastwood, Esq., of Bacup. Sermons afternoon and evening by the Rev. D. McCallum, of Burnley. Collections nearly £30.

BOSTON, *Witham Green.*—A flower service has been held. The flowers were afterwards sent to London, to Miss Macpherson's flower mission.

BOURNE.—The anniversary was celebrated on June 29th. The former pastor, Rev. W. Orton, preached morning and evening, and conducted a flower service in the afternoon. The services were more than usually successful.

CLAYTON.—Anniversary, June 29th. Preachers, Revs. W. Jones, and D. S. Williams, of Bradford. Congregations good. Collections £40 10s. 4½d.

DEWSBURY.—Two sermons and an afternoon address were delivered by Rev. J. Clifford, D.D., of London, on June 29. Collections £25 2s. 11d.

LONDON, *Commercial Road.*—A flower service was held on July 6th, at 3 p.m., conducted by Mr. Brimley. On the 7th, at 8 p.m., Mr. Rickards gave an admirable address to the young. Rev. B. Sackett (Congregationalist) took the service on the 8th; and the service of song entitled "Samuel" was rendered on the 10th, at 8 p.m. Conductor, Mr. Cooper; organist, Mr. Edgecombe; connective readings by Rev. J. Fletcher (pastor). The annual Sunday school excursion took place on the 17th by special train to Sanderstead (Surrey) for Crohamhurst Woods. The day was most enjoyable.

LOUGHBOROUGH, *Wood Gate.*—Anniversary services, June 22nd. Rev. C. W. Vick and Mr. R. Hodder gave addresses in the morning. Sermons, afternoon and evening, by the Rev. J. Fletcher, of London. Very large congregations. Collections, over £70.

LYDGATE.—Anniversary, July 6th. A children's service in the morning, conducted by Mr. J. S. Gill. The preacher for the afternoon and evening was the Rev. E. K. Everett, of Gorton, who delivered two eloquent and impressive sermons. The choir, assisted by trained scholars, sung two choruses from Handel's "Messiah," viz., "Lift up your heads," "And the glory of the Lord." The congregations were not quite so good as usual, and therefore a smaller collection has to be reported, which amounted to £46 16s. 5½d., being about £5 less than last year.

NORMANTON-ON-SOAR.—School sermons were preached on July 13th, in the Board School, by Rev. T. Watkinson.

NORWICH, *St. Clement's.*—June 15th, sermons by S. D. Rickards, Esq., of London; and on the following evening a public meeting was held, addressed by Mr. Rickards and several local gentlemen. The services were accompanied with very cheering, spiritual and financial results.

NOTTINGHAM, *Old Basford.* — School sermons on June 29th. Preacher, the Rev. G. Eales, M.A., of Leicester. Congregations excellent. Collections and donations £34. There are 718 scholars and 89 teachers. 30 scholars and 3 teachers have joined the church since July 1st, 1883. The building of new and commodious schools is projected. The Band of Hope has 300 members. The annual meeting took place on June 30th. Chairman, Jos. Burton, Esq.; speakers, Revs. W. R. Stevenson, M.A., G. H. James, R. F. Griffiths, R. Silby, and J. R. Godfrey.

NOTTINGHAM, *Woodborough Road.*—On June 22nd the ninth anniversary was celebrated by special services, morning, afternoon, and evening. Morning and evening the Rev. J. H. Atkinson, of Liverpool, preached. In the afternoon a service of sacred song, entitled "David," was admirably rendered by the children, assisted by the choir, under the direction of Mr. C. B. Hind, choir-master, the connective readings being given by Mr. Jas. Ferneyhough, jun., superintendent. The service was so highly appreciated by the crowded congregation that it is intended shortly to repeat it. The platform was decorated with choice plants and flowers, supplied by the scholars and friends. The collections amounted to £31.—The annual party was held on Saturday, June 28. The scholars and friends, to the number of about 350, went by special train to Plumtree, where they partook of an excellent tea, provided by the Secretary, Mr. Charles Booker, in his usual first-class style. Before leaving the grounds for the station, the Rev. G. H. James, the minister, addressed a few congratulatory words to the children.

SAWLEY.—On June 22nd, the school sermons were preached by the Rev. E. Stevenson of Loughborough. The collections amounted to £24 2s. 0d. The children's treat took place on the following day.

TICKNALL. *Derbyshire.* — Two excellent anniversary sermons were preached on June 29th, by the Rev. J. Alcorn, of Lytham. Congregations were large. Collections £7 10s.

WHEELOCK HEATH.—Rev. J. Fletcher, of London, preached the S. sermons on June 29th. Collections £12 0s. 6d

## MINISTERIAL.

FULLER, Rev. W., of Harrisburgh, Pennsylvania, U.S.A., is spending a few months in England, and would be happy to supply, for one Lord's-day or more, any church without a pastor, or during any pastor's summer vacation. Address, Gold Street, Saffron Waldon, Essex. Mr. Fuller was formerly a Baptist minister in Accrington, and is well known to several of our brethren.

## BAPTISMS.

BIRMINGHAM, *Longmore Street.*—Three, by A. T. Prout.
CLAYTON.—Five, by J. W. Hambly.
KIRKBY WOODHOUSE.—Five, by T. Allgood.
LEICESTER, *Friar Lane.*—Eleven, by G. Eales.
LONDON, *Commercial Road.*—Six (one a Congregationalist) by J. Fletcher.
LONDON, *Haven Green, Ealing.*—Four, by C. Clark.
LONG EATON.—Three, by H. Wood.
MACCLESFIELD.—Two, by Z. T. Dowen.
STALYBRIDGE.—Two; DUKINFIELD, one, by C. Rushby.

## MARRIAGES.

BOWERS—HILTON.—July 15, at St. George's Street Baptist chapel, Macclesfield, by the Rev. Z. T. Dowen, F.G.S., minister, Mr. David Shaw Bowers, to Miss Hilton, third daughter of the late Mr. Thomas Hilton, all of Macclesfield.

EICHEL—WHARTON.—July 6, at the Baptist chapel, Old Basford, by the Rev. J. Maden, Frederick Wilhelm Rudolf Eichel, of St. Albans, to Ada Mary Wharton, of Beeston, Notts.

FRETWELL—WHEATON.—July 7, at the Baptist chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Thornton Fretwell to Annie Elizabeth Wheaton.

GREENWOOD-DEAN.—June 18, at St. George's Street chapel, Macclesfield, by the Rev. Z. T. Dowen, F.G.S., pastor, Walter Greenwood to M. A. Dean, youngest daughter of the late Mr. Samuel Dean, all of Macclesfield.

JEFFERY—HILTON.—July 15, at St. George's Street Baptist chapel, Macclesfield, by the Rev. Z. T. Dowen, F.G.S., minister, Mr. George Jeffery to Miss Selina Smith Hilton, fourth daughter of the late Mr. Thomas Hilton, all of Macclesfield.

KIDDALL—SHANKSTER.—July 1, at the Flottergate church, Grimsby, by Rev. J. Wood, M.A assisted by Rev. G. Warren, James William, eldest son of Mr. William Kiddall, of Louth, corn merchant, to Nellie, younger daughter of Mr. G. Shankster, Liverpool House, Grimsby.

WILSON—BINNS.—July 14, at North Parade chapel, Halifax, by Rev. W. Dyson, Samuel Robertshaw Wilson, M.A., Fellow of Sidney Sussex College, Cambridge, and Her Majesty's Inspector of Schools, to Annie, second daughter of Councillor Binns, Princess Street, Halifax.

## OBITUARIES.

FERNEYHOUGH.—On the 29th of June, aged fourteen years, Willie, eldest surviving son of James and Rebecca Ferneyhough, of Newstead Grove, Nottingham.

HICKMAN, ANN, widow, died June 21st, 1884, aged seventy-seven years. For forty-two years she was a consistent member of the G. B. church at Boston, a most regular attendant of the means of grace, a good listener, and faithful witness. H. P. Y.

THE

# MISSIONARY OBSERVER.

AUGUST, 1884.

## The Annual Meetings.

THE ANNUAL COMMITTEE MEETING

Of the *General Baptist Missionary Society* was held in the Wesleyan school-room, Leicester Road, Loughborough, on Tuesday afternoon, June 24th. The attendance of the Committee and representatives was large. Mr. Dean, of Derby, occupied the chair. The minutes of the year were read and confirmed; the Annual Report was presented by the Secretary, and the cash statement by the Treasurer. After a somewhat lengthy discussion on the finances of the Society, and as to the best method of augmenting and expending the Mission funds, the election of the Committee was proceeded with. The Auditors, Messrs. Samuel Hall, of Derby, and Geo. Orchard, of Ashby, were thanked for their services, and re-appointed. The Committee appointed to promote organization among the churches for Mission purposes reported as follows:—

"At their meetings during the past year the Committee have carefully considered how to raise the income of the Society; and in January issued a circular appeal, asking for new and increased subscriptions.

"The Committee have thankfully observed the earnest and successful efforts that many of the churches have made to increase the amount of their contributions; but have noticed that there are so many churches that contribute less this year than before, and others whose contributions appear so small in proportion to their membership, that they are compelled once more to urge the necessity for increased efforts and closer organization.

"The Committee therefore suggest—(1) That each subscriber be asked to consider the urgent needs of the Mission, and if possible to increase his or her contribution. (2) That each pastor and Mission Secretary take immediate steps to appoint *adult* collectors in proportion to the membership—say *one* collector to *twenty-five* members.

"We notice that in three groups of churches in three towns, each group consisting of more than a thousand members, there are in two cases only *nine*, and in the third but *ten* adult collectors; viz., *one* collector to more than *one hundred* members, besides members of congregations. In many other cases the proportion is as small, or less; and thus it becomes certain that many members of churches and congregations *have never been personally asked* to contribute to the Mission funds.

"The efforts of the children are most praiseworthy; but their efforts, however widespread and successful, do not cover the whole ground, which only adult collectors can efficiently work.

"If our church leaders will take this matter in hand, we feel sure that 'the Lord of the harvest' will send us abundant means wherewith to carry on our work, with a corresponding increase of blessing and joy to the heart of every worker and giver.

"(Signed) G. H. BENNETT, H. HILL,
T. BARRASS, CHARLES ROBERTS,
S. C. COLMAN, W. R. WHERRY."

### RESIGNATION OF MR. MULHOLLAND.

Letters were read from Mr. Mulholland in reference to his severe and dangerous illness, and also from Dr. Stewart, his medical adviser; whereupon it was resolved—That the Committee have heard with deep regret of the serious illness of Mr. Mulholland; that they assure him of their sympathy in his own affliction and that of his family; that they see no alternative but to accept his resignation; and that, in accordance with his wish, they instruct the Secretary to telegraph, "Come."

It was also resolved—That a Committee, consisting of Messrs. W. Hall and E. C. Ellis, of Derby, J. G. Pike, of Orissa, and the officers of the Society, be appointed to look out for a successor to Mr. Mulholland, who shall report to the next meeting of the Committee.

### BRITISH AND FOREIGN BIBLE SOCIETY.

A letter was read from the Committee of the above society, stating that they were prepared to make a grant of £12 a year per woman, for two years, towards the support of twelve Bible women for the sale of Bibles in Orissa, when it was agreed to accept with thanks the offer made.

### THE ANNUAL PUBLIC MEETING

Was held in Baxter Gate Chapel, on Wednesday evening, when the spacious edifice was crowded in every part. The Rev. G. Taylor, of Norwich, announced the first hymn, "Lord, her watch Thy church is keeping"; after singing which, prayer was offered by the Rev. T. Barrass, of Peterborough. Mr. Alderman T. Roe, M.P. for Derby, presided, and, as reported in the *Leicester Daily Post*, said—

It was not the first time he had had the pleasure of attending a missionary meeting of the General Baptist Society. He remembered meetings held in St. Mary's Gate chapel at Derby many years ago, when he and Mr. Hill, the Secretary, were boys together in the Sunday school, under the ministry of the late Rev. J. G. Pike—a name well known, not only to the body assembled that night, but all over the country amongst those who had the object of the welfare of men in view. No man showed more zeal than he. He took great interest in all matters connected with the Society, the Orissa Mission having his especial consideration. He never seemed to tire in his work. He (the chairman) had great pleasure in visiting this town (Loughborough), and to see before him so many friends present, not only from Derby, but amongst those also who lived there, and who took a great interest in the concerns of the Society. No people could engage in a cause which did more for man than those who were favourable to the Mission. Although too much work remained to be done in our own country—too much perhaps for them to accomplish—still there were reasons why work should be undertaken for those who had not the same opportunities as they had for knowing the value of Christianity, and the advantages which arose from

all movements connected with it. He for one felt that energy must be put forth for the purpose of sending men to impart a knowledge of Christ to those poor people who were without it. He commended the Society as particularly fulfilling this aim, and he did not think any society could throw more zeal into the work. He was convinced that the work they had in hand was one that they might all take a pleasure in. He knew the ladies took an interest in it, doing much to raise the necessary funds for sending missionaries abroad. He hoped the meetings of the Association during the week would be gratifying to the friends of the cause, and stimulate them to further activity. He was sorry the accounts did not show a balance at the bankers, but he trusted that the sum against them might be still more reduced.

The Rev. W. Hill, the Secretary, then read a brief abstract of the report, and Mr. Bembridge, the Treasurer, submitted his financial statement, which showed that the receipts had amounted to £7,403 10s., and the disbursements (including the balance of last year) to £8,087 12s. 7d. The balance due to the bank last year was £534 10s. 11d., and this year it is £684 2s. 7d., or a deficit on the year's working of £149 11s. 8d. The Treasurer also stated that £100 advanced last year had been carried to credit this, so that the actual expenditure during the year had been about £250 more than the income. Earnest and effective addresses were delivered by the Rev. J. G. Pike, and Mr. A. H. Baynes, Secretary of the Baptist Missionary Society. The following brief account of their addresses is extracted from the *Leicester Daily Post*:—

The Rev. J. G. PIKE (Orissa) then moved: "That the report be printed under the direction of the Committee; that this meeting acknowledges with thankfulness the liberal support which the Society has received during the past year; rejoices in the success which God has granted to the Mission in Orissa and Rome; but in view of the very urgent calls for further help, the meeting trusts that means may be devised whereby the Society's agents may be increased and its operations extended." He mentioned that he represented his brethren of Orissa, for whom more help was wanted. At present the missionaries numbered one to a million of the population. In Loughborough there was a minister to each thousand inhabitants. Looking at the proportion, he bade them not think they were doing too much for India. The people there were not guilty of their own destitution, and it would be well if the churches of England could purge themselves of the responsibility. Orissa was more sadly situated than any other province, and he therefore asked his hearers, if they put their Christianity above their denominationalism, to do more work than they had done. He should welcome any assistance that would promote the cause of the inhabitant of Orissa. It was a miserable sophism to suppose that the lot of the heathen was not so bad as was sometimes represented, or to indulge in speculations about the condition of the heathen in the future. The condition of the heathen was a lost condition, socially and morally. The poor of England were aristocratic as compared with the poor of India. The lot of woman was the liberty to toil. In maidenhood there was no romance, in womanhood little joy, and widowhood was dreaded more than death. In Bengal there were some millions of widows, of whom fifty thousand were under ten years of age, remaining in that condition throughout their lives. The moral condition of the Hindoos was as bad as it could be. He then proceeded to give illustrations in support of his statement. He quoted instances in his own experience to show the perils of missionary life, but asserted that the Society, in allowing missionaries to work single-handed, were pursuing a suicidal policy. They wanted more men, and, in order to secure them, more money also. He mentioned that Dr. Stewart, of India, last year contributed more than the whole denomination. He did not think a penny per member of the denomination per week was too much to expect, and he therefore earnestly appealed for the increased liberality of his hearers, reminding them of the scriptural and religious responsibilities which rested upon them.

Mr. A. H. BAYNES (Secretary of the Baptist Missionary Society) next addressed the meeting, and seconded the proposition. Looking at the principles which underlay the Mission, he ascribed its base to the original command of Christ. He, how-

ever, found an air of practical disbelief in missions abroad. He quoted an opinion expressed by a periodical which was professedly Christian, and which was to the effect that foreign missions arose from a misplaced enthusiasm. But he could not understand that novelty had anything to do with missions; and he had yet to learn that novelty was a factor in true Christian heroism. If they were not prepared for sacrifice they were not prepared to touch the work. He thought they were too apt to narrow down their sympathies; but he begged of those who were before him to carry into life the practical aims of Christianity. Within eighty years the Bible had been translated into the language of four-fifths of the population of the world, and one and a half millions had been added to the Christian church. The whole world was opened, and yet the church was scarcely prepared for her work. The same gospel which was preached in England must be preached in India. He especially appealed to young men to give them help, the genius of Christ's teaching being diffusion. Statisticians told them that one per cent of evangelical Christians would give them 50,000 missionaries, who would be able to spread throughout the world. He impressed upon all the ability to do something for the promulgation of the missionary cause, the best way to arouse the church to a quickened work at home being to create her interest in the cause of Christianity abroad.

The resolution was then carried unanimously; and on the motion of the Rev. Dr. CLIFFORD, seconded by Mr. GEORGE DEAN (Derby), a hearty vote of thanks was accorded to the Chairman, and the proceedings closed.—Collections were made during the evening, on behalf of the fund, which amounted to £48.

The meeting throughout was of a most interesting and impressive character, and by general consent was one of the best ever held. We cannot but believe that the results will be seen in after days. One friend, who last year became a subscriber of two guineas a year, said he should be glad to increase his subscription to five guineas if, say, one hundred others would increase theirs in like proportion. Another friend writes, "After the grand, inspiring, and stimulating meeting last Wednesday, at Loughborough, who will fail to throw every energy into the mission work?"

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# Extracts from the Sixty-Seventh Annual Report.

LOUGHBOROUGH has many hallowed associations in connection with our beloved Mission. Sixty-three years ago, this week, the Fourth Annual Meeting of the Society was held in this town. On that occasion, the Rev. J. G. Pike, the Secretary, read the Report, and *seven* resolutions, by *fourteen* different speakers, were submitted to the meeting—among these speakers being the Revs. Joseph Jarrom, Thomas Stevenson, and Robert Hall. At Loughborough, also, on the 15th of May, 1821, the Ordination of Mr. William Bampton, the first Missionary of the Society, took place—a man who, in the city of Pooree, first raised the Gospel standard under the shadow of Juggernath's temple; and who, after nearly six years of persevering toil, had the privilege of baptizing the first convert of the mission. At Loughborough, too, on May 7th, 1823, Mr. Charles Lacey was designated as a Missionary to Orissa—a man who, for many years, was a prince of preachers in the native language, and who had the pleasure of baptizing Gunga Dhor—a high caste brahman, and the first of the Oriyas to confess Christ. Here, also, the ordination of Mr. John Orissa Goadby, the pioneer of mission work among the Khonds, took place; and here, too, the *valedictory* services of not a few of our other missionaries have been held. Of those who

took an active part in the ordination services of the first missionaries, not one now remains upon earth. Truly, other men laboured, and we have entered into their labours. Referring to the ordination of Mr. Lacey, the Annual Report of 1823, says:—

Never probrbly did a more solemn service take place in tbe Baptist denomination. All the the interest that had been excited two years before by the ordination of Mr. Bampton, and the presence of Mr. Ward, of Serampore, appeared again in action. The spacious chapel was crowded—if possible—still more excessively than even on that affecting occasion, and many, after all, were unable to gain admittance within its walls. Tears, flowing from the eyes of hundreds of witnesses, manifested the deep impressions which they felt. Days, like that enjoyed on this occasion, will not be soon forgotten. They live in the memory of multitudes who love the Saviour; and when the flood of time shall have buried in oblivion all those multitudes; when all the deeply affected crowd, whose prayers then pierced the skies, shall have vanished for ever from every house of prayer, surely, in the house above, will those solemn scenes be remembered, and even there, those days will be recollected with pleasure, when crowds assembled for an object important as eternity; because that object is the publishing of the everlasting Gospel to a ruined world.

In presenting a Report of the proceedings of the Society during the past year, the Committee would begin with expressions of devout gratitude to Almighty God for the measure of blessing which the Mission has received. Though trade and agriculture have both been depressed, the ordinary contributions of the Society have slightly exceeded those of the past five years. But the Committee deeply regret to state that the annual income is still below the expenditure, and consequently they have not been able to respond to the increasingly urgent and oft-repeated cries for help, both from Orissa and Rome. They trust, however, that the members of the Churches may be so filled with Divine compassion, that both the much-needed money and men will be soon forthcoming.

As regards *the work abroad*, there is much to encourage the friends of the cause. In Orissa and Rome many tokens of the Divine blessing have been enjoyed. And it is believed that, of all the interesting and encouraging Reports which have come from Orissa, not one has been more full of cheer and hope than that for the present year. But, before referring to the work that has been carried on, the Committee deem it desirable, for the sake of those who are not so well informed, again to direct attention to the locality and size of the country.—*Vide Report.*

## NATIVE MINISTERS.

Recognizing the Native Ministry as an important and essential element in the evangelization of Orissa, your missionaries have always been anxious to secure men suitable for the work. And, happily, though not in large numbers, God has provided a succession of such; men who might have secured far greater salaries in Govenment employ than they have received as native ministers.

Mr. Vaughan, in referring to Makunda Das, the gifted author of most of our popular hymns and poetical tracts, observes:—

*Our senior preacher*, Makunda Das, has been transferred to Berhampore, after spending seven years at Piplee. He has written some of our sweetest hymns, and is an excellent preacher. During the time he has lived in Piplee, he has written a poetical tract, revised one or two old ones, translated an important work on the Holy Spirit from the Bengali, poeticized the Four Gospels, and given some attention to our Christian hymns. We had a little party to bid him farewell.

## NATIVE CHURCHES.

The establishment of Native Churches which shall become self-sustaining, self-governing, and self-propagating, is an object which your missionaries earnestly desire, and to accomplish this, their constant attention is given. Experience teaches that this matter is one where great caution is needed, and where it is wise to make haste slowly. At the last Orissa Conference the question was considered, and the following resolution passed:

"Agreed, that we think the only satisfactory solution for the present will be for approved native brethren to be associated with the missionaries as co-pastors at each of the principal stations, and that the respective churches be expected to contribute to the extent of their ability to the support of the same. As to the sub-stations, we think that a portion of the salary of the brother who ministers should in every case be contributed by the people themselves, with a view to ultimate self-support."

In the Report of Berhampore, Mr. Bailey, referring to the above Minute, remarks:—

The Minute of Conference advising the association in the pastorate of the larger Churches of an approved native brother or brethren with the missionary in charge, has been heartily endorsed. The Church at this station has for some years past had a native pastor, and has contributed the greater part of his stipend. An effort is now being made to increase the proportion, if not to pay the whole. The Mission Chapel—subject to a nominal rental, and to its being kept in good repair—has also been placed in the care of the Church, and repairs are at present in progress, the cost of which is in great part being borne by the native Christians themselves.

Mr. Vaughan, with regard to the action at Piplee, observes:—

On January 1st, Baboos Makunda Das and Thoma Sanka were appointed with the missionary as co-pastors of the Church. The former has now left for Berhampore, but the latter remains. The community has increased its monthly subscription, with a view to supporting the ministry as far as possible, and, in accordance with the resolution of Conference, our out-stations have commenced to subscribe. May the Lord bless this new effort to the gradual independence and Christian aggressiveness of our Church.

## STATISTICS.

THE STATISTICS OF CHURCHES FOR THE YEAR, from April 1st, 1883, to March 31st, 1884, are as follows:

*Increase*—by baptism, 80; by reception, 6; by restoration, 8. Total increase, 94.

*Decrease*—by removal, 19; by exclusion, 8; by death 19. Total decrease, 46.

*Net Increase* of Members during the year, 48. Total 1,222.

## FINANCES.

Ten years ago, when the Annual Meeting was last held at Loughborough, the ordinary income of the Society, for the first time, reached £3,000! Since then it has been ebbing and flowing between £3,000 and £3,300. It is surely quite time now that a higher tide of liberality set in, and that it should continue to flow until it has reached the mark

of £4,000! Less than one penny per week from each member of our Churches would produce this amount, and it is for the friends assembled in such large numbers at this Annual Meeting to decide whether this standard shall be secured.

In the evangelization of Orissa, a much larger sum is expended than is contributed by our own Churches. *The Female Education Society* supports *three* lady agents at Cuttack. *The Tract Societies* in England and America largely and mainly supply the paper and funds for Oriya tracts and books. *The British and Foreign Bible Society*, and the *Bible Translation Society*, provide the funds for printing and binding the Oriya Scriptures; while, recently, the former Society has offered to contribute for two years, in the first instance, £12 a year each for the support of twelve Bible-women. Large sums of money are also given by private individuals. Dr. Stewart, who a year or two ago contributed £1,000 towards the new School-rooms at Cuttack, is now erecting a handsome block of buildings for Mission purposes, at a cost of between £3,000 and £4,000. These expressions of liberality on the part of others should encourage our own Churches to abound more and more.

## ROME.

During another year your devoted missionary, Mr. Shaw, has faithfully prosecuted his work. As he has beheld the city of Rome, and other parts of Italy, given to popery and priestcraft, to ignorance and idolatry, to superstition and sin, his soul has been stirred within him. In referring to the state of the church Mr. Shaw observes:—

In our Report of the Rome Mission this year we have nothing startling or sensational to relate, The past year, though it has brought its joys and its sorrows, its successes and its disappointments, has been the quietest we have had in Rome. We should have been glad of a little more of the extraordinary in certain directions; but, all things considered, we have great reason to be thankful. Steady work has characterized the year. It is still sowing-time with us; the time of harvest has not yet come. The net increase in the number of our members is only two, but the state of the church as compared with the past is cheering. It is true that we have several members who need constantly exhorting and urging along the path of spiritual progress, and we shall not be surprised if we are compelled to cut off two or three ere long; but it is equally true, on the other hand, that there are those who are manifestly growing in grace and spirituality, and who give us much encouragement. Doubtless we have more spiritual life among us than we have hitherto enjoyed; the work of the Lord is manifestly deepening in some hearts, and that must be a prophecy of future blessing.

Mr. Shaw is most anxious to extend the operations of the Society, by establishing stations in other parts of Italy. He writes:—

Permit me to say that what our Mission needs now is an increase of funds, and an order to advance. The need in Italy is painfully great and pressing. I hope the information I have sent to the Magazine will not have failed to convince all of that fact. In the interests of economy we ought to advance. The cost of superintendence would be little or no more if we had *twenty* stations instead of one. I have been here five years, and I should like to know when I may go forth and preach the gospel in other cities also. I seem to hear a voice, like that which spake to Moses at the Red Sea, calling to our leaders as we stand trembling before, not the Red Sea, but a contemptible pond of financial difficulty, and saying, "Speak to the General Baptists, that they go forward." To go forward is our only consistent and safe path, and a little stretching forth of the rod of enterprise and enthusiastic example would soon make a way, and lead to song and triumph.

## CONCLUSION.

The conclusion of the whole matter is this: that if our Missions in Orissa and Rome are to be successfully carried on, they must be reinforced. Do we look at Rome! There we have one missionary—an advance-guard, or skirmisher—and he only scantily equipped for executing his important work. Do we look at Orissa! There, for the evangelization of that immense province—now that Mr. Mulholland has retired—we have only six English missionaries. Think, for a moment, of their position and surroundings! 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 only Mr. Vaughan. In the district of Ganjam, with a population of 1,772,743, dwelling in 4562 villages, we have only Mr. Bailey. In the Sambalpur district, with a population of 1,653,960, we have Mr. Heberlet. While in the nineteen Tributary States of Orissa, with a population of 1,624,310, we are without any English representative whatever.

During the past year, "The Bitter Cry of Outcast London" has reverberated throughout the land. By the deplorable disclosures made, neglect has been charged upon the Christian church. It has been intimated that the money sent to the heathen abroad ought to have been expended on the heathen at home; and that, so numerous were the missionaries in the foreign field, that a man would stand a better chance of hearing the gospel in India, China, or Africa, than in London. But what are the real circumstances of the case? They are these: that of every hundred pounds raised by the churches of Christ, in England, for religious and philanthropic objects, more than ninety per cent. is spent at home; that more money is annually expended in London alone on those objects, than is sent by the entire churches of Europe and America to the heathen world; and that *more ministers and missionaries are employed among the four millions of London, than among the eight hundred millions of heathens.* London's fair proportion of ministers would be *eleven!* But, even then, London would be far better off than Orissa. Among the *nine millions* of that province there are *six missionaries*, or one to every million-and-a-half of people. What should we say of London with only three missionaries, and only fifteen hundred Christian people—all the rest being heathen! But even that would be too favourable a comparison with Orissa, where the people are dwelling, not in a single city, but scattered in twenty thousand villages, and over an area nearly as large as England! While, therefore, we would not tone down "The Bitter Cry of Outcast London," or diminish by one iota the efforts that are being made to reclaim, restore, and renew those who, in the richest country of the world, are living in ignorance, misery, and sin, yet we would ask more attention, more sympathy, and more help on behalf of the outcast heathen!—on behalf of those for whom Christ died, over whom He yearns with the tenderest pity, and in whose salvation "He shall see of the travail of His soul, and be satisfied."

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

# GENERAL BAPTIST
# HOME MISSIONS,

## FROM JUNE, 1883, TO JUNE, 1884.

Jesus said "that repentance and remission of sins should be preached in His name unto all the nations, BEGINNING FROM JERUSALEM."

The Elders said, "He loveth our nation, and he hath built us a synagogue."

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 1884-85.

*President*—R. PEDLEY, Esq., J.P., Crewe.

*Vice-President*—JOHN CLIFFORD, M.A., LL.B., London, W.

*Treasurer*—T. H. HARRISON, Esq., 18, Wardwick, Derby.

### I.—MIDLAND CONFERENCE.

| | |
|---|---|
| Rev. W. BISHOP | Mr. E. BARWICK |
| „ W. EVANS | „ J. CHOLERTON |
| „ R. F. GRIFFITHS | „ G. DEAN |
| „ J. SALISBURY, M.A. | „ G. PAYNE |
| „ W. R. STEVENSON, M.A. | „ J. S. SMITH |
| „ W. H. TETLEY | |

### II.—LANCASHIRE AND YORKSHIRE.

| | |
|---|---|
| Rev. J. DEARDEN | Mr. J. LISTER |
| „ W. GRAY | „ J. PRESTON |
| „ D. McCALLUM | |

### III.—SOUTHERN.

Rev. W. J. AVERY | Rev. F. J. BIRD | Rev. J. F. SMYTHE | Mr. A. H. MOORE

### IV.—EASTERN.

| | |
|---|---|
| Rev. T. BARRASS | Rev. J. JOLLY, B.A. |
| „ S. H. FIRKS | „ J. C. JONES, M.A. |

### V.—WARWICKSHIRE.

Rev. E. W. CANTRELL | Rev. J. R. PARKER

### VI.—CHESHIRE.

Rev. W. LEES.

*Secretary*—Rev. J. FLETCHER, 322, Commercial Road, London, E.

*Assistant-Secretary*—Rev. R P. COOK, 32, Grove Road, St. John's Wood, London, N. W.

*Auditors*—Messrs. C. P. BOTHAMLEY, and G. FOWKES.

# 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. Will pastors and deacons help us to inaugurate a better state of things? Our income ought to be trebled, and could be with very little effort on the part of our friends. Please help with all your heart.

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.

# LADIES' AUXILIARY.

THE following scheme having received the sanction of the Home Mission Committee, and having been adopted by the Association, is hereby commended to all the churches. Rev. J. Fletcher, 322, Commercial Road, London, E., will be glad to answer any inquiries, and also to receive the names of Ladies who are willing to take part in this work.

I. *Name.*—General Baptist Home Missionary Society (Ladies' Auxiliary).

II. *Object.*—To enlist the help of ladies in all our churches on behalf of the Home Missionary Society, as collectors, subscribers, and as workers by means of sewing meetings, &c.

III. *Membership.*—Open to subscribers of not less than one penny per week; life membership to subscribers of £5, either in one sum, or in five annual instalments of £1.

IV. *Local Committees.*—The lady subscribers in each congregation shall form a Local Committee to further the interests and carry out the objects of the Auxiliary, under the direction of the church.

V. *General Executive.*—That there be an Executive Committee of ladies representing the denomination, chosen one from each Conference, who shall from time to time advise with the officers of the Home Mission as to the special work which shall be taken up by the Auxiliary. The Executive to elect a Minute and Corresponding Secretary annually.

VI. *Accounts.*—The accounts of the Auxiliary shall be kept separate, in the regular books of the Home Missionary Society.

VII. *Annual Meeting.*—That an annual meeting be arranged to take place at the Association, to be conducted by ladies.

# THE ANNUAL MEETING

OF THE

# General Baptist Home Missionary Society

WAS HELD IN

## WOODGATE CHAPEL, LOUGHBOROUGH,

ON TUESDAY, JUNE 24TH, 1884.

### MR. ALD. GEO. STEVENSON, OF LEICESTER, IN THE CHAIR.

There was a splendid audience in the beautiful chapel, and as the meeting proceeded, the assembly seemed to feel that more, far more, might be and ought to be done for the Mission, which stands second to none in importance and value. Rev. O. Campbell, M.A., of Nottingham, offered prayer. The Chairman, in a brief speech, acknowledged the gratitude he felt at being asked to preside over such a meeting. He looked with sympathy on all kinds of evangelistic effort, and begged the church to realise its responsibility, and work more ardently than ever to carry Christianity to the people.

The Secretary, Rev. J. Fletcher, then made his Annual Statement, and was followed by the Treasurer, Mr. Harrison.

Addresses were delivered by Revs. A. Hampden Lee of Walsall, W. H. Tetley of Derby, W. J. Avery of London, and R. Glover of Bristol, the President of the Baptist Union. A summary of these addresses will be found further on.

The President of the Society, Mr. Pedley, J.P., moved a vote of thanks to the Chairman, and also to Mr. Glover for the special service rendered by him; this was seconded by the Rev. Dr. Clifford, the Vice-President. When this had been heartily carried and suitably responded to, the meeting closed with the doxology and the benediction. The collection amounted to £16 15s. 11d.

# CONTRIBUTIONS.*

## I.—MIDLAND CONFERENCE.

### Ashby and Packington.

| | £ | s. | d. |
|---|---|---|---|
| Collection ... ... | 3 | 4 | 3 |
| By Mr. T. Poole | | | |
| Mr. Salisbury ... | 0 | 10 | 0 |
| „ G. Orchard | 0 | 10 | 0 |
| Mrs. Evans ... | 0 | 4 | 0 |
| Mr. Goadby ... | 0 | 2 | 6 |
| „ Poole ... ... | 0 | 2 | 6 |
| „ Toplis .. | 0 | 2 | 6 |
| | 4 | 15 | 9 |

### Broughton.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 0 | 0 |

### Burton-on-Trent, (New Street Chapel.)

| | | | |
|---|---|---|---|
| Collections ... ... | 10 | 13 | 3 |
| 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 |
| „ John Bakewell | 0 | 5 | 0 |
| „ W. Poynton... | 0 | 5 | 0 |
| „ T. Draper ... | 0 | 2 | 6 |
| „ R. Hunt ... | 0 | 2 | 6 |
| „ Dunnicliffe ... | 0 | 2 | 6 |
| „ W. Nutt ... | 0 | 2 | 6 |
| „ C. Spalding | 0 | 2 | 6 |
| Mrs. Humphrey... | 0 | 2 | 6 |
| Mr. Jno. Bannister | 0 | 2 | 6 |
| | 16 | 15 | 3 |

### Castle Donington.

| | | | |
|---|---|---|---|
| Mr. Elliott ... ... | 0 | 10 | 0 |
| Mrs Clayton ... | 0 | 5 | 0 |
| Miss Doughty ... | 0 | 4 | 0 |
| Mrs. Attwood ... | 0 | 2 | 6 |
| „ Fielding ... | 0 | 2 | 6 |
| Miss Carr ... ... | 0 | 2 | 6 |
| Mrs. Sutton ... | 0 | 2 | 0 |
| Mr. Dakin ... ... | 0 | 2 | 0 |
| | 1 | 10 | 6 |
| Less Expenses | 0 | 0 | 4 |
| | 1 | 10 | 2 |

### Coalville.

| | | | |
|---|---|---|---|
| Collections ... | 3 | 13 | 1½ |
| Mr. Jas. Gutteridge | 1 | 1 | 0 |
| | 4 | 14 | 1½ |

### Derby, St. Mary's Gate.

| | | | |
|---|---|---|---|
| Collections ... ... | 12 | 18 | 0 |
| By Mrs. Ellis— | | | |
| Mr. James Hill | 1 | 1 | 0 |
| Mr. G. Cholerton | 1 | 1 | 0 |
| „ Wilkins ... | 0 | 10 | 0 |
| Rev. W. Hill ... | 0 | 10 | 0 |
| Mr. Joseph Hill | 0 | 5 | 0 |
| „ W. Abell ... | 0 | 5 | 0 |
| „ Bryer ... | 0 | 5 | 0 |
| Miss Perry ... | 0 | 5 | 0 |
| Mr. W. Hall ... | 0 | 2 | 6 |
| | 17 | 2 | 6 |

### Derby, Osmaston Road.

| | | | |
|---|---|---|---|
| Collections ... | 11 | 1 | 8½ |
| Mr. Lamb... ... | 2 | 2 | 0 |
| „ Harrison ... | 1 | 1 | 0 |
| „ Woodroffe ... | 0 | 10 | 6 |
| „ Renwick ... | 0 | 10 | 0 |
| „ Bennett ... | 0 | 10 | 0 |
| „ Bacon ... | 0 | 5 | 0 |
| „ Bothamley | 0 | 5 | 0 |
| „ Earp ... ... | 0 | 5 | 0 |
| „ Statham ... | 0 | 5 | 0 |
| „ C. Bothamley | 0 | 5 | 0 |
| „ J. Smith ... | 0 | 5 | 0 |
| „ W. Bennett | 0 | 5 | 0 |
| Mrs. T. Bennett | 0 | 5 | 0 |
| „ T. H. Bennett | 0 | 5 | 0 |
| „ C. Stevenson | 0 | 5 | 0 |
| | 18 | 5 | 2½ |

### Derby, Watson Street.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 0 | 0 |

### Desford.

*(Too late for Audit.)*

| | | | |
|---|---|---|---|
| By S. J. R. Marshall | | | |
| Mr. Chawner ... | 0 | 5 | 0 |
| „ Goodacre ... | 0 | 5 | 0 |
| „ Bailey, of Thornton | 0 | 5 | 0 |
| | 0 | 15 | 0 |

### Duffield.

| | | | |
|---|---|---|---|
| Miss Stevenson ... | 1 | 0 | 0 |

### Kegworth.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 5 | 0 |

### Leicester, Archdeacon Lane.

| | | | |
|---|---|---|---|
| By Miss L. Gray and Miss Dicks— | | | |
| Mr. T. Cook .. | 0 | 10 | 0 |
| G. Stevenson, Esq. | 0 | 10 | 0 |
| Rev. T. Stevenson | 0 | 10 | 0 |
| Mr. Wm. Dicks | 0 | 10 | 0 |
| „ Gray... ... | 0 | 10 | 0 |
| „ Rev. W. Bishop | 0 | 5 | 0 |
| Misses Nobles... | 0 | 10 | 0 |
| Mr. T. Eayres | 0 | 2 | 6 |
| „ G. Hull ... | 0 | 2 | 6 |
| Miss Hull ... | 0 | 2 | 6 |
| „ Bailey ... | 0 | 2 | 6 |
| | 3 | 15 | 0 |

### Leicester, Dover Street.

| | | | |
|---|---|---|---|
| Mr. J. Turner ... | 5 | 0 | 0 |
| „ Geo. Payne ... | 2 | 0 | 0 |
| „ W. Thirlby ... | 1 | 1 | 0 |
| | 8 | 1 | 0 |

### Loughbro', Baxter Gate.

| | | | |
|---|---|---|---|
| H. Jelley, Esq. ... | 1 | 0 | 0 |
| R. Ratcliffe, Esq. | 1 | 0 | 0 |
| Rev. E. Stevenson | 1 | 0 | 0 |
| | 3 | 0 | 0 |

### Loughboro', Wood Gate.

| | | | |
|---|---|---|---|
| Collection ... ... | 10 | 19 | 3 |
| By Miss L. Wilcox— | | | |
| Mr. H. Godkin | 1 | 10 | 0 |
| „ Baldwin ... | 0 | 10 | 0 |
| „ Burchnall | 0 | 10 | 0 |
| „ Marshall ... | 0 | 10 | 0 |
| „ Timms ... | 0 | 10 | 0 |
| „ Coltman ... | 0 | 10 | 0 |
| „ Clemerson | 0 | 10 | 0 |
| „ Barson ... | 0 | 6 | 0 |
| „ Woodroffe | 0 | 5 | 0 |
| Rev. C. W. Vick | 0 | 5 | 0 |
| Miss Hood ... | 0 | 4 | 0 |
| Mrs. Sheperson | 0 | 3 | 0 |
| Mr. Rowland ... | 0 | 2 | 6 |
| „ Green ... | 0 | 2 | 6 |
| „ Fisher ... | 0 | 2 | 6 |
| „ Skinner ... | 0 | 2 | 6 |
| „ Stevens ... | 0 | 2 | 6 |
| Mrs. Godkin, sen. | 0 | 2 | 6 |
| „ Dexter ... | 0 | 2 | 6 |
| „ Needham ... | 0 | 2 | 6 |
| „ Morgan ... | 0 | 2 | 6 |
| Mrs. Clemerson | 0 | 2 | 6 |
| Miss Clemerson | 0 | 2 | 6 |
| „ Needham | 0 | 2 | 6 |
| „ Callis ... | 0 | 2 | 6 |
| „ E. Willcocks | 0 | 2 | 6 |
| | 18 | 7 | 3 |

### Market Harboro'

*(Ladies' Auxiliary.)*

| | | | |
|---|---|---|---|
| By Miss Harriss— | | | |
| Mrs. Freer ... | 0 | 2 | 0 |
| „ Exton ... | 0 | 2 | 0 |

* The Conferences are here arranged in the order of their Contributions, including those sent by the Ladies' Auxiliaries. Highest first.

| | £ | s. | d. |
|---|---|---|---|
| Mrs. Cotes ... | 0 | 2 | 0 |
| „ Perkins ... | 0 | 2 | 0 |
| Miss Harriss ... | 0 | 2 | 0 |
| „ Simpkins | 0 | 2 | 0 |
| „ Thornecroft | 0 | 2 | 0 |
| Mrs. Adams ... | 0 | 2 | 0 |
| „ Shaddick ... | 0 | 2 | 0 |
| „ Sewell ... | 0 | 2 | 0 |
| Odd sums ... | 0 | 5 | 0 |
| | 1 | 5 | 0 |

## Melbourne.

| | | | |
|---|---|---|---|
| Collections ... ... | 4 | 8 | 0 |
| Mrs. Earp, senr.... | 1 | 0 | 0 |
| Mr. H. W. Earp ... | 2 | 0 | 0 |
| Miss Tomlinson ... | 0 | 10 | 0 |
| Mr. W. Dunnicliff | 0 | 10 | 0 |
| Mrs. Jefferson ... | 0 | 10 | 0 |
| Mr. Hair ... ... | 0 | 5 | 0 |
| „ Kelk ... ... | 0 | 5 | 0 |
| | 9 | 8 | 0 |

## Nottingham, Stoney St.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 10 | 0 |
| Rev. R. F. Griffiths | 0 | 5 | 0 |
| | 2 | 15 | 0 |

## Nottingham, Broad St.

| | | | |
|---|---|---|---|
| By Mrs. J. T. Mallet— | | | |
| Mr. A. Goodliffe | 2 | 0 | 0 |
| „ W. Mallet | 1 | 0 | 0 |
| „ A. Brownsword ... | 1 | 0 | 0 |
| „ F. Hill ... | 0 | 10 | 0 |
| „ H. Hill ... | 0 | 5 | 0 |
| „ B. Smith ... | 0 | 10 | 0 |
| Mr. J. T. Mallet | 0 | 10 | 0 |
| „ F. S. Granger | 0 | 10 | 0 |
| „ E. Renals | 0 | 10 | 0 |
| „ W. Goodliffe | 0 | 5 | 0 |
| „ J. Kendle... | 0 | 5 | 0 |
| „ J. Cholerton | 0 | 5 | 0 |
| „ J. S. Baldwin | 0 | 5 | 0 |
| „ J. Mantle... | 0 | 5 | 0 |
| Mr. J. Thornton | 0 | 5 | 0 |
| „ G. Sheldon | 0 | 2 | 6 |
| „ A. Wilson | 0 | 2 | 6 |
| „ F Stanhope | 0 | 2 | 6 |
| Mrs. Thos. Hill | 0 | 10 | 0 |
| „ F. S. Granger | 0 | 5 | 0 |
| By Miss Helena Unthank— | | | |
| Mr. Sulley ... | 2 | 0 | 0 |
| „ Hunt ... | 1 | 0 | 0 |
| „ W. Goodliff | 0 | 5 | 0 |
| Mrs. Unthank | 0 | 5 | 0 |
| „ Squire ... | 0 | 10 | 0 |
| | 13 | 7 | 6 |

## Nottingham, Mansfield Road.

| | | | |
|---|---|---|---|
| Collections ... ... | 10 | 11 | 0 |
| By Miss A Truman— | | | |
| Mr. W. H. Booker | 1 | 0 | 0 |
| „ G. B. Truman | 0 | 10 | 0 |
| „ McCraith ... | 0 | 10 | 0 |
| „ Page ... | 0 | 10 | 0 |
| „ Goodliffe ... | 0 | 10 | 0 |
| „ Green ... | 0 | 10 | 0 |
| „ Hinton ... | 0 | 10 | 0 |
| „ Walker ... | 0 | 5 | 0 |
| „ Jackson ... | 0 | 5 | 0 |
| „ Savage ... | 0 | 2 | 6 |
| | 15 | 3 | 6 |

## Nottingham, Old Basford.

| | | | |
|---|---|---|---|
| Collection and Subscriptions ... | 14 | 3 | 6 |

## Nottingham New Basford.

| | | | |
|---|---|---|---|
| Collection ... .. | 1 | 18 | 7 |

## Nottingham, Woodborough Road.

| | | | |
|---|---|---|---|
| By Mrs. Barker— | | | |
| Rev. G. H. James | 0 | 5 | 0 |
| Mrs. Bishop ... | 0 | 10 | 0 |
| Mr. Barwick ... | 0 | 10 | 0 |
| „ Barker .. | 0 | 10 | 0 |
| „ Booker ... | 0 | 7 | 6 |
| „ Cox ... ... | 0 | 5 | 0 |
| „ Dobbs ... | 0 | 5 | 0 |
| „ J. Ferneyhough, jun. | 0 | 5 | 0 |
| „ Hoffman ... | 0 | 5 | 0 |
| „ Procter ... | 0 | 5 | 0 |
| „ Roe ... ... | 0 | 5 | 0 |
| „ Bown ... | 0 | 2 | 6 |
| „ W. Bown ... | 0 | 2 | 6 |
| „ Brailsford | 0 | 2 | 6 |
| „ Morley ... | 0 | 2 | 6 |
| „ Moore ... | 0 | 2 | 6 |
| „ Millward ... | 0 | 2 | 6 |
| | 4 | 7 | 6 |

## Nottingham, Hyson Green.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 12 | 6 |

## Quorndon.

| | | | |
|---|---|---|---|
| Mr. J. S. Smith ... | 0 | 10 | 0 |
| Mrs. North ... ... | 0 | 5 | 0 |
| „ Illingworth, Leeds ... | 0 | 5 | 0 |
| Misses Smith ... | 0 | 2 | 6 |
| | 1 | 2 | 6 |

## Ripley.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 5 | 9 |
| Mr. Argile, senr. | 1 | 0 | 0 |
| „ Bembridge ... | 1 | 0 | 0 |
| | 4 | 5 | 9 |

## Sawley.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 7 | 6 |
| Mrs. Bennett ... | 2 | 0 | 0 |
| | 3 | 7 | 6 |

## Swadlincote.

| | | | |
|---|---|---|---|
| Collection ... ... | 3 | 11 | 0 |

## Wirksworth.

| | | | |
|---|---|---|---|
| Rev. C. Springthorpe | 0 | 10 | 0 |

# II.—Southern Conference.

## Chesham.

| | | | |
|---|---|---|---|
| Mr. Freeman's bees | 1 | 5 | 0 |

## Landport.

| | | | |
|---|---|---|---|
| Church Contribution | 1 | 0 | 0 |
| Rev. W. J. Staynes | 1 | 0 | 0 |
| *(Ladies' Auxiliary.)* | | | |
| Mrs. Batchelor ... | 0 | 5 | 0 |
| „ Belchamber (¾ year) ... | 0 | 4 | 6 |
| Burton do. ... | 0 | 3 | 9 |
| „ Hayes do. ... | 0 | 3 | 9 |
| Mrs Layton .. | 0 | 4 | 6 |
| „ Leighton (¾ year) | 0 | 3 | 9 |
| Mrs. Lewis (¾ year) | 0 | 3 | 3 |
| „ Oakshott ... | 0 | 5 | 0 |
| „ Staynes ... | 0 | 5 | 0 |
| | 3 | 18 | 6 |

## London, Commercial Road

| | | | |
|---|---|---|---|
| Collection ... ... | 3 | 0 | 9 |
| Mr. and Mrs. C. Roberts ... | 2 | 2 | 0 |
| Rev. J. Fletcher... | 1 | 0 | 0 |
| Mr. Grigsby ... | 1 | 0 | 0 |
| Mrs. Beaven (box) | 0 | 11 | 9 |
| Mr. H. A. Bourne | 0 | 10 | 6 |
| „ Jno. Roberts | 0 | 7 | 0 |
| „ Attersley ... | 0 | 5 | 0 |
| „ Barnard ... | 0 | 5 | 0 |
| Mrs. Fozzard ... | 0 | 5 | 0 |
| Mr. Padfield ... | 0 | 5 | 0 |
| Miss Paske... ... | 0 | 5 | 0 |
| Mr. Tatum ... ... | 0 | 5 | 0 |
| Miss Hewitt ... | 0 | 4 | 0 |
| Mrs. Phillips ... | 0 | 4 | 0 |
| „ Hughes ... | 0 | 3 | 0 |
| Mrs. Kerr ... ... | 0 | 2 | 6 |
| „ Russell, senr. | 0 | 2 | 6 |

*Ladies' Auxiliary.*

| | £ | s. | d. |
|---|---|---|---|
| By Mrs. Fletcher— | | | |
| Mrs. Barnard ... | 0 | 5 | 0 |
| ,, Fletcher ... | 0 | 5 | 0 |
| ,, C. Roberts, jun | 0 | 5 | 0 |
| ,, Wells ... | 0 | 5 | 0 |
| ,, Woodward | 0 | 5 | 0 |
| ,, Chittenden | 0 | 4 | 4 |
| Miss Chittenden | 0 | 4 | 4 |
| Mrs. Coard ... | 0 | 4 | 4 |
| Miss L. Mills ... | 0 | 4 | 4 |
| Mr. Carter ... | 0 | 4 | 0 |
| Miss R. Lloyd | 0 | 3 | 7 |
| ,, Walker ... | 0 | 3 | 3 |
| Mr. Young, (donation) | 0 | 2 | 6 |
| | 13 | 13 | 8 |

## London, Church Street.

| | | | |
|---|---|---|---|
| Collection ... ... | 5 | 9 | 2 |

## London, Praed Street.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 10 | 3 |
| Mr. W. C. James | 1 | 4 | 0 |
| Mr. A. Bult... ... | 0 | 10 | 6 |
| ,, F. J. Cox ... | 0 | 10 | 6 |
| Miss E. Young ... | 0 | 6 | 0 |
| Rev. W. J. Avery | 0 | 5 | 0 |
| Mr. A. Ellis ... | 0 | 5 | 0 |
| Miss E. Jenkins... | 0 | 5 | 0 |
| Mr. T. T. Swift ... | 0 | 5 | 0 |
| ,, J. Dunkley ... | 0 | 4 | 0 |
| Miss A. M. Lipscombe ... | 0 | 4 | 0 |
| ,, M. H. Lipscombe ... | 0 | 4 | 0 |
| Mr. J. Avery ... | 0 | 2 | 6 |
| ,, W. Carter ... | 0 | 2 | 0 |
| ,, W. S. Hall ... | 0 | 2 | 0 |
| | 6 | 19 | 9 |

## London, Westbourne Park.

| | | | |
|---|---|---|---|
| Collections ... ... | 21 | 3 | 1 |
| Mr. Rickards ... | 3 | 3 | 0 |
| Rev. Dr. Clifford | 2 | 0 | 0 |
| Mr. E. Cayford ... | 1 | 1 | 0 |
| ,, J. Hawes ... | 1 | 1 | 0 |
| Mr. Thos. Lilley... | 1 | 1 | 0 |
| ,, Newling ... | 1 | 1 | 0 |
| ,, Ryan ... ... | 1 | 1 | 0 |
| ,, C. Saunders... | 1 | 1 | 0 |
| ,, Stubbs ... ... | 1 | 1 | 0 |
| ,, A. Towers ... | 1 | 1 | 0 |
| ,, J. W. Chapman | 1 | 0 | 0 |
| ,, Davies ... ... | 0 | 10 | 0 |
| Miss Keally ... | 0 | 10 | 0 |
| Mr. Geo. Phillippo | 0 | 10 | 0 |
| ,, Russell... ... | 0 | 10 | 0 |
| ,, Stewart ... | 0 | 10 | 0 |
| Miss Avery... ... | 0 | 5 | 0 |
| Mr. Buck ... ... | 0 | 5 | 0 |
| Collected at Bosworth Road ... | 0 | 15 | 6 |
| Photographs ... | 0 | 3 | 0 |
| | 39 | 12 | 7 |

## London, Haven Green, Ealing.

| | | | |
|---|---|---|---|
| Collections ... ... | 10 | 11 | 4 |

## III.—Lancashire and Yorkshire Conference.

## Bacup.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 0 | 0 |

## Birchcliffe.

| | | | |
|---|---|---|---|
| Collection ... ... | 8 | 14 | 6 |
| Mr. J. Lister ... | 1 | 1 | 0 |
| ,, J. Thomas ... | 1 | 1 | 0 |
| Rev. W. Gray ... | 0 | 10 | 6 |
| Mr. G. Townsend | 0 | 5 | 6 |
| ,, J. Helliwell... | 0 | 5 | 0 |
| ,, C. Knowles ... | 0 | 5 | 0 |
| ,, T. J. Lister ... | 0 | 5 | 0 |
| ,, J. C. Gray ... | 0 | 5 | 0 |
| ,, J. Greenwood | 0 | 5 | 0 |
| ,, W. Thomas ... | 0 | 5 | 0 |
| Do. for 1883 | 0 | 5 | 0 |
| ,, D. Eastwood... | 0 | 5 | 0 |
| ,, S. Crossley ... | 0 | 3 | 0 |
| ,, Jno. Greenwood | 0 | 2 | 6 |
| ,, Jonas Greenwood | 0 | 2 | 6 |
| ,, W. Clayton ... | 0 | 2 | 6 |
| ,, W. Eastwood | 0 | 2 | 6 |
| ,, A. Webster ... | 0 | 2 | 6 |
| ,, Do. for 1883 | 0 | 2 | 6 |
| ,, Jas. Greenwood | 0 | 2 | 6 |
| ,, A. T. Gray ... | 0 | 2 | 6 |
| G. Jowett ... | 0 | 2 | 0 |
| Miss Jane Thomas | 0 | 2 | 0 |

*Ladies' Auxiliary.*

| | | | |
|---|---|---|---|
| Miss S. Greenwood | 0 | 5 | 0 |
| Mrs. Gray ... ... | 0 | 5 | 0 |
| ,, Townsend ... | 0 | 4 | 4 |
| | 15 | 13 | 10 |

## Burnley, Enon.

| | | | |
|---|---|---|---|
| Church Contribution ... ... ... | 2 | 2 | 0 |
| Miss Greenwood | 0 | 5 | 0 |
| | 2 | 7 | 0 |

## Clayton.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 2 | 0 |
| Mr. G. Andrews | 0 | 2 | 6 |
| | 2 | 4 | 6 |

## Denholme.

| | | | |
|---|---|---|---|
| Collection, 1883... | 1 | 2 | 0 |
| *(Too late for Audit.)* | | | |
| Collection, 1884... | 1 | 1 | 0 |
| Mrs. Taylor ... | 0 | 5 | 0 |
| | 1 | 6 | 0 |

## Dewsbury.

| | | | |
|---|---|---|---|
| Collection ... ... | 4 | 1 | 0 |
| Mr. Joshua Mitchell | 5 | 0 | 0 |
| ,, Saml. Kershaw | 1 | 0 | 0 |
| ,, J. A. Mitchell | 0 | 10 | 0 |
| Mrs. Bingley ... | 0 | 10 | 0 |
| Mr. Holdsworth... | 0 | 6 | 0 |
| ,, Scott ... ... | 0 | 5 | 0 |
| Sums under 5s. ... | 0 | 15 | 3 |
| | 12 | 7 | 3 |

## Halifax.

| | | | |
|---|---|---|---|
| Collection ... ... | 7 | 1 | 1 |
| Mr. S. Wilson, M A. | 0 | 10 | 0 |
| Misses Sutcliffe... | 0 | 10 | 0 |
| Rev. W. Dyson ... | 0 | 5 | 0 |
| Councillor Binns | 0 | 5 | 0 |
| ,, Worsick | 0 | 5 | 0 |
| Mr. Foster... ... | 0 | 5 | 0 |
| ,, R. Greenwood | 0 | 5 | 0 |
| ,, J. Drake ... | 0 | 5 | 0 |
| ,, M. Bentley ... | 0 | 5 | 0 |
| ,, M. Wilcock ... | 0 | 5 | 0 |
| ,, M. Stocks ... | 0 | 5 | 0 |
| Mrs. Wilson ... | 0 | 5 | 0 |
| Mr. J. Ingham ... | 0 | 5 | 0 |
| Mr. J. Varley ... | 0 | 2 | 6 |
| ,, J. Thompson... | 0 | 2 | 6 |
| ,, A. Fletcher ... | 0 | 2 | 6 |
| ,, J. Butler ... | 0 | 2 | 6 |
| ,, J. Wade ... | 0 | 2 | 6 |
| ,, H. Stocks ... | 0 | 2 | 6 |
| ,, Holt ... ... | 0 | 2 | 6 |
| ,, B. Mellor ... | 0 | 2 | 6 |
| ,, J. Horsfall ... | 0 | 2 | 6 |
| ,, R. Mitchell ... | 0 | 2 | 6 |
| ,, T. Barstow ... | 0 | 2 | 6 |
| ,, F. W. Holt ... | 0 | 2 | 0 |
| ,, H. Aked .. | 0 | 2 | 6 |
| ,, J. Walshaw ... | 0 | 2 | 6 |
| ,, J. A. Drake ... | 0 | 2 | 0 |
| ,, F. Crabtree ... | 0 | 2 | 6 |
| ,, J. Walker ... | 0 | 2 | 6 |
| ,, J. Mitchell ... | 0 | 2 | 6 |
| ,, J. Atkinson ... | 0 | 2 | 6 |
| ,, E. Haley ... | 0 | 2 | 6 |
| ,, M. Barstow ... | 0 | 2 | 6 |
| Mrs. Law ... ... | 0 | 2 | 6 |
| Mr. Bancroft ... | 0 | 2 | 6 |
| Mr. Midgley ... | 0 | 2 | 6 |
| Mrs. Taylor ... | 0 | 2 | 6 |

| | £ | s. | d. |
|---|---|---|---|
| Mrs. Akod ... ... | 0 | 2 | 6 |
| „ Murgatroyd ... | 0 | 2 | 6 |
| Miss Briggs ... | 0 | 2 | 6 |
| „ Crabtree ... | 0 | 2 | 6 |
| „ Drake ... ... | 0 | 2 | 6 |
| „ Hudson... ... | 0 | 2 | 6 |
| „ Wilson ... ... | 0 | 2 | 6 |
| „ Thornton ... | 0 | 2 | 6 |
| | 14 | 17 | 7 |

### Heptonstall Slack.

| | | | |
|---|---|---|---|
| Collection ... ... | 5 | 5 | 0 |
| By Miss C. Sutcliffe— | | | |
| J. Sutcliffe, Esq. | 5 | 0 | 0 |
| Mrs. A. Hoyle | 1 | 0 | 0 |
| Mr. A. Gibson | 0 | 10 | 0 |
| Rev. J. Lawton | 0 | 10 | 0 |
| Mr. W. M. Sutcliffe ... ... | 0 | 5 | 0 |
| Mr. D. Greenwood | 0 | 5 | 0 |
| „ J. Greenwood | 0 | 4 | 0 |
| Mrs. Thompson | 0 | 2 | 6 |
| „ Marshall ... | 0 | 2 | 6 |
| „ J. Sutcliffe | 0 | 2 | 6 |
| „ J. Ogden ... | 0 | 2 | 6 |
| „ A. Marshall | 0 | 2 | 6 |
| Miss Murgatroyd | 0 | 2 | 6 |
| Mr. T. Slater ... | 0 | 2 | 6 |
| „ J. Hollinrake | 0 | 2 | 6 |
| „ T. Marshall | 0 | 2 | 6 |
| „ A. Sunderland | 0 | 2 | 6 |
| Mr. G. Crowther | 0 | 2 | 6 |
| Mrs. King ... | 0 | 3 | 0 |
| Mr. G. Crabtree | 0 | 2 | 0 |
| „ H. Mitchell | 0 | 2 | 6 |
| Mrs. Crabtree | 0 | 2 | 6 |
| Mr. W. Greenwood | 0 | 2 | 0 |
| „ P. Thomas | 0 | 2 | 6 |
| „ H. Greenwood | 0 | 2 | 0 |
| | 15 | 3 | 0 |

### Lydgate.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 15 | 0 |

### Queensbury.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 8 | 4 |

### Shore.

| | | | |
|---|---|---|---|
| Collection ... ... | 3 | 14 | 6 |
| By Mr. John Greenwood, Intake— | | | |
| Mr. M. Greenwood | 0 | 5 | 0 |
| Rev. J. K. Chappelle ... ... | 0 | 2 | 6 |
| Mr. Jas. Ormerod | 0 | 2 | 6 |
| Mr. P. Greenwood | 0 | 2 | 0 |
| „ James Feber | 0 | 2 | 0 |
| „ W. Robinson | 0 | 2 | 0 |
| A Friend ... | 0 | 2 | 0 |
| Mr. A. Greenwood | 0 | 1 | 0 |
| A Friend ... | 0 | 1 | 0 |

| By Mr. J. Greenwood, Ingbottom— | £ | s. | d. |
|---|---|---|---|
| Mr. F. Helliwell | 0 | 2 | 6 |
| „ A. Marshall | 0 | 2 | 6 |
| „ Jas. Greenwood | 0 | 2 | 0 |
| A Friend ... | 0 | 2 | 0 |
| Mr. C. Greenwood | 0 | 1 | 0 |
| Friends ... ... | 0 | 2 | 6 |
| | 5 | 7 | 0 |

### Stalybridge.

| | | | |
|---|---|---|---|
| Collection ... ... | 4 | 0 | 0 |

### Todmorden.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 15 | 5 |
| Rev. W. March ... | 0 | 5 | 0 |
| | 2 | 0 | 5 |

### West Vale.

*Ladies' Auxiliary.*

| | | | |
|---|---|---|---|
| By Miss Agnes Dempster— | | | |
| Mrs. Dempster | 0 | 5 | 0 |
| „ Horsfall ... | 0 | 5 | 0 |
| „ Speak ... | 0 | 5 | 0 |
| Miss Walton ... | 0 | 5 | 0 |
| Mr. Shaw ... | 0 | 2 | 0 |
| | 1 | 2 | 0 |

## IV.—Eastern Conference.

### Boston.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 17 | 8 |
| Mr. Ward ... ... | 0 | 5 | 0 |
| „ Cheer ... ... | 0 | 5 | 0 |
| Rev. J. Jolly, B.A. | 0 | 2 | 6 |
| Mr. Caswell ... | 0 | 2 | 6 |
| „ Shaw ... ... | 0 | 2 | 6 |
| Miss Rayson ... | 0 | 2 | 0 |
| Mr. Tayton ... | 0 | 2 | 0 |
| „ G. Wilson ... | 0 | 2 | 0 |
| „ J. Darby ... | 0 | 2 | 0 |
| „ Noble ... ... | 0 | 2 | 0 |
| „ Mumford ... | 0 | 2 | 0 |
| Mrs. Williamson | 0 | 2 | 0 |
| | 3 | 9 | 2 |

### Bourn.

| | | | |
|---|---|---|---|
| Collection ... ... | 4 | 2 | 5 |
| Mr. E. Wherry ... | 1 | 1 | 0 |
| „ W. R. Wherry | 1 | 1 | 0 |
| „ Chas. Roberts | 1 | 1 | 0 |
| | 7 | 5 | 5 |

### Chatteris.

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 0 | 0 |

### Isleham.

| | | | |
|---|---|---|---|
| Mr. F. Cornwell... | 0 | 2 | 0 |
| „ W. Cornwell... | 0 | 2 | 0 |
| Mr. B. Cornwell | 0 | 2 | 0 |
| „ T. Ellwood ... | 0 | 2 | 0 |
| „ J. Taylor ... | 0 | 2 | 0 |
| „ C. Johnson ... | 0 | 1 | 0 |
| „ W. Tyson ... | 0 | 1 | 0 |
| „ S. Petch... ... | 0 | 1 | 0 |
| „ S. Brown ... | 0 | 1 | 0 |
| „ W. A. Clarke | 0 | 1 | 0 |
| „ A. Harvey ... | 0 | 1 | 0 |
| „ J. A. Wilson... | 0 | 0 | 6 |
| | 0 | 16 | 6 |

### Long Sutton.

| | | | |
|---|---|---|---|
| Collection ... ... | 0 | 16 | 0 |
| Mr. S. Thompson | 0 | 5 | 0 |
| | 1 | 1 | 0 |

### Louth, Northgate.

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 17 | 1 |
| Mrs. Young, donation | 1 | 0 | 0 |
| | 3 | 17 | 1 |

### Louth, Eastgate.

| | | | |
|---|---|---|---|
| Conference Collec. | 1 | 8 | 9 |
| *Ladies' Auxiliary.* | | | |
| By Miss F Kiddall— | | | |
| Mrs. G. Emerson | 0 | 1 | 5 |
| „ Fryer ... | 0 | 2 | 10 |
| Mrs. Kiddall ... | 0 | 2 | 10 |
| Miss F. Kiddall | 0 | 2 | 10 |
| „ Knight ... | 0 | 2 | 10 |
| Mrs. Kilvington | 0 | 1 | 8 |
| „ Lancaster... | 0 | 2 | 3 |
| „ Otley... ... | 0 | 1 | 6 |
| Miss M. Paddison | 0 | 2 | 10 |
| „ C. Paddison | 0 | 2 | 10 |
| Mrs. Sudbury... | 0 | 2 | 10 |
| „ F. Thompson | 0 | 2 | 10 |
| Miss Thompson | 0 | 2 | 10 |
| Mrs. Westoby | 0 | 2 | 10 |
| | 1 | 15 | 2 |
| Less expenses | 0 | 0 | 2 |

### March.

| | | | |
|---|---|---|---|
| Conference Collec. | 2 | 0 | 0 |

### Norwich.

| | | | |
|---|---|---|---|
| Mr. B. Smith ... | 1 | 0 | 0 |
| Misses Dunham... | 0 | 5 | 6 |
| Rev. G. Taylor ... | 0 | 5 | 0 |
| Mr. & Mrs. Weyer | 0 | 4 | 0 |
| Mr. Bennett ... | 0 | 2 | 6 |
| Miss Thirtle ... | 0 | 2 | 6 |
| Miss Willis... ... | 0 | 2 | 6 |
| Small sums ... | 0 | 2 | 0 |
| | 2 | 4 | 0 |

**Peterborough.**

| | | | |
|---|---|---|---|
| Collection ... ... | 8 | 17 | 0 |
| Rev. T. Barrass... | 1 | 0 | 0 |
| Mr. Colman ... | 0 | 10 | 0 |
| „ Bettinson ... | 0 | 10 | 0 |
| „ Heath ... ... | 0 | 10 | 0 |
| „ Wilson ... ... | 0 | 5 | 0 |
| „ Donnison ... | 0 | 5 | 0 |
| Mr. Marriott ... | 0 | 5 | 0 |
| „ W. Smith ... | 0 | 5 | 0 |
| „ Jarmin ... ... | 0 | 3 | 6 |
| „ Rickman ... | 0 | 2 | 6 |
| „ Christian ... | 0 | 2 | 6 |
| „ Mackinder ... | 0 | 2 | 6 |
| „ Storrar ... ... | 0 | 2 | 6 |
| „ Watson ... ... | 0 | 2 | 6 |
| Mrs. Dickinson ... | 0 | 5 | 0 |
| „ Hornsey ... | 0 | 2 | 6 |
| Miss Strangward | 0 | 2 | 6 |
| | 13 | 13 | 0 |

**Wisbech.**

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 6 | 0 |

## V.—Cheshire Conference.

**Audlem.**

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 0 | 0 |

**Congleton.**

| | | | |
|---|---|---|---|
| Collection ... ... | 0 | 15 | 0 |
| Contributions per R. Pedley, Esq. | 10 | 0 | 0 |
| | 10 | 15 | 0 |

**Crewe.**

| | | | |
|---|---|---|---|
| Contribution per R. Pedley, Esq. | 2 | 10 | 0 |

**Macclesfield.**

| | | | |
|---|---|---|---|
| Mrs. Fawkner ... | 0 | 5 | 0 |

**Nantwich.**

| | | | |
|---|---|---|---|
| Collection ... ... | 1 | 16 | 9 |

**Poynton.**

| | | | |
|---|---|---|---|
| Collection ... ... | 2 | 0 | 0 |

*Ladies' Auxiliary.*

| | | | |
|---|---|---|---|
| By Miss F. E. Walker— | | | |
| Mrs. Walker ... | 0 | 3 | 6 |
| Miss M. J. Evans | 0 | 3 | 3 |
| „ F. E. Walker | 0 | 3 | 3 |
| | 2 | 10 | 0 |

**Stoke-on-Trent.**

| | | | |
|---|---|---|---|
| Collection ... ... | 4 | 13 | 6 |

**Tarporley.**

| | | | |
|---|---|---|---|
| Collection ... ... | 5 | 3 | 0 |

**Wheelock Heath.**

| | | | |
|---|---|---|---|
| Collection ... ... | 4 | 0 | 6 |
| R. Pedley, Esq. J.P. | 5 | 0 | 0 |
| R. Booth, Esq. ... | 2 | 2 | 0 |
| | 11 | 2 | 6 |

## VI.—Warwickshire Conference.

**Coventry.**

*Ladies' Auxiliary.*

| | | | |
|---|---|---|---|
| By Mrs. Barton— | | | |
| Mrs. Hood ... | 0 | 3 | 2 |
| „ Barton ... | 0 | 3 | 2 |
| „ Page... ... | 0 | 0 | 9 |
| Mrs. Winkless | 0 | 3 | 2 |
| „ Eaton ... | 0 | 3 | 2 |
| „ Jacques ... | 0 | 3 | 0 |
| Miss Eden ... | 0 | 3 | 2 |
| „ Winkless ... | 0 | 3 | 2 |
| Mrs. Johnson ... | 0 | 1 | 6 |
| Miss Grey ... | 0 | 3 | 2 |
| Mrs. Noble ... | 0 | 3 | 2 |
| | 1 | 10 | 7 |

**Walsall, Stafford Street.**

| | | | |
|---|---|---|---|
| Church Contribution | 4 | 0 | 0 |

## Personal Subscriptions.

| | £ | s. | d. |
|---|---|---|---|
| Rev. T. Bailey, 1883, India ... | 1 | 0 | 0 |
| „ „ 1884 „ ... | 1 | 0 | 0 |
| „ P. E. Heberlet ... ... ... | 1 | 0 | 0 |
| Rev. J. G. Pike, India ... ... | 1 | 0 | 0 |
| "Vernai," Derby ... ... ... | 0 | 7 | 0 |
| | 4 | 7 | 0 |

*The Treasurer in Account with the General Baptist Home Missionary Society.*

## BALANCE SHEET FOR THE YEAR ENDING JUNE, 1884.

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| To Balance at last Audit | 1088 | 10 | 7 | | | |
| „ Received after Audit | 21 | 10 | 8 | | | |
| | | | | 1110 | 1 | 3 |
| „ Collections and Subscriptions— .. | | | | | | |
| Midland Conference | 160 | 8 | 5 | | | |
| Southern .. .. .. | 76 | 15 | 10 | | | |
| Warwick .. .. .. | 4 | 0 | 0 | | | |
| Lancashire & Yorkshire .. .. .. | 81 | 7 | 11 | | | |
| Eastern .. .. .. | 40 | 15 | 11 | | | |
| Cheshire .. .. .. | 83 | 15 | 9 | | | |
| | | | | 397 | 3 | 10 |
| „ Grants, Legacies, &c.— | | | | | | |
| Publication Board.. | 100 | 0 | 0 | | | |
| Legacies .. .. .. | 13 | 10 | 0 | | | |
| Rents and Interest | 126 | 7 | 10 | | | |
| Repayment of Loan | 40 | 0 | 0 | | | |
| | | | | 279 | 17 | 10 |
| „ Personal Subscriptions.. .. .. | | | | 4 | 7 | 0 |
| „ Ladies Auxiliaries .. .. .. | | | | 7 | 9 | 9 |
| „ Association Collection, Bradford | | | | 14 | 7 | 9½ |
| „ Rocester Chapel, Sale of .. .. | | | | 57 | 0 | 0 |
| „ Bazaar, Derby, Balance of .. .. | | | | 80 | 0 | 0 |
| „ Loans (Renwick, D.) .. .. .. | | | | 500 | 0 | 0 |
| | | | | £2450 | 7 | 5½ |

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| By Grants— | | | | | | |
| Walsall .. .. .. | 70 | 0 | 0 | | | |
| Swadlincote .. .. | 2 | 10 | 0 | | | |
| Longton .. .. .. | 2 | 10 | 0 | | | |
| Coventry .. .. .. | 7 | 10 | 0 | | | |
| Crewe .. .. .. | 189 | 0 | 0 | | | |
| Hyson Green .. .. | 50 | 0 | 0 | | | |
| Nantwich .. .. .. | 11 | 5 | 0 | | | |
| Market Harboro' .. | 20 | 0 | 0 | | | |
| Leeds .. .. .. .. | 10 | 0 | 0 | | | |
| | | | | 362 | 15 | 0 |
| „ Interest on Loans and Mortgages | | | | 137 | 17 | 8 |
| „ Repayment of Loans— | | | | | | |
| Bothamley, P... .. | 500 | 0 | 0 | | | |
| Walsall .. .. .. | 40 | 0 | 0 | | | |
| | | | | 540 | 0 | 0 |
| „ Crewe, on account of New Chapel | | | | 1155 | 0 | 0 |
| „ Printing, Travelling Expenses, and Stationery .. .. .. | | | | 27 | 7 | 1 |
| „ Legal Expenses, &c.. .. .. .. | | | | 16 | 14 | 8 |
| „ Balance .. .. .. .. .. .. | | | | 210 | 13 | 0½ |
| | | | | £2450 | 7 | 5½ |

Audited June 18th, 1884, { GEO. CHOLERTON. C. P. BOTHAMLEY.

THE

# General Baptist Magazine.

SEPTEMBER, 1884.

## What to do with Differences and Divisions in Churches.*

WHAT to do with the differences and divisions in churches is a question we all find it hard to answer. We may be able to particularize and arrange them, but who shall tell us how to deal with them? One thing may be taken for granted at the outset—they are not all to be dealt with in the same way. A mode of pacification that might be very effectual for a broil in a small village church, would not suit a large town church; and what might be adapted to the town would not do for the country. And yet for all the churches, whether in town or country, one thing is appropriate, and that is prevention. Better by far for all the churches to "seek peace and pursue it." Happy is the nation that has no history, *may be* a good maxim: happy is the church that has no quarrels, is unquestionably a right one. At this very season many people are reading, with deeply loyal interest, that charming volume containing the correspondence of the beloved and lamented Princess Alice with her mother, our Queen. One thing recorded by the Princess made an indelible impression on my mind. She expresses the opinion in one of her letters written during the progress of the Franco-Prussian war, which for its loss of life and happiness she so sorrowfully bemoaned, that the grand result of the war was not the rectification of the German frontier, or the taking of the forfeited provinces, but the united German Fatherland. We have not, it is true, to deal with nationalities, or with the kingdoms of this world, but we have to deal with spiritual interests and with the kingdom of Christ; and to maintain our peace and our unity in church fellowship is better than all the dazzling conquests which could be offered as a prize for strife.

No way of dealing with church contentions is likely to meet with general approval or success which ignores the independence of the churches and their right of private judgment; although the independence of the churches is here and there their madness, and their

* The concluding portion of a paper read at the Midland Conference at Barton Fabis, June 4th, by Rev. W. H. Tetley, of Derby. We regret that, through want of space, we are unable in accordance with the request of the Conference to print the whole of the paper.—ED.

right of private judgment the right to a place inside Bedlam. Nor will it avail to use repressive measures. Sitting on the safety-valve is not a prudent proceeding when the steam is up, and there is gain occasionally rather than loss in letting bickerings run their course. Quarrelsome church members, like quarreling lovers, will kiss and be friends after they have had it out.

One good way of dealing with these things is, I think, that of severely letting them alone. Many awkward bits of ecclesiastical experience will right themselves if we don't trouble. We must allow for time and reflection. Differences so treated will fade out of the memory, and tempestuous disputes, like furious storms, will blow themselves out. Many well-meaning Christian people appear to forget this, and by keeping up a constant supply of solace or advice about grievances, or by perpetually inviting this treatment for themselves, the wounds that have been given or received are not allowed to heal. If you have ever read those well-known poems of Carleton's about the Farmer's dispute, and the Farmer's peacemaking with his wife, you will recollect how he depicts the aggravation of the quarrel—

> "And down on us came the neighbours a couple dozen strong,
> And lent us their kindest service to help the thing along."

How also when loving memories and tender regrets had prevailed, and the Farmer and his wife were at one again, and have had quite a delightful evening together, he lets the well-pleased husband tell us—

> "Next morning an ancient virgin took pains to call on us,
> Her lamp all trimmed and burning to kindle another fuss;
> But when she went to prying and opening of old sores,
> My Betsy rose politely, and showed her out of doors."

Far be it from me to suggest any way of getting rid of these ancient virgins or brigades of helpers, save a polite and a kindly one. Yet their riddance will in the majority of instances turn out an excellent service for disturbed and troubled churches, and their exodus at the doors will do something to make the advent of peace and good-will possible.

Another method of dealing effectively with church troubles of this character is to practice strongly all the minor moralities. Why should estrangement and irritation within the church be so decidedly obdurate? What defence can be made of churlishness, and unapproachableness, of hardness that refuses to be won, and of fury that declines to be appeased, especially in the household of faith? An unforgiving spirit is condemned on merely moral grounds. To be sinister, morose, and implacable is to offend against the rules of decent behaviour, leaving the rules of the Christian faith entirely out of the question. Many a time the frank and hearty acknowledgmont of error would disarm an opponent; hostilities that might otherwise be left to rankle and fester, a few plain and simple words will dispose of. Let us be straightforward with one another. Let us be forbearing, patient, and charitable. Especially let us have the charity that suffereth long and is kind, that envieth not, that vauntith not itself, that is not puffed up, that doth not behave itself unseemly, that seeketh not her own, and is not easily provoked. If we are offended, let us not be swift to take offence. If

we have offended, let us hasten to atone for our transgression. If we have wrought harm by want of thought, or by want of understanding, or by want of feeling, let us make ample amends, mollifying the wounded spirit, and seeking to exemplify in all things the golden rule of doing unto others as we would that others should do unto us. Special care is needed in the use of the tongue. It is a little member, and boasteth great things. But no man can tame it; it is an unruly evil, full of deadly poison. In the matter of church differences it has much to answer for. We must curb its wantonness; we must arrest its random speeches and false reports. We must bear in mind that if good words are worth much and cost little, bad words, that are worth nothing, destroy a great deal. No one knows the extent and misery of the destruction already effected in this way, not only in the circle of friendship, the experience of individuals, and in public life, but in our churches as well; and the homely but striking lines of an American poet are not without deep significance for ministers, deacons, church-members, and religious people generally—

> "Boys flying kites haul in their white-winged birds:
> You can't do that way when you're flying words.
> 'Careful with fire,' is good advice, we know:
> 'Careful with words,' is ten times doubly so.
> Thoughts unexpressed may sometimes fall back dead:
> But God Himself can't kill them when they're said."

Whatever may be done or left undone, however, in dealing with these matters, let us have nothing to do with the law-courts. Lawyers and judges may be very gifted and useful members of society, and as the world stands their services are often required, and have usually to be very well paid for. Be it so. Still, in church affairs, let "Don't go to law," be our maxim, We have Committees of Reference, which may be consulted. We have in our own body a Board of Advice and Arbitration which may well be trusted. When difficulties arise which cannot be settled within the church, the right thing is to go at once to this Board, seeking its mediation and assistance. We have the satisfaction of knowing that we are not appealing to strangers, but to brethren. We are not before an unsympathetic tribunal where our case may be imperfectly understood, and is only to be treated as a mere professional affair; no! we are in the presence of those who know the churches and their history, and who will not fail to employ wise and brotherly devices for our good. But this Board should not be treated suspiciously. Whenever or wherever its powers of conference and counsel are invoked, there should be a full and frank surrender to its decisions. It need not be given hastily or imprudently; but it is of the very first importance in trusting to arbitration that there should be submission to the arbitrators, and that, whoever the disputants may be, there should be no reservation on either side to clash with the final decision.

There may be cases in which friendly personal interposition may be preferred to any official arrangements. The senior ministers in our ranks, or men of good standing and honourable fame in our churches, may be called in quite privately to give wholesome words of advice and caution, calculated to allay feverish symptoms in the tone and temper of church life. Such brethren may be likened to the venerable and

skilled family physician, who is taken into the fullest confidence, and entrusted with all the domestic secrets. Many a time their calm and judicious words will stay a malignant outbreak, and if perchance there are signs of mischief too fully developed to be suppressed, the treatment they recommend will do much to counteract the evil effects of the malady.

After all, the best way of dealing with anything and everything in the church that jars upon our fellowship is to be ourselves stedfast and immoveable in the Christian life. The force of Christian character, both in the prevention and settlement of religious warfare, is indisputable, and seldom indeed will it be found ineffectual at any stage or in any phase of church trouble. Isolated examples may at long intervals present themselves where every method of trying to make peace will fail, and God's method of dealing with idolatrous Ephraim is the only feasible one. Such communities must be "let alone." But very rarely indeed will this be the case; and if our churches can only be more consistent and faithful in carrying out the apostolic rule of making all things subordinate to the edification of the church; if they will hold fast to the profession commonly reported amongst us—"in things essential unity, in things non-essential diversity, and in all things charity"—then may we hope for the realization of that entrancing prophetic vision of peace and harmony in the Redeemer's kingdom, when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and they shall not hurt nor destroy in all my holy mountain."

W. H. TETLEY.

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# Princess Alice.

IT is no small tribute to the value, brightness, and blessedness of a home when the children brought up therein ever look back upon it with sunny memories. The Princes and Princesses of our own beloved country were all brought up in such a home. Princess Alice, whose letters have recently been given to the world, is never weary of extolling her parents, and the home of her happy childhood and girlhood. That home-life with its genuine and ardent affection, with its careful culture, and its lofty Christian influence, has been of untold value to the several members of our Royal house. If the influence of the Prince Consort has been anything like the same on others as upon his second daughter, that good and noble soul left behind him a legacy of blessing more precious than gold, an example which has been, and which is, one of the most beneficent and inspiring that any children ever had.

Whatever opinions our readers may have upon the subject of government, we are all agreed upon this, that no worthier sovereign ever reigned than Queen Victoria.

The more we know about her, the more the nation loves her, and every sorrow that saddens her widowed heart, sinks into the heart of all her people. No wonder, for the Queen has gratified her subjects by

taking them all, so to speak, into her confidence. She has in the simplest and most charming manner revealed to us so much of her private life, and told us so unaffectedly of her joys and griefs, that she is no longer a stranger to any of us.

This feeling will be strengthened by her most recent volume, "More Leaves from the Journal of a Life in the Highlands;" and by the Biographical Sketch and Letters of her daughter Alice, Grand Duchess of Hesse. Both these volumes, moreover, may be taken as memorials of the Prince Consort, for everywhere, from beginning to end, his name, his memory, his work, his influence, his spirit make the sunshine and the shadow.

But what surprises most is the extreme naturalness and simplicity of it all. It reminds us, indeed, of a story which belongs to the days when as yet railways were not. In those days a nobleman and his lady with their infant child were travelling. Being overtaken a long way from home by a severe snowstorm, they were obliged to seek shelter for the night in the humble abode of a shepherd. When the nurse began to prepare the child for bed, the shepherd and his wife gazed with silent awe as first the silken cloak, and then the various other costly wrappings were taken off one by one. At length when the divestiture was complete they gave vent to their astonishment by saying,

"WHY, IT'S JUST THE SAME AS OURS!"

Such is the impression produced by the revelations of Royal life which these volumes convey.

When we find that behind the dignity of state, such high-sounding names and titles as H.R.H. Victoria Adelaide Mary Lonisa, Princess Royal; and H.I.H. the Crown Prince of Germany, are respectively Vicky and Fritz; and when we learn that H.R.H. Albert Edward, Prince of Wales, Duke of Saxony, Cornwall, and Rothesay, Earl of Dublin, &c., and the Princess Alexandra, go amongst their immediate kindred as Bertie and Alix, how homely and like our own the Royal house becomes! Again: it might not occur to us, but it is nevertheless true that even Royal personages have the same needs, suffer the same inconveniences, have the same likes and dislikes, read the same books, and meet with the same mishaps as other people. A pet lamb will not always love his child-mistress, Princess though she be, however often she may kiss his nose, and plead for his affection; thin ice will not always bear a prince, nor save him the humiliation of going home in absurdly unsuitable garments; and coachmen will not always drive straight even when Her Majesty the Queen is in the carriage, and when misfortunes occur the first lady in the land has to and does make the best of the upset.

Life in a Royal household is by no means a round of uninterrupted luxury and enjoyment. There are people to see, matters to arrange, papers to read, visits to make, institutions to found and foster, public business to deal with, beside those things that are within, that which cometh upon them daily, the care of all the household. "Private individuals," said Princess Alice, "are, of course, far the best off—our privileges being more duties than advantages—and their absence

would be no privation compared to the enormous advantage of being one's own master, and of being on equality with most people, and able to know men and the world, as they are, and not merely as they please to show themselves to please us."

Hence it appears, there are always two views, the view others have of your position, and the view you have of it yourself. This we are apt to forget in any case but our own. We see the outside show, the glitter and the pomp, but the annoyances, the inconveniences, and the responsibilities of high positions we fail to realise.

### The Princess at Home.

Following the teaching of her "dear, adored papa!" it was the constant aim of the Princess to make for her husband a bright and comfortable home, and she succeeded in spite of self, which as she somewhere says, "Constantly turns up, like a bad sixpence." She made dresses, managed all her nursery accounts, studied medical works that she might be able to attend to the ailments of her family without incessant dependence upon others, and was even interested in the question of "porridge" for her eldest daughter. But above all she was deeply interested in the moral and spiritual welfare of her children. "It is not physical ill one dreads for them," says one of her letters, "it is moral: the responsibility for their little lent souls is great!" Among other things she trained them to love and be generous to the poor, and was delighted when they would give to poor children some of their own unbroken toys. Referring to what must have been an admirable letter from Her Majesty the Queen, she says, "What you said about the education of our girls I entirely agree with, and I strive to bring them up totally free from pride of their position, which is *nothing*, save what their personal worth can make it. . . . . I feel so entirely as you do on the difference of rank, and how all-important it is for princes and princesses to know that they are nothing better or above others, save through their own merit; and that they have only the double duty of living for others and of being an example—good and modest. This I hope my children will grow up to." Could anything be more admirable than such a view of Royal duties and responsibilities?

Outside her own home life and work, the training of her own early years clung to her, and filled her with beneficent designs for the welfare of others. Sometimes she would go *incog.* with her old servant, and find her way through the Darmstadt slums to carry succour to a wretched home; and sometimes she would organize a bazaar and be the life and soul thereof and of all the sewing and committee meetings connected therewith.

She gave her name, because she gave her heart and soul to various societies, such as "The Alice Hospital," the "Alice Society for Aid to Sick and Wounded," and "The Alice Society for the Education and Employment of Women," the "Alice Lyceum," &c.

### The Home in Trouble.

The mention of some of these is suggestive of her own home trials. Her husband was called to the war, and in the Franco-German campaign,

when she knew that he was at the front, sharing equally with others the hardships of the field, neither sleeping under a roof nor on a bed for ten days together, and that amid incessant rain, with nothing to drink, and but little to eat, fighting sometimes for eight hours at a stretch, with men falling in masses on either side of him, we may understand her feelings. Add to this her work among the sick, the wounded, and the dying in the hospitals, work done with a bleeding heart as she saw fine young men die hard deaths in presence of heart-broken widows and mothers—sights which made her "curse the wickedness of war again and again."

The world knows how devotedly she nursed her father, and how faithfully she stood by the bedside of her brother, the Prince of Wales. We heard too of the first sad shock which cast its shadow upon the brightness of her home, in the sudden and tragic death of her child Fritz, who was one moment playing by favour in her bedroom, and the next was picked up insensible from the stone terrace below, to die close clasped to her well-nigh broken heart. Yet out of it all the Lord brought good. At one time the Princess used openly to doubt the existence of God, but the death of that child was the means of breaking down her philosophical conclusions, and of bringing her back in faith and prayer to the "God who rules the world and each single one of us." Then when her home was visited with that terrible disease diphtheria, her husband and five children being prostrated with it at one time, and when as the others passed the crisis of the trial, her baby, her "sunshine," was torn from her distracted breast, no murmur escaped her lips. "God," said she, "has called for one life, and has given me back five for it; how then should I mourn?"

Thus did she come to taste the "peaceable fruit" which grows, to such as cultivate it, on the tree of sorrow, and eating that she needed nothing more. Worn out with watching and anxiety she fell a victim to the same dire disease which attacked all the rest, taking it, as is supposed, by resting her grief-stricken head one day upon her sick husband's pillow.

Born in 1843, married in 1862, she died on the 14th of December, 1878, exactly four weeks after the death of her child, the princess May, and precisely seventeen years since the muffled bells rung out to England and the world the death of her noble father, the Prince Consort.

The time may come amid the revolutions of the ages when kings and queens, princes and princesses, grand dukes and grand duchesses, and all the splendid titles which adorn royal and noble names will become memories of the past, but even then so long as the virtues which adorned the Princess Alice are found among the ladies of this or any land, we shall have no need to mourn the loss of empty names. The substance will remain if the shadows flee away, for

> "Howe'er it be, it seems to me,
> 'Tis only noble to be good.
> Kind hearts are more than coronets,
> And simple faith than Norman blood."
>
> J. FLETCHER.

# A Young Englishwoman's First Visit to Switzerland.

LETTER I.

*Metz, August 1st.*

MY DEAR MARY,—I did not think of writing before we reached Chamouni, but we have been most unexpectedly detained here at Metz, the famous stronghold of Lorraine. We cannot go on till after midnight, and as you want a full account of all we see and do, I had better write down at once our experiences thus far.

We left home on the day fixed, and arrived at Harwich pier about 10.0 p.m., where we found the Antwerp steamer waiting. We went on board at once, and were soon steaming out of the harbour. Next morning I was early on deck, and found we had just passed Flushing and entered the estuary of the Scheldt, which is several miles wide. We had still fifty or sixty miles to sail up the river; but it was not very interesting, as the morning was showery, the land low and very flat, and the river too wide for us to see the dykes.

But in a while we came in sight of the spire of Antwerp cathedral—one of the highest in the world. Then Antwerp itself came into view, and it was pleasant enough now, as we got nearer, to see the fine old city, and the shipping on the busy river. On arriving at the landing-place the custom-house officers came on board to examine the luggage, but we had not much to inspect; so we were soon on shore, looking round on the lively scene with great interest. It was my first sight of a foreign city, and everything looked strange; but I was most struck with the dress of the working people. The men and boys wear dark blue blouses, and such curious wooden shoes! how they manage to keep them on is a wonder to me. They are quite different from the clogs worn in the north of England. The women have a kind of long loose print jacket, and thick white caps, which even little girls wear. It was very curious to observe how much the people seem to live out of doors, for we saw many eating and drinking in front of the numerous cafés. But the cathedral delighted me the most, and Rubens' grand pictures which are in it, especially that of the Descent from the Cross.

We left Antwerp late in the afternoon of the same day for Brussels. We did not, however, tarry long there, but taking our seats in the comfortable German Express, were soon on our way again. At first all went well. The country we passed through was pretty and well-cultivated, and the rich fields of golden grain looked well as the sun set brightly over them. The towns and villages are near together, for Belgium is a densely-populated country, but all looked nice, and the people had a well-to-do appearance which was pleasant to see. We had a very good carriage, and I was thinking how comfortable we should be for the night, when our speed began to slacken, and soon we came to a dead stop.

There had been an accident, and the line was completely blocked,

but whether anyone was hurt we could not ascertain. We had all to get out with our luggage, and walk as best we could past the debris of the ruined train to another on the other side, which was waiting for us—our train going back with the unfortunate passengers.

It took a long time to get all the people and luggage over, and there was such a confusion and Babel of tongues as I never heard before. At last we went on again, but at a much slower speed. We crossed the German frontier about midnight, and were all turned out to have our luggage examined. Such a scene! About half-past two this morning we arrived at Metz, where we were bidden to get out, as the train would go no farther. Here was a predicament to be in—turned out of the train at this untimely hour, in a foreign city, where none of us had ever been before.

Most fortunately a small omnibus was waiting at the station, which we entered, and at length arrived safely at the Hotel de L'Europe. This is a place with an historic interest, for it was here Marshal Bazaine signed the articles of capitulation after the siege of Metz. Next morning we were speedily reminded that we were no longer in a free country, for on going downstairs the head of our party had to sign a paper for the police, stating the place of his birth, his profession, present residence, and why he and the rest of us had come to Metz. Fancy anyone having to do such a thing in England! After breakfast we went out to see the town and its fortifications. It is a quaint old place, with very narrow streets, through which, however, the tram-cars manage to run. We were much interested in all we saw, especially the fortifications. There is a regular network of these stretching one behind another for miles round the town. They have been greatly strengthened since the Germans got possession, and I think the French will have hard work if they ever get it back again. The country round is very pleasant, but I should not like to live here—there are far too many soldiers to please me. We could not move in any direction without seeing troops of them. The population and trade (tanning) have greatly decreased since the war, and the people seem poor and dejected-looking. Almost all the well-to-do families left the place rather than submit to the German government, and I am not surprised, for their rule is a hard one. There is a nice public garden here, with a fine statue of Marshal Ney. I thought he looked out of place there now, with his old enemies, the German soldiers, parading about him. In our walk we crossed the river—the beautiful blue Moselle; and while we were looking at the great cavalry-barracks we saw a cart-load of hay coming to the town, but to our surprise it was not allowed to cross the bridge till two soldiers had thrust their lances through it in several places. What that was for we could not make out, but it seemed a strange proceeding.

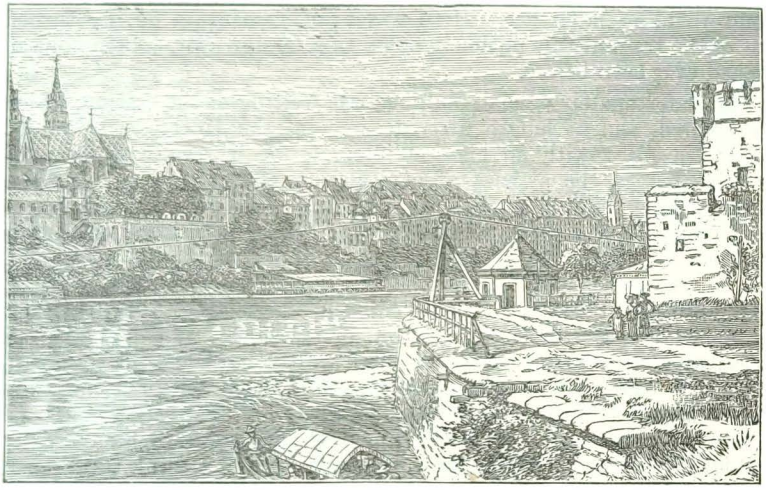
I do not envy the feelings of a French family, who came here when we did, and go on to Vevey by the night train. They have been to visit the battle-fields to-day, I believe. They looked very grave at table d'hote, while several German officers laughed and talked merrily enough.

But my room is wanted, and so I must hastily conclude. L. W.

## LETTER II.

*Chamouni, August 6th.*

WE left Metz by the midnight express. After a time the sun rose bright and beautiful above the mountains of the Black Forest at our left, and gilding the tops of the Vosges on our right, with a soft rosy light that was very pleasant to see. Nearing the Swiss frontier, the Jura mountains rose grandly before us, and about 6.0 a.m. we arrived at Basle, called by its people the "Queen of the Rhine." After a hasty



BASLE.

breakfast we were off again, this time by a Swiss train, which is on the American plan, and not so comfortable as the German express. As we left Basle and entered the beautiful scenery of the Jura mountains, my spirits rose with the pure free air, and I felt full of joy with the thought that I was at last in Switzerland, the country I have read and heard so much about, but till lately never expected to see. The scenery of the Juras is beautiful, very like that in the neighbourhood of Matlock, but on a much grander scale. We had peeps into deep green valleys, and pretty hamlets nestling among the forest-clad hills; then again all was wild and bare, with mighty limestone crags and rushing torrents.

After a ride of some hours we came to the Swiss plain, for the little country is not all mountains. I think by the appearance of the people, and the pleasant towns and villages, this is the most prosperous part of Switzerland. There were miles upon miles of vineyards. After passing the lakes of Bienne, and Neuchatel, we came in sight of the lake of Geneva, and the Alps, which had for some time been hid from our view by a range of hills, now burst upon our sight in their full grandeur. Never, while memory lasts, shall I forget that magnificent scene, or the awe and rapture that filled my soul as I beheld it; but I will not attempt to describe it for you—it is beyond my power.

We soon after arrived at Lausanne, beautifully situated on the slope of a mountain, and high above the lake. Here, after getting some refreshment and Swiss money, we bought our alpenstocks, and walking down to the lake took the steamer to Villeneuve. O that glorious sail! As I write a thrill of pleasure runs through me at the remembrance of it, and I see again the deep blue waters of this most lovely lake. It was more beautiful than any dream I ever had, I never in all my life felt such exquisite enjoyment as during that sail. The sun shone brightly—the sky and lake alike blue—and O how I wish you could have been with us, dear Mary, as the snow-clad mountains of Savoy came in sight, with Mont Blanc towering like a mighty giant above them all! It would have been a joy to you all your life. We passed many pretty villages nestling at the foot of vine-clad hills, and soon after leaving Vevey—a beautiful place—came to the Castle of Chillon—the scene of Byron's poem—and then to our stopping-place, Villeneuve. We spent the night at the Hotel Byron, the nicest hotel I have yet seen; and here for a few days I would fain have remained, but we were anxious to reach Chamouni before Sunday. So on we go again by train to Martigny. Arriving there we bade good-bye for the present to the railway, and sending on our luggage by post, were off once more, this time on foot—our strong boots and alpenstocks now coming into use.

I wish you could have seen us climbing up the steep mountain-side. You would have thought we looked comical with our alpenstocks in our hands, and white scarves on our hats to protect our heads from the fierce rays of the sun.

For some distance our road was through vineyards, but we did not feel tempted to eat any of the grapes—for why? do you ask? because they were too sour. Next we came to orchards of apples, plums, and pears, and then to cherries, of which there were quantities on the ground. Above these was pasture ground for cattle, and hay-making was going on in very queer places; for the Swiss farmer has to utilize all the ground he can. It was very hot, but we walked slowly, often stopping to drink of the clear cool water, which came rushing down the steep hill-side, and gather wild fruits; but oftener turning round to gaze with delight at the sublime prospect of the Bernese Alps on the other side of the Rhone valley.

At length we halted at a little inn on the Forclas, where, after tea, while the others went to see the Glacier de Trient, the most northern glacier of Mont Blanc, I contented myself with viewing it from a distance, and listening to the music of the cow-bells on the mountains.

Next morning we made a sharp descent into the deep and savage-looking valley of Trient, and after passing the remains of an avalanche began to climb to the Col de Balme. Several people passed us on mules, but I would rather walk, as there are some dreadful precipices, and the mules always take the outer edge. The weather looked so fine and settled when we started the day before, that we had sent on our waterproofs to Chamouni, and as we toiled up the steep ascent congratulated ourselves at not having them to carry, as it was not likely

we should need them. Vain delusion! for before we reached the top it grew dark and began to thunder. We hurried to the inn on the summit, at the boundary between Switzerland and France, and very soon a violent thunderstorm came on, with hail, rain, and snow; and oh! such a bitter wind that we shivered with cold even indoors. But the worst of it was, we missed the view we had come up to see. When clear, the prospect is magnificent, embracing the whole range of Mont Blanc, with its aiguilles and glaciers; but to our great disappointment the clouds would not lift enough to give us more than a glimpse of what they were hiding. As soon as it was fair we began to descend, and such a getting down we had! What we should have done without alpenstocks I don't know. As it was I was on my back three or four times, while one of the others rolled right over twice. Fortunately there was no precipice near, and as no one was hurt it was great fun. We hoped to get down before another storm came on, but we had not proceeded half-way when it burst upon us in all its fury, and we were soon drenched to the skin. After much slipping, stumbling, and wading through streams, we came to the bottom at last, but had still two miles to walk to Argentière. Right glad we were to get to the hotel, and change our wet clothes for dry ones.

I did not sleep much that night, tired as I was, partly from excitement, and also from the roar of the Arve, which flows past the hotel; and I seemed only just to have fallen asleep when I was roused again at daybreak by the ringing of the church bell for early mass. It was a lovely morning, and the great glacier opposite my window looked splendid in the sunlight. After breakfast we were off to Chamouni, feeling none the worse except a stiffness in our limbs.

Having been hindered by the storm of the previous night, when we arrived here we were too late for morning service at the English Church, but we went in the afternoon and enjoyed it very much. We are very comfortable here, and I have a fine view of the great white mountain as I write. I can assure you it is not called Mont Blanc, or White Mountain, for nothing, with its everlasting snow. It is so high and great every way, that the mind cannot grasp it; and it is only when one has climbed a neighbouring mountain that its awful vastness can be comprehended. We set off this morning for a climb, two going up the Flègère, and four of us attempting the Brevent, which is nearly 9000 feet high, Chamouni itself being over 3000. But though four of us started, only three reached the top, for I was so tired that I went only half way, and then sat down to rest, while the others went forward. I was right opposite the Grands Mulets and the Glacier des Bossons, and I had a splendid view of them and Mont Blanc. It was the sublimest sight I ever beheld: it reminded me of St. John's vision of the great white throne. I shall always think of that view of Mont Blanc when I read it. I sat a long time gazing at it with awe and delight, and then came back to the hotel to write letters. The others also have come back, very tired, but in famous spirits. The bell is ringing for table d'hote, and we are very hungry, so good-bye for the present.

L. W.

# Sunday Morning Talks with Boys and Girls.

## FAITHFULNESS.



HAVE you a character? That question is almost sure to be asked whenever you go to seek a situation. A master is generally anxious to know how you have served somebody else before he will take you into his service. If you have never been out to work before, he will take the testimony of your parents, or the word of your schoolmaster, or the recommendation of the minister at the chapel you attend. There was once a boy who could offer none of these, because he was far from home, but pulling out a Bible which he had received as a reward for good conduct at the Sunday school, he asked if that would do. The employer read the inscription, and said at once it would do very well, and he gave the boy a situation.

People always reason that if you have been faithful in one sphere you will be likely to be faithful in another. It would be no use saying, "Please, sir, I was careless and indifferent at my last place, and I broke things, because I didn't like the work, but I will do better for you." An employer would say, "No, I cannot have you, because you will do the same thing in my service if you don't happen to like it."

But perhaps you mean to go into business for yourself. Very well,

YOUR CHARACTER WILL FOLLOW YOU.

Jesus once said, "*If ye have not been faithful in that which is another man's, who shall give you that which is your own?*" (Luke xvi. 12.) If during your apprenticeship you have frequently been late, you will have got the name of *sluggard*. If you have frequently lost things committed to your care, you will be known as *careless;* and if you have done your work badly, you will be called a *bad workman*. Who then will give you work? "I won't," says one, "because if I do it will not be done in time." "I won't," says another, "because if I do he is sure to lose something." "I won't," says a third, "because he is sure to make a mess of it, he is such a bad workman."

It pays us, therefore, to do our duty faithfully. We win a good character thereby. We also win the confidence and patronage of others. By this means we are able to rise in the world. So you see, the religion of Jesus Christ teaches us to do that which after all is best for this life. Take notice of what Christ says in the words I have quoted; learn to be faithful, and you will be sure to be trusted. The story of

GERHARDT, THE GERMAN SHEPHERD BOY,

shows the power of faithfulness.

One day he was watching his flock, which was feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked—

"How far is it to the nearest village?"

"Six miles, sir," answered the boy; "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track and said—

"My lad, I am very hungry and thirsty; I have lost my companions and missed my way. Leave your sheep, and show me the road; I will pay you well."

"I cannot leave my sheep, sir," replied Gerhardt. "They will stray into the woods, and may be torn by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "you will trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head.

"The sheep," said he, "do not know your voice, and—" Here he paused.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

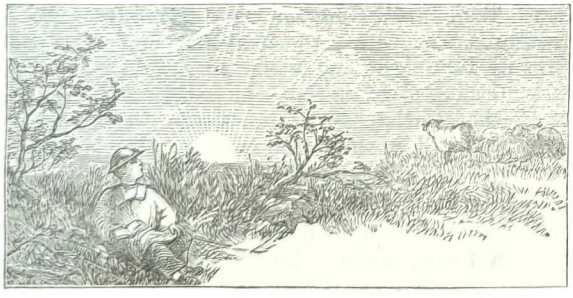
"Sir," said the boy, "you tried to make me false to my trust, and tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said—

"I see, my lad, that you are a good faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a very great and powerful man, but he remained honest and true to his dying day. "Be thou faithful."

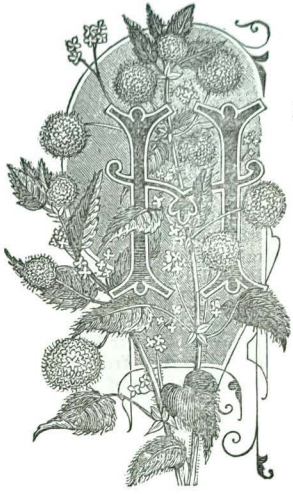


J. FLETCHER.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*



## Chapter XII.—The New Minster.

HILDA had never seen London until she was carried through it in her litter that bright autumn day; her mother and father riding just before her, and her brother and Leofric in charge of the house-carles, who bore her light weight just behind. What a wonderful day that was to Hilda; for all that she had ever heard of London had little prepared her for the reality of the busy scene upon which they entered, before they came to the great bridge lined with booths, and yet broad enough to allow two vehicles to pass. Here at Southwark she saw the two rings set apart for bear-baiting and bull-baiting, of which she had heard so much from Gurth. Once in the city, too, what strange sights and strange-looking people met her at every turn. Merchants from Germany, and dark-hued strangers from Africa, and Saracens of whom she had heard such strange tales from Gurth; for her brother had prepared her for some of these sights. Then, as they wound their way along the narrow crooked streets, darkened by the high timber-built houses, what wonders in the way of merchandise met her gaze in the little booths and stalls ranged outside the houses, and near which stood the cheap-men and merchants calling upon passengers to come and buy. Wherever one street crossed another, there stood a holy rood or figure of some saint, and every few turns gave them a glimpse of some convent garden; so that these busy Londoners, she thought, could never plead as an excuse for not loving God that there was nothing to remind them of Him.

After passing out of Leodgate—the people-gate—and crossing the little bridge over the Fleet, they passed along the Strand, smooth sands stretching down to the river on the left, and green fields, with here and there a house just visible in the distance, and vineyards and gardens clustering round them.

By the time they reached Charing, which was within view of the lovely little isle of Thorney, which the saint-king had chosen for his new palace and minster, Hilda was quite wearied with the strange sights and sounds that had met her all along the route, and she felt no inclination to look for the new minster, which could be seen from the window of her bower. She possessed the unwonted luxury of a glazed window, the only one in the homestead in Kent, and the sash had been taken out and brought with them, or rather sent on before, by a skilled workman to put in the aperture in her bower, in place of the linen blind with which most of the houses were furnished.

But a busier and more exciting scene awaited Hilda in the consecration of the new abbey. From early morning the river was crowded with boats, while crowds of citizens came along the strand, and all who could crossed to the little island where king Edward lived. There was no bridge here, and it was with difficulty that Hilda was ferried across; but at last she reached the shelter of the abbey, where she would rest and wait some hours before the ceremony began.

It was the first time Hilda had ever been in a church, and as her litter was set down in the dim far-off corner, which was the only space that could be

spared for her, and she gazed along the row of Saxon arches and massive pillars, a feeling of awe crept over her, and she covered her face with her hands, murmuring, "At last, at last I am in the house of God;" and her heart was lifted in silent thanksgiving, and she too prayed as earnestly as king Edward that this house which he had builded might stand for ever as a glorious temple, where men and women might listen to the message He had sent, and which had brought such blessing to her life—that "God is love."

At last came the grand procession of bishops, priests, and monks, chanting sweet hymns as they walked along the aisles, and then the king himself, white-haired and looking prematurely old and worn, but with something of an exalted rapture in his face, and walking firmly forward, but as seeing nothing of all the outward pomp by which he was surrounded. Then Hilda caught a glimpse of the sweet patient face of the lady of England herself, as the king's wife was then styled, and all that she had ever heard of her kindness and active goodness Hilda could well believe now, and how the king, saint as he was, could treat her with the coldness and neglect he did was a puzzle to her, as it had been to many others.

She saw, too, earl Harold and his beautiful but haughty-looking countess, soon to be the lady of England herself, the gossips said—although looking at King Edward to-day there seemed little likelihood that his own prediction concerning his speedy death would be fulfilled, for he looked better than he had done for many months.

Of course a great banquet followed the ceremony of consecration, but Hilda saw nothing of this, for, as soon as the church was clear and their boat could be brought to the landing-place, she went home, glad to escape from the din and turmoil outside the church, and eager to tell Githa something of the grand scenes she had witnessed.

The feasting and dissipation following on the consecration of the new abbey were scarcely over before the news was bruited abroad that the king was dying. He had ceased to take any notice of what was passing around him from the time he left the abbey church. With that consecration-service his life in this world seem to end, and men began to grow anxious once more about his successor. True, Harold had been chosen by the Witan at Oxford, but the crown had been claimed by duke William of Normandy, who said it had been promised to him by king Edward, and travelling-merchants brought the news that count William was making preparations to enforce his claim. The question was resolving itself into this—Was England to be ruled by a foreigner, or by the man who had shown himself wise in counsel and brave in war, who loved his country better than himself? Gurth and Leofric would walk to London and mingle with the crowd of cheapmen and 'prentice lads, and propound this question to them in varied forms, but always receivieg the same answer. Earl Harold should be their king if they could choose, and for once the popular voice carried some weight in the matter.

But to the relief of all save the Norman prelates, who were working in the interest of William, king Edward just before his death named Harold as his successor, and this was speedily confirmed by the Witan. What a fever and ferment pervaded everything from the time the abbey was consecrated until Harold was crowned king. And then what shouting and joy followed.

Harold, the last of the Saxon kings, was crowned in the new abbey, and as soon as the crown was placed upon his brow the officiating bishop said, "We choose thee, O Harold, for lord and for king;" and then the thanes drew round, and placing their hands upon the king's knee shouted, "We choose thee, O Harold, for lord and for king," and this taken up by the multitude inside the church, and re-echoed by the thousands outside, was borne across the little river, where crowds of others, gathered in the village, took up the glad triumphant strain, "We choose thee, O Harold, for lord and for king."

The shouts reached Hilda's bower, and she, in a merry voice and no less gladsome heart, said to her maidens, "Come lay aside the distaff for to-day, and let us shout for the king as well as the lusty knaves outside."

Of course there was feasting and revelry everywhere, and if count William had made a descent upon London that night he would have been master of the city before morning, for scarcely a man was sober enough to know what he was

about, except a few attendants of those who had been to the royal banquet. In the cold grey dawn of that wintry morning a row of Saxon and Danish nobles sat propped against the palace-wall, sleeping off the effects of their deep potations of the night before, and watched over by their surly sleepy attendants.

The festivities were not over the second day, or the third, but gradually the city and the court subsided to something like its normal condition, and king Harold set himself to examine the state of his finances with a view to strengthening his forts and defences; for news had come that his brother Tostig was seeking help from their old foes, the Danes, to regain his earldom of Northumbria. That William, count of the Normans, would also make an attempt to invade the land was only too probable, and they might be made at the same time to ensure the greater chance of success, so preparations were being made for meeting these two enemies.

In the great hall of Godrith the work of furbishing arms went on all day long, while in the bower of Hilda the maidens spun and embroidered with quick and dexterous fingers, that the merchants of London might exchange the work of their needles and distaffs for bows and battle-axes, steel corslets and shields.

But, in spite of the busy industry and the chill creeping fear that would make itself felt sometimes, this was a very happy spring to Hilda. She could go to the church of the neighbouring convent whenever it was fine—her family had made less opposition to this than she had expected,—and then she often spent several hours of the day in the pleasant garden that sloped down to the edge of the river, where she could watch the boats of the citizens and courtiers passing up and down the stream.

Gurth had brought her the promised treasure too—a copy of the Saxon scriptures, where she could read for herself the record of God's love, and now, reclining on her couch in the midst of her busy bower-maidens, she often read to them a portion of God's word, bidding them treasure it in their hearts, and tell to others the message His Son had come to make known to men, that "God is love." To Githa it was almost like being a nun this happy, busy spring-time—almost. The religion of that age forbade her thinking that any life, however useful, could be quite so good as the poorest one spent within the shadow of the convent; and that her mistress did not share this to the full extent Githa wished, was mainly owing to the fact that she knew so little about the outward forms of religion, and so had escaped many of the mistakes some of the best and holiest people made about this matter. God loved her—had loved her in spite of her affliction that made her almost despicable in the eyes of the strong and robust, she thought—loved her in spite of her fretful unhappy temper—nay, had loved her out of it, for the thought of this love had conquered the fretful unhappiness, and now, in the gladness of her heart, she was anxious that all should know and receive this love; and Githa's message was for all who heard it to pass it on to others who did not know it yet. But how could this be done in the convent, shut out from the world and those who needed to learn this message? This was the question Hilda had been asking herself lately—especially since the talk she had had with Githa about this world being God's footstool.

She had talked to Gurth about this since, and once or twice had induced him to stay and listen to her reading something from the book he had brought her, but it was not often she could get him to stay long enough for this. It was no time for dalliance in ladies' bowers, he said, when England was threatened with two invasions, and such scant tidings could be gleaned of the movements or preparations of the foe.

So when not engaged in looking after the making and furbishing of arms, Gurth, with his faithful attendant, Leofric, went to the mart to see if any merchants had newly arrived from Flanders, or Normandy, and could tell him anything of what was going on there, Or else he would go to the butts near Newington, with a party of his father's house-carles, to practice archery. These duties and pastimes, with the necessary attendance at court, filled Gurth's time now, and Hilda was pleased to know that there were fewer scenes of drunken-

ness in the great hall, and her brother rarely drank so much that he could not walk from the table instead of rolling underneath it.

Pity that it was not always so—that men could not find occupation for mind and hand always! But it could not be, she thought with a sigh. This season of feverish industry and excitement would pass. The count of the Normans, and the Danes under Tostig, would be driven back, and the conquering army would come home and sink back into their former habits of gluttony and intemperance.

It was not greatly to be wondered at either, she thought, for the great hall where master and servants, dogs and hawks, lived and ate and slept, with rushes on the floor that were not changed more than twice a year, except to have another layer sprinkled over them, was to Hilda a very unsavoury place.

Her mother laughed when Hilda had once ventured to say as much, and suggested that the rushes should be changed more frequently.

"Thou art over fastidious, Hilda," she said. "Thou hast lived here in thy bower with thy maidens in the midst of such luxury, that thou wouldst fain persuade us it is needful. Nay, nay, child, 'twere a waste of good rushes, and the dogs rake up many an old bone that would have been lost an I followed thy plan of having all new rushes laid once a month."

"I know thou dost think me wasteful in the matter of rushes," said Hilda.

"Nay, nay, I said not a word about it now; the knaves have orders always to keep a good store of rushes for thy bower, for thou hast little enough to make life pleasant to thee;" and the lady sighed.

Hilda did not notice the sigh. "But—but I have been thinking of late, my mother, that if life could be made pleasant for all it might be better—if the great hall could be made pleasant as my bower now," said Hilda, looking round at the tapestry on the walls, and the glass window that afforded a pleasant outlook upon the garden and river beyond.

Her mother looked at the window too, and then at Hilda in unfeigned astonishment.

"Thou wouldst have every house-carle live like a king, Hilda—fresh rushes, windows, and wall-riff—what next?" asked the elder lady.

"It would cost less than the eating and drinking to excess," said Hilda, "and might help them to overcome it in time."

The lady shook her head. The notion was too wild even to be talked about seriously, but it was laughed over among the house-carles afterwards as a good joke, for they had overheard their mistress telling her husband and son of Hilda's plan for curing the men of drunkenness.

## CHAPTER XIII.—THE BATTLE OF HASTINGS.

THE king's unnatural brother soon made good his threat of revenge, and ravaged the south coast of England, but was beaten back by the forces of the king, and then betook himself to the eastern shore and mouth of the Humber.

So the summer passed in the midst of stormy disquiet, but nothing more was heard of Count William since the sending an ambassador to claim the crown, which had been refused; and when autumn came round again, people had begun to grumble at the needless trouble and expense they had been at in preparing for an enemy who was never likely to come.

Godrith had taken his family back to their home in Wessex, for the harvest claimed his attention now; and he, like the rest, began to smile at the idea of an invasion by the Normans. "They had driven off earl Tostig, and that had frightened the shaveling Normans from making attempt to invade the land," he said confidently.

But before the harvest was all gathered in, this dream was rudely broken. Not from the south, but from the north came the herald of war. Their old and dreaded foes, the Danes, had landed once more, and ravaged all the land to York. Hastily every man armed; Gurth and Leofric, as well as the old thane, joined the king's army, and his wife at once declared her intention of following her lord to the battle-field. Hundreds of Saxon matrons would go, too, following in the wake of the army, to be at hand should such succour as they could

render be needful, or to have the last comfort of rescuing their dead from the heaps of slain.

When Hilda heard of her mother's intention she burst into tears. "Oh! that I might go with thee, my mother," she exclaimed.

"Nay, nay, Hilda, thou must stay with thy maidens, and see that the few house-carles we can leave take good care of the house, and gather in what remains of the harvest," said lady Gyda.

"But——but, if I were only strong as other maidens I could go with thee, for who will comfort thee if——"

"Nay, nay, I shall need no comfort: I am but going to see the victory. Thou dost forget that the king goes with his army, and whenever did Harold, the earl, lose a battle? and shall Harold, the king, do less valiantly? I tell thee, Hilda, he is a host in himself."

"Yes, yes, I have heard my father say he is king, and state, and heart of England: then should he go with the army to expose a life so precious?"

"Nay, nay, Hilda, these are weak womanly fears, unworthy the daughter of thy father. The king will insure a victory by his presence. Now look well to the maidens while I am gone, and before thou dost expect us we shall be back;" and, saying this, lady Gyda left the room.

"Oh, Githa, if we were not helpless maiden folk, we too could go to the battle," said Hilda, trying to comfort her bower-maidens and herself too, for Githa was as much troubled by the separation from Leofric as her mistress was at parting with her mother, father, and brother.

"I have been thinking the same thing," sobbed Githa. "If I could but go to the battle——" but at this moment she was interrupted by the entrance of Gurth, closely followed by his faithful henchman, Leofric.

"What! tears, Hilda?" exclaimed her brother, cheerily; "nay, nay, 'praying and working is better than crying,' I have heard thee say. I know little about the praying—that is for maiden folk, but 'tis better than crying, I ween. See, I have come to thee to buckle on my armour and send me forth to victory; and Githa shall do the same for you, knave," pointing to Leofric.

Hilda dried her tears instantly, feeling half-ashamed that her brother had seen her betray such weakness. But when the last buckle was secured, and her brother bent to kiss her, the thought that she might never see that kindly handsome face again quite overcame her, and she clung to him for a moment, sobbing passionately, "Oh, Gurth, if I could go with thee."

"Nay, nay, little sister, that cannot be; but 'twill help me in the battle to know thou art here and thinking of me—here, and not in the convent, Hilda; for thou wilt comfort my father and mother if——if I should not come back."

"I—I will pray for thee, Gurth; and Githa shall take my last web of linen as an offering to the church to speed thee in the battle," sobbed Hilda.

"Do as thou wilt about the linen so thou dost pray for me thyself, for I doubtless owe it somewhat to thy prayers that I have not run to the excess of riot I once did."

Hilda looked up through her tears and smiled. For Gurth to own so much was joyful news to his loving sister, and she ventured to whisper, "Wilt thou not pray for thyself, my brother?"

But he shook his head. "I am not fit, little sister; thou art my saint, and thou shalt do this for me."

"And dost thou think I am more fit of myself—fretful, unhappy that I have been? Nay, nay, Gurth, the Lord Christ, who alone could make me fit, will help thee an thou ask Him;—fit to pray and fit to die," she whispered.

"Well, I will think of thy words, sister mine; but now I must say farewell;" and the next minute Githa and Hilda were left alone, for the rest of the bower-maidens had gone to the yard to see the departure of fathers, and mothers, and friends as they rode away in the train of Godrith.

Most of them, like brave girls, had kept back their tears until the train of lithsmen and house-carles had gone, but they came back to their mistress' bower weeping bitterly, and for a little while Hilda could only weep in company. But she was the first to rouse herself and try to comfort them; and then she bade them spin and weave more industriously than ever, and sent Githa to fetch all the clothes of the household that needed mending, for it was her duty now

to see that her father's house-carles did not go ragged. She feared the campaign would be a long one; but in a few days came a messenger with the news that king Harold had fought and won a great battle at Stamford Bridge. But Hilda had hardly received this news in her bower when another messenger arrived bringing tidings that William, count of the Normans, had landed on the shores of Sussex.

But this did not alarm the lady, as the landing of the Danes had done. "They are only Normans—a race of puny starvelings," she said, contemptuously. "Bid them set a meal for the messengers, and see that others carry forward the tidings they bring, if they be wearied with their journey."

In a few days her mother, father, and brother arrived with the victorious army from York. Flushed with their recent victory over their most dreaded foes, they anticipated an easy victory over these Norman invaders; and tired as they were by hasty marches, sang songs as they passed along the road, deriding count William's attempt to gain the crown of England.

Gurth and his father, with Leofric, could not stay more than an hour or two before they were obliged to journey on again. "My mother will not journey with us, Hilda, for she is already wearied; and 'twill be but a day or two, an thy saints help us, ere we return to celebrate another victory," said Gurth, showing her the silver baldric which the king had presented to him.

"But will not the king wait for reinforcements?" asked Hilda. "The king of Scots and the Northumbrians will surely give us succour."

"Nay, nay, we need it not," said Gurth, confidently; "with king Harold to lead us victory were easy over any foe; and we will hold high wassail when we bid count William farewell."

"But this oath I have heard whispered about," said Hilda. "I am not fearful, Gurth, but 'twere well to make the victory sure; and is it wise that the king should go to fight in the face of this, even though it were extorted by Norman guile?"

"Nay, nay, let not this trouble thee," said Gurth, rather impatiently; "but tell me what I shall bring thee from the spoil these proud Normans will leave behind."

He had heard others gravely discussing the wisdom of the king leading his army in person because of this oath, and because England would lose all should any mischance befall the king. But he had borne an almost charmed life hitherto, and why should mischances befall him now? asked Gurth almost fretfully, whenever he heard any of these whispers from his friends; and he could not help feeling impatient even with his sister when she ventured to speak of caution too.

Droves of cattle and wagon-loads of strong ale followed in the rear of the army, and behind these went the women—the wives and mothers, many of whom were already footsore and weary with their long journey from York.

Hilda had by her own desire been carried out in her litter to see her father and brother depart; and when this train of weary, dusty, travel-stained women came in sight her eyes filled with tears.

"My mother, cannot we ask them to rest and refresh themselves awhile?" she said. "Let some bread and meat be brought out here, and a few buckets of ale. I would I could journey on with them," she said; "but as this cannot be, I would fain help those who can."

A bountiful meal was soon spread on the grass inside the stockade, and the weary women invited to partake of it; and then, noticing that many of them looked poor and ragged, Hilda sent one of her bower-maidens to her store of clothes that had been prepared to give away to the poor, and distributed the garments to those who stood in most need of them. Then, more precious even than the clothes, she gave them some strips of linen fit to bind up wounds; for these brave-hearted women and a few monks were the only nurses and doctors who would go with the army to the battle-field, and it might be that a strip of linen might save a precious life.

So long as there were women to be fed and refreshed the feast on the grass was renewed, and many a stranger went on her toilsome journey strengthened by the food and cheered by the kindly hopeful words that Hilda contrived to speak to each as they passed her litter. To each and all it was much the same

—God loved her and her dear ones at home and in the battle-field, and this world was only one step lower than heaven, where the saints beheld His face.

Perhaps the knowledge that Hilda, too, had a father and brother sharing the dangers that threatened their beloved added weight to her words of loving cheer; for the women talked of her and the wonderful words she had spoken all the rest of the journey, treasuring them in their minds to whisper in dying ears, if no priest or monk should be near to give the last consolations of the church.

Tired but hopeful Hilda went to her bower, but there was little spinning or sewing could be done now, for every few hours a messenger would pass to and from the army, and each must be questioned by the man posted at the drawbridge.

They heard at last that the two opposing armies had come face to face with each other, and that the Norman host was much more formidable than had been anticipated.

Early in the morning of the 14th of October a messenger rode past, saying a battle would be fought that day—had already begun. "We are not daunted by the number of our foes, but have held high wassail all night in honour of the victory we shall gain," he said, pausing for a moment to tell the news to the man at the postern.

All that day the battle raged, but towards evening came a messenger bringing the woeful tidings that the king was dead, and shortly afterwards came the inevitable news that Hilda knew must follow—the battle was lost—the king, his brothers, and the flower of his army had been slain.

"Oh, my mother! my mother!" wailed Hilda, "this day thou wilt surely die."

"Nay, nay, it may be that thy father and brother have escaped," whispered Githa, with white and trembling lips, thinking of her brother.

A little later, and it was told Hilda that Leofric had arrived. "Then fetch him hither before he shall see my mother," commanded the lady, for she felt certain there was direful news to tell or Leofric would not come alone.

They brought him in as he was, hot, covered with dust and stained with blood; but there was no time to question him as to his wounds—whether he was hurt.

"My master is safe, noble lady," he said quickly. "He hath bidden me ride on and tell thee he is trying to rally the men of Wessex to keep count William and his hosts at bay until wives and sisters have taken refuge in the convents. The church alone can defend these now, and my master bade me tell ye all to go there," he said, looking round on the group of frightened bower-maidens, and speaking very bitterly.

"My brother, thou sayest, is safe, but, but—my father—what of him?" asked Hilda breathlessly.

Leofric turned aside, whispering to his sister, "Tell her—tell her he died a hero's death."

But Hilda heard the words, and partially raised herself on her couch. "And my mother! Think you she will go to the convent?" she asked.

"It is the only place for a lady now," said Leofric.

"It is no place for me now," said the lady; and to the astonishment of all present she struggled into a sitting posture, and gazed round upon her cowering bower-maidens with a look of such firm resolve, that Leofric could almost fancy that the spirit of the dead knight lying on that fatal field of Senlac had in that hour passed into his fragile invalid daughter.

"Come, maidens, and help me to dress; I must go to my mother," said Hilda.

But the girls could only stare at their mistress in blank amazement, for none of them had ever seen her help herself in this fashion before. In spite of the terror and anguish of that moment, Hilda could not help smiling at her frightened maidens, and her new-found strength which their bewilderment had first made her aware of, for she had started from her pillow utterly unconscious of what she was doing. Githa came towards her first, pale and frightened at the news she had heard, but smiling with joy at the wonderful improvement in her beloved mistress. She murmured something about this, but Hilda said,

hastily, "Never mind me, child; we must think of others now. Fasten my dress quickly, and let me go to my mother;" and, supported by two of her tallest girls, Hilda tottered to the great hall, where her mother sat fondling and petting her husband's dogs and favourite falcon, for none had ventured to tell her yet that Harold and England had fallen.

She started as she saw her daughter. "Hilda, Hilda, hath the wise woman cured thee at last?" she said; "this is joyful news, indeed, for thy father when he shall return;" and the stately lady led her daughter to her father's high-backed chair, where two hawks had perched themselves.

But at the mention of her father, Hilda's courage almost gave way, as she said, "Mother, mother, hast thou not heard of the ill news, that the sacred banner of England is taken by William, count of the Normans?"

"The banner of Wessex! the royal dragon of king Edward! the symbol of England's rightful king! Child, child, king Harold would never part with that but with his life!" exclaimed her mother, starting from her seat as she spoke.

"It is gone," said Hilda, mournfully.

"Then—then, the battle is lost, not won," gasped lady Gyda.

"Leofric hath brought the news," said Hilda.

"Leofric, the churl! Where is my husband?—my son? Villain, where is thy master!" she said, turning fiercely upon Leofric, whom she now saw for the first time standing near the door.

Leofric dropped on one knee as the lady approached. "My master is fighting still—keeping the French at bay until ye have all taken refuge in the convents," he said.

"Taken refuge in the convents!" exclaimed the lady; "did my son dare to send such a message to me?"

"Alas! lady, until we can get help to drive the Normans back the church alone can succour and aid the defenceless," said Leofric.

All the household had gathered in the great hall now—a frightened herd of women, girls, and boys, for all who could carry arms had followed their master to the fatal field of Senlac, and none had come back yet to tell how England's heroes had fought against overwhelming odds; and every one standing there had seen some brother, husband, father, or friend go forth with their lord; and as they heard Leofric's words, one long, loud wail of anguish rang through the house.

"Hush, hush," commanded lady Gyda; "this is no time for useless sorrow; if our men folk are stricken down by the foe, women must arm for the fight;" and stern, tearless, and unwavering, she told Leofric to return to his master, and tell him that his mother was a Dane, and scorned the protection of church or men while she could protect herself.

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# Harbest Song.

THE autumn boughs are drooping low,
The weighty sheaves oppress the wain,
And everywhere the luscious air
Bears odours of the season's gain.

The shining seed and blossom fair
Through sun and shower achieved their end,
And man and beast will joy and feast,
While harvest-shouts the welkin rend.

The fulness of the earth for man
Is poured in kindness from above,
That bright in face and rich in grace
He send it back to God in love.

All things for man, and man for God;
God's life in all, that man may live;
And thus in man the Godhead can
The joy of all things have, and give.

The corn for food, the grape to cheer,
And flowers, because he would give more,
Give strength and joy, which we'll employ
For Him whom all the heavens adore.

Let all the people praise Thee, Lord,
With grateful heart and loyal deed,
Then flock and field must increase yield,
And blessing banish every need.

*Louth.*

E. HALL JACKSON.

# The Canadian Baptists.

THE Baptists of Canada have just passed through a time of considerable excitement. An effort was made, five or six years ago, to systematize the work of the denomination in the formation and incorporation by act of Parliament of the Baptist Union. Through attempting too much, and because of opposition from some quarters and injudicious management in others, the Union and its charter were allowed to collapse. This left the denomination entirely unorganized—Home Missions, Foreign Missions, Church Edifice, and in fact every branch of denominational work to be done by any brethren who chose to attend the meetings. These societies were nominally based upon money and ministers, but in fact they were run by the few who attended the annual meetings, and assumed to act for the denomination.

This year the Union, under an informal constitution, and without any act of incorporation, met at Brantford, and was composed of delegates from Baptist churches all the way from Manitoba to Quebec. The number present was beyond any gathering that Canadian Baptists have ever had, and the interest was kept to the highest tension until the last session. There were some ministers who had been brought up in the Presbyterian Church, and who wanted an organization formed that would control churches, societies, and everything. Then there were a few old men who wanted to let well enough alone—who feared the ecclesiastical machine in any form whatever, and who were content to have churches, societies, and everything continue in the "go as you please" race of the past. Nearly all the younger blood wanted to maintain the absolute independence of the churches, but also demanded that the churches, by delegated representatives, should control societies, colleges, and everything else that was done or attempted to be done by the united benevolence of the churches.

After a great deal of consulting and some sharp firing, the younger men carried everything with a singular unanimity, and it was voted that the constitutions of the societies should be changed, so as to provide for their management by delegates appointed directly from the churches, and that these delegates assembled, covering all of the societies, and when transacting any business not coming within the scope of any of the societies, shall be called the Baptist Union of Canada. It was also voted to open up negotiations with the Maritime Provinces, with a view to having the Union cover the whole Dominion in all matters in which the whole country has a common interest.

This is thought to be a great gain in many ways. It links the benevolent work directly and organically with the churches; it grants the right of control to those who furnish "the sinews of war"; it leaves the churches uncontrolled in matters local, but puts them under moral obligation in things general; instead of being controlled by any machinery, the churches control whatever machinery now exists or may hereafter exist in denominational work; and, most of all, it unifies and systematizes the whole denomination for every branch of aggressive work. Indeed, it seems strange that Baptists, in order to escape the evils of ecclesiastical tyranny, have so long endured the greater evils of ecclesiastical anarchy. The time must come in the near future when all voluntary societies upon a money basis must cease to exist, and the churches will demand their right to control the expenditure of the funds which they supply.

OBSERVER in *Morning Star*.

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# Keep the Life Pure.

ONCE upon a time an Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the injunction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jewelled key should disclose the mysterious contents. It came at last, and the maiden went away alone, and with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful

could be discerned, but the beauty had gone for ever. Tearful with disappointment, she did not at first see a slip of of parchment containing these words:

"Dear Pupil,—May you learn from this a lesson for your life. This trinket when enclosed had upon it only a single spot of rust; by neglect it has become the useless thing you now behold—only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been."

# Our Year Book.

JUST when we were going to press lamenting its non-appearance, the Year Book came to hand. But the printer has made amends by publishing the *shilling* copy much earlier than usual. We are looking for the time when the larger and worthier edition will be the only one published. Separate reports of our Institutions, whilst useful for subscribers, etc., are very apt to be thrown aside and lost, and the same is true of the *Minutes* in paper covers; but when all are bound together in a goodly volume, they are far more likely to grace the shelves of General Baptists as permanent books of reference.

We congratulate the Secretary, Mr. Dyson, on his work. His list of Church Secretaries (now as complete as it can be made) is an admirable addition, and will prove useful in many ways. We are glad, too, to see the Building Fund with its contribution column along with the other Societies. The column is for the most part blank as yet, but this is sure to be remedied, for the Fund is annually earning the gratitude of various churches by the loans it makes and the interest it saves them, and the modest appeal for *one* collection annually will no doubt enlist the sympathy of many others.

A look through the Year Book will also convince any outsider that we are a living and growing body. The process of evolution is at work. New schemes like that of the Village Churches' Board are being invented, and Incorporation is in the air. We have not already attained, neither are we already perfect, but we are following after, and our hope is that we shall keep faithfully to the mind of Christ, and fulfil all His will.

# Correspondence.

*To the Editors of "The General Baptist Magazine"—*

DEAR SIRS,—Reference to the new *Year Book* will shew that the Association has hit upon a plan by which it is hoped to benefit our struggling village churches. The arrangements have not been matured a day too soon: I trust that either they or some improved ones may speedily prove helpful.

I will not insult the readers of the Magazine by supposing that they are ignorant of the discouragement, hardship, and wearing trial to which the members of some of our village churches are exposed. It would be easy to tell a long tale, BUT I WANT THIS LETTER TO BE READ AND ACTED UPON. I will not recount pathetic stories of agricultural and commercial depression, of poverty and migration, af aristocratic or priestly tyranny; suffice it to say that is hard work to be a General Baptist in some parts of the country, and our brave friends who persist in the maintenance of their denominational principles well deserve any little help which the more fortunate amongst us can give them. In this way, amongst others, we may "bear one another's burdens, and so fulfil the law of Christ."

I ask the co-operation of pastors, local preachers, and our church members generally, in order that the new movement may give inspiration and vigour to some of the small communities which have recently shown signs of wasting and decline.

*Will the Pastors help,* by bringing the matter in a pleasant and informal way before their congregations at a week-evening service, and making a little collection? It is respectfully suggested that this might be done in October or November.

*Will the Local Preachers help?* Knowing many of the needy churches intimately, will they co-operate with the board, and furnish the secretary with information and suggestions? I may remind our local brethren that so far from being jealous of them in this matter, the Association has placed three of their number on the Committee.

*Will the Village Churches themselves help,* by at once entering into communication with the secretary, and detailing their condition and needs?

*Will every reader of this letter help,* by writing to the treasurer of the board, and expressing a general approval of the scheme; also by kindly enclosing a small subscription? Name and address of Treasurer:—W. H. Mallet, Esq., New Basford, Nottingham.

The Association kindly granted £50 for a start; an additional £100 will probably suffice for the first year's work. Let no one think, then, that this will be another expensive Society. Probably an annual income of £250 will be as much as will ordinarily be required, even when the board is in full swing. Will your readers think how much support and comfort this will give to many a languishing village church, and send their contributions speedily?

I am, dear Sirs,
Yours faithfully,
WATSON DYSON,

14, *Lewis Street, Halifax,*
21*st August,* 1884. *Secretary.*

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month:*—(22) Noah was in the ark one year and either ten or seventeen days. Compare Genesis vii. 7—11 with Genesis viii. 13, 14. The flood prevailed for a year and ten days; but from chap. vii. 10, it seems as though Noah had been an inmate of the ark seven days before the flood began. Nevertheless verse 13 makes this doubtful; wherefore we give our young friends (who are divided in opinion upon the point) the benefit of the doubt, and count both answers as admissible.

(23) Jehoiakim, king of Judah—Jeremiah xxxvi. 23.

(24) Lazarus—John xii. 10, 11.

*New Questions:*—(25) What man uttered a rash curse, which would have consigned his own son to death, had not the people rescued him?

(26) What was to be engraven on the golden plate on the front of the high priest's mitre?

(27) What prophet prophesied at two different places, after the ascension of our Lord, concerning things to come. Give the names of both prophet and places?

*Compartment II. For the general reader.*

*Answer to Query in July number.*—1 Cor. xi. 10 is acknowledged by commentators to be one of the most difficult passages found in the New Testament. The word "*power*" may be taken to mean the "*veil,*" so often worn by Eastern women; indicating not their own power, but the being in subjection to, and under the power of, their own husbands; as Rebecca, when she met Isaac, "took a veil and covered herself" in token of her subjection (Gen. xxiv. 64—67.) In some countries married women only wear veils; in others, wives and widows have veils different from those of other women. Some critics think the veil was the symbol of the superiority of the married woman over the maiden, so universally acknowledged; thus indicating a "power" which the woman herself has, and not the power exercised over her by another.

The apostle refers in verses 5 and 6, 14 and 15, to the abundance and length of woman's hair; so may we not conclude the "power" here spoken of to be the long hair which in verse 15 is called her "glory," and this covering (a veil or long hair) on the head to be not only a symbol of subjection, but also a sign of her beauty and *power* as a woman?

"*Because of the angels.*" By this some think Paul meant *real* angels, but as to whether good or bad there is a division of opinion. If good angels are meant, then, since the Jews believed in the presence of these "ministering spirits" at their religious assemblies, the thought would constrain woman to quiet, thoughtful demeanour on these occasions. If evil angels are understood, then since these were sure to find their way to all Christian gatherings, woman being "first in the transgression" should wear the outward sign of her subjection and modesty.

Other writers think the word "angels" to mean "messengers," which word is actually applied to the spies sent by the Israelites to survey the land of Canaan (James ii. 25). They suppose that in apostolic days "messengers" were sent from the separate assemblies of the men to the women, and therefore that the latter would veil themselves, according to the custom which obliged them to do this in the presence of all males, except husbands or very near relatives.

"Minister" is yet another interpretation given; since in Rev. ii. and iii. the term "angel" is supposed by some to be applied to the ministers of the seven churches.

No doubt the desire of St. Paul in writing this and other verses was to promote reverence and decorum among all God's people—the outward demeanour and dress of the woman being an indication of that inward humility which is ever the most pleasing to our common Lord.

*Derby.* EMILY E. ELLIS.

[Tertullian informs us that the brethren were in the habit of sending spies or messengers to observe what was said or done in the Christian assemblies. Having regard to this fact, the more likely opinion seems to us to be that these are the "angels" or "messengers" referred to. The word "messengers" in Luke vii. 24, and Luke ix. 52, is "angels" in the original, though these were undoubtedly human beings.—W. E. S.]

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# Editorial Notes.

ENGLAND AND EGYPT.—During the last month England's duty in regard to Egypt appears to us to have become much plainer. We have previously felt that it would be greatly to the advantage of the Egyptian people themselves for England to lay hold of their country with a strong hand, and carry out the financial and political reforms that are so greatly needed. But it would have been highly inexpedient for our Government to have attempted this without first giving to the others powers of Europe an opportunity of formally considering the difficulties of the case, and the plans whereby it was proposed to meet them. This has been done in the recent Conference. Now, however, that through the short-sighted greed of French capitalists, who would have their pound of flesh, the Conference is at an end, it is clear that England can do no other than act as her statesmen deem wisest and best. In spite of our friend Sir Wilfrid Lawson, this country must now *for a time* become "tutor and governor" to the land of the Pharaohs. And it seems to us that Europe is disposed to acquiesce in this without a murmur anywhere save in France. And the French people feel that, however much they may dislike the position, they have no just ground of complaint. The fact is, we have shown proper respect to the susceptibilities of other nations. We have proved ourselves to be courteous as well as just; and having confidence in our fairness and sense of justice, they now quietly leave matters in our hands. This comes of our having men at the head of affairs whose first question in foreign policy is not, "What is most for British interests?" but, "What is right?"

We, of course, who believe in God as the Governor of the world, hold that the right and the expedient are in the end identical. But practically it often makes a great difference which of the two we set before ourselves as the first object. May England's Premier ever be a man who, in both home and foreign affairs, asks first, "What is right?"

THE EXTENSION OF THE FRANCHISE.—It seems to us that the question now in debate between the two great parties of the State in regard to the bestowment of the Franchise on two millions of householders would soon be settled if men would simply ask, What is right? and not, What will be the best for us as a party? Professedly, all are agreed that the two millions ought to have the Franchise, that it will be good for the voters, as contributing to their political education, and good for the country, as widening the basis of civil freedom and national government. Then why delay by a single session the bestowment of this good thing? It is said that a rearrangement of the constituencies ought to accompany, not to follow, the extension of the Franchise. But why? Will any harm come to the nation if the latter course be adopted? Redistribution must involve delay. Two great changes cannot be effected so quickly as one. Then why withhold from the two millions, for an hour longer than is needful for registration, that which both Liberals and Conservatives say they ought to have? In the town of Nottingham one-half of the people are inside the boundaries of the old borough, the other half, comprising a population of 90,000, are outside. Supposing a dissolution of Parliament should occur next year, why should not all the householders of the latter half have a vote as well as all the householders of the former half? And why should not the people of Loughborough exercise the same voting privileges, in proportion to their numbers, as the people of Leicester? Why must they wait for redistribtion? Can even Lord Salisbury give a satisfactory answer?

OUR BRETHREN OVER THE WATER.—We have received the first two copies of the "*Free Baptist Herald*," a new monthly newspaper, edited by Rev. John E. Cox, of Hampton, West Virginia—American, lively, go-ahead, every line of it. The Free Baptists are the same brethren as we formerly knew under the name of Free-will Baptists. We are glad to find that as a denomination they have made a successful invasion of West Virginia, and heartily wish them God-speed. We also admire the zeal and energy of Bro. John E. Cox. No one will ever fall asleep reading his paper. Addressing readers who may have received free copies of the first numbers, he says, "This will probably be the last copy of the *Herald* you will ever see, unless you become a subscriber." We hope that we ourselves may be an exception.

AMERICAN GENERAL BAPTISTS.—In the *Free Baptist Herald*, noted above, we observe the following advertisement: *General Baptist History*, by Eld. D. B. Montgomery. This work, of 408 pp., embraces a condensed history of the General Baptist Church in the eastern part of the United States. Then it gives an account of the General Baptists in Virginia and North Carolina, who have existed there since 1714 until the present time, and now number several thousands. Then follows a history of the General Baptists in the eastern part of the United States, as organized by Benoni Stinson and others in 1823, and now numbering eighteen Associations and a membership of 13,000. Clearly, we have more brothers and sisters than we knew of. The author of this history resides at Owensville, Gibson County, Indiana, and the price of his book is 1 dollar and 50 cents.

"WE WHO SO TENDERLY WERE SOUGHT, SHALL WE NOT JOYFUL SEEKERS BE?"—We are glad to know that in one of our churches a committee has been organized after the fashion recommended in our Notes of last month. It is at work, and the good effects have already been seen in additions to the congregation. The friends began with the visitation of the parents of Sunday scholars. Everywhere their visits have been received with evident pleasure, and in some instances the invitation to attend chapel has been responded to. Brethren, let us wake up! private members as well as ministers. Personal appeal and kindly visitation of the homes of the people, *that* is it.

CONSCIENCE MONEY.—A working man who sees nothing down for the *Home Mission* from the church to which he belongs, has satisfied his own conscience by sending four shillings. Probably there are many men in our churches who would give if they were asked. Will pastors, secretaries, and deacons kindly take the hint, and bring the claims of the Home Mission definitely and earnestly before the people? J. F.

# Notices of New Books.

HOURS WITH THE BIBLE; OR THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. From the Exile to Malachi, with the contemporary prophets. By Cunningham Geikie, D.D. Price 6s. *Hodder & Stoughton, Paternoster Row.*

THE present is the sixth and concluding volume of Dr. Geikie's series of studies on the Old Testament, and one of which we can speak in terms of unqualified commendation. Embracing the times of Daniel, Ezekiel, and the later prophets, it is enriched with many interesting illustrations from the remains of ancient Assyria and Babylonia. We have also been specially pleased with the sensible and evangelical interpretation Dr. Geikie gives of Old Testament prophecy.

"To Ezekiel and his contemporaries," says he, "the grand future in store for the nation could only be a glorious renovation of the sacred past. Yet the descriptions of the temple, the forms of public service, &c., were only visions, not literal anticipations. Looking forward into the magnificent Messianic future, he paints it in such imagery as alone was possible to him or comprehensible by his nation. It was left for after ages to read the true meaning by fuller spiritual light, and separate the material symbol from the truth it embodied." How much more in accordance with New Testament teaching is this than the premillennial dreams and unchristian fancies of many devout yet utterly mistaken students of prophecy!

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THE BIBLICAL TREASURY; an illustrative companion to the Bible. *Sunday School Union.*

A RE-ISSUE of a useful book, corrected and enlarged in accordance with our present knowledge of ancient history and Eastern manners and customs. This volume illustrates the Book of Genesis, and will be followed by others in due course.

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ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS. Price 6s. *Hodder & Stoughton.*

THE idea of this book is excellent; we cannot say so much of the way in which it is worked out. Beginning with Matthew i. 21, and proceeding through the New Testament, the compiler gives a series of anecdotes illustrative of some hundreds of scripture texts. Many of these are new and striking; but too many others are old—very old. How often on missionary platforms have we heard of the Duke of Wellington's saying about the Christian preacher's "marching orders"; how often of the English drummer-boy who did not know how to beat the call for a retreat; how often of Luther's answer to the devil charging him with sin; how often of Archbishop Usher and the eleventh commandment. These, and many other ancient friends, the reader will meet with in this volume. True, the rising generation may be benefited by acquaintance with them. To our young people, therefore, we respectfully commend this collection of "things new and old."

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A STORY OF NEWGATE PRISON. By G. W. M'Cree. *Published at* 337, *Strand.* Price one penny.

WE have here a sermon, coupled with an account of one who heard it, neglected its warning, went from sin to sin, murdered his child, and died on the scaffold. A solemn warning against drink, Sabbath-breaking, and indecision.

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BIOGRAPHICAL SKETCH OF THE LATE DR. ALEXANDER CARSON. By Rev. John Douglas. Price 1s. *Elliot Stock.*

AN interesting sketch of the life of a great and good man. The story of the sacrifices he made for conscience sake should stimulate us in this somewhat lax and accommodating age.

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"TO THE WORK! TO THE WORK!" *Addresses to Christians.*

PREVAILING PRAYER: *what hinders it?*

SOVEREIGN GRACE: *its source, nature, and effects.*

*London: Morgan & Scott.*

THESE volumes are all by Mr. Moody, the eminent Christian Evangelist, and give, we presume, the substance of a number of his public addresses. They are printed in good type, and published at a moderate price — eighteen pence, in limp cloth covers. Full of earnest appeal, apt and often striking illustration, and enforcing great gospel truths, their circulation must do good.

THINGS OLD AND NEW; OR, THE EVANGELIST AND MISSIONARY'S HANDBOOK. By Rev. T. Hall. *London: Elliot Stock, 62, Paternoster Row.*

THE author of these "essays and discourses" has brought togother a great variety of materials cognate to the evidences of Christianity, and its claims upon the confidence and obedience of mankind. Though we cannot accept all the views of the earnest and devout writer, his object is excellent, and he has supplied much solid food for the edification of the reader.

# Forward Movement.

PROPOSED NEW BAPTIST SCHOOL AT NANTWICH.

THE foundation stone of a new school-room, to be built at the rear of the present chapel in Market Street, was laid on Monday, July 28th, by Mrs. E. Birchall, of Willaston. The audience was as good as could be expected on so wet a day. A chapter of scripture was read by Rev. W. Reid (Whitchurch), and Rev. F. Moon (Congregationalist) offered prayer. The pastor, Rev. Price Williams, said there were two hundred scholars on the books, and the present school-room was only large enough for one hundred. They greatly needed class-rooms as well. Mr. Gregory and Mr. Johnson had collected £110 in less than a fortnight among the friends at the chapel. That sum was about one-fourth of the contemplated outlay. The ladies were working for a bazaar.

Mr. Gregory presented Mrs. Birchall with a silver trowel. Rev. P. Williams described the contents of the bottle placed beneath the stone, which was then well and truly laid by Mrs. Birchall. The new school-room will accommodate about three hundred scholars. Mr. Thos. Bower is the architect, and Mr. J. Matthews the builder.

After a largely attended public tea, the Rev. G. W. M'Cree, who had preached at Nantwich on the previous day and spoken that afternoon, gave a lecture in the lower hall. R. Pedley, Esq., of Crewe, took the chair, and many neighbouring ministers were on the platform. The subject of the lecture was, "Day and night in St. Giles, London." The lecture was full of thrilling, diverting, and touching instances of Mr. M'Cree's life and work in St. Giles, and was listened to with great interest. Among the donations to the new building fund was the sum of £20 given by Mr. E. Birchall.

# News of the Churches.

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

## CONFERENCES.

CHESHIRE.—The half-yearly meeting will be held at Macclesfield on Tuesday, September 30th.

SIM HIRST, *Secretary.*

EASTERN.—The next meetings will be held at Grimsby on Thursday, Sept. 4th.

In the afternoon at 2.30 the representatives will assemble for the transaction of business. Immediately afterwards brother Barrass, by a short address, will introduce the topic, "How best to promote the Spiritual Life of the Churches," when a free discussion will follow.

The conference sermon will be preached in the *evening* by brother J. Jolly, after which a collection will be made on behalf of the Home Mission.

N.B.—Tourist tickets issued to Grimsby from the principal stations afford special facility for a visit to this conference.

CHAS. BARKER, *Secretary.*

## CHURCHES.

DENHOLME.—On Saturday, July 26th, about two hundred were present at a public tea held in the school-room. A public meeting followed, the object being to present Rev. J. Taylor with his own portrait in oil, with massive English gilt frame, in recognition of the valuable

services rendered in the erection of the new schools. A similar picture in rosewood frame has also been procured, with suitable inscription, to hang permanently in the school-room as a lasting memento of kindly feelings towards Mr. Taylor. The chair was occupied by Mr. Thomas Pickles, who said that for their handsome and commodious school-rooms they were chiefly indebted to Mr. Taylor. Addresses were also given by Messrs. W. Hopgood, G. Robinson, W. Shackleton, G. Pickles, and J. Benn. Mr. J. Waddington made the presentation in suitable terms, and said they were further indebted to Mr. Taylor for his untiring efforts in removing a debt of £470 from the chapel in 1874. Mr. Taylor having suitably replied, a happy meeting was brought to a close with the usual votes of thanks. The school-room had been beautifully decorated with flowers and plants, and on the following Sunday two flower services were conducted in the school-room by Mr. J. Lawson, of Halifax. The congregations were large.

EPWORTH.—The *Epworth Bells* (newspaper) of July 26th gives interesting particulars concerning the Baptist burying-ground obtained through Mr. John K. Johnstone, of Epworth. The Baptist cause at this place dates back to 1599. At that time, and for many years afterwards, the meetings were held in private houses, or places belonging to members of the Baptist church; one of these places being James Rayner's apple chamber. In the year 1760, however, the chapel, now known as the Old Baptist Chapel, was erected; and the front portion of the site was used as the burying-ground. The entire site was the gift of William Anderson, grandfather of the late Joseph Anderson, of Epworth. The principal subscribers towards the building were:—Cornelius Chamberlain, Thos. Housley, John Chamberlain, William Anderson, John Chamberlain, jun., Thomas Chesman, and Isle Grant. In the year 1857, nearly a century after the building of the first chapel, the new chapel was erected. For some years the old chapel continued to be used for the Sunday school, which now meets in the new school-room. The old chapel being no longer required, the trustees have had it taken down, and have enclosed the site with a boundary wall, in which are inserted, for preservation, sixteen old gravestones or memorial stones.

HALIFAX, *Lee Mount*.—On July 19th the choir, joined by the deacons and their wives, met for a tea and pleasant evening, in honour of Mr. Henry Townsend, who retires from the position of choir leader, which he has held for twenty-five years. Mr. R. Jones, his successor, took the chair, and the photos (handsomely mounted, and framed in gilt) of all the members of the choir were presented on their behalf by Mr. W. H. North to Mr. Townsend.—On Aug. 2nd the members of the church met for a similar purpose Mr. Wilson took the chair, and Mr. J. H. Hooson, in the name of the church, presented to Mr. Townsend a very handsome marble timepiece.

ILKESTON, *Queen Street*.—Well attended services were held July 28th, and on the following day a large company of friends took tea together. Public meeting in chapel same evening. Mr. H. H. West, of Heanor, presided. Dr. J. F. N Eyre (vicar of Ilkeston), Rev. J. Flemming (Independent), J. Dickenson (Primitive Methodist), Mr. T Roe (editor of *Ilkeston Advertiser*), Rev. T. R. Stevenson (of Derby), and others, bade farewell to A. C. Perriam, and in the course of interesting addresses, testified to their appreciation of his work in Ilkeston, and expressed their heartiest good wishes for his success in his new pastorate at Leeds Road, Dewsbury. Mr. R. Hall, deacon, presented Mr. Perriam with a purse of money, as indicative of the esteem in which he was held by his fellow Christian labourers and the townspeople generally. Mr. A. Tatham presented to Mr. and Mrs. Perriam, on behalf of the teachers of the Sunday school, their portraits in a large gilt framed picture. Mrs. Perriam also received from her class a handsome electro mounted biscuit box. Mr Perriam replied at some length, describing the work that had been done during his pastorate, affirming his love for the brethren and appreciation of all the sympathy and kindness he had received from them. It was evident to all present that the severance of pastor and people was not effected without much of mingled grief and good-will on both sides.

LANDPORT.—About the time many of our friends will have this month's Magazine in their hands the friends at Landport will be holding their bazaar, and any gifts forwarded at once will reach them in good time to encourage them and help them. The pastor's address is—Rev. W. J. Staynes, Havelock Villa, Southsea.

LINCOLN.—The friends at St. Benedict's Square, as is well known, intend to build a new and more commodious edifice, to

be called the THOMAS COOPER MEMORIAL CHAPEL. After sermons by Mr. Cooper, the friends at Birchcliffe forwarded, on July 21st, £15 2s. 6d. towards this effort. The pastor, Mr. Anderson, is anxious that other churches should aid them by following such "a noble example."

## SUNDAY SCHOOLS.

TEACHERS' CONFERENCE.—The fifty-sixth annual meetings of the Lincolnshire and Cambridgeshire G. B. Teachers' Conference was held at Boston on July 24th. Rev. J. C. Jones, M.A., preached in the morning. At 2.30 Mr. G. Shaw presided, and Mr. E. Guy, of Pinchbeck, read a paper on "How to succeed in Sunday School Work." This was followed by discussion, in which Revs. G. Pitts, J. Jolly, J. Griffin, Messrs. Atton and Green took part. Suitable votes of thanks were given to those who had specially served the Conference, and to the Boston friends who had so kindly cared for the comfort of the assembly. At the evening meeting addresses were given by Revs. J. Harper, F. Jones, G. Pitts, Messrs. Ward, Noble, Dring, and Smith. The reports showed that 220 teachers and 1854 scholars were connected with the Union.—The next Conference is to be held at Sutterton. Sermon by Rev. C. Barker. Paper by Mr. C. Noble.

LINCOLN.—On July 27th school sermons were preached by the pastor, Rev. George Anderson, to large congregations. In the afternoon a service of song was given by the choir and scholars, entitled, "From the Nile to Nebo." The chapel was crowded, many being unable to gain admission. The connective parts were clearly and distinctly recited by some of the scholars, who had been trained by the pastor. The building was very tastefully decorated with choice flowers, ferns, and mottoes, presenting a very attractive appearance. The collections were in advance of previous years. On Monday the scholars' annual treat was held, when they with many friends proceeded in steamers to Washingboro, where on Mr. Graham's farm and in the woods a very pleasant day was spent.

MACCLESFIELD, *St. George's Street.*—On July 23rd, by invitation of Mrs. Dowen (the pastor's wife), the scholars attending Mrs. Bowers', *née* Miss Hilton's class, and the Sunday school teachers met for tea, supplemented by strawberries and cream. Mr. Dowen, in the name of the class, presented to Mrs. Bowers a marble timepiece as a token of loving esteem.—On July 27th the pastor, Rev. Z. T. Dowen, preached the school sermons. The service of song, "A Child of Jesus," was given in the afternoon by the choir and friends. Attendances cheering. Offerings of the day, £30 0s. 6d.

MARKET HARBOROUGH.—School sermons July 20th. Preacher, Rev. John Nickalls, of Clipstone. Collections, £5 8s. 6d. The scholars' treat took place at Rockingham Castle on 31st July.

PETERBOROUGH.—On July 27th school sermons were preached, and an address was given in the afternoon, by Rev. J. Fletcher, of London. Congregations excellent in spite of the unfavourable weather. On the 28th tea and public meeting followed. C. Roberts, senr., took the chair. After prayer by Mr. Colman, addresses were given by Revs. T. Barrass (pastor), J. Fletcher, and brethren Heath and Turner.

POYNTON.—The School sermons were preached on July 27th by Rev. Rowland Evans, of Mirfield. Collections £10 7s. 4d.

WALSALL, *Vicarage Walk.*—On Aug. 10th a special flower service was held. Mr. Harrison (superintendent) presided, and the Rev. A. Hampden Lee delivered the address from the words, "Ye are all children of light, and children of the day." At the close a large quantity of flowers were sent to the hospital, and about forty nosegays were taken to the homes of the poor and sick. A collection was also made in aid of the school funds.

## MINISTERIAL.

ASQUITH, Rev. D., preached his farewell sermon at Nuneaton on July 27th.

AVERY, Rev. W. J., will terminate his ministry at Praed Street chapel by the end of this month, he having accepted the post of Assistant (in the Home Mission Department) to the Rev. S. H. Booth, Secretary to the Baptist Union of Great Britain and Ireland. It will then be exactly seven years since Mr. Avery became associated with Dr. Clifford in the pastorate of Praed Street and Westbourne Park church.

JULIAN, Rev. R. M., (late senior student of Nottingham College) has accepted a unanimous invitation to become assistant pastor with Rev. E. Stevenson at Baxter Gate, Loughborough.

PLANT, Mr. T., of the College, has successfully passed the Matriculation Examination at the London University.

## BAPTISMS.

BOSTON.—One, by J. Jolly, B.A.

COALVILLE.—Six, from Sunday school, by F. Pickbourne.

CONGLETON.—Three, by A. B. Middlelditch.

DERBY, *Osmaston Road.* — Seven, by W. H. Tetley.

HUGGLESCOTE.—Two, by G. Robinson.

ILKESTON, *Queen Street.*—Two, by A. C. Perriam.

KIRKBY-IN-ASHFIELD.—One, by Mr. Aked.

LONDON, *New Bethnal Green Road.*—Six, by W. Harvey Smith.

LONDON, *Commercial Road.*—Five (one a Methodist), by J. Fletcher.

LONDON, *Westbourne Park.* — Eight, by Dr. Clifford.

LONG EATON.—Two, by H. Wood.

LOUTH, *Northgate.*—One, by E. H. Jackson.

WALSALL, *Vicarage Walk.*—Eight, by A. Hampden Lee.

## MARRIAGE.

CLARK — DALE. — July 29th, at Longmore Street chapel, Birmingham, by A. T. Prout, pastor, Mr. H. T. Clark (Secretary of Sunday school), to Miss Annie Maria Dale, of Birmingham.

## OBITUARIES.

ATKINSON, MRS., died very suddenly at her residence, 6, Priory Avenue, Sheffield, on Sunday morning, July 13th, 1884. Mrs. Atkinson was born November 28th, 1832. In very early life her mind was brought under religious influences. In her sixteenth year she was baptized, and joined the church at Portmahon, under the pastoral care of the late Rev. J. E. Giles. For about ten years she enjoyed the eloquent ministry of that large-hearted and intelligent man. In the Bible she used at her baptism, and for several years afterwards, there are distinct traces of the texts taken and sermons preached by Mr. Giles. The Book of Revelation especially contains the evidence of the sustained attention she paid to the brilliant course of lectures given by her pastor on that sublime and mysterious portion of God's word. These lectures made a great impression on the congregation; and are still spoken of with lively interest by many who had the privilege of hearing them. After the removal of Mr. Giles to the neighbourhood of Dublin, Mrs. Atkinson had, as her minister, the Rev. J. P. Campbell, from Shipley, the father of the Rev. Owen D. Campbell, M.A., now of Broad Street, Nottingham. Soon after Mr. Campbell removed to Cambridge, she, in company with her sister and some other friends, had their membership tranferred to Cemetery Road. From the first she took a deep and active interest in the church and Sunday school. She had the charge of a large senior class of girls, which had been favoured with the intelligent instruction of Miss Wheen, who subsequently became the wife of the Rev. J. H. Atkinson, now of Liverpool. On a new year's day—celebrated in the life of the church by holding the annual church meeting—Mrs. Atkinson—then Ellen Turner—was married to Mr. Cornelius Atkinson, the senior deacon, and at the present time, for more than forty years a member of the church at Cemetery Road. This relationship brought her more closely into connection with the affairs of the church, and she always maintained her position with ease, dignity, and decorum. Mrs. Atkinson was at the head of an important millinery business in the centre of the town, which brought her into contact with some of the leading female citizens of Sheffield. Her great business gifts—promptness, honesty, and extreme accuracy—were duly marked, and highly appreciated by her employors; and many ladies with sympathetic tears have expressed a sense of their loss by her sudden death. Mrs. Atkinson had a generous mind, and was liberal to the full extent of her means. Tokens of her Christian kindness found their way into many a humble home, and some of the very poor by her departure have lost a true-hearted and sympathising friend. Her farewell to the activities of this life, though bitterly painful to those nearest and dearest to her, was in perfect keeping with the general outline of her character. She had risen from her bed and was preparing to fulfil her engagement at the Sunday school, when the dart of death was suddenly cast, and although medical skill was immediately called, she rapidly passed away into her eternal rest. There was a promptness and decision in the act of dying which was quite in harmony with the constant habit of her life. On the following Wednesday morning, her remains were interred in the family grave at the General Cemetery, her minister, Rev. E. Carrington, officiating at the funeral. The most general sympathy was created by the solemn event, and sincere expressions of condolence are offered on every hand to the sorrowing husband, mourning relatives, and lamenting church. A communication from a long-known and very intimate friend of the departed—Mrs. Etherington, of Halifax—may fitly close this too meagre sketch of a valued life. "It has been my lot to have many young people and children more or less under my care during the last forty years, and my testimony I will give in the words of the wise man—'Many daughters have done virtuously, but thou excellest them all.'"

G. H.

STUBBS, MRS. JANE, departed this life June 22nd, 1884, at Harrow-on-the-Hill. She was the daughter of William and Jane Woodroffe, of Normanton-on-Soar, and in childhood and throughout her life was marked by a glowing love of right, and a conscientious discharge of whatever she felt to be her duty. This was the chief feature of her character; and, therefore, when, after her marriage to John Morris Stubbs—many years a deacon of the Praed street and Westbourne Park Church—she came into contact with the Praed street people, she was not long before she was baptized on a profession of the faith in Christ she had for some time cherished and enjoyed. The activities and associations of the General Baptist churches were especially dear to her. Her memory was stored with their traditions, and her home was ever open to their missionaries and ministers. Our work in Orissa and Rome had a large share of her sympathy, and its successes were a deep and pure joy. For more than fourteen years she was afflicted; but was comforted and sustained by the peace of Christ. Like not a few who have suffered from lengthened feebleness and the gradual exhaustion of nerve power, she said, "I feel peace; but I should like to feel joy." Freed at length from the dull weight of pain, and gladdened by the revelation of Christ, she has "entered into the joy of her Lord."

J. C.

THE

# MISSIONARY OBSERVER.

SEPTEMBER, 1884.

## Foreign Mission Committee Meeting.

A COMMITTEE MEETING, numerously attended, was held on Tuesday, August 12th, at Broad Street Chapel, Nottingham.

A SUCCESSOR TO MR. MULHOLLAND.—The sub-committee, appointed to look out for a successor to Mr. Mulholland,* as superintendent of the Mission Press, presented their report, stating that they had "very great pleasure in strongly recommending Mr. James Frederic Hill, the son of our Secretary."

Testimony in favour of Mr. Hill's suitability for the office was given by various members of the committee; a medical certificate was also furnished to the effect that he was "free from disease, and of a good and sound constitution;" whereupon it was unanimously and heartily resolved that the report of the sub-committee be confirmed. Mr. Hill was then introduced to the meeting, and briefly referred to the operations of his mind in relation to mission work. He thanked the committee for the confidence reposed in him in inviting him to undertake the management of the mission press, and promised, as far as he was able, to promote in every way the interests of the sacred cause. It may be stated that Mr. J. F. Hill is the third son of the Secretary, and was born at Berhampore, Ganjam, India, August 12th, 1873, so that he was twenty-one years of age on the very day of his appointment as a missionary. He expects to leave England for Cuttack about the middle of October, and all will pray that he may have a prosperous voyage, and a long career of usefulness in Orissa. It certainly seems unfortunate that Mr. Mulholland's health should break down in little more than a year after his arrival in India; but against this we may place the lengthened career of our late devoted brother Brooks, who was spared to serve the holy cause for the unusually protracted period of *forty years!*

ANOTHER MISSIONARY FOR ORISSA.—The question, "Can we send out another missionary to Orissa?" was brought before the meeting and discussed. It was pointed out, on the one hand, that the annual income of the mission was insufficient to meet present liabilities. But on the other it was remarked that Mr. Wood's place had not been filled up; that in the ordinary course of events brethren Buckley and Miller

* See "Missionary Observer" for August, page 314.

could not be expected to labour many more years; that any other failure would involve serious injury to the mission. Under these circumstances it was resolved, "That this committee deem it desirable, as soon as possible, to send another missionary to Orissa; that a sub-committee be appointed to look out for a suitable man; and that it consist of Messrs. T. Barrass, Z. T. Dowen, J. C. Jones, W. March, J. G. Pike, E. Stevenson, I. Stubbins, W. R. Wherry, and the officers of the Society."

Should a suitable candidate be forthcoming the committee will be prepared and pleased to send him to Orissa in the autumn, so as to arrive there during the cold season. In coming to this decision the committee are aware of the state of the finances and of the extra expense it will involve. But they feel that the step is imperative, and that they must either reinforce or retreat. Does any one recommend that our stations should be abandoned—that the work of years should be sacrificed—and the millions of Orissa be allowed to live and die "without God, without Christ, and having no hope in the world?" Selfishness so heartless would make angels weep; would crucify the Son of God afresh, and put Him to an open shame. To prevent this deplorable issue the committee feel bound to go forward. They consider, however, that the responsibility of providing the means rests upon the churches. Most earnestly and affectionately do they entreat each and all to give as the Lord has prospered them. As a denomination we have the money and, with proper organization, we believe it would be forthcoming. Were (1) ALL to give, (2) all to give ACCORDING TO THEIR MEANS, (3) all to GIVE AS TO THE LORD, then the committee would be in a position to send forth not simply one missionary but *ten times* that number. Even then, compared with the size and needs of the field, the labourers would be few, very few.

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# Excuses.

BY REV. T. R. STEVENSON.

MISSIONS may be compared to a ship. What name shall we give her? Say, if you will, *The Olive Leaf;* certainly she is a messenger of peace. Or she might be called *The Speedwell*, for she is now making rapid headway. Canvas, which long was idly furled, is stretched to its full extent, and her screw revolves swiftly. The crew is motley but faithful, and when perils arise hardly a man is missing at his post. As to the great Captain, to sing His praises would be to "paint the lily and adorn the rose."

Nevertheless, like all other vessels, she has to encounter storms. Sometimes the weather is ominously rough. Dangerous reefs lie near her route. She ever and anon voyages in the vicinity of treacherous quicksands. Dropping the figure, missions experience grave difficulties both at home and abroad. Have we success, yea, success sufficient to awaken great gratitude and hopefulness? We also have opposition enough to arouse new courage and daring. May we ask our readers' attention to some of the excuses offered for not supporting this grand cause? Only a few can be touched on. We will try to deal with them fairly and faithfully.

### ATTEND TO ENGLAND FIRST.

This is an extremely ancient weapon of attack. We wonder that it has not been blunted ere this. Times without number we have been told about

"charity beginning at home," "seeing that our own land is evangelized before we labour abroad," "looking after British heathen," etc., etc.

There are several answers. If, when you say that we should attend to home first, you merely mean that we should not let foreigners render us indifferent to fellow-citizens, you only utter a truism which nobody disputes. Of course we ought to look well after the land of our birth. But that is not what is commonly intended. This, rather, is the sentiment:—leave India and China, Africa and Polynesia, until Britain is converted.

Why? Who authorizes such a notion? Does God? If so, the matter is settled, and no further word is to be spoken. But if He has taught the opposite, then the cry of "Home first" is for ever floored and flouted. *And this is the fact.* "Go and teach all nations,"—"Go ye into all the world, and preach the gospel to every creature." Nothing can be plainer. Christ did not convert all Nazareth ere He preached in Galilee, nor did He save every man in Galilee before He went into Judea. The apostles were not enjoined to confine themselves to Jerusalem, to get it utterly on the side of Jesus, and then to extend their efforts. Far from it. They were to plant the seed of the gospel in as many places as they could, thus constituting each the centre of ever-widening spiritual fruitfulness.

Other considerations are well worthy of recollection. First: what would have become of *us* had this mode of procedure always been acted upon? We should have been heathen. Sunday would have been such indeed and of a truth, since every man of us would on that day have adored the sun. Secondly: what a long time it will be before the heathen get the gospel if it is not sent to them until all England is saved! One shrinks from contemplating such a prospect. It is too dreadful to dwell on. Thirdly: be it recollected that there is a very real and impressive sense in which some heathen lands *are* "home." "Home first," you reiterate; do you? Well, you mean by "home" your fellow-citizens, don't you? Please remember that the Hindoos and the Sinhalese are as much subjects of Queen Victoria as the most loyal of us. India and Ceylon are provinces of the British empire. "Home first," our patriotic anti-missionary friend exclaims. All right: we fall in with what you wish. "I thank thee for that word." Heathen lands, such as we have just named, *are* home. Therefore, if you are the ardent lover of the nation which you profess to be, you will send a handsome donation to the Missionary Society without delay!

### Civilize the Heathen, then teach them Theology.

So some talk. Of course, they are outsiders. No Christian would speak thus. Still, the advice has an insinuating sound and a plausible look—all the more so, by the bye, because the word "theology" is used rather than godliness or piety. As if our sole or main object in sending to pagans was merely to make them sectarians and hair-splitting controversialists! The insinuation is unjust.

Civilize them, and then teach them theology? But what are you to do if the said heathen steadfastly and obstinately decline having any connection with your civilization? which, mark, they often do. Attempts to tame, refine, and improve savages have, again and again, ended in ignominious failure until their hearts were warmed and softened by the gracious, genial influences of the gospel. Not a few European reformers among cannibals and the like have been recompensed for their pains by being killed and eaten up! The fact is quite notorious, that the people who were averse to secular elevation when it was directly attempted, became bright examples of the same after they had sought and found salvation. Savage Island could not have been an Elysium, or its name would have been slightly different. Savage, indeed, it was; so savage that Captain Cook dare not land there, although no coward. How about Savage Island now? Ships regularly visit it, commerce thrives there, education is in a flourishing state. What magic wand has waved over the sea-girt spot, producing such a transformation? The magic wand of missions. Rev. J. Williams, a labourer who has a right to be heard, tells us, "Until the people are brought under the influence of religion they have no desire for the arts and usages of civilized life; *but that invariably creates it.* The missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs

and even the common people began to build neat plastered cottages, and to manufacture seats, bedsteads, and other articles of furniture. The females had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl."

There is no mystery in this. We can easily understand the matter, and for the following reason—it is so with the heathen at home. Ask city or town missionaries, and they will tell you whether or not religion leaves the lower classes just as it found them in a secular point of view. The thing is notorious, and cannot be gainsaid. Touch the springs of piety in a man, and what eventuates. The gin-palace is deserted and the pawn-shop forsaken. Rags disappear, furniture improves, water and good air are no longer at a discount, quarrels with neighbours are rased, and sickness is not the frequent guest which it once was. Both as regards those at home and those abroad, godliness has "the promise of the life which now is, and of that which is to come."

But there is another point to be looked at. "Civilize the heathen," you cry. Reckon, however, that thousands and millions of these are civilized already. History repeats itself. Paul and his co-labourers went to Athens and Rome, Corinth and Ephesus, "and there they preached the gospel." Were not all these civilized cities? They were. So are many pagan cities now. Civilized? Why, my good sir, India was learned, cultured, and polite when your and my amiable forefather—the ancient Briton—glorified himself on a body painted blue or dyed bright red, lived in a cave or a hole, and "made night hideous" as he executed frightful and ridiculous capers by way of war-dances. Such being the case, we are, in these instances, at any rate, acting out the maxim, "Civilize, then teach." And we do it with a profound sense of its importance, for we know that education and refinement, valuable though they are, can be no substitute for that radical moral change which is effected by the truth as it is in Jesus. "There is no difference:" the heart is alienated from God in ignorant and enlightened, rude and refined alike. Belgravia and Whitechapel are on a level here. Dukes and lords need regeneration as really as clowns and chimney-sweeps.

### So little good is done.

That is wrong. We flatly deny it. He never fell into a bigger blunder who spake on this wise. "So little good is done?" Be kind enough to inform us of one thing;—Have you been there to see? No. But *we have*, and the conclusion forced on us was far, far other than what you try to make out. The faults, the foibles, the failures, both of converts and missionaries are well known to us, but, weighed against the actual, definite "good done," they are insignificant. For years the writer lived in the midst of heathenism and missions alike, and he lost no opportunity of trying to acquaint himself with the real state of each. The result is simply this:—he is a more ardent advocate of missions to-day than he ever was.

"Oh, but I have read books, you know. Ministers and missionaries are not the sole sources of information concerning the East. We are familiar with what visitors and travellers have told us, and, if the truth must be told, their communications don't exactly tend to increase our faith in your much-eulogized missions" Read books, have you? What books? Which books? Who wrote them, please? Dr. Johnson once heard a very indifferently educated man giving judgment on sundry and divers persons and things with a great amount of assurance. He entirely and expeditiously silenced the loquacious genius, however, by remarking, "Before a man offers his opinion, he should first of all consider what his opinion is worth." Now, it would be salutary if some of the authors just referred to would recall the rebuke of sagacious Samuel. That there are works in which "visitors and travellers" carp at native converts and lampoon foreign missions, we are, of course, perfectly aware. *But who are they?* What is their opinion worth? Are they people who are in sympathy with Christ? Are they men and women who do a great deal for the spread of the gospel in England? Not usually. Observe this:—the folk who ridicule coloured Christians and their preachers are the very persons who care and do nothing for their fellow-creatures' salvation at home. Such are the accusers of

missions! "These be thy gods, O Israel." Don't you prize them? Are you not proud of them?

Even where the extremes just indicated are not reached, the English reader has every reason to exercise caution. Jack Tar has the repute for spinning yarns not precisely in accordance with fact; but some of the passengers whom J. T. helps to take over the water are hardly innocent of a like practice. It does not do to take in all that one finds in a tourist's book. An Anglo-Indian, whether on the Asiatic continent or in the island of Ceylon, is often immensely amused, sometimes vastly annoyed, at the preposterous mistakes which tourists fall into when they begin to print. Just realize the said traveller's position:—only a limited amount of time is at his command when abroad, and he crushes into it far too much for his own and other people's good. A few days here, a week yonder, another at a third place, and thus he rushes on at express speed. There is no help for it: he reminds you *tempus fugit*. Steamboat and railway, coach and buggy, are requisitioned that the eager sight-seer may "do" these "foreign parts." Note books are close at hand, and busy fingers make entries at all seasons and in all localities, even surreptitiously dotting down a sketch in a church or a few lines in a temple. Then when home is reached, lo! the much-enduring, largely-called British public is speedily beatified by another volume of "travels." The errors and the misrepresentations are often egregious and dull to the last degree. Were it needful the present writer could adduce several cases in point which came under his notice when he lived in Ceylon, and read a "Voyage" which had a wide sale.

No, no, my friend, it is not right to keep repeating the old complaint. Good *is* being done. More might be done. More *will* be done if you, and the like of you, will open purse and heart on behalf of your perishing brethren abroad.

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# Gospel Work for the Babus.

BY REV. J. L. PHILLIPS, M.D., OF MIDNAPORE.

THE title *babu* is commonly applied to the educated and well-to-do classes in native society. At every station throughout India some babus will be found. They abound in the Government officers throughout Bengal, and every missionary may easily come in contact with them. It is not so easy to reach them with the gospel message, for they will not stand on the street corner to listen to the Christian preacher with the common people. Very rarely do we see one of these educated Hindoos lingering a moment on the outer skirt of a bazaar audience to catch a sentence or two on his homeward walk or ride from the government office. As they do not mix with the lower classes, they will not hear even the gospel with them. At some places in Bengal special efforts are being made to reach and teach this educated class. Some missionaries have lectures on secular and semi-religious topics in English for these babus, and I believe good has resulted from this plan. In other places a weekly Bible class has been opened for the babus, and several have quite regularly attended it, and been greatly profited by the plain expositions of the sacred word. But I have found a better plan than either of the above to be a regular English service on Sabbath evenings, accompanied by house to house visitation. Our mission has not sustained a regular English service at Midnapore since the occupation of the station. All our work has been in the native languages. And, notwithstanding we had our hands full of work in the vernacular, I had long felt that we should be doing something for the babus, and doing it, too, in English; so, upon my return from my furlough in America, I began an English service on Sabbath evenings.

The other day we began our fourth season's work in this line. The English service is kept up regularly for eight months of the year, being discontinued during the four months devoted to itineracy. As our chapel is not very conveniently situated, this service has been held at my own bungalow. It occupies the hour immediately following sunset, and is strictly kept within the hour. After three years' experience, I am able to speak hopefully of this work, though, as yet, we seem to have done hardly more than make a beginning. By occasionally visiting the babus at their homes, and by sending them intimations of the

service from time to time, we have succeeded in bringing in quite a number, perhaps twenty-five or thirty, but only a very few of these have been regular attendants. Still, the work has not been without its tokens of good.

The first token of good I may mention, is the increased interest in Bible study. I use the expression *increased interest* advisedly, for I believe that not a few men of this class have had a real interest in the Bible for years. To my mind, one most cheering sign of our times is the eager and sincere secret attachment of educated Hindoos to the Word of God. I could cite many illustrations in point. One good friend of the C. M. S., who was called home from toil to rest so suddenly in Calcutta the other day, Rev. Jas. Vaughan, used to call men of this class "*borderers*,"—I firmly expect not a few of them to get across the border into the kingdom. We should think of them oftener and pray for them more earnestly. I hope our Sabbath evening service has tended to increase this interest in God's Word. A copy of it has been placed in the hands of every worshipper, and we all have read its wonderful words together, and prayerfully studied them.

A few days days ago I was calling upon a Bengal gentleman who holds a high position under Government. He speaks English fairly, but understands it better. We talked freely of the claims of the Christian religion, and I was delighted to find his heart so open to its teachings. For years this man had been a reader of the Bible, and he assured me of two things: that he had no faith in Hindooism, and that he was strongly inpressed with the truth of the Christian religion. I may note some of his words as I now recall them—"When I was a student of Presidency College, Calcutta, Prof. Cowell was the teacher of history; he was also then the Principal of the Sanscrit College. He conducted a Bible class at his own residence, and I was one of a few young men who regularly attended it. I then learned to love the Holy Bible, and I shall never forget the lessons Prof. Cowell gave us."

Prof. Cowell, if I mistake not, is now at Oxford. He is one of the Christian teachers in our Government colleges who will be long remembered by grateful students. He was a striking contrast to men we have had since, and now have, who not only have no faith in the Bible, but boldly throw out infidel arguments in the presence of the native students. Some of us think it high time that the avowed religious neutrality of Government instruction was challenged and contested. Pardon this digression.

A few days ago another babu in Government employ called on me, and conversed freely about the Bible. He speaks so earnestly, and comes to our service so often that I cannot but believe the Holy Spirit is doing His own work within his heart. He took away an English Bible in large type and with marginal references, because his own was too small and tried his eyes. I make it a point to keep Bibles for sale for men of this class, and have experienced great pleasure in selling them and pointing out how they should be used; and I never think of one who has bought a Bible without offering up a prayer for his salvation. I am looking for good fruit from this seed.

The babus who have come to our English service represent the different departments of the Government service—such as the educational, the public works, the subordinate civil service, medical, &c. We have several very clever native gentlemen here now, and I long to see their gifts consecrated to Christ's service. I may write more about this by and bye. *Pray for these babus.*

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# Notes from Rome.

BY REV. N. H. SHAW.

DU GIORNI DI FESTA (TWO GALA DAYS).

THE first was that of our little Sunday school, on Thursday, 5th of last month Several scholars, strange to say, did not put in an appearance, but they who did had a grand day's enjoyment. There were about twenty-five of them; and after a ride in an open omnibus across certain parts of the city which a number of them had never seen—being delighted with the fountains in Piazza Navona and Piazza of S. Peter—and then round a part of the city walls, and down the

Janiculum, they were received at the house of Mr. and Mrs. Rylands, in Via Garibaldi, when they enjoyed themselves in the garden to their hearts' content. Swinging, running races, riding in a hand-cart, with intervals of eating, drinking, and singing, with a shower of sweets as a finale, made the time pass swiftly. On returning, the children were in such spirits that they kept up a continual singing of sweet hymns all the way. Such sounds in the streets of Rome were novel, and attracted a good deal of attention. I hope next year we may need two omnibuses, and I should like to have a banner, but I apprehend I should encounter some opposition, and perhaps be prohibited from displaying our colours in the street. It would be, certainly, to some persons, like the proverbial red rag to a bull, and the authorities here are morbidly afraid of disturbances. Even the newspaper men and boys may cry the the names of the journals they wish to sell, but are prohibited from saying a word as to their contents, and are punished if they disobey in this respect. Many thanks are due to Mr. and Mrs. Rylands for their kindness to the children.

The other gala day was that of the female models on Wednesday, 18th ult. This class of models, as your readers know, is under the superintendence and care of Miss Mayor, a lady of the Church of England, who takes a deep interest in lady artists, and so has been led to do work also for the models. These models, with their dark eyes and sometimes fine features and picturesque dress, may be regarded as Italians of the Italians. They ate and drank, sang hymns, and then enjoyed themselves in the small yard at the back of our Sala. It was interesting to see them dance to the tambourine—old women and young girls together executed most graceful motions in their own peculiar way. The music, to English ears, sounds very monotonous, but somehow it excites festive feelings ; and the way in which the fingers operate on the tambourine—always the fingers of the left hand—is something very curious and attractive,—I think I ought to say clever. A number of ladies, English and Italian, accompanied Miss Mayor, and joined in making the models happy ; and at the close I was asked to say a few words, which were listened to with the appearance of pleasure. Miss Mayor seems quite pleased with the progress that these girls make ; and as one of the good results of the classes, she informed me she has discovered that the girls, since attending them—without a word having been said to them on the subject—have declined to act any more as *undraped* models. This is certainly something to be thankful for.

It is very hot here now—July 12th. Romans are very nervous and excited about the appearance of the cholera in the south of France. The news of its progress is sought and read feverishly ; and cases of cholera have been reported in Italy, but perhaps erroneously. At present the health of Rome is much better than usual at this period of the year.

### Cholera, Heat, and Earthquakes.

The health of Rome, and generally of Italy, has been, and is, exceptionally good, notwithstanding great fear, in some quarters, of the cholera, and its actual appearance in one or two places in the Peninsula. Orders have been issued in Rome for the removal of impurities, and the whitewashing of staircases, &c. So we may hope to reap some benefit at least from fear of the cholera; and now that the heat is somewhat diminished, and the scourge is losing its force in France, we may hope to escape for this season.

The heat this year has been exceptionally great. We do not often go beyond 34 degrees or 35 degrees Centigrade, but this year we have had more than 36 degrees in the shade, which is over 96 degrees Fahrenheit. It is felt more here than it would be in England, because when you have great heat it generally lasts but a few days. Here it begins in the spring and goes on increasing until late in August without leaving us a chance of getting cooled down by the counteracting influence of the nights, or change of weather.

On the 8th instant, another earthquake paid us a visit. In Rome the shock was but slightly felt, but in the little places around us, Frascati, Albans, &c., there was much alarm. Happily, no one was hurt, and the shake was not much, if at all, greater than the one last year at this time. But these shocks are an indication that the volcanic forces of the neighbourhood are not so spent as we have pleasantly imagined. God send us a *Spiritual* earthquake, and, if it please Him, spare us the natural ones.

# News and Notes.

THE ANNUAL REPORT was forwarded to the churches about the middle of August. Will the friends to whom Reports were sent be good enough to see that they are properly distributed? The Secretary will be pleased to forward one or more copies whereby the interests of the cause are likely to be served.

MR. MULHOLLAND and family left Calcutta in the S. S. *City of Agra*, July 15th, and are expected in London about August 20th.*

THE TELEGU MISSIONS.—The Seventeenth Annual Report of the American Baptist Missionary Union, just published, thus refers to the Telegu Mission:—"The conversions and baptisms since the great awakening and ingathering in 1877—78 have averaged over 2,000 souls a year. There are now 13 central stations and 205 out-stations. There are 39 American missionaries, including the women of the company. The number of native preachers, ordained and unordained, is 174. There are 21 Bible-women, and other native helpers, making a total working force of 323. There are now 34 churches, comprising a membership of nearly 25,000. There were baptized last year in this mission nearly 3,000. Besides the high school at Ongole and the theological seminary at Bamapatam, there are 180 mission schools, with 4,000 pupils; and all this the growth of about eighteen years. True, there was much of sowing, praying, and weeping for some years prior to this large and splendid harvest. But what a harvest! What has been done in Burmah in *fifty* years must be done here in *ten* if the grand results of the mission hitherto are to be confirmed. It should not be considered remarkable that large labours and large expenditures are called for at once. The wonderful thing is, that God has given such a multitude of Telegu converts in so short a time. It would be surprising, indeed, if American Baptists were not more willing to make suitable provision for the harvest of souls which has been granted to their representatives in the Telegu country of India."

* P.S.—They arrived on the 22nd in improved health.

# Sambalpur Book Room and Preaching Station.

**MR. PIKE desires to acknowledge with best thanks the following donations towards the Sambalpur Book Room. Further contributions will be thankfully received.**

| | £ | s. | d. |
|---|---|---|---|
| Sums previously acknowledged in *Magazine* .. .. .. .. .. | 23 | 4 | 6 |
| Liverpool—Mr. Blease, per Rev. J. H. Atkinson .. .. .. .. | 0 | 10 | 0 |
| London, Commercial Road—H. B. (received after audit) .. .. | 5 | 0 | 0 |
| | £28 | 14 | 6 |

# Contributions

*Received on account of the General Baptist Missionary Society from the Audit to August 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Great Western of Canada Dividend.. | 14 | 13 | 9 |
| Great Indian Peninsular " .. | 12 | 4 | 9 |
| Queensland " .. | 11 | 15 | 0 |
| Adelaide " .. | 14 | 13 | 9 |
| Ashby and Packington .. .. .. .. | 0 | 15 | 0 |
| Burnley .. .. .. .. .. .. .. | 0 | 15 | 0 |
| Derby, St. Mary's Gate.. .. .. .. | 7 | 11 | 8 |
| " Mr. Geo. Wright .. .. .. | 0 | 10 | 0 |
| Isle of Wight—Mrs. Shaw (for *Rome*) | 0 | 10 | 6 |
| Ipswich—Mr. Frier (2 years) .. .. | 1 | 1 | 0 |
| Knipton .. .. .. .. .. .. .. | 7 | 5 | 1 |
| Leicester, Archdeacon Lane (for Rome) | 5 | 11 | 0 |
| London, Westbourne Park—Mr. J. Wallis Chapman .. .. | 1 | 0 | 0 |
| " East Finchley.. .. .. .. | 5 | 4 | 0 |
| Loughboro'—Association Collection | 49 | 8 | 11 |
| " Sac. Coll. for W. & O. .. | 14 | 0 | 0 |
| Manchester—T. Horsfield, Esq... .. | 2 | 0 | 0 |
| Nottingham College—Students .. .. | 1 | 19 | 0 |
| Totnes—Mr. John Richardson, (subject to an annuity .. .. ..200 | 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, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

OCTOBER, 1884.

## The Present Condition and Claims of our Village Churches.*

So much has been already said and written on this subject that it is difficult to find anything new to say. All I can hope to do is to put the old in a new or altered light, showing it to you as I seem to see it from my own particular standpoint.

I. Let us look at *the present condition of our village churches.*

Of the one hundred and ninety-one churches in the connexion, seventy-six are without pastoral oversight; and of this number there are fifty-six which are not unsettled for a time only, but whose regular condition it is to be pastorless. The present writer being most familiar with the churches in the Eastern Conference, has had them chiefly in mind in writing this paper; but he feels sure that in describing their condition he will say much that will be true of other churches in other Conferences.

In the Eastern Conference there are thirty churches, and eleven without pastors; of these, at least *three* are in that condition solely for lack of twenty, fifteen, or even ten pounds per annum.

In the case of other churches, "grouping" is the thing required. The larger churches ought to take them under their protecting wings.

The attendances at services have to my knowledge become so small, that in a morning they average only twenty, evening about thirty, and at the ordinance of the Lord's supper often not more than ten out of about fifty church members are present.

In some of these churches there are oddly angular souls, who fit neither round nor square holes. Everyone knows that these are crochetty people, vain and self-righteous folk, with whom it is very difficult to work. Now and then they have killed what little energy there was around them; and here and there they are either seriously crippling what cannot be killed, or preventing fresh life from coming in.

Hence association with another church, or to put it in another form, to be taken in tow by a big steamer, would be the best for them. They would thus, one hopes, be guided safely into port. In cases not so extreme the advantages resulting from co-operation and general oversight would be very great.

* The substance of a paper read at the Loughborough Association by Mr. J. T. Atton, of Spalding, and now printed in accordance with the request of the meeting.

Here, however, is no doubt the great difficulty—that the members do not seem willing to be grouped or united with another church. So independent are they, that they would rather starve than unite with others. Often there are quarrels between aspiring members of the same church, and internal dissensions of various kinds. Thus the congregation and membership decrease, and they are not only unable to support a pastor, but even to meet their incidental expenditure.

In other places in our district—and I have no doubt the same is true in other localities—what is most needed is an efficient colporteur. But here we must first group together. The united churches might then support a colporteur, who, working in conjunction with our lay preachers or with the neighbouring ministry, would actually cost much less than horse hire does now. With us this expense is very great, as our outstations and village churches are so many miles apart. Some brethren have frequently to drive twenty-eight or thirty, and in some cases over fifty miles, and preach three times on a Sunday. Hence it is that we have to appeal to the wealthy churches for pecuniary help to support our Lay Preachers' Association.

Many of our village chapels are unattractive, and want renovating. New methods for work need to be introduced. There requires a getting out of the old ruts, by altering the services, and other means. In this way fresh interest would be created, especially among our young people.

II. *The claims of our village churches.*

The condition of these churches, as already described, constitutes of itself a claim for help. We are bound to help the weak because they are weak.

A further claim may be based on the fact that the fathers of the New Connexion of General Baptists had a village cradle amongst the hills of Yorkshire and Leicestershire. The most revered names amongst us—such as those of Dan Taylor, Joseph Donisthorpe, Samuel Deacon, and William Pickering—were all of them associated once with our small village churches. In fact the Association itself was "born in them," and there surely is not much manliness about him who forgets his birthplace, and neglects to send a post-office order to his aged and poverty-stricken parents. Many village churches have the same claim upon the larger and wealthier churches as parents have on the strong and well-to-do lads to keep them from going into a parish-workhouse.

A similar fact deserving consideration is the circumstance that many of our best missionaries and ministers have come from the villages. A story is told respecting that devoted native preacher in Orissa, Gunga Dhor, that on one occasion he enquired if London was as big as Barton; for there had been no less than six missionaries who had come from Barton to Orissa. From Fleet also, and other equally small churches, men have been raised up by God who have been sent forth to preach the unsearchable riches of Christ to the heathen. Also, outside of our own small denominational territory, such names as those of Charles Haddon Spurgeon, William Carey, William Knibb, and David Livingstone are well known as being associated with rural districts.

Still further, I maintain that at present our village churches are amongst the most generous supporters and upholders of our denomina-

tion—not perhaps in pounds, shillings, and pence (though they do as much in proportion to their means as do the wealthier churches), but in what is better still, in the living sacrifices they make, by giving us some of the best men and women in our churches. Many of our forefathers were men of deep piety and real spirituality, the fragrance of which still seems to linger in our rural districts, and the influence of which is felt by many. Owing partly to this the villages breathe a purer spiritual atmosphere, being blissfully ignorant of the fog and dust and smoke which, alas! defile the air breathed by many of our members in our city and town churches. And when the village churches send to town their strong converts, reared thus in a healthy atmosphere, it is as though the fresh air of the sea-side had come into the district to revive them that are sick.

The apostle Paul said he was a debtor to preach the gospel, because of the blessings he had received. Thus we recommend General Baptists to be ready with their full liberality in discharging the great obligations resting upon them. Yea, self-interest ought to prompt us to this; for if Christianity be compared to a mighty river flowing through the larger districts, then our villages are the springs, and worldly prudence itself would suggest that we should keep the springs open and pure and free from all contamination.

Let us follow our Lord's example (Mark i. 38) when He said, "Let us go into the next towns also"—meaning by towns other than walled cities, places where there were only small synagogues, in fact, villages. As the apostle Paul puts it—"We then that are strong ought to bear the infirmities of the weak."

In closing this paper we would suggest that one method whereby these claims may be met is by a *Village-Church Sustentation Fund.*

The Home Mission has been appealed to for pecuniary assistance, but without success. If its Committee has so many big steamers to float that it cannot spare anything to assist these little boats, could not a Village-Church Sustentation Fund be started? I think it might, and also that it would reach a really effective amount, if only set about with an earnest determination. Surely the General Baptist denomination, which is always pressing to the front in every good and real work, ought to take this matter into its serious consideration. Of course, where claims are met and money granted there should be a control given to the body lending or giving the desired assistance.

I am glad to say that the Eastern Conference is endeavouring to meet the claims of some of our villages by collections in our large churches, thus partially supplying the needful help. Let me impress upon you that *just now* these churches in the agricultural districts have a special claim on account of blighted harvests, migration, and emigration, which have been going on for some time, and have sadly weakened in money and members, in supporters and workers, these particular churches.

Scripture tells us that the governing man in the body bestows more abundant honour on the weaker parts; so let it be in our denominational body. Or to vary the illustration, let the village churches be considered not the weaker part, although the smaller; let them be looked upon as the throbbing heart of the body, sending forth the best pure blood to

the larger extremities, and surely it is not too much to ask that a return be made. If some permanent organization could be established, lending steady personal and pecuniary aid, and directed to the spiritual advancement of our village churches, a continuous stream of good men and women would flow from them to enrich our town churches. Thus the whole body would have a healthier life, more vigorous action, and would more rapidly attain to fuller manhood in Christ Jesus.

J. T. ATTON.

# A Young Englishwoman's First Visit to Switzerland.

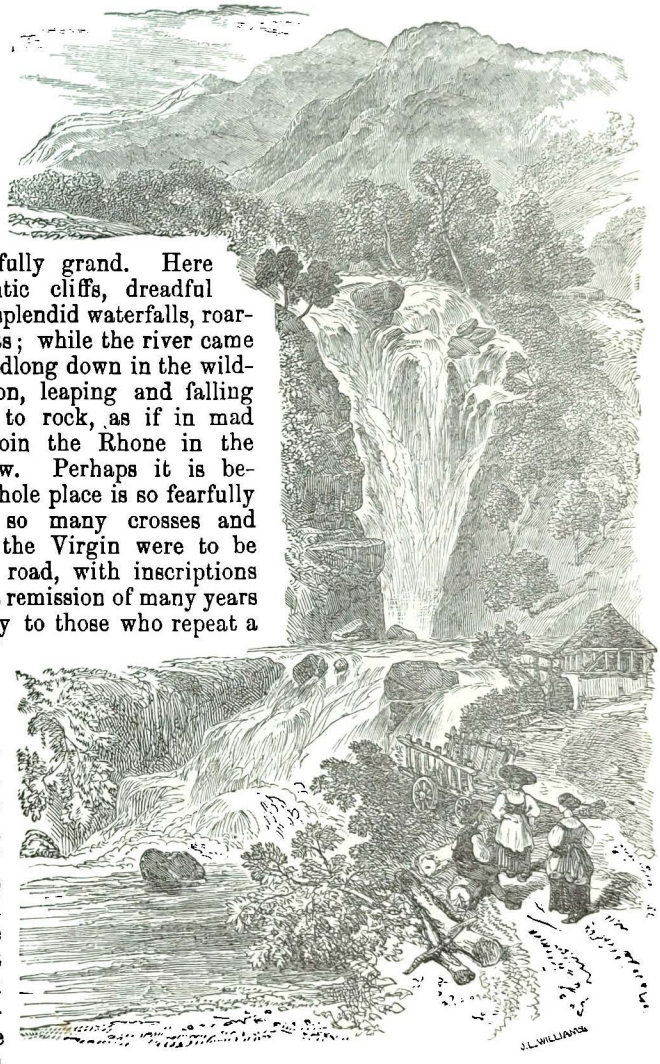
LETTER III.

*The Riffelberg, August* 15.

WE enjoyed our short stay at Chamouni very much, and while there heard the gun fired twice for two ascents of Mont Blanc. The day after I last wrote we went to see the Mer de Glace, or Sea of Ice. It was a long and steep climb, and we were glad to reach the comfortable hotel where we were to stay for the night. It is built on the side of Mont Blanc, on a wild place overlooking the famous glacier, at an elevation of 6,000 feet. As I stood in the deepening twilight, looking from a window of the hotel, I thought I had never seen such a scene of desolation as the one before me. "Is it not awful?" someone said by my side. And awful it was indeed. Below was the glacier, which goes right through the heart of Mont Blanc, and is like a great lake blown into huge waves by the wind and then suddenly frozen into solid ice. Above were the mighty Aiguilles, or needles of the mountain—great sharp rock pinnacles, towering above the snow. The grand Aiguille du Dru was right in front. All was so wild, and looked so awful in the gathering darkness, that I shuddered as I stood, fascinated by it. Next morning was bright and sunny, and everything looked much more cheerful in the sunshine; and there was much pleasant bustle, as one merry party after another started off with their guides for expeditions on the glacier.

By and by we too set off. We found it very slippery, but got over pretty well with the help of our guides. A rough walk over the *moraine* (rocks and stones brought down by the glacier) brought us to the Mauvais Pas, or bad path. It is a rough staircase along the face of the precipice—an awful place to go over, even with the help of the iron rods which are fastened against the cliff to hold on by. I did not dare to look down for fear of turning giddy, and only once looked up at the overhanging rock, which seemed as if it might fall and crush us to death. It took us about half an hour crossing, but it seemed much longer. We all breathed more freely when we got to the chateau at the other end. Here we dismissed the guide, and began the descent to the Chamouni valley; and very glad I was to reach it, and find myself on a good road again, for it was now nearly dark, and I was stiff and footsore.

Next day we were off once more, for we could not stay long in one place. So we bade good-bye to the Chamouni valley, and turning our backs on Mont Blanc, began to ascend again. At La Chatelard the road divides, one going over the Tète Noire to Martigny, and the other, which we took, by Salvan to Vernayaz. After leaving the village, and ascending the hill, we had another view of the Glacier du Trient, and of the river Trient coming down from it through the deepest gorge I have ever seen. The scene now became awfully grand. Here were gigantic cliffs, dreadful precipices, splendid waterfalls, roaring cataracts; while the river came rushing headlong down in the wildest confusion, leaping and falling from rock to rock, as if in mad haste to join the Rhone in the valley below. Perhaps it is because the whole place is so fearfully wild that so many crosses and shrines to the Virgin were to be seen on the road, with inscriptions promising a remission of many years in purgatory to those who repeat a number of paternosters. That avalanches are common in this region, we inferred from seeing a great strong wall at one place to protect the church and graveyard. These graveyards are full of rude crosses, shewing where many generations of the simple peasantry sleep. To me there was something very sad and touching in these silent reminders of the frailty and littleness of man, lying there



among the seeming unchangeableness of almost everything else, and surrounded by the everlasting mountains. Even the little stream dashing by seemed to sing in derision, "Men may come, and men may go, but I go on for ever." We spent the night at Salvan, a curious-looking village, and the next morning reached Vernayaz, where we took the train, and after a tedious ride of forty or fifty miles—for the speed is slow in the Rhone valley—we arrived at the quaint little town of Vispach, and then started to walk towards Zermatt, up the valley of the Visp.

After a walk of seven or eight miles we came to Stalden, where we spent the night. Here we got our first sight of the Weisshorn, the most beautiful of all the mountains. We were off betimes next morning, for we had nineteen miles to go yet before reaching Zermatt. The road, which is but a bridle path, is at a great height for some distance; then it makes a sharp descent to a bridge over the brawling Visp, and after that is uphill most of the way. It was the hottest day we had had, and as we walked along in the fierce heat I understood more than ever before the force of the text about "the shadow of a great rock in a weary land." The valley is deep and narrow, with few inhabitants; but we could see here and there, perched in what seemed almost inaccessible clefts of the mountains, a few châlets, with a little chapel, and a tiny bit of cultivated land, but so placed I wonder how anyone could work in it without falling down the precipice. We were glad to get to St. Niklass, from which place there is a carriage road to Zermatt; and as it was so hot, three of us decided to ride the rest of the way, the others preferring to walk. As we approached Zermatt there was a bend in the valley, and the Matterhorn came suddenly into full view. It was a moment never to be forgotten when I beheld for the first time this most impressive of mountains. I had heard much of its strange and savage appearance, but it surpassed my expectations. It is not beautiful, like its neighbours, but is one tremendous pinnacle of rock, and looks so dark and grim, I do not wonder the natives think it the abode of evil spirits. It has a wonderful fascination about it, and I cannot help turning to gaze at it wherever I am. We soon after arrived at Zermatt, and before long the others came, tired, but in good spirits, after their long walk. Next day was Sunday. It was a real day of rest—the first we have had since leaving home—and we thoroughly enjoyed the services at the English Church. Taking advantage of the fine weather, we came up on Monday to this bright mountain hotel, a noted haunt of Alpine tourists. It was a hard climb, and I was dreadfully done up, but you would have been surprised to see how soon I recovered from the fatigue and was able to go out again. I was quite ready next morning for the Gorner Grat, which is more than 10,000 feet above the sea level. It is the highest point I have ever been to; but I was well rewarded for the toil of climbing, for from its rocky ridge I beheld a scene which for magnificence and sublime grandeur is, I believe, unsurpassed in Switzerland. It was with great emotion that I gazed at the perfect panorama of mighty mountains and glaciers which surrounded us on every side. All the highest mountains in Europe, except Mont Blanc, could be seen in one immense circle, with glacier beyond glacier, the huge Gorner glacier filling the valley

below us. It was a scene beyond description, and you will not wonder that my mind was filled with awe and delight, and the words of the psalmist rose to my lips—"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." L. W.

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LETTER IV.

*Lucerne, August* 23.

WHEN I wrote last we were high amid the glories of the Alps; now we are down by the lovely Lake of Lucerne, having arrived so far on our homeward journey. We only stayed two days at Zermatt after leaving the Riffel, as we had to return home sooner than we had intended. Zermatt is beautifully situated, but the village itself is poor and mean, and the people looked like their homes, so wretched and dirty, that it often made me sad to see them. They appear industrious, especially the women, who have more than their fair share of the hardships of life. I often saw them with heavy burdens on their backs.

But at length, bidding farewell to the region of the Matterhorn, we passed up the Rhone valley, crossed the Furka, one of the great watersheds of Europe, and arrived at the so-called Devil's Bridge. This awful looking place was the scene of a dreadful battle in 1799, when part of the old bridge was blown up. Then by steep zig-zags we reached Gorschenen, where the famous St. Gothard tunnel begins. It was with great interest we watched a train for Italy enter the tunnel, which is nine miles long, and then saw the one come out that was to take us to Fluelen. It was the most curious railway-ride I ever had, for the line is a steep descent in the form of a corkscrew, and it was so comical to see the part we had come over right above us and the other far below. Before arriving at Fluelen we passed Altorf, a name very familiar to all who have read about William Tell. We stayed at Fluelen all night. It is pleasantly situated at the head of Lake Lucerne. Next morning we walked to Tell's Platte on the Axen Strasse, which is a wonderful road. It is made along the face of a mighty rock, which it pierces in several places, and is high above the lake, of which we had charming views. We went down to Tell's Chapel, which is close to the water, and where, tradition says, he sprang from the boat, pushing it, with the tyrant Gessler in, back on to the stormy lake. The chapel walls are covered with pictures of scenes in the hero's life; what a pity there should be a doubt if such a man as Tell ever lived! From Tell's Platte we took the steamer, and sailed over the bright green water of the lovely lake to Vitznau, at the foot of the Rigi, and there began the ascent of this noted mountain. We could have gone up by the curious mountain railway, but preferred to walk at least part of the way. When, however, we had proceeded about two-thirds of the way I entered the train, and rode to the Rigi Staffel, where we were to stay the night. The train, so called, was something like a tram-car, with a curious engine attached, and it felt very strange to ride up the steep incline and along the edge of precipices. After dinner we went to watch the sun-set view, which is well worth going up to see, if only you can see it, which is not always the case.

The sun set brightly enough, but a mist obscured much of the prospect, so that we missed a good deal of what we hoped to see. The sunset view having failed us, we thought we would try the sunrise next morning. We were up long before daylight, but I turned so faint I could not ascend to the top, but had to content myself with the prospect from my window. It was still not clear, and though there was a nice view of the oberland, it was somewhat of a disappointment on the whole. Nevertheless our experience had not been so bad as that of the writer of these lines:—

"Nine weary miles uphill we sped
The setting sun to see,
Sulky and grim he went to bed,
Sulky and grim went we.

Seven sleepless hours we passed, and then,
The rising sun to see,
Sulky and grim we rose again,
Sulky and grim rose he."

We were neither sulky nor grim, but we had not time to wait and see if the next sunset would be better. As we descended we had a fine view of the oberland mountains. The Jung Frau looked lovely. The lake below was very beautiful, with grand old gloomy Pilatus rising stern and grim on the opposite shore. The land at the foot of the Rigi is called the Garden of Lucerne, it is so fruitful; and the houses are greatly superior to those in the Canton Valais where we had been. But the people, though cleaner and better clothed than those about Zermatt, are quite as eager to get all they can from visitors by any means except downright stealing. Some of them were quite insolent. I cannot say I saw much to admire in the Swiss people in the districts we visited, but I have heard they are much bettter in the Protestant cantons. We had another sail on the charming lake. It is called the Lake of Four Cantons, and is in four parts, each part being nearly as large as Windermere, which it resembles, only the mountains around are higher. It is thought by many to be the loveliest of the Swiss lakes, and very lovely it is; but though I enjoyed it very much, I had not, in sailing on its bright green water, the same exquisite feeling of pleasure as that with which I was inspired by the sail on the blue waters of Lake Geneva. I was told I had got *blasé*, and perhaps it was so. Lucerne looks beautiful from the lake, from the shore of which it rises in the form of a crescent. It has some fine public buildings and splendid hotels, and is a fashionable resort for English and American tourists. Its chief fault is that it is so hot and relaxing, and makes us feel so tired. Our first walk there was to see the Lion of Lucerne, which is, I think, one of the most perfect works of art ever executed. It is the figure of a dying lion transfixed by a dart. It is hewn out of the solid rock, and is twenty or thirty feet long, and is in memory of the Swiss Guards who fell in defence of the Tuilleries. I never saw such a look of agony as is depicted on its face, while it still firmly clutches the Bourbon lily as it dies. We have seen many other things of interest in Lucerne. There is a curious old covered bridge over the Reuss, built of wood and decorated with a great number of paintings. But I must close now. A few days more and I expect to be at home, when I will write again, and tell you about Germany and the Rhine. L. W.

# Truth-Identities of Religion and Science.

## WHAT IS LIFE?

THE hardest things in the world to make are definitions, and of all definitions none has proved harder than that of "life." *What is life?* is a question that the best men of all ages have thought over and tried to answer, each in his own way. So that there is a great variety of answers, more or less apt and true, which, however, are all obviously and confessedly defective. They say much about life, rather than what it actually is. They are formulæ describing one or more characteristics of life, rather than true definitions of its essence and totality. Life is the most mysterious thing in the universe, and it can hardly be expected that it is to be readily comprehended. But in modern times, when biology took its place as a formal science, a definition of some kind became a fundamental necessity. The science of life must have some conception of what life is. And although very remarkable definitions have been formulated, all of which have contained much truth, none of them have had the whole truth and solved the mystery. For anything science can say to the contrary, life may be termed now, with as much probability of literal truth as ever, the breath of God.

But the fact seems to be that just as man is said to be the head, the acme, of the physical order of the world, so also is life the highest force, which gathers up and subordinates to itself all the other forces. And thus it comes to pass that to students of the various natural sciences life presents to each respectively a peculiar reflection of his special study. And life really is all these things, only it is something more; and what this something is no formula has yet declared. It is easy to show how certain forces of the universe enter into and form part of this "life," but what it is that selects and adapts and modifies these forces for its own purposes is as great a mystery as ever. The more science learns of life, the more positively it sees that although in the world of matter, and utilising its materials and energies, it is yet not of this world—that it is something quite outside and beyond the rest of the physical economy. The progress of biological study makes it increasingly clear that life is quite distinct from that circle of forces, as heat, electricity, or chemical affinity, which are more or less interconvertible among each other. They enter into it, help to build it up, so that without them life would not be, but they are not life itself; neither one nor all of them is "life."

To the Physicist, for instance, life seems to consist, substantially at least, of the forces of his laboratory, which do the work and maintain the order of the rest of the universe. These forces he reduces to the ultimate formula of "molecular motion," and asks what more than this life needs be. He sees how large a part ordinary material forces, as heat and chemical action, for instance, take in the constitution of this complex "life." He finds that molecules, or the smallest particles of matter which can be conceived to have a separate existence, are to be treated as independent ponderable entities, with a weight, form, and energies of their own. He observes further that these infinitesimal

portions of matter exist in a state of unceasing motion of a very definite direction and kind; that the most stable and motionless substance is composed of a mass of minute particles which are never at rest. And he asks if "life," the phenomena of which are certainly to a very great extent referable to the changes and affinities of these molecules, and the essential character of which, in his sense, at least, is this constant changing and moving of the ultimate constituents of its organism, is more than an aggregate, a multiple, a harmony of these infinitely numerous motions.

Again, the Chemist, noting the general character of the chemical changes which attend all life-processes, says that life is practically an oxygenation, a combination, a burning. The food taken into the body is converted either directly as fuel for heat, or indirectly, after having been stored up in muscle or brain as potential energy. The Biologist, however, sees that much more is required in the definition of life than terms such as these, and he suggests other formulæ, which are at least more descriptive, although avowedly inadequate. Such, for instance, as that "life is the sum total of the functions which resist death." But only to say of life that it is all which is opposed to death is obviously no definition at all. At most it is but the negative of life. Or again, "life is the constant uniformity of phenomena with diversity of external influences." But does not a diamond present a much more constant uniformity of phenomena amidst as great a diversity of external influences? This may be said to be a good description of the act of living, but not of life itself. "Life is the special activity of organized bodies;" it is "organization in action." These are true enough, but, like the foregoing definitions, they tell us nothing, they define nothing. They declare what life does rather than what it is, and are what logicians call accidental and not "essential" definitions.

But although the solution of this great mystery seems to be as far off as ever, it must not be supposed that this is due to any lack of progress in our knowledge of life. Very remarkable advances have been made of late years in this study. Biology has investigated the various processes of life, and has identified them one after another with the ordinary forces of the world around us. The successive stages in the digestion of a very composite meal, for instance, may be carried on out of the body altogether, and consist of a series of chemical changes which are easily recognizable. The processes of assimilation, and, to a large extent at least, of secretion and excretion, are effected by the mechanical force of "osmosis," by virtue of which the constituents of two solutions of different densities that are separated by an organic membrane become mingled by the passage of water and the more crystallizable substances through the membrane. By means of the circulatory system the food thus absorbed is conveyed to the tissues, and is there as truly burned as is the tallow of a candle. A small part indeed is stored up, as in the muscles, for conversion into energy of various kinds. In respiration again the vital interchange of gases and the oxygenation of the blood are effected by the ordinary laws of diffusion and pressure which rule these forms of matter in every other place and operation. And these, too, can be as readily carried on in blood out of the body as within it. In vision, also, the eye is nothing

more than an apparatus for focussing pictures on the retina, the expansion of nerve substance at its back; and a more perfect apparatus of this very kind, for its own purposes and under its own conditions, could readily be made by the opticians. The nerve-currents which are constantly passing through every part of the system, energising and governing the whole, although certainly distinct from electric force, are yet so curiously akin to it as to suggest that the two forces are of a like kind. And currents of true electricity are continuously circling through every part, and the whole, of the body. Even thought and emotion only take place by the expenditure of a portion of brain substance which is particularly charged with phosphorus. So that enthusiastic biologists, who wish to find the whole philosophy of man in their own science, go so far as to say that thought and intellect are the product and function of the brain, as digestion is that of the stomach. They refuse to see anything in man outside their laboratories, and believe in nothing in him which they cannot dissect or experiment upon. So they degrade mind below the level of matter, since the latter produces the former, an order which is quite opposed to the universal consciousness and the eternal fitness of things. And in this way the only life-process in man which they are unable to refer to mere mechanical or chemical forces is that of development. Their only puzzle is how the embryo in the acorn becomes the oak—how the infant becomes the man. That is, their only puzzle is *life*.

Upon fair consideration, however, it is clear that to whatever extent any merely physical force takes part in any of the processes of the economy, a certain element always remains which is distinctively biological, vital—something which can only be characterized as an effect of *life*. Again, to use the comparatively familiar process of digestion for illustration, the gastric changes may be essentially of an ordinary chemical character, but the formation of the active agent, the pepsine, and the process as a whole, are distinctly vital actions, which can only be effected by life. And so with all the processes and actions of the economy. There is about all of them a something which is distinctively vital. No mere combination of all the forces of the world can produce anything in or out of the body. There is always something more than any or all of them. They are guided, controlled, and co-ordinated by an unnamed influence, which subordinates them to its own purposes. Life utilizes them. They are part of the economy of life, but they are not the life itself. It employs them, and makes them do much of its work, but is itself always more than and above them all. It cannot be separated from them and isolated, and yet it is so clearly distinct.

Now all that has been said of the life natural may also be said of the life spiritual. It cannot be defined more than as the gift of God in Christ Jesus. It is the highest development of the immaterial world, and it gathers up into itself, for its own ends and means, all other forces of this world. It is a morality, a system of ethics, a philosophy, a religion, a poetry; but it is also something more. It is all these because it extends much higher and deeper than they, and is above and beyond them all. To the mere moralist it may seem but a code of morals, a body of moral principles and practice. And this it

is beyond doubt, but it is only as a result and consequence of the life. Morality is the natural order of this life, and not the vital principle. Similarly it is a system, essential and definite, of ethics, for its laws and conditions are the principles upon which all right conduct and behaviour must be based. They order man's duties in every relation of existence, and supply infallible rules for the guidance and control of his every-day walk. Again, it is a philosophy, treating of the most fundamental and the most exalted things of man's universe. Thus it is very truly the greatest of all philosophies, without which all other systems are incomplete and unfinished. But this philosophy, great and far-reaching as it is, is the order and system, the theory and exposition, of the life, rather than the life itself. Furthermore it is a religion, humbling the innermost soul of man before the Almighty, melting his heart in worship, and calling upon all that is good and true within him to a higher and better existence. But this again is but the best state and condition of the spiritual life, which presumes the existence of the life itself. It is the finest poetry, the noblest ideal, of man's world, the native ether of the imagination, the empyrean of all his hopes. It is a poetry and ideal which grow upon the soul as the life itself grows; but these again are the sphere of the life, and not the life itself.

Moreover it answers in a remarkable way to the definitions of life before given. It is, for instance, spiritual motion, activity. But it is not merely an aggregate, a felicitous concurrence, of the activities of mind and soul, of thought and feeling and will. It is something which rules and animates all these. Also it is a spiritual combustion, a burning up of self in the worship and service of God, evolving spiritual heat and force; but the life is the cause of the burning, and not the burning of the life. It is a "living sacrifice," a being spent for Christ and our fellow-men; but this is the action, the operation, of the life, rather than the life itself. Again, it is "the sum total of the functions which resist death" in the spiritual world; *i.e.*, it is faith, and prayer, and the study of God's word, and Christian labour. But it is even more still. These functions are its natural activities, without which it could not exist; but it is more than the negative of death, more than the mere resistance to spiritual decay. And further, to say that spiritual "life is the constant uniformity of phenomena with diversity of external influences" is an apt and suggestive description of the Christian existence, but it only speaks of its outward manifestations. The greatest diversity of external influences, all the contrasts and extremes of man's estate, tend in God's providence to elicit a constant uniformity of spiritual phenomena. Joy and sorrow, prosperity and adversity, ease and labour—all are so ordered as to evoke in the soul like spiritual growth and graces. "*All things* work together for good to those who love God." Once more, it is certainly "the special activity of the (spiritual) organization," it is the spiritual "organization in action." The spirit of life in Christ Jesus must bring forth the works of the spirit; but that again is the action of the life, rather than the life itself.

So also the various principles and operations of the Christian life may be, with little exception, entirely identified with the dictates of morality or ethics or philosophy, and even with the poetic and religious

instincts of mankind. They are only distinctively Christian in proportion as they are informed by the life which is in Christ, which utilises and adapts them to its own ends and for its own purposes. The decalogue is distinctly moral rather than religious in our sense, and it was not until our Saviour came that its deeper religious significance was disclosed. Even the command to worship the one God is an axiom of enlightened philosophy, which was taught by men whose names are not in Holy Writ, but who have recognized the instinctive necessity for humanity of dependence upon, and of summing up all things in, a Higher Power. So also in our relations to our "neighbour" we find that morality enjoins the same things as Christianity. Even of the essential conditions of the Christian life it may be said that they have their analogues in the sphere of morals and philosophy. Is not prayer the aspiration heavenward of the hope which springs eternal in the soul of man—the instinct to feel for something outside his weakness? and faith the prompting of the subtle kinship with a better order of things which is at the bottom of all our hearts? Self-denial is taught by philosophy as the highest and truest self-seeking. The Christian life, however, takes up these principles and natural capacities, and uses them in its own way and for its own service. It gives them a new meaning, a new sphere, new power, and new aspirations, and supplies the most exalted ideal for all the true morality and philosophy of mankind. Without it, all that is good in man is an accident, lacking its true place and force and aim. It fills his whole nature with a new vitality, so that he says exultingly, "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

H. BAPTIST CROFTS.

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# Emmaus.

*Luke* xxiv. 13—32 *(Revised Version).*

EMMAUS-like
Oft is life's journey now;
Sad we stand still
And downcast look below;
Sad we stand still,
And commune, full of fear—
Our hopes are fled—
Then, Lord! Thou drawest near.

Question we much
In gloomy, faithless doubt,
Holden our eyes
Blind with despairing thought;
Holden our eyes;
How can they be so dim?
We know Him not,
Though so much needing Him.

His words reprove!
Why cannot ye discern?
O slow of heart!
From scripture not to learn,
O slow of heart!
Surely the Christ must die,
Then glorious rise
To immortality.

The day is spent.
"Let us Thy stay constrain,
Abide with us,
That more our souls may gain,
Abide with us!"
We see Him break the bread;
It is the Lord!
And He hath vanished.

As He talked on,
Opening the holy Word,
Burn'd not our hearts
Within us, strangely stirred?
Burned not our hearts
Within us? Surest sign
The Lord indeed
Was teacher! all divine.

*July*, 1884. GEO. RAWSON.

# A Sunday in Paris.

HAVING what Charles Kingsley called a *parson's week* (eleven days) at my disposal, I joined an Austro-Hungarian friend in London, whence we started for *la belle France*. We "booked through"—from Cook & Son's offices, of course—by the Newhaven and Dieppe route. If you are a fair sailor this is the most agreeable and pleasant way, as the line from Dieppe passes through well-wooded and undulating Normandy, Rouen—the Manchester of France, and enters Paris through some of its pleasantest suburban scenery. The Sunday broke over the fair city with a brightness and beauty unknown to London, and scarcely known to any part of our island. But the momentary illusion produced by untainted sunbeams and an almost Italian sky, is soon dispelled by the increasing murmur of distant toil and trade. After breakfast we walked to the Place de la Concorde, and in truth there was little to distinguish this "day of days" from other days of the week. In general appearance the streets seemed more lively, business a little brisker, the cafés and restaurants fuller than I saw them on week-day, and many of the theatres were offering two performances instead of one. A very large number of shops of all sorts were open; carpenters, painters, and bricklayers were at work on houses; and even corporation workmen were repairing asphalte or laying wooden blocks.

Max O'Rell, in *John Bull and his Island*, describing London at eleven on a Sunday morning, says:—"Now you see a sight that the English say excites the envy of the whole world; the English nation going to church or chapel. Each one carries his books in his hand—a Bible, a prayer book, and a hymn book; the bigger these books are the better it looks. They have not to be carried far; it is no super-human task; the churches are about as numerous as the public-houses, and everybody has one close to his own door." That is Max O'Rell's mild irony at the expense of our Sabbath. It were well for Paris and for France had it been justly descriptive of a Parisian Sunday. I saw no such streams of reverent worshippers as throng our churches and chapels in London and the provinces at our Sunday services. A few, a very few, and those mostly women, might be seen going to such churches as the Madeleine or Notre Dame, but the crowd, alas! seemed bent on toil or pleasure. My friend is a churchman, so I went with him in the morning, and he with me at night. The English church is in a quiet street running at right angles to the Rue St. Honoré, and nearly opposite the English Embassy. At 11.15 it was well filled with a devout and worshipping congregation, the larger part of whom, however, I should judge were English and American visitors. The church, by the way, is about the size of our Commercial Road chapel, though neither as cheerful nor as comfortable as London chapels often are. Lord Lyons and others of the English nobility, I was told, are constant worshippers there, but it is surely not creditable that the English church should be so shabbily represented in the French capital.

In the afternoon we went to the Madeleine, perhaps the most perfect piece of church architecture in Paris. Approached from the Rue de

Royale, at the top of which street it stands, the effect is very imposing, and reminds one more of the Grecian temple than the papal church. The interior is very ornate and costly, fitted with several confessional boxes, which were visited by sundry old ladies and servant girls; the *men* were certainly not there. And this, on the testimony of Pressensé, and others who know, is the characteristic weakness of French catholicism—it does not reach the men. *They* seem to delegate their religious duties to their wives and dependents.

In the evening I took my friend to a service of a kind entirely different from any we had previously attended. It is one of Mr. M'Call's mission-rooms, and is situated in the Rue St. Honoré. The room has the appearance of a large shop on the ground floor, fitted with easy seats, painted in bright colours, hung with scripture mottoes, and altogether making a bright and comfortable chapel. At the farther end from the door is a slightly raised desk, and near to it an American organ played with much sweetness and taste. The room was quite full, and when we entered they were singing a hymn and tune well known in England—"We are going to His palace." M. Saillens was the preacher, and the service was conducted much as our English Baptist services are, except that perhaps the sermon was rather shorter and more distinctly evangelical. The singing was particularly fine; everybody sang without dragging, and as though they meant it. This service was to me one of the few oases in Paris, but it is not alone, for Mr. M'Call has a large number of such halls in Paris, and each without doubt is a centre of light and blessing to the godless multitudes of this great city. Mr. M'Call's evangelistic work ought surely to have a larger place in the sympathies, and prayers, and gifts of all godly people in our own land.

Z. T. DOWEN.

# Anecdotes Illustrative of New Testament Texts.

## THE SIMPLICITY OF FAITH.

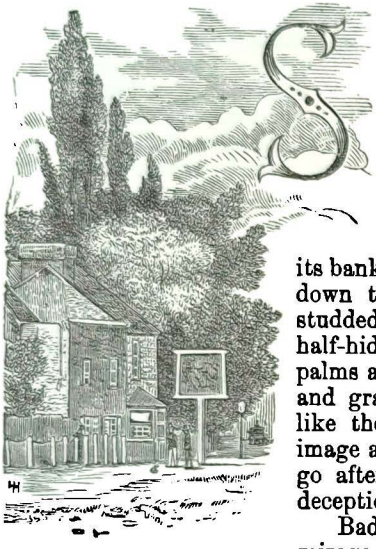
DR. WILLIAM ANDERSON was journeying to Kilsyth to help in the revival which was then going on there. He met with a boy, who told of the death of his little brother. The lad seemed sure that his brother had gone to heaven. Dr. Anderson asked him for the ground of his confidence. He replied, "Because he had *faith*." "But," says the doctor, "how do you know?" "Weel, sir, when he was dying, he seemed afraid. I told him to trust in Jesus. He asked me what that meant—what he was to do. I said, 'Pray to Him.' He replied, 'I'm too weak; I'm not able to pray.' Then I said, 'Just hold up your hand—Jesus will see you, and know what it means.' And he did it. Now, was not that *faith?*" Dr. Anderson was a great theologian, yet he often pointed to that dying lad with the uplifted hand as a beautiful illustration of the simplicity of faith.

## A WRONG RIGHTEOUSNESS.

REMEMBER the good old rabbi, who was awakened in the watches of the night by one of his twelve sons saying, "Behold! my eleven brothers lie sleeping, and I am the only one who wakens to praise and pray." "Son," said the wise father, "you had better be asleep too than wake to censure your brothers." No fault can be as bad as the feeling which is quick to see and speak of other people's faults.

# Sunday Morning Talks with Boys and Girls.

## BAD COMPANY.



SOMETIMES when travellers are making their way across the burning sands of an eastern desert, when the skins of water are all emptied, and when men and camels are sore athirst, there appears in the distance a most lovely and inviting scene. The weary travellers behold a magnificent lake; its banks are fringed with trees, which droop down to the water's edge; its bosom is studded with most charming islets; and half-hidden among the lofty and luxuriant palms a castle peers forth in all its strength and grandeur. This is the *mirage*. It is like the object you see in a mirror—an image and not a reality; and when people go after it, they find it is nothing but a deception.

Bad company is very often like the mirage. It looks desirable, but it leads to bitter disappointment. The Bible gives us a very necessary warning about this. In 1 Cor. xv. 33, the apostle Paul says—

"BE NOT DECEIVED: EVIL COMPANY DOTH CORRUPT GOOD MANNERS."

That text is like a sign-post, bidding you beware of bad company.

I.—*It is deceptive.* There are one or two ways in which it is so.

1. Bad company is deceptive when it is not *all* bad.

There's Charley Wilson, now, what a capital playmate he is! He is so generous and so free. Why the other day he gave Harry Johnson a whole bag full of marbles. Quite so; but you need to remember that a generous boy may be a bad boy. Yes: but you say, "He is so clever; he is the best bowler at cricket; at hop, stride, and jump there isn't another boy that can touch him; and he can always make his kite fly as steady as a comet." I agree with you; and that is why Paul says, "Be not deceived." The boy is generous and clever, and those qualities are like splendid strawberries at the top of a basket, whilst underneath are a host of little, mean, rotten things that are good for nothing. "Be not deceived."

2. Bad company is deceptive when it makes fair promises.

This it does very frequently. It promises a good time. It promises eggs out of a linnet's or blackbird's nest; apples out of farmer Dobson's orchard; or a ride on old Coster's donkey, which is turned out to graze on the common. All this makes you long to go. But

there is another side to it. To get the eggs you will have to trespass across some mowing grass, and if the nest is destroyed it will be very cruel to the poor little birds; you will have to steal to obtain the apples; and it will be mean and wicked to illuse the poor old man's donkey. Therefore, "be not deceived."

II.—*It is corrupting.*

Your parents know this, and that is why they sometimes forbid you to keep company with boys and girls for whom you have a liking. Of late there has been a great scare in France because of the cholera, and thousands of English tourists have feared to risk their health by a visit to the continent. They don't want to go near an infected district lest they should catch the infection.

You ought to be quite as much afraid of persons of bad character. The mind and heart may catch an evil contagion just as easily as the body, and when mind and heart are corrupted the consequences are sometimes terrible to body and soul. Thousands of boys and girls have been ruined through bad companions, for it is far easier to corrupt what is good than to purify what is bad.

THE STORY OF ROBERT AND THE APPLES

will perhaps illustrate this. A father had for some time noticed a change for the worse in the conduct of his boy Robert. One day he found him playing with a number of bad boys, and then he felt sure of the cause. The same evening the father brought in from the garden six fine, rosy-cheeked apples, and told Robert he might put them on a plate and have them for himself. Robert was delighted. "But," said the father, "you must lay them aside for a few days to become mellow." As he was putting them away, the father put with them a seventh apple, which was somewhat decayed on one side. "Oh, father," said Robert, "the rotten apple will spoil the others." "Why should that be?" asked the father. "There is only one rotten one, and there are six good ones. Why shouldn't the six good ones improve the bad one?" So saying he went out of the room. In about a week afterwards he asked Robert to go and get the apples. But lo! they were completely spoiled. "There, father," cried Robert, "I told you the rotten apple would spoil the good ones." "My dear boy," said the father, "I want you to learn a lesson from these apples. Have I not often told you that the company of bad boys would make you bad? Remember, if you keep the company of the wicked you will soon be like them." The lesson was not lost upon Robert, for somehow whenever he was warned about bad companions, he couldn't help thinking about the decayed apples.

J. FLETCHER.

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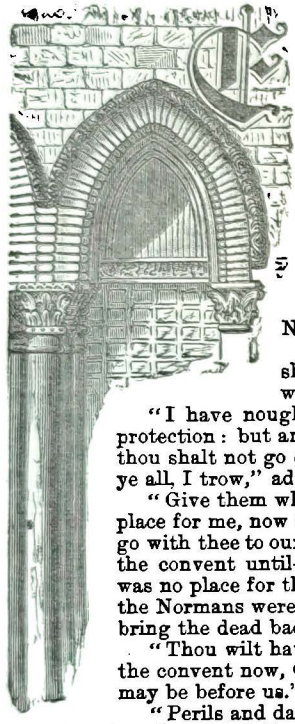
WHAT A BOY ACCOMPLISHED.—An American boy went into the country to spend his vacation, and took pleasure in helping the men in the harvest field. One of the men was an inveterate swearer. The boy, having endured it as long as he could, said to the man, "Well, I think I will go home to-morrow." The swearer, who had taken a great liking to him, replied, "I thought you were going to stay all summer." "I was," said the boy, "but I cannot stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke, and said, "If you will stay I won't swear;" and he kept his word. Boys! take a bold stand for the right.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter XIV.—The Refuge.



"ENGLAND lost! Who dares to utter the coward thought?" exclaimed lady Gyda, when something like calmness had been restored to her frightened household.

Hilda was still sitting in her father's high-backed chair, the hawks mounting guard, and her bower-maidens gathered in a group round her—most of them orphans now, for whom she must think and care before she could think of herself or even indulge her grief. There was no time to be lost either. These must be provided for; and then the remnant of their household must retreat westward—away from the line of march likely to be taken by the Normans should they press on towards London.

"My mother, these must go to the convent," she said, looking round sadly at the frightened weeping girls.

"I have nought to do with thy church, Hilda; I scorn her protection: but an thou wilt claim it for thyself and thy maidens, thou shalt not go empty-handed. There are silver cups enow for ye all, I trow," added the lady.

"Give them what ye will, my mother; but the convent is no place for me, now that I can be helpful as another woman. I will go with thee to our old home near Winchester, but these shall go to the convent until—until—" and there Hilda stopped; for there was no place for them in the world now except the convent; for if the Normans were driven out of England to-morrow, it could not bring the dead back to life. So turning to Githa, she said,

"Thou wilt have thy wish at last. I will not keep thee from the convent now, Githa, for I know not what perils and dangers may be before us."

"Perils and dangers for thee!" exclaimed Githa. "Nay, nay, dear lady, thou dost need the protection of holy church as much as we thy poor maidens."

"Hush, hush, Githa; God will protect me. The earth is still His footstool, I trow, though the Normans are in England."

"But thou art weak and frail; how canst thou brave dangers and perils?" protested Githa.

"Because I cannot—will not leave my mother and Gurth. But hasten now to the convent of St. Mary, and ask them to take thee and these poor maidens, and my mother will send all that can be spared as dowry with ye."

But at first the girls protested that they would not leave their mistress, and had no wish to enter the convent; and at last Hilda promised that if she returned and was able to receive them she would do so; but they were most of them very young, and she could not take them with her now.

So an hour after Leofric's arrival Githa set off to the convent, which she had so often longed to enter. But as they drew near they saw that the place was already besieged by eager applicants who claimed the protection of the church, not only for themselves and their helpless little children, but for all they could carry of their household possessions.

Father Alred stood at the gate, looking woefully perplexed, but doing all he could to help and encourage his frightened flock. He shook his head sadly as Githa drew near with the group of girls. The convent was full, he said, and he was obliged to refuse admission to these poor women and children.

"Nay, nay, but thou hast long promised to receive the lady Hilda, and me, her poor bower-maiden, whenever we should desire to leave yon godless household," said Githa promptly.

"Holy father, we have no refuge but the convent now, for our fathers lie dead at Senlac," said two of the girls, beginning to cry afresh as they realized something of their desolation from the frightened crowd standing round, who were so unwilling to depart although they had been assured that St. Mary's could receive no more fugitives.

The monk looked pityingly at the two girls, but still shook his head. "Thou dost claim thy promised place here for thyself and the lady Hilda," he said, speaking to Githa.

"Yes, yes," said Githa; "I claim protection for two—myself and my lady-mistress, and will leave thee these two until we come ourselves;" and she pushed forward the two weeping girls, and, asking the nearest way to the next convent, prepared to turn away.

The monk looked puzzled, and felt he had been outwitted for once, but he could not turn away these two pretty helpless girls. They were the youngest of Hilda's bower-maidens—little more than children, in fact, for they had not been with her long; but the fame of the lady Hilda as a gentle, careful mistress made people anxious to send their daughters to her for the needful training in housewifely ways, and so these two had come when there were vacancies for fear they should not gain admission later. Having disposed of these two safely, Githa hurried forward with the rest of her charge, fearing lest the next convent should also have been besieged, and trying to say a word of comfort to the poor girls as she went.

Leofric and other messengers had succeeded in arousing the people to a sense of their danger, and every few yards they overtook a party of women and children hurrying forward in the same direction as themselves, or met groups of men who, having lodged their families in safety, were hastening to give what help they could to keep back the foe.

Everybody was anxious and fearful of the worst now, but the men looked resolute enough to dare anything, and Githa began to hope that lady Gyda was right, and England was not lost after all. But she hurried forward with none the less speed, but only to find that this convent like the last was already full.

On again she went, this time towards London, but it was not until she had grown footsore and weary that she had found a refuge for all lady Hilda's bower-maidens. To each of them, as she bade them farewell, she whispered—

"Never forget thou hast a message to deliver—God's message of love to man. Our mistress bade me remind thee of this, and thou wilt not forget it for her sake."

"Where art thou going, Githa?" asked the last, as they stood at the convent gate, having with difficulty gained admisslon even for one here.

Githa shook her head. "There is no room in the convent for me now, so I must even go back."

"Oh, Githa, thou wilt be a slave again, and thou wouldst be free in the convent, Let me go back, and do thou stay here."

"Nay, nay, I feel it not slavery to serve my noble mistress. It may be I should fail to serve God in the convent—I should miss serving the lady Hilda so sorely."

"Githa, thou wilt forgive me for all—all the unkind things I have done to thee," said the girl penitently.

"Nay, I have nought to forgive, child; but an thou dost think I have aught to pardon, thou shalt—not earn it, mind, for it is thine already—but thou shalt pray for me, because of thy recollection of this. The prayers of a holy nun thou knowest—"

"Nay, nay, call me not a holy nun," interrupted the girl with another burst of sobs; "thou art fit to be a nun, Githa, and I would thou shouldst take this last chance, and let me have the dangers there may be in the world."

But Githa shook her head. "Better me than thee, child; I am almost a grown woman, and thou but a girl, and—and I am not sure about serving God in the convent with my noble lady mistress outside;" and so with another word of farewell Githa saw her last companion enter the convent gates, and then slowly turned homewards.

The shadows of evening were gathering before she reached home, and she was worn and weary with her long journey, but there was no time to rest. Her mistress was not greatly surprised to see her return, and received her with a look of glad welcome, but lady Gyda looked at her with stern displeasure. "I would fain have nought to do with the church now," she said shortly.

"Nay, my mother, speak not unjustly to Githa," said her daughter; "she hath ever served me faithfully, and I can but be thankful for any chance that doth send her back to me; and thou hast heard there was no room in the convent for her."

"She hath but come back to persuade thee to go," said her mother tartly.

Not yet had the stern self-contained lady allowed herself any indulgence to the grief she felt at the death of her lord. She had been busy all day, issuing orders to the few house-carles to prepare for flight at once by packing all they could with them. She would have buried the most costly part of the treasure —the silver cups and jewel-hilted swords—but Hilda had at length succeeded in persuading her that it was only fair to send these to the convents that had sheltered her poor bower-maidens; and all the surplus of the harvest that they could not carry with them had been sent there too. But lady Gyda had given these things rather grudgingly; she had no more love for the church than her husband or son, and she was often inclined to wish that Gurth had never bought these slaves at Bricstowe, for they had succeeded in keeping all priests and monks and all that they taught at a distance from Hilda until Githa came.

The household were almost ready to start on their long journey to the half-ruinous farmhouse they had forsaken so many years ago, when Githa reached home, and there was only time for her to snatch a hasty meal before her lady's litter was at the door.

Leofric had returned to tell his master what his mother had decided to do, and where she might be found. He did not venture to question the wisdom of the lady's plans openly, but he thought it was unwise to defer their departure until night, or having deferred it until then not to wait until the morning. National calamity was not likely to lessen the number of robbers or render them more considerate, but lady Gyda was not one likely to brook any advice from her house-carles, and so Leofric said nothing to them; but when he found his master he did not hesitate to tell him of his fears. But there was no time to think of this now. Gurth was one of an heroic band of free Wessex men, who had resolved to keep the foe at bay as long as possible, in the hope that succour might yet come from some quarter, and the hated Norman conqueror be driven back—back to his boats or into the sea; it mattered not which so that England was free.

But alas! alas! Harold was dead—the heart of England lay on that fatal field of Senlac, and though men were brave and performed prodigies of valour, they were but units. There was no leader who could turn this bravery to good account—no one to take the place of Harold the king, either as statesman or general; and at last the conviction was forced upon these heroic Wessex giants, and they gave up the unequal strife, lest there should not be a man left to help the good cause by-and-bye, should hope dawn for them once more.

So Leofric and his master made their way to the new home about a week later, wounded, weak, and ill, and looking more like beggars than stalwart soldiers. They had no good news to bring. "Edgar the Atheling hath been proclaimed king," said Gurth scornfully, "but 'tis a leader—one wise in counsel and skilful in war—that England needs now."

Lady Gyda had shewed herself a shrewd and wise woman in her choice of a refuge. They might have gone to their house at Charing, but that she deemed would be too great a prize to escape the grasp of the Normans if they succeeded in reaching London; but this farmhouse stood in the middle of a small island which was well protected all round by high banks and a deep fringe of forest trees. The place had been neglected for years, but the fields could soon be

brought under cultivation again, and with their reduced household they would be able to live in comparative comfort until brighter days dawned.

Gurth was told all this the moment he arrived, and he was thankful to see that his mother could take so much interest in all these details; but as soon as he could escape he made his way to the little lean-to which served as his sister's bower.

"Gurth, Gurth, thou hast come at last," said Hilda, tottering forward to meet her brother.

What with his surprise and what he had suffered from his wounds and want of food, Gurth almost fell to the ground at the sight of his stately sister walking to meet him.

"Hilda, Hilda, what is it?" he gasped.

"Did not Leofric tell thee of this change in my state?" she asked.

"Leofric! Did he know it then?"

"Yes, it was—oh, Gurth, it was when he brought the dreadful news that I sat up and walked to my mother."

"And thou hast walked ever since."

"Yes, I walk a little every day leaning on Githa's arm. But, come now, we have talked enough of my poor self; let me tend thee. Have thy wounds been dressed at all?" she asked. "Thy shirt and tunic are full of rents and cuts, and stiff with blood, I can see."

"Yes, they are in ill condition, I trow; but the sight of thee so brave and cheerful, and my mother so busy for thy sake, hath made me feel ashamed for my weakness and hopelessness. Thy God hath not forsaken thee, Hilda, and I would fain render Him some service for His goodness to thee. Come, let me see thee walk again before I go."

"Nay, nay, thou art not going yet. I will walk to yonder chest and get thee some clothes, and thou shalt change them here while I go to the kitchen and see to the stewing of some herbs I shall need for thy wounds. I can dress them for thee now, Gurth," she added proudly.

"So thou shalt, my lady sister; and I would that thy bower-maiden were here to do the same for my faithful knave, for there are none like women's fingers, I trow, for such work as this."

Hilda smiled. "And thou hast not heard that Githa gave up her purpose of going to the convent?" she said.

"Nay, nay, I have heard nothing, it seems—nothing of the good news that was in store for me when I was half-inclined to turn robber, if I should find thee gone to the convent, as I feared thou hadst, in spite of what Leofric told me. Where is Githa?" he asked quickly.

"With thy knave, her brother, I doubt not, since she hath not come back from the kitchen even to tell me of thy arrival;" and the next minute Githa herself came into the room with a request for clothes and some linen bandages to bind her brother's wounds.

"See to it that he hath a plentiful supply of straw for his bed," said Gurth, "but he must drink sparingly of the strong ale, I trow, for we have eaten little these two days."

"And thou art hungry, my brother. Githa, send one of the wenches hither with a trencher of bread and some of that cold beef, and a horn of water from the spring," said her mistress; "and thou mayest get the same for thy brother," she added.

Hilda went to look after the stewing of her herbs while Gurth changed his dirty ragged clothes, and when she came back and had dressed his wounds, and given him something to eat, the brother and sister began talking of the future; and Gurth said,

"Hilda, thy God hath been very good to thee—to thee and me too. I cannot serve Him as a monk, but I would fain serve Him as a Christian knight, an He will have me."

And Hilda kissed him and whispered, "He will receive and welcome thee, Gurth."

## Chapter XV.—The Two Knights.

Lady Gyda was profoundly astonished and greatly displeased when she heard of Gurth's intention of being knighted by a monk. She had not seen much of her son since his return, for his wounds, long neglected, required the more careful tendance now, and he spent much of his time in his sister's bower, where Hilda could bathe and dress them, could read and talk to him, watch that he did not drink too much strong ale to beguile the time, and nurse him back to health and strength.

Coming into the bower one day from her task of superintending some out-door work, she startled Hilda by suddenly snatching the book from her hand, which she was then reading to Gurth.

"Have I not said I will have nought to do with the church?" she said angrily.

"But, my mother, if the church, or rather He who is greater than the church, even God Himself, had nought to do with us, we should be in sorry case," said Hilda, gently looking towards her beloved book, which her mother had thrown into the farthest corner of the room in her disgust.

The lady looked surprised and only half-pleased at her daughter's meekness. Hilda had shewn such violent temper in by-gone days, and she had been allowed to have so much her own way—so much more freedom than girls were usually allowed—that when the book was snatched away lady Gyda was half afraid of what she had done, and expected to see Hilda burst into a storm of passionate reproaches. But with the exception of a slight colour flushing her pale cheeks, and a little tremor about her mouth, there was nothing to show that Hilda felt the smallest rising of anger.

Gurth was almost as much astonished as his mother at this patience of his sister's. He had seen too little of the daily struggles, failures, and conquests that had finally given her this perfect mastery over her temper, but he understood it a little, which lady Gyda could not. She had not allowed her grief for her husband to have its way, but trampled it down with a stern, pitiless scorn, turning to the work of the farm—to provide a safe shelter for Hilda—as an outlet for her restless sorrow. She had looked upon Hilda's grief as a sign of weakness, and now her gentle patience was only a want of spirit in the eyes of her mother, and finding no storm arose from Hilda she stormed instead.

Gurth was by no means as patient as his sister, and took her part warmly, and in the midst of their quarrel announced his intention of being knighted by God's knights, the monks, which increased his mother's anger fourfold.

"It is well my Godrith hath departed to the halls of Valhalla. He died a hero's death, and will never know that his son covets to die like a cow in his bed, and hath struck hands with the church in his craven fear."

"Nay, nay, my mother," said Hilda quickly, and flushing rosy red in her defence of her brother, "Gurth is no craven, no coward, and that thou knowest right well."

"No man ever called me coward," said Gurth, hoarse with rage, "and—and I should forget thou wert a woman if thou wert not my mother." And he towered above her, tall as she was, and looked as though he was about to shake her. He might have done even that in his mad rage, but an appealing glance from Hilda checked him, and he went and picked up her book instead, and lady Gyda left the room.

"Hilda, I must seek these holy fathers at once, and they shall knight me and Leofric too, an the fellow will," said Gurth, as soon as his mother was gone.

"Be not too hasty, my brother; thou hast much to learn."

"Nay, nay, I have learned that God loves thee, that He hath been good and kind and worked a miracle for thee, and it is enough. I will serve Him as I served king Harold. The world hath no second Harold, and I could not serve a less noble master than he now, and so I will strike hands with the King of kings, and be His servant."

Leofric, of course, would follow the example or do the bidding of his master, and so, as soon as their wounds were sufficiently healed, they went to a neighbouring convent, where they knew that an English abbot ruled, and told him all their story, and asked to be made knights after the fashion of the church.

Hilda would fain have had them both better instructed in the Christian faith, but Gurth would hear of no delay, since the abbot had not imposed any. His mother had called him "craven" and "coward," and he must prove at the sword's point that he was true son of Godrith, the brave, by joining the Londoners in their attempt to keep the conquerors at bay.

But a more severe test than any fighting was before these two candidates, and that was watching in the church all night. Gurth and his companion had not been in a church more than once or twice in their lives, and a feeling of awesome fear crept over them at the thought of kneeling in the dim light that gleamed from the altar all through the long hours of darkness. The priest told them to think over their past lives, and confess all their sins as they kneeled before God; and there were plenty of youthful escapades that even Gurth could not but own were far from innocent. Then they were to look down into their hearts, and see if they had courage to promise and vow to live henceforth not to please themselves, but to serve God in the defence of the weak, the poor, and oppressed.

Gurth prayed to all the saints he had ever heard of to help him through this ordeal, for mental exertion was something to which he was so entirely unused that he feared before half his sins had been confessed he should be fast asleep. He told his fears to Leofric, and, like a faithful servant as he was, he promised to keep his master from falling asleep; and he did it too, giving but a divided attention to his own spiritual exercises in watching and frequently rousing his master.

The long vigil came to an end at last. Before day dawned the monks filed into church, and the first service of the day commenced. High mass would be performed later in the day, and Gurth and Leofric would be knighted by the abbot immediately before this, so their patience was tried a few hours longer. At last came the summons for them to lay their swords on the altar, as laying down their own will and pleasure, and then they knelt at the foot of the steps until the gospel was read. The abbot then took the swords and laid the blades on the bowed bare necks of the two candidates, bidding them take them and use them in the name of God and His apostles for the defence of the helpless and oppressed, the fatherless and widows, and God's servants, the monks. Then they were girded once more with their weapons by the attendant monks, and went forth true and loyal knights to fight for home and fatherland, for the love of God who had shewn such love to Hilda.

They were both very ignorant still. They did not know the names of half the saints in that Pantheon that had been thrust between God and men; and so missing this, Gurth looked straight up to the God Hilda's book told about, and vowed in heart and soul, as well as by word of mouth, to serve Him with his sword, and ever to help and succour the defenceless.

Leofric was no longer a slave even in name now. Gurth had freed him, but he had willingly given his hand to the church, and now regarded himself as occupying a similar position towards God as he had formerly done towards his master, and the utmost of his service was due to Him now, as it had before been due to Gurth.

A few hours were spent at home, and then the two new-made knights rode forth to help the Londoners, and maintain the right of the young king to the crown of England. The news had already come that count William was bitterly disappointed that the crown had not been offered to him immediately after the death of Harold. He wanted to claim it as his right by inheritance and bequest, and dreaded and hated the name of conqueror. But as he was little likely to get it in his own way, and he was determined to have it, force would be resorted to, and he was slowly pushing on his way to London; and more than one party of Normans had been seen in the neighbourhood of the little fortified farm.

It was growing to be a fortress and a refuge for many a poor Saxon family who, driven from their homes by the conquering Normans, were glad to take refuge anywhere. Some of these brought corn, and cattle, and household goods with them, and only asked leave to build a hut behind lady Gyda's well-planned defences, but others came ragged and famished with hunger; but Hilda and Gurth had begged that all should be admitted, and so lady Gyda

received them all, although she gave the poorest but a sorry welcome. For the others she was rather glad of their coming, for the men could help with the defences, while the women did the work of the farm; and yielding deference to her she forgot her grief and losses in the exercise of this new power.

But if lady Gyda held the reins of authority, it soon came to be known in the little community that there was another whose influence was much greater than that of the stern stately lady who went about the fields and outbuildings, and had such a sharp eye for detecting any delinquencies.

Lady Hilda's bower was still the centre of this large motley household, and many a quarrel was pacified there that otherwise would have set them at war among themselves. There were none, perhaps, who worked harder than Hilda and Githa now. Their distaffs and needles were always employed in providing clothes for the poor women and children, many of whom were almost naked when they came among them; and in the midst of these busy cares they almost forgot their own share in the terrible trouble that had befallen their beloved country.

The tales brought in by the fugitives of the cruelty and rapacity of their victorious foes made the heart grow sick, and after listening to a poor woman's account of how her husband had been murdered, and her home burnt before her eyes, Hilda exclaimed passionately, "Oh, Githa, Githa, surely God hath forgotten our poor England."

Githa could only shake her head and sob, for she was quite overcome at the heart-rending tale of distress, and she was wondering whether they would ever hear of the two young knights again, for several weeks had passed now, and nothing had been heard of them since their departure.

But private griefs and anxieties had to give way in the pressing need there was for somebody to be peacemaker, comforter, and consoler, as well as provider for the material wants of those whom God had bereft of husbands and sons.

Lady Gyda paid little heed to the ways of her household beyond seeing to its defences and outside work, and very soon want began to make itself felt—a want, too, that these stalwart Saxons could ill brook. The store of ale came to an end, and men looked at each other wondering how they could live without strong ale, and a plentiful supply of it too.

Githa carried the piteous tale to her mistress' bower with such a look of dismay on her face that the lady thought a troop of Normans had appeared.

"The ale all gone, Githa," she said, with a short laugh, "then we shall have less quarrelling, and the knaves will perforce learn temperance through the Normans after all."

But to Githa it was no laughing matter. She recalled the scenes she had had with her brother when he was sick and craved for this strong ale, and she feared that instead of less there would be more quarrels to settle now, and for a few days it seemed as though her fears were to be verified; for the men missed their accustomed potations, and grew cross and quarrelsome, and Hilda was appealed to again and again to settle the disputes that arose.

"Githa, I feel worn out," said the lady one evening. "These men and women know nothing of self-restraint or self-reliance; they are but little children, needing as much help, and guidance, and controlling. What will teach them to control themselves as men and women should?"

Githa shook her head. She knew her mistress had been called upon to adjust one quarrel after another, and it was weariness now that made her feel so hopeless. "Nay, I know not what we can do more than we are doing for the poor knaves," she said; "but doubtless God can teach them all He will have them learn."

"Is it—is it that God would teach them this, that this sore trouble hath come upon our land?" she asked in an earnest whisper.

"Nay, I know not. Who can tell?" said Githa with a deep-drawn sigh.

"But, Githa, 'God is love,'" said her mistress. "Oh, if I could be sure about this—sure that it was to do these brave childish Saxons good that all these troubles have come upon us, then I think I could be content."

"I too have sought to understand it; but when I listen to the tales about these cruel Normans, and how they are burning the happy homes of our Saxon England, I think all that the old monk of Bricstowe taught me must be a mistake."

"Nay, nay; but, Githa, we have the Scriptures too. How many times have I read the very words thou didst bring as thy message to me."

"Then—then, is the book wrong?" whispered Githa.

"Nay, nay, I cannot bear to think that," said Hilda with a stifled sob; "for what should I do? what should I be if I could not believe that 'God is love,' Githa? It must be that we cannot understand; we do not know all that God is doing, or we should be content."

"Content! when such cruelty and wrong are being done by our conquerors. Nay, nay, I cannot think God even would have us content," said Githa hotly.

"Nay, I meant not that we should cease to help the oppressed as much as lieth in us. I would fain think that God hath given us this to do—this work of mercy—because He doth still love the people, though He chideth them right sorely, as a father doth a wilful son whom he loveth."

"But what good can these evil-minded Normans do?" said Githa petulantly.

"Nay, I know not, but thou must help me to believe still that this earth is God's footstool, Githa, though the Normans be in our midst, and there is little hope now that they will be driven back very quickly. But here is my mother," added the lady hastily, and Githa withdrew, making a lowly reverence to the elder lady as she passed.

Lady Gyda looked troubled and anxious, and Hilda feared that some fresh calamity had befallen them, for her mother seldom visited her bower now, except to bring some bad tidings or make some complaint. She seated herself as Githa went out, and heaved a deep sigh. "Have they told thee the news?" she asked somewhat sternly.

"The news—of what? my mother. Hast thou news of Gurth at last?" she added hastily.

"Of him and of London, too," said the lady bitterly; "such news as will make every English hero who fell at Senlac turn restlessly in his narrow bed—London is taken."

Hilda started from her seat with white face and clasped hands. "London hath been taken by the Normans!" she gasped.

"Ah, by the shaveling Norman, and he will have the crown too," said lady Gyda.

"And Gurth, what of him?" asked his sister anxiously. "Hath he returned?"

A look of intense scorn passed over the lady's face as she answered, "Returned! nay, nay, he hath struck hands with the conqueror, and will stay to feast with him in the halls of Harold and Edward. What have we here to offer in exchange for such a feast?"

"Nay, nay, my mother, thou knowest the church is a haven and refuge in these evil times for all who are too weak to battle with the world's violence. But who brought tidings of Gurth?" she asked.

"A knave whom he sent with a message from our house at Charing, where he is abiding until this Count William is crowned king of England."

Hilda looked puzzled. "May I see this same messenger, my mother?" she said.

"Yes, an thou wilt, thou shalt see him, but he can tell thee little more than I have."

"Hast thou heard any more of the Normans thou didst see lingering about yesterday?"

"I have little fear of these pitiful shavelings," said the lady contemptuously, "they are too wise to attack us here, I trow, and when Gurth hath grown weary of his bondage to Count William, he can take refuge in our fortress."

Hilda would not notice this slighting speech concerning her brother, but she felt puzzled and anxious, and her interview with the messenger did not tend to lessen her perplexity. The man was not an actual idiot, but he was not much better, except in the matter of carrying a message which he learned to repeat parrot fashion, and to carry with the utmost speed. The message he had brought from Gurth was what lady Gyda had said. He had struck hands with Count William, and would abide at Charing until after Yule-tide, when he would be made king of England.

Had Gurth sent to say he was about to become a monk and retire to a

monastery, it would have surprised her far less than such news as this, but after the first shock of surprise was over she resolved to wait before blaming him too much. Something might happen to shew her the heart of this mystery by and by, and meanwhile she would pray more earnestly than ever that her brother might not forget his knightly vows.

# Correspondence.

## TENDENCIES OF RELIGIOUS THOUGHT.

*To the Editors of "The General Baptist Magazine"—*

Dear Sirs,—Is Unitarianism to develop into orthodoxy or agnosticism? Its position between the two may account for its relaxing grasp, either on the intellect or religious instincts of society. Whilst its pretensions to rationalism tempt it to rely on Herbert Spencer as its great corner-stone, the great stress it now lays on the culture of the emotional element is inspired by its admiration of the ineffably sublime character of Christ. It is sorely tried as to whether it should give or withhold worship of Him. In the *Unitarian Herald* of the 29th August, the Rev. T. H. Gordon, B.A., Manchester, addressing a united teachers' meeting on the "Touch of Christ," as one of the methods of dealing with children (after describing the theological and philosophic methods), says:—"There is, however, another method or royal road to Righteousness to which I wish to direct your attention, and which, if you please, I will call the 'Touch of Christ.' I will not be bold enough to say that it is the best or the smoothest road, but I believe it can be easily found out by the Sunday school teacher, and along it children of all ages can be led. Listen to what the greatest modern writer on morals and education says:—'Whatever moral benefit can be effected by education must be effected by an education which is emotional rather than perceptive. If in place of making a child understand that this thing is right and the other wrong, you make it *feel* that they are so, if you make virtue loved and vice loathed, if you arouse a noble desire and make torpid an inferior one, if you *bring into life* a previously dormant sentiment, if you cause a sympathetic impulse to get the better of one that is selfish, if in short you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good. But no drilling in catechisms, no teaching of moral codes can effect this. Only by repeatedly awakening the appropriate emotions can character be changed. Mere ideas received by the intellect meeting with no response from within, having no roots there, are quite inoperative upon conduct and are quickly forgotten upon entering into life.' These words of Herbert Spencer form the key to the method I am laying before you. Touch the *heart*, touch the affections, and the life can be bent towards what is right and good—towards what leads to true happiness and worth. . . . . It is also a method within the capacity of all our teachers: it needs no special knowledge, no extensive acquirements; it needs no theology, but it can be used with every and any form of theology; Christ need not be to us more than a mere man, yet Christ may be to us very God of very God—in the sense I am attaching to the word, His touch remains the same. . . . . This then is one answer to the question, What is the aim of a Sunday school teacher? To bring children to Christ that He may touch them. And for reward, if wanted, it would suffice if once in a lifetime we can hear from one of our scholars after leaving school, 'It was there I first felt the touch of Christ.'"

Two things strike us in reading this—(1) How the rationalistic proclivities of unitarianism prefer the solution of these questions by the arch-agnostic of the age to the simpler words of Christ, "Ye must be born again." The italics are ours in order to emphasize the terms which Spencer uses to give a philosophical definition of what is, after all, conversion, if it is anything real and operative. (2) Much as Spencer may prefer to describe the world as governed by a Great Energy whom we call God, and repudiate Christ and religious worship, it is curious and instructive to remark that if any meaning can be attached to the conversion which Spencer's language describes the Unitarian's solution is irresistible, however it may be put off and evaded, that this conversion is that which is effected by the "touch of Christ."

Yours very truly,

Spectator.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month:*—(25) Saul.—1 Sam. xiv. 24–45.

(26) "Holiness to the Lord."—Exodus xxxix. 30, 31.

(27) Agabus prophesied at Antioch (Acts xi. 28) and at Cæsarea (Acts xxi. 10, 11).

*New Questions:*—(28) By whom was water mistaken for blood, and how was it? (29) When Jerusalem was taken by the Chaldeans, who was that foreigner to whom a promise was made that he should be neither slain nor taken captive because he trusted in the Lord? (30) When the 144,000 servants of God belonging to the tribes of Israel were sealed by the angel, as seen by John in the Revelation, what tribe was omitted?

*Compartment II. For the general reader.*

In the note appended last month to the answer to the query concerning "power on the head because of the angels," the word "brethren" was printed by mistake for "heathen." Tertullian says that the *heathen* were in the habit of sending spies or messengers.

A correspondent (S. S.) writes—"Will anyone explain Rev. xxi. 8?"

# Editorial Notes.

THE HOUSE OF LORDS AND THE COUNTRY.—During the debate on Reform in 1832, Earl Grey used language in the House of Lords which applies remarkably to the present juncture:—"I say that if a majority of this House has the power of acting adversely to the Crown and the Commons, and is determined to exercise that power without being liable to check or control, the constitution is completely altered, and the government of this country is not a limited monarchy; it is no longer the Crown, the Lords, and the Commons, but a House of Lords—a separate oligarchy, governing absolutely the others." The *Times* newspaper commends this paragraph to the attention of their lordships, and we commend it to the attention of our readers.

THE PRICE OF CORN.—Universal or unmixed benefits do not form part of the temporal scheme, and would no doubt be impossible in the present condition of man. The very abundance of the world's harvest is a source of distress to many a British farmer through the depression in the price of corn, which, on the other hand, is so favourable to the mass of our population. The *Mark Lane Express* gives the probable future price of wheat as thirty shillings per quarter. If that be so it will be good for the million, and *pro tem.* bad for the landlord and farmer. It means that steam carriage has equalized the value of corn all over the world, with the inevitable result of a tendency to equalization in the value of land.

THE RECENT WARS AT WORTHING AND BRIGHTON between armies yclept salvation and skeleton, are a reflection upon our civilization. It would seem that the disgraceful scenes are partly due to the tacit countenance which many of the townspeople gave to lawless gangs in their assaults upon the salvationists—townspeople, who in their own persons would probably offer no violence to anyone. Such encouragement to mob-outrage is a great mistake. If the salvationists break the law they ought to be dealt with by law; if they keep within its limits, no matter how repugnant their methods may be to intelligent persons, they ought to be effectually protected by the law. We have no respect for the judgment of the so-called general when he places "girl-captains" where they encounter the double peril of brickbats and the verbal missiles of lewd fellows of the baser sort. But all persons who are legally innocent, including young female officers and their demonstrative soldiers, ought to be so under the shield of healthy public opinion that ruffians would fear to maltreat them. The community has a direct interest in the protection of even weak and foolish persons who do not infringe regulations which exist for the benefit of all; our own rights are less secure the moment we wink at any attack upon the rights of even the most eccentric people. Wherever a few roughs and salvationists can for weeks destroy the public peace

between them, there is something unsound in the feeling of the body politic. The might of the law is irresistible when it has the force of righteous public sentiment behind it.

PUBLIC PROCESSIONS.—But whilst we strongly maintain that the Salvationists ought to have protection whilst they keep within the law, it is a question whether there does not require a modification of the law as regards processions with bands of music. Ought any body, religious or otherwise, to have the power Sunday after Sunday to break in upon the peace of their neighbours with the discordant sounds of drum and timbrel, marching noisily past schools and places of worship, and interfering with the instruction or the devotion that may be proceeding there? If Roman Catholics did it, would not English Protestants loudly cry out? Surely there needs some modification of the law which, whilst not interfering with a healthy freedom, would restrain excess.

BAPTIST UNION ANNUITY FUND.—We trust that our friends throughout the connexion will not allow the visit of Messrs. Glover and Booth to the Association to be fruitless. It appears that unless a substantial increase be made to the Annuity Fund between now and next December, the payments made to aged ministers must be reduced. The grant now made to each is only the modest sum of £45 per annum, to a third of which the minister's own previous annual payments have given him a title. Surely the liberality of the churches during the next three months will prevent any necessity for a diminution in this small amount! We are not a wealthy body; but if every church were to make one collection annually, the total would be a respectable sum, and when we remember that a third of our ministers are connected with the Fund, and will one day derive substantial benefit from it, one thinks that the effort ought to be made. Let us remember who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

OUR PUBLICATIONS.—One way in which friends may help the Annuity Fund and our other public institutions is by adopting the *School Hymnal and Tune Book* and pushing the sale of the *Magazine*. It was one of the most cheering facts connected with the late Association that we were able to devote £240 of the profit of our publications to various religious objects. Let every school in the connexion adopt our own "School Hymnal;" let our friends, as they have opportunity, recommend the "Union Hymnal" to the managers of undenominational Christian Institutions, and the "Baptist Hymnal" to Baptist churches thinking of a change of hymn-book, and our revenue for public objects will be increased. We have given in former years from this source £150 to the Annuity Fund, and with a flourishing sale of books shall be able to make further grants.

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# Notices of New Books.

THE CHRIST OF HISTORY, an Argument grounded in the facts of His Life on Earth. By John Young, LL.D. *London: T. Fisher Unwin, Paternoster Square.*

THE seventh edition of a book of sterling value. We remember the interest this work awakened on its first appearance, and are glad to find that it maintains its ground. Some of its arguments are not of course so new and fresh as they were a few years ago. They have become the common property of the Christian community, and have reappeared in many books and sermons. But the "Christ of History" is still worth careful study, and we commend it heartily to enquiring and thoughtful readers.

MANUAL OF CONGREGATIONAL PRINCIPLES. By R. W. DALE, LL.D. Price One and Sixpence. *Hodder & Stoughton, Paternoster Row.*

THIS book was written at the request of the Congregational Union, but for its contents Dr. Dale is alone responsible. Nor need he be afraid or ashamed of the responsibility, for excepting on one subject it appears to us to be remarkably judicious, sound, and scriptural. It treats of the principles of Congregational Polity,—of Church Officers,—of Baptism, the Lord's Supper, and Congregational Worship.—of Church Membership, and of the relations of Churches both to one another and the State. The one subject upon which we disagree with the re-

spected author is, as our readers will not be surprised to learn, Christian Baptism. Here he adduces a theory similar to the one held by Robertson of Brighton, attractive, but utterly unsupported by Scripture, viz., that in Baptism Christ claims us as His subjects, and gives us assurance of His love. We cannot in the brief limits of this notice attempt a discussion of the question, but may possibly make it the topic of a distinct paper in a future number.

# News of the Churches.

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

## CONFERENCES.

EASTERN.—The Conference met at Grimsby on Sept. 4th. The reports from the churches were somewhat depressing, showing that the numbers of baptized, candidates, and received for the half-year were less than half those for the corresponding half of the conference year, 1883.

*Application for help from Barrowden.*—The following resolution was passed:—"That, having no funds at our disposal, we cannot comply with the request of the friends at Morcott and Barrowden, but hope that help may be obtained either from the Augmentation Fund or from the new board appointed for the help of village churches.

*Chapel at Stowe Bridge.—Appointment of New Trustees.*—The Conference Secretary was instructed to ask for the lawyer's bill of charges, and that when completed the deeds may be deposited in Nottingham College safe.

"*Messengers to the Churches.*"—The consideration of the Association scheme was deferred until the Spring Conference.

*Gedney Hill.*—The Secretary reported that the Building Fund Committee would grant a loan of £100. His action in asking that the money, with the note of hand for signature, may be sent to the Treasurer of the Local Preachers' Association was approved.

*Arrangements for next Conferences.*—Spring, at Peterborough. Rev. E. H. Jackson, preacher; in case of failure, Rev. G. Anderson. Autumn, at Bourne.

Brother Barrass introduced the subject, "How best to promote the Spiritual Life of the Churches," with an earnest and weighty address. A serious and profitable discussion followed, in which brothers Orton (Chairman), Bennett, Jolly, Payne, Anderson, Brown, and Burton took part.

A sermon in the evening by brother Jolly, with a collection for the Home Mission, brought an interesting though somewhat thinly attended Conference to a close. CHAS. BARKER, *Secretary.*

MIDLAND.—The Autumn Conference will be held on Tuesday, October 21st, at New Street Chapel, Burton-on-Trent. Morning preacher, Rev. G. H. James. Afternoon paper, "Amusements in Relation to the Christian Church," by Rev. W. Bishop. Public meeting in the evening. ROBERT SILBY, *Secretary.*

WARWICKSHIRE.—The Autumn Meetings will be held on Monday, October 20th, at Lombard Street, Birmingham.

At the morning session an important discussion will take place; subject, "Sunday Morning Congregations." The presentation will also be made to Rev. Ll. H. Parsons, the late Secretary.

Several matters of interest to the churches will be brought before the Conference, and a large attendance of delegates and friends is expected.

The Rev. Geo. Barrans, of Walsall, preaches in the evening.

A. HAMPDEN LEE, *Secretary.*

## CHURCHES.

BIRMINGHAM, *Lombard Street.*—On Sept. 14th, harvest-thanksgiving and floral services were held. The chapel was plentifully and beautifully decorated with vegetables, corn, fruits, and flowers. The Rev. E. W. Cantrell preached in the morning on "Nature's Contribution to the Needs, the Happiness, and the Education of Man," and in the evening on "Correspondences between the Physical and the Spiritual Worlds." Anthems were well given by the efficient choir. The congregations were large.—On Monday there was a social gathering. Refreshments were served in the lecture room to a good company, who promenaded the room or sat in groups for conversation. During the evening a selection of music was given in the chapel by the choir. The meetings were most thoroughly enjoyed, and gratitude was expressed in offerings which made a substantial addition to the church's funds,

while the poor of the congregation were benefited by gifts of fruit and flowers.

HEPTONSTALL SLACK. — The chapel anniversary sermons were preached by Rev. C. Clark, Ealing, on Aug. 31st; and on Monday, Sept. 1st, he delivered his lecture on "Westminster Abbey" in the Co-operative Hall, Hebden Bridge. The collections on the Sunday and proceeds of the lecture amounted to £43 18s.

LINCOLN.—The ordination of Rev. G. Anderson took place on Sept. 8th. The services commenced at 2.45 p.m., Rev. I. Williamson, M.A. (Congregational) presiding. After reading the scriptures, Rev. G. P. Mackay offered prayer. The Chairman then gave a warm and affectionate welcome to the new pastor on behalf of the ministers of the city. A statement was made by the Secretary on behalf of the church, after which Rev. E. Stevenson, of Loughborough, proposed the usual questions, which were answered by Mr. Anderson in suitable and feeling terms. The ordination prayer was offered by Rev. E. Stevenson, and the charge to the pastor was given by Rev. Professor Goadby, B.A., based on 2 Timothy ii. 15. The charge was eloquent, practical, and impressive. At five o'clock tea was served to a large company in the vestry, and a collection taken for the proposed "Thomas Cooper Memorial Chapel." Service was resumed at 7 p m. H. Newsom, Esq., presided, and opened the proceedings by a short but appropriate address. Rev. T. Barrass, Peterborough, gave the charge to the church, which was full of wise counsel, urged by his long experience. Rev. C. W. Vick, Loughborough, followed with an address on, "The Church in Relation to Present Day Needs." Mr. T. Plant and Mr. F. Norwood, fellow-students of Mr. Anderson, spoke of his Christian character. Revs. I. Timmins and G. P. Mackay gave short addresses, which brought these interesting services to a close. All the meetings were attended by large congregations, and the memory of them will long be cherished by the church, which has a history extending over more than two centuries in this ancient city of Lincoln.

LONDON, *Bethnal Green Road.*—On Sept. 8th the church and congregation bade farewell to their esteemed treasurer, Mr. T. N. Dyer, who is leaving this country for South Africa. On behalf of the membership the pastor presented Mr. Dyer with a magnificent travelling dressing case, and a beautiful album containing photos of many of the friends. Felicitous speeches were delivered by pastor and deacons expressive of the appreciation of the twenty-five years' service rendered by Mr. Dyer to the church, and testifying to the noble life and conduct of one who has proved himself to be a true Christian gentleman. The church suffers a great loss by the departure of Mr. Dyer, but the friends have faith to believe that God will see that he has a worthy successor.

LOUTH, *Eastgate.* — The thirty-fifth anniversary was celebrated as follows:—On August 24th the pastor, Rev. C. Payne, preached a sermon in the morning, and in the evening he conducted an "Ebenezer service," which consisted of six brief addresses, interspersed with hymns, chants, and anthems. The topics of the addresses were—"Jacob's Memorial of Communion and Promise," "Joshua's Memorial of Natural Difficulties overcome," "Joshua's Memorial of Consecration," "Samuel's Memorial of Victory after Defeat," "David's Memorial Proclamation," and "Christ's Memorial Supper."—On August 28th a public tea was provided; and a concert followed consisting of Root's Cantata, entitled "David, the Shepherd Boy," which was so well rendered by the choir, that a special request was made for a repetition of it the following week for the benefit of the Louth hospital. The total receipts at the anniversary services amounted to £15 3s. 5½d.

LYDGATE.—In connection with the settlement of the Rev. W. L. Stevenson as pastor, a recognition tea-meeting was held on Saturday, Aug. 30th. A goodly number partook of tea, after which a public meeting was held in the chapel, over which the Rev. J. K. Chappelle presided. The chairman, after an appropriate speech, welcomed Mr. Stevenson in the name of the congregation and the ministers of the district. Mr. Thomas Greenwood (one of the deacons) gave the reasons why they had invited Mr. Stevenson, and acknowledged the aid of the Board of Reference in the matter. Mr. Stevenson, in rising to reply, said that he felt greatly encouraged by that meeting. He urged the church to aim at success. Three things were necessary for this—unity, labour, and spirituality. Addresses were also given by Revs. H. Briggs, E. Evans, W. March, S. Kent, W. L. Stevenson, W. Stone, and Mr. F. Greenwood.—On the following day the re-opening services were held, after painting and otherwise improving the chapel and adjoining property. Two

sermons were preached by Rev. W. L. Stevenson. The collections, with profits from tea on the previous day, amounted to £21. The improvements have cost about £150, towards which the committee have, in cash and promises, about £60.

MACCLESFIELD.—Sept. 14th was made a Floral Sunday at St. George's Street chapel. The pastor (Rev. Z. T. Dowen) composed a hymn, which was sung at all the services. In the afternoon a children's floral service was held, and short instructive addresses delivered by the pastor, and Messrs. B. Baddeley, J. Higginbotham, and J. Bennett. The services were well attended throughout. The flowers were sent to the charitable institutions of the town.

SUTTERTON.—The seventy-sixth anniversary of the church was held on Sept. 7th. The pastor, Rev. J. Harper, preached in the morning, and Rev. T. G. Crippen (Independent), of Kirton, in the evening. A collection was made at each service for the funds of the church.—On Sept. 8th a public tea was held in the school-room, when about eighty sat down. Afterwards a meeting was convened in the chapel, the pastor presiding. Addresses were delivered by the Revs. J. Jolly, B.A., W. Sexton, Mr. Massey, of Boston, and T. G. Crippen, of Kirton. The occasion was one of great encouragement to the pastor and his people.

## BAZAARS, &c.

CARRINGTON.—On Friday, Sept. 5th, the session 1884–5 of the adult week-night Bible class was opened with a soiree held in the lecture hall. This class was instituted in the spring of the present year by Mr. H. Bull, one of our students, and ably conducted by him through its first session. The soiree was numerously attended, and the proceedings throughout were thoroughly enjoyed. A well-appointed refreshment stall occupied the front of the platform. Tables were arranged on each side of the room, on which was placed an interesting assortment of stereoscopic views, albums, plants, flowers, &c. The programme consisted of a lecture on "Dan Taylor" by Mr. Bull, which was listened to very attentively, and heartily applauded, and selections of music by a choir formed of members of the class, Mrs. Belton presiding at the harmonium. Intervals were arranged for conversation and refreshments. A vote of thanks was accorded to Mr. Bull for his able and interesting lecture, and for his earnest efforts in connection with this important work.

MEASHAM.—On the 9th and 10th of Sept. a bazaar was held in the school-rooms to clear off the debt on the chapel amounting to £165. The bazaar was opened on Tuesday, the 9th, by the Rev. Geo. Barker, of Blaby (a former pastor of the church), in the absence of Jas. Hill, Esq., of Derby, who had kindly promised to attend for that purpose. The rooms were decorated for the occasion, and the aspect of the stalls at the commencement did the greatest credit to the ladies who had kindly undertaken responsibility in this matter. Quantity, quality, and variety were very manifest features. At the close of the sale it was found that £110 had been cleared toward the above object. A considerable quantity of goods was left, which the friends hope to augment and offer at some future date with the view of entirely removing the remaining £55.

SHEFFIELD, *Cemetery Road*.—On Sept. 11th Mr. Joshua Dyson entertained over forty of the workers for the Bazaar (to be held next Easter) at a fruit banquet. Afterwards business relating to the bazaar was discussed, and a collection taken, which resulted in over £2 being added to the bazaar fund. As Mr. Dyson's generous example is to be followed by others, it is hoped that it will tend to more fully maintain a practical interest in the movement.

## SUNDAY SCHOOLS.

WALSALL, *Vicarage Walk*.—On Sept. 14th the anniversary services of the Vicarage Walk and Dudley Street schools were conducted by Mr. Henry Varley, of London. Crowded congregations; collections over £30. In the after-meeting at night the chapel was nearly full, and twenty-seven professed decision for Christ.

## BAPTISMS.

BARLESTONE.—Nine, by G. Needham.
BEESTON.—Five, by R. Pursey.
GRANTHAM.—Four (one a Primitive Methodist local preacher) by D. C. Chapman.
HOSE.—Three, by D. Cox, of Melton.
LONDON, *Church Street*.—Four, by R. P. Cook.
LONDON, *Praed Street*.—Four, by W. J. Avory.
LONDON, *Westbourne Park*.—Thirteen, by Dr. Clifford.
LONGFORD.—Three, by Jno. R. Parker.
LOUGHBOROUGH, *Baxter Gate*.—Three, by R. M. Julian.
NANTWICH.—Nine, by Price Williams.
NOTTINGHAM, *Hyson Green*.—Four, by R. Silby.
NOTTINGHAM, *Old Basford*.—Two, by J. Maden.
SMALLEY.—Seven (two Wesleyans) by G. Love.

## MARRIAGES.

BARKER—GREENWOOD.—Sept. 3rd, at Mount Olivet chapel, Lydgate, by the Rev. W. L. Stevenson, Mr. Alfred Barker, grocer's assistant, of Gatebottom, to Miss Ann Greenwood, of Laywood-bottom, Stansfield.

DEACON—HACKETT.—Sept. 10, at Barlestone, by Rev. G. Needham, Mr. W. C. Deacon, of Barton, to Miss Rhoda A. Hackett, Barlestone.

RAWSON—HOPKINSON.—Sept. 6th, at Kirkby-in-Ashfield, by Rev. A. Firth, of Mansfield, Mr. Samuel Rawson, to Miss Elizabeth Hopkinson, both of Kirkby-in-Ashfield.

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## OBITUARIES.

LAW, MR. JAMES.—On Sept. 7, at Lydgate chapel, Rev. W. L. Stevenson referred to the death of Mr. James Law, who had been an officer of the church from its commencement twenty-three years ago, and an active worker.

PICKERING, MARY, relict of the late Richard Pickering, deacon and for some years treasurer of the New Lenton church, Nottingham, entered into her rest Sept. 4th, aged eighty-three years. The deceased was born at Nottingham, but of her parents and early life very little is known. She attended Broad Street chapel, and was immersed by the Rev. — Ingram about the year 1839, and in 1843 she removed with her husband to Lenton, where both joined themselves to the small band of Baptist friends. Mrs. Pickering was the oldest member but two on the church roll. To sum up her general life and character, she was a good woman, faithful, kind, prudent, meek, and a lover of peace. Latterly, advanced age, the loss of her partner, and growing infirmities, rendered her visits to the sanctuary few and intermittent. She met with an accident, which no donbt hastened her end, but she was ready, waiting to answer the roll call and pass through the pearly gate. On the 8th September about thirty members and friends followed her remains, and sang round the open grave, "For ever with the Lord," etc.; and last evening the occasion was improved to a good and attentive congregation from Job v. 26, by the writer. W. R.

STEVENSON, MRS. ANNE, wife of Mr. Joseph Stevenson, of Hose Lodge, Vale of Belvoir, passed away from earth to heaven, on Sunday night, August 31 last. She was born May 18, 1821, and was therefore sixty-three years of age. She was highly favoured in having parents at once intelligent, cultivated, and Christian. Her mother was a singularly gifted and refined Christian woman. Her father was the widely-known and highly-respected Rev. T. Hoe, for many years minister of the church at Leake and Wimeswold, and afterwards pastor of the churches of Broughton and Hose. Under such parental influences it was not strange that at the early age of sixteen, she avowed herself a disciple of Christ and joined the church, being baptized on June 25, 1837. When a little more than three years old her father removed to the lodge at Hose, and henceforth the larger part of her life, activities, and associations were connected with that delightfully-situated home. In October, 1840, she was married to the life-long companion of her joys and sorrows, Mr. Joseph, eldest son of Mr. Stevenson, of Wimeswold, for many years an active and valuable deacon of the church there. The first years of her married life were spent in her native village of Wimeswold, where several of her children were born. In the year 1849 Mr. Stevenson removed to the Lodge at Hose, and took possession, at Mrs. Hoe's death, of the parental farm. There Mrs. Stevenson spent the whole of her remaining life—a life more that ordinarily filled with pleasant duties and happy surroundings. Her character was ono marked by strong individuality. She had great independence of mind, deep and strong convictions, much strength of purpose, a clear and decisive judgment, considerablo power of insight as to character, and a sprightliness of manner and ready wit, that made her the very life of the homo circlo, and an important figure in any society she entered. She had a very tender and affectionate disposition, and a heart full of kindness, though the emotional and gentler side of her nature was usually hidden behind its stronger, and as some occasionally thought, sterner aspect. But of the wealth of affection stored in her heart, her fond and constant devotion to her children was ample proof. No burden was too heavy, no sacrifice too great to be undertaken for them, and her maternal love was rewarded by the dovoted attachment of her children, and by the joy of seeing them all united with the church of Christ. Her religious life, as was natural with such an energetio spirit, was of the active, practical, and workful, rather than the contemplative or sentimental character. Indeed she seldom gave expression to the inner and deeper experiences of her religious life. Her reticence amounted to almost absolute silence. But of her pratical interest in and devotion to spiritual religion, and the promotion of it in the villages and among her neighbours, her long-continued efforts, and her many sacrifices for the cause at Hose and the denomination, are abundant evidence. The poor of the village, especially in times of sickness and distress, never failed to receive her help, if only worthy; and one of the most beautiful and consoling testimonies borne to her worth is that furnished by many of the recipients of her kindness, received in ways and times least suspected by many of her friends. Her hospitable disposition will be one of her most widely-known excellencies. She was ever ready to entertain; and most of the elder, and very many of the younger ministers of the denomination will have pleasant memories of the cheerful and generons hospitality which always characterized Hose Lodge, and to which Mrs. S. contributed so much. Her strong and healthful physical constitution, and her wonderful animal spirits, favoured the belief that she would be spared to see a good old age. But this was not to be. Nearly two years ago she was smitten down by serious affliction. With remarkable elasticity she seemed to recover health and strength. But a complication of diseases quickly developed themselves and gradually undermined the strength. Though her early life was singularly free from serious and painful affliction, the last few months, and especially the last few weeks, were a time of intense and overwhelming suffering. When the end mercifully came, it was indeed a deliverance from the burden of mortality and pain. And though the pang of parting was keen and will be felt by her sorrowing husband and family, they cannot but rejoice that their great loss is her eternal gain. Her mortal remains are laid in the quiet, green graveyard beside the little village sanctuary, and in view of the verdant fields and far-reaching woodlands she so much loved. But her spirit dwells in the presence of that Saviour who will come again to receive us to Himself in that heavenly home, where He is, and His people gather, that we may be for ever with Him and with them.

W. B.

THE

# MISSIONARY OBSERVER.

OCTOBER, 1884.

## Report of Khoordah.

STATION OF THE NATIVE CHRISTIAN AUXILIARY MISSION.

THE following was received too late for insertion in the *Annual Report*. It is written in English, and has been prepared by babu Shem Sahu, the pastor, who, during the year, has resided and laboured in Cuttack. The case which "deserves a special mention" is far more interesting than appears on the surface, but it is not deemed prudent to give further details.

Being permitted to enter upon a time when it is usual to render our annual report, we desire first of all to say with the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation," remembering His unwearied care and watchful kindness over us from the beginning of the year under review unto the end thereof. How wonderful has been His goodness, and great His mercy, in preserving with uninterrupted health the lives of all connected with the small community at Khoordah!

As usual we begin with

THE CHURCH.

We are thankful to be able to report, that during the year our church has received interesting additions, the like of which it has not been her privilege to have for the last few years. We have baptized, on a profession of "repentance towards God and faith in our Lord Jesus Christ," four persons, the case of one of which deserves a special mention. The person referred to is a young woman brought up in heathenism. Some seven or eight years ago she, having made our acquaintance, was presented with an Oriya Bible and a hymn book; and, having shown her fondness for reading, received by and by many other Christian books and tracts that have been published at our Press. "The entrance of Thy word giveth light," says the Psalmist, and to the innumerable instances of the past we add the present one, in which the verification of the word quoted above is unmistakably proved. The constant reading of the Word of God, and association with Christians, resulted in removing her heathen prejudices, and convincing her of her sinfulness before God. Thus being gradually drawn towards Christianity, she became, long before her baptism, a regular attendant at our Sunday services, and anxiously desired to join our community. But she did not find it so easy to take the final step, involving as it did a sacrifice for which she was not fully prepared. But strength from above was given; the way opened, and on January 19, 1884, she professed the Lord by baptism in the presence of a crowded congregation. We experienced something of "the joy of harvest" when by the right hand of fellowship we received her into the church with the words of Boaz to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." We feel deeply gratified that she has been honourably settled in life.

The general supervision and management of the church have been devolved during the year on brother Damodar; but the writer has paid several pastoral visits. We are thankful to say that the church on the whole is now living in peace, and signs of good for the future are not wanting; but remembering the reproach it has been subject to in the past, on account of the unholy and inconsistent behaviour of some, we earnestly pray with Moses the servant of God, "Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children."

### Labours among the Heathen.

On account of bodily sickness the itineracy labours in the cold season have not been so abundant as in former years. But when health permitted, brother Damodar, with his wonted zeal and earnestness, has made known the gospel in the neighbouring villages round about Khoordah, as well as in the bazaar and market. In reviewing the work done among the heathen, and seeing that it has been attended with no apparent success, we are tempted despairingly to exclaim with the prophet Isaiah, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" But we long and wait for success. It often falls to the lot of gospel preachers to labour without apparent success: but it is their wisdom hopefully and patiently to labour on, taking the Word of God as the sure ground of their confidence. In closing the labours of the past, and anticipating those of the coming year, we adopt as our own the words of the disciples, "Master, we have toiled all the night and have taken nothing: nevertheless at Thy word I will let down the net."

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# Letters from Rev. T. Bailey.

The want of space has compelled us to hold back for a time the former letter. Both letters are very encouraging, and will be read with deep interest.

*Gopalpore, May 30th*, 1884.

My dear Brother,—I am just returning from a visit to Gopalpore, extending over ten days. The breeze had died away at Berhampore, and though the heat was not so great as at some of the neighbouring stations, it was sufficient to render a change very needful and acceptable. I have since learned that on May 20th, the day of my leaving, the thermometer at Coconada was 110° and at Masulipatam 113½° in the shade. Makunda Das and Bharasa Mahanty are my native fellow-labourers; Daniel Mahanty, Peter, and other native friends from Berhampore, have also joined us. Captain Taylor has very hospitably entertained me, and has also provided accommodation—so difficult to obtain here at this time of the year—for the native brethren. We have, as usual, found useful work to do in the bazaar and market, though the proportion of Telugus in the population is unusually large. Our deficiency in this respect has been largely made up by Daniel, who speaks the language well, and by Bharasa, who is to some extent acquainted with it: both these brethren have given effective addresses in the language, and a fair quantity of Oriya and Telugu scriptures have been sold. On Sunday we had services in Oriya and English, fully twenty persons being present at each; and in the mornings we have met together to review a poetical version of the gospel of Luke, prepared by Makunda Das. We had the advantage of the poet himself being present to read the manuscript, and this enabled us to make many of the needful corrections on the spot. The work as a whole is remarkably well done, and will add yet another to the many valuable services this gifted brother has rendered to the Mission and his fellow-countrymen.

Jack the African was among the first to greet me on my arrival. He is building himself a new house, and appears to be doing well. Another young man, a Hindoo, has expressed his intention of avowing himself a Christian; and we are now contemplating the probability of a small Christian community being permanently settled here, and efforts are being made to obtain a small plot of building land.

Even since my visit last year the port has visibly increased. Two screw presses for jute are in course of construction. There is now room for 350,000 bags of

rice, each containing 164 lbs., and at present worth about 4 rupees, 8 annas. Immense stacks of railway sleepers line the beach, and a new road is nearly finished, supplying an alternate route to the coast, so as to relieve the heavy traffic on the single road at present existing. A good pier, which is in contemplation, is much needed, and a few more houses for the accommodation of European visitors, would make the place a favourite resort in the very hot weather. The breeze has been strong most of the time I have been here, and attained a velocity on the 28th of fifty miles an hour. The surf is so high that communication with the shipping is suspended, and the thousand boatmen under Captain Taylor's orders have a respite for the present from their exciting and dangerous occupation. I am arranging to leave for Berhampore at day-dawn to-morrow.

THOMAS BAILEY.

*Berhampore, Ganjam, India, July 15th*, 1884.

MY DEAR BROTHER,—In several of my letters I have referred to Aska and to the good Christian work which my friend Mr. Stewart is doing there. The Lord is evidently working with our brother; several young men have—as we believe—been savingly converted, and having decided for Christ have been desiring for some weeks past to follow Him in baptism. At first we thought it would be best for them to come in to Berhampore where the Christian community is larger and the conveniences more complete, but there were difficulties in the way, and it was ultimately decided to have the services in Aska on Sunday last; and in response to their pressing invitation, I arranged very gladly to be present with them to share in their joy. I arrived there early on Saturday morning, and after a pleasant hour in the afternoon spent in watching the process of sugar-making, addressed the employés as they were leaving the works in the evening. There must have been more than two hundred present, and I spoke to them from the same log of wood that had served me so well for the same purpose in the cold season. The opportunity had evidently been anticipated, and all appeared to listen with great attention and interest.

On the following morning a short service was conducted by Mr. Stewart, after which we proceeded to the bank of the river Mahanadi, where I addressed the candidates in English, and the bystanders—of whom a goodly number had collected—in Oriya, after which Mr. Stewart baptized the two candidates in the river. One of them is his own native butler, and the other a Eurasian employé in the factory. After this we returned to the house and held a short communion service, which was felt to be a very precious season to us all, and in the evening I preached again in English, the congregation including several of the head native employés in the factory as well as the few Europeans and Eurasians ordinarily present at the meetings. The day was a day of good things, and I am under promise to visit the place again next month when we expect two others to be baptized.

The effort to obtain building land at Gopalpore has been successful, and our good friend Daniel Mahanty informs me that he has purchased a small plot for the purpose. It is well situated, is near our bungalow there, and sufficient in extent for our present needs. I trust it will prove for our brother a good financial investment, but this he assures me is a secondary consideration, his chief desire in the matter being to serve the interests of the mission. The cost has been about one hundred rupees.

In the meantime the government have decided to construct the pier there to which I referred in my last, and have accepted a tender for the work made by a firm at Madras. The pier is to be 900 ft. long, 20 ft. wide, to be furnished with two cranes to lift three tons each, and two metre-gauge lines are to run its full length. The whole is to cost 200,000 rupees, and the contractors calculate that it will take them eighteen months to complete it. The convenience and value of the port will be very greatly increased by this new work, and its attractions as a place of resort will also be very materially enhanced. I should rejoice to see a small Mission Station established here, and shall certainly do all in my power to promote this very desirable object.

I was at Padri Polli a fortnight ago. The rains have now commenced and the roads are very bad. I had decided to travel by native cart, and had to experience many violent "ups and downs" in consequence; and when within about half-a-mile of the village, matters reached a crisis, the very centre of gravity rebelled, and the whole miserable arrangement capsized. Your unworthy correspondent was un-

ceremoniously rolled out on to the fresh greensward, and a scene of no small confusion followed. Happily no bones were broken, and there were plenty of people at hand who came to the rescue. The cart was lifted bodily into position again, and we were soon at our journey's end. Niladri joined me on the Sunday morning, and we had good and stimulating services. No less than nine young persons were proposed as candidates at the church meeting, with all of whom I had had previous conversation. All are from the village, and I was interested to note that one of the young women rejoices in the name of Victoria, and one of the youths in that of Dan.

As any indications, however small, of a growing spirit of self-help are welcome, I may mention that at the communion service in the afternoon, the new table cloths were used for the first time. The people had subscribed for their purchase, and they looked so well that I could not refrain from remarking that whereas formerly the cloths had not been worthy of the table, the table now was not worthy of the cloths; and on the following day I found that these remarks also had taken effect. Pindika, the native Christian carpenter from Berhampore, happened to be with me for some needful repairs at the chapel and bungalow, and I found that they had been asking him what the cost of a new table would be. I was still further gratified to find that *he* had entered into the spirit of the thing, and declared that for such an object he would accept merely the price of the wood and the small charge of four annas (sixpence) a day for his labour. Pindika is one of those who came to us during the famine, and is now a successful man of business, a master hand, and a craftsman of no small skill, and in some special kinds of work can almost command his own price; so that the above would be merely nominal charges. The people are very poor, but they expressed their determination to have the table.

At Berhampore we continue, I trust, to make progress. The English services on the Sunday and Wednesday evenings are now held regularly, and the cost up to June 30th has been subscribed nearly twice over on the news being circulated. We greatly need a better style of lighting, and it is estimated that the cost of Kerosine lamps suitable for the purpose would be about 150 rupees, and towards this sum I have already received *in cash* 125 rupees. A Christian friend in Calcutta is attending to the matter for us, and we hope to get them of the best kind and at the cheapest rate.

THOMAS BAILEY.

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# Caste.

BY REV. P. E. HEBERLET.

It is not my intention to begin here an elaborate essay on the subject that heads my paper. I purpose only to mention a few of the instances within my personal knowledge which place the absurdities of the system in a strong light; while they also exhibit and illustrate the hard bondage in which the people of this land are held by it. No more effective method of enslaving the intellect and soul was ever devised by man, or prompted by the evil one. But I have disclaimed any intention to compose an essay: let me then proceed to relate facts.

Once as I stood by the camping-ground of some men from the North-West, I observed a lad, whose sacred thread pointed him out as one of the holy brahminical family, pouring the water out of his large earthern vessel into a tiny brass one, and then emptying that into another large earthern vessel held ready by a companion. After watching this performance for a little while, I asked the meaning of it, and was told that as the lad did not need the water, he was giving it to one who did. I suggested that this might be done more quickly by emptying one vessel directly into the other. The answer was that this could not be done. The receiver was not a brahmin; and as the falling water would establish a connection between his earthern vessel and the brahmin's, the latter would thereby be defiled! As it was the brass vessel came between, and brass is supposed not to be contaminated, or at least any contamination is capable of removal by scrubbing and washing, whereas the other is infected so as to be fit only to fling away. As I heard this answer the old fable of the wolf and the lamb who went down to the stream to drink came to mind, and I felt that the wolf's first contention about the lamb muddying the stream would approve itself to these people as perfectly fair and reasonable.

During my visit to Pooree at the time of the car festival, as I set out to preach or teach in the bazaar, I called upon one of the palki bearers to carry a small basket of books after me. To this he objected, saying it was the rule of his caste to carry palkis on the shoulder, but they must bear no burden of this sort. He and his companions would carry the palki as far as I liked, but none of them would carry the little basket. When I put before them that the basket *must* go, even if they all had to turn out and carry it in the palki, they quietly accepted the alternative, and eight strong fellows followed me as I walked, carrying in the palki a weight of six or eight pounds. They remained with me for some hours in the bazaar, and carried the basket back again in state without appearing to consider in the least that there had been a silly misuse of energy and waste of time, or that there was anything ridiculous about the performance.

Again. When our bungalow at Sambalpur was being built, and the rain began to descend on the uncovered walls (of brick set in mud), so that it seemed probable they would be washed down, or at least seriously damaged, and we called on all hands to get the straw up, and lay it loosely along as a rough shelter, all the carpenters declined to mount the roof on one side while some low-caste men were engaged on the other. Argument was powerless to convince them of the absurdity of their objection. What though the whole roof intervened, and the despised people would be out of their sight even? Did not the wood-work of the roof extend by connected joints from one side to the other? and would not that connection pollute them? At least their caste-fellows would hold that they had lost caste, and before they could be reinstated they must go to great expense and suffer much reproach. They had no objection to do the work, but do it as co-workers with the others they would not, even though the penalty should be instant dismissal. We tried them, and found they were sincere in saying they had no objection to do the work at a pinch, though not in such company.

The younger brother of a wealthy and influential zemindar in this district told me that it was against caste rules for him to take any food from the hands of any member of his wife's family, though the wife herself could cook for and serve him.

Among the jewellers here it is an allowable practice for a man to live immorally with women other than his own wife or wives. The children will be comfortably provided for, and the sons be taught his trade in all its branches by him and grow up to manhood at their father's side. But if it should ever transpire that the man has at any time partaken of food or drink at the hands of mother or children, he is at once put out of caste, and has to undergo all the penalties attaching to such a grave misdemeanour.

I began by promising to mention a few instances—to relate facts. Thoughtful readers will find food for reflection here over the mysteries of caste, while none can help marvelling (as I do whenever these facts come to my recollection) when such strange things are brought to their ears. Let all who know the Lord unite to pray that this refuge of lies may be speedily swept away. Amen.

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# Reading in Italy.

BY REV. N. H. SHAW.

ONE of the greatest hindrances to our work in Italy is the fact that the Italians are not given to reading. There are towns of considerable size and populous villages without a bookshop. When you find a reader he is almost sure to be full of so-called philosophic and scientific objections to Christianity; but the majority is composed of people who do not read, and who do not care to read. Even the intelligent read little else but the newspapers. And such newspapers! If they were like some of our London papers, or like the *Manchester Examiner and Times*, or the *Leeds Mercury*, and other English journals, the readers could scarcely avoid being benefited in some way. But the journals here are for the most part poor miserable things. Some of them are witty, and all of them are

politically alive, but that is all we can say for them, while most of them would be banished from the house of any man as careful of the moral purity of his family as is the average Englishman. All the journals contain one or more serial stories, generally of a very low kind. Most of these stories are translations of French works. I have read several of them with shame and sorrow.

A few weeks ago the Editor of the *Popolo Romano*, which claims to be the chief and most widely read of all the journals of Rome, treated his readers to a long letter about a story he was on the eve of printing in his journal. It seems he has received numerous letters from his readers complaining of passages in the stories which caused a sense of shame. He narrates, therefore, how, being in Paris, he bought the exclusive privilege of publishing in Italy two novels, and afterwards discovered that they contained certain passages similar to those complained of in the romances already published by him. He even went so far as to indicate the nature of the passages complained of. What was he to do? He had paid a large sum of money for these novels, and could not afford to abandon them. He therefore assured his fair readers that in the printing of the story in question ("Chène," by Edmond de Goucourt), he would make good use of some "*fine gauze and a pair of English scissors*," and that therefore they need not fear putting the journal into the hands of their children. The story must be very objectionable indeed if it seems so to the Editor of the *Popolo Romano*. About seventy chapters of it have already appeared in his journal, and what use he has made of the "fine gauze and English scissors" I knew not, but even as it is, it is the reverse of modest, and is pervaded by an atmosphere of sensuality. Like all the other stories of this class that I have read, it contains no redeeming features. There is no thought worth entertaining in the mind, and hitherto no character whose acquaintance is worth making. The characters are persons without any worthy aim in life, and no one can be either the happier or better for knowing them.

Now this and worse, form the chief intellectual and moral pabulum of the millions of Italy. Should it excite wonder if the progress of the gospel is slow among such a people, even apart from the consideration of all other difficulties in the way of their evangelization? And should not our deepest sympathies be aroused for a nation *so near* to us, and in some respects *so noble*, but so lacking in that we most prize—the *moral* and *spiritual?*

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# A Disappointed Female Pilgrim.

BY REV. J. VAUGHAN.

PIPLEE is only about twenty-five miles from the great temple of Jagannath at Pooree. The highway goes right through the Piplee bazaar, where we have a book-room, and on the west side of it are the mission chapel, bungalow, etc. There is a nice brick house built for a preacher close by the side of the road. Past this house thousands of pilgrims go to see Jagannath, and many of them sit down in the shade of some trees near to it. The preacher, Babu Thoma Santra, has had many talks with them. I will tell you about one of them which took place in the verandah of his house.

A man and woman had come all the way from the Punjab to see the wooden god Jagannath. I suppose they passed through our new station, Sambalpur, because the pilgrims from the North-West Provinces come that way, and enter on the Jagannath road at Piplee. If you glance at the map you will see what a long way they had come. Well, as they returned from Pooree, they sat down at mid-day to talk with the preacher at Piplee.

The man praised Jagannath very highly, but the woman was too disappointed to do so. She said, "Why do you praise Jagannath so falsely? Is it all true that the pilgrim-hunters told us in our own country before we set out on our journey? Has Jagannath spoken to us as they said he would? Has he inquired about our village, or about our father, mother and friends? Did he ask

us for anything to eat? We gave him what we had to give, and stayed in Pooree for three or four days, but he did not say a word to us, or ask for anything. Do the pilgrim hunters tell the truth? No, indeed! all they say is false; they tell base lies and deceive the people for their own profit. I thoroughly believe that what Christ says is true, and that Jagannath is only a piece of dry wood. I have left my home and wealth, and come all this long distance in vain, and now I return, crying bitterly as I go."

When her companion heard this he was exceedingly angry, and gave her a lot of vile abuse, and made use of shamefully wicked language. Amongst other things, he said, "May Jagannath kill you on the road, because you have spoken against him. Such an ignorant woman as you shall not go with me: I will not take you with me." Then the two had a great quarrel.

The man asked our preacher for a little help, but the woman said, "Why do you beg from these folk? Beg from him whom you came all this long way to worship."

The preacher says he was very pleased with all the woman said. She appeared to be a thoughtful woman who was asking herself, as she returned homewards, what good she had derived from her long journey.

She was surprised to hear about Jesus, and asked where she could see and worship Him. She also asked whether He ate offerings as the idols are said to do. When the preacher explained all to her she said, "Ah! we cannot be saved by spending money, going on pilgrimage, and giving pain to our body." He replied, "God does not wish you to do these things. He is a Spirit, and must be worshipped in spirit and in truth. He became man like ourselves, but without sin, and came into the world to save us from sin." She listened thoughtfully, and then said, "Oh, what a distance have I come in vain! What a lot of trouble have I given myself! What exertions have I made! But all to no advantage." Soon after this she respectfully took leave, and started afresh on her weary way home.

The man was very angry, and again commenced to give her abuse. He stoutly refused to walk with her because she had spoken ill of Jagannath. He went on ahead, leaving her to travel hundreds of miles alone. She said, however, that she did not care for that, and had no fear.

How thankful we should be that we know about Jesus, but we should never forget those who do not know Him. The good Book says, "Their sorrows shall be multiplied that hasten after another god."—Ps. xvi. 4. And again it says, "For their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii. 31. Thank God we do not serve Him in vain, and for nought, nor will the Hindoos when they learn to love and serve the Lord Jesus. Let us pray and work in joyful expectation of that day.

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# News and Notes.

THE ANNUAL REPORT.—Several favourable notices of the Annual Report have been received from friends outside the denomination. A well-known minister writes:—

"I congratulate you on your Report. It is indeed a good one."

A gentleman, for many years at the head of a well-known school, in sending his annual subscription of £5, says:—

"I have looked through the Report with interest, and cannot help feeling that the Society deserves a more liberal support than it receives from your own denomination."

A writer in the *Freeman* of September 5th observes:—

"The Annual Report of the General Baptist Missionary Society is satisfactory

reading. A good account is given of work done, and, in our judgment, the churches should be thankful that, with such small means, so much is accomplished. We see that the Committee ask the churches in England to subscribe not less than £4,000 a year for these missions. This would support *one missionary to each million of people!* Could less be asked? Will not the churches give more?"

THE SOCIETY'S FUNDS.—One of our missionaries in Orissa writes:—

"The account of the Association, so far as received, is most interesting. Great surprise has been expressed that after such speeches at the missionary meeting you could not wipe off the debt."

A young friend at Leicester, in sending £5, hopes that forty-nine or ninety-nine others will do the same.

That there was the *ability* in the above meeting to "wipe off the debt" must be admitted; and that there are "forty-nine" or "ninety-nine others" who, without having to forego a single comfort, could give £5 is equally true. It is the willingness that is wanted. Were this possessed we should "see greater things than these." But before human willingness is experienced divine power must be felt. "My people shall be willing, or 'willingnesses,' in the day of my power." Would that this power might be speedily felt. Then not only would our debt disappear, but our income, our usefulness, and our happiness would be largely increased.

THE NEW SCHOOL-ROOMS, CUTTACK.—In a letter to the Secretary, Dr. Buckley writes:—

"I am pleased to see that Mr. Cayford has sent £25 for the new school-room, as, to save ourselves from annoyance, we have had to purchase some buildings at the back, and enclose with a wall, so that there is a balance due to me."

Dr. Stewart, in a private letter to the Secretary, writes:—

"Our new school-rooms are a great help, and answer their purpose very well till the time comes when it will be said, 'Give us more place.' The European day school; the English and Oriya Sunday schools; the Tuesday evening prayer meetings; Miss Packer and Miss Barrass' Zenana school; the Tonic Sol-fa singing classes; the Ladies' weekly Bible classes, and the Dorcas meetings, are the purposes to which they are regularly devoted. It shows how much they were wanted. God abundantly bless the work that is there carried on, and give prosperity."

Referring to the New Orphanage Building which he is erecting, Dr. Stewart observes:—

"The Orphanage Building is going on to completion; the lower story has been covered in; the fine work and finishing have still to be done. The upper story walls are going up, and will, I hope, soon be completed."

A FAREWELL MEETING, in connection with the departure to India of Mr. J. F. Hill as superintendent of the mission press, will be held at Derby, on Thursday evening, October 9th. Mr. H.'s passage is taken in the S.S. "Eldorado," which is advertised to leave Gravesend on the 15th of October.

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

THE

# General Baptist Magazine.

NOVEMBER, 1884.

## Dr. R. W. Dale on Baptism.

THE great respect in which Dr. R. W. Dale is justly held, both for his vigorous intellect and for his manly Christian character, invests with importance any deliberate expression of his thoughts on Christian doctrine. In the present paper we propose to criticise briefly his representation of the "Nature and Design of Baptism" as given in his recently-published Manual of Congregational Principles.

I. As to what is sometimes, though improperly, called the *mode* of Baptism, Dr. Dale contents himself with stating what he considers to be at present the general belief of Congregationalists. He tells us that in their belief "*Affusion* or pouring was the form most commonly adopted in primitive times,—that the quantity of water employed is immaterial,—and that to the question whether immersion, affusion, or sprinkling is nearest to apostolic practice, they are unable to attach any serious importance." To us it would have been interesting to know the reasons which incline our Congregational brethren to the belief that Affusion was more common in primitive times than Immersion. Indeed we confess to a strong curiosity upon the point. It seems to us so strange that whilst Dean Stanley, Neander, Döllinger, and other learned Anglican, Lutheran, and Roman Catholic writers all speak as though there was no doubt as to Immersion having been the primitive practice, modern Congregationalists, according to the Manual before us, believe otherwise. But Dr. Dale has not thought it worth while to adduce any argument or cite any passage of Scripture on this point. His book was not written to gratify *our* curiosity, but rather for the instruction of young people of his own communion; and perhaps *they* will not ask.

II. With regard to the "nature and design of Christian Baptism," Dr. Dale maintains as follows:—(1) That Christ is the King of the human family, not by our own choice, but by God's appointment, and that *in Baptism He claims us as His subjects.* (2) That Christ has died for all, and in Baptism claims us not only as His subjects, but also *as those whom He has redeemed.* Here we are glad to be reminded that Dr. Dale, as is shown more fully in his book on the Atonement, is an able defender of that doctrine of *General* Redemption from which we *General* Baptists derive part of our name. (3) But Christ is the living Saviour of men as well as their Atonement and their Prince; and "in Baptism," Dr. Dale says, "Christ gives us the assurance that He loves

us with an infinite love, and will do His part toward saving us from sin and bringing us to eternal glory." Here we pause to ask *how* the affusion of water upon a person, even by Christ's authority, can give him an assurance of Christ's infinite love. Baptism, as all allow, is a symbolical institution. What, then, is there in it symbolical of Christ's infinite love, and of His present power and willingness to save us and bring us to eternal glory? We almost marvel that Dr. Dale, holding this view of Baptism, should think so lightly of Immersion. *Here* is the very symbol which sets forth the truth he rejoices in. Immersion in the name of Christ does remind us of His death and burial, undergone for us in "infinite love." The rising from the water is symbolical both of Christ's victory over the grave and of the disciple's own future resurrection through his union with Christ. It reminds us that ours is a Saviour who was dead and is alive again—living, loving, and mighty for ever. But what is there in sprinkling or pouring to bring these things to our remembrance? Absolutely nothing.

The great defect in Dr. Dale's treatment of the subject of Baptism is this—he has overlooked the fact that in a symbolical institution there is and must be a correspondence or analogy between certain features of the symbol and the truths expressed by it. Let us think now of Baptism as an act; and let us take Dr. Dale's own account of it, that it is the application of Water in almost any form. Still, it is the application of *Water*, and that, since the ceremony is symbolic, must denote something. Nay, since the application of Water is the chief feature of the ceremony—its very essence, so to speak—the truth symbolised by that must be the chief truth expressed in Baptism. What, then, does the application of water to the person denote? Surely cleansing, purification. Then the main idea intended to be expressed by it in spiritual things must be spiritual cleansing, the washing away of sin. And this was evidently the view taken of Baptism in apostolic times. Hence the language of Ananias, when addressing Saul of Tarsus—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). And hence Peter's address to the Jews on the day of Pentecost—"Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*" (Acts ii. 38).

In view of these facts we hold that Dr. Dale ought to have made it a principal point in his exposition of the Nature and Design of Baptism that herein Christ gives us in visible sign an assurance that His "blood cleanseth us from all sin," and an intimation that, thus cleansed, the disciple is henceforward to walk in newness of life. Now we do not mean to suggest that nowhere in the fifteen pages devoted to the subject of Baptism is the idea of cleansing mentioned, but most certainly it does not occupy the important place it ought to do.

Let us proceed to Dr. Dale's next point. (4) He declares very emphatically that *Baptism does not create a new relationship between Christ and the baptized person; it affirms a relationship which already exists.* In ancient times a child was circumcised because he was a Jew, and circumcision was the sign or seal of the covenant between Jehovah and the child as a descendant of Abraham. So, teaches Dr. Dale, "by birth we belong to the race for which Christ died and over which Christ reigns, and baptism is the sign or seal of our relationship to Him."

Are we asking too much in requesting Dr. Dale to adduce just one passage from the speeches or writings of the apostles in proof of his statement that Baptism is the sign or seal of the fact that we belong to Christ by birth? Did Peter say to his hearers, "Brethren, you belong by birth to the race for which Christ died, and over which He reigns, therefore in sign of that be baptized?" Did Ananias urge this as a reason why Saul of Tarsus should be baptized? In fact, is not this whole theory of Dr. Dale's about the meaning of Baptism a novel one, of which the church of Christ never heard until the last quarter of a century?

Now if, as we have seen, the main idea intended to be expressed in Baptism is spiritual cleansing, who does not perceive its inappropriateness in the case of an infant? Does *it* need cleansing? Dr. Dale, apparently anticipating this objection, says that "Baptism when administered to a child is a declaration that the sacrifice of the Lord Jesus Christ has atoned for its *future* sins." But what if the infant should not live! It will be a sign then of an unreality. To such a position is a good and clever man reduced when he undertakes to defend as a Divine institution a practice for which there is neither precept nor example in Holy Scripture.

Another statement of Dr. Dale's is that Baptism does not in the case of an adult express the faith or feeling of the baptized person—his reason being that the baptized person, even if an adult, is altogether passive. This is true in one sense, not true in another. He is passive under the act of immersion; he is not passive in offering and surrendering himself to it. Now, ordinarily, when we think and speak of Baptism we have in our minds the thought of both baptizer and baptized. We conceive of the proceeding as a whole, and to the whole we naturally give the name of Baptism. The distinction here drawn by Dr. Dale appears to us a mere verbal subtlety. When a recruit enlists and the magistrate administers the oath, he is passive in repeating after the public official the form prescribed; but he has been active in presenting himself, and the proceeding is thought of as a whole. So, in the case before us the Immersion no doubt expresses the grace of spiritual cleansing received from Christ; but the voluntary surrender of the disciple to the sacred rite expresses faith on his part, and just for that reason, because it expresses faith in Christ, Baptism is so repeatedly and earnestly enjoined. If it did not in this large and true sense express the faith or feeling of the baptized person, why should it have been commanded? And what possible meaning can we attach to the apostle Peter's statement that Baptism is "the answer of a good conscience toward God?" (1 Peter iii. 21.)

Dr. Dale cuts up without mercy, root and branch, the popular notion that Baptism is a Dedication of children to God. He says "the whole theory is a pure invention, without the shadow of a foundation in Holy Scripture." Alas! that we should be obliged to say the very same thing concerning *his* theory. There is absolutely nothing in the New Testament to indicate that Christ intended Baptism to be a sign or seal of the fact that we belong to Christ by birth. "Whatever else it may mean, there is not a syllable, either in the gospels or the epistles, to suggest that it means this." W. R. STEVENSON.

# Lutterworth and Wycliffe.

THERE are many facts connected with the early history of Lutterworth of no little interest to the archæologist, but by readers in general they would be held to be of little significance in comparison with the associations which cluster around the name of Wycliffe, and which have given to this small Leicestershire town a world-wide celebrity.

John Wycliffe the Reformer was rector of Lutterworth more than nine years (1375—1384), but was not a permanent resident until the latter half of that period. The Church is the identical structure in which he ministered. Sir Gilbert Scott, who successfully restored it a few years ago, was of opinion that the chancel belongs to the latest portion of the fourteenth century, and was most likely erected under the reformer's direction. The towers, pillars, and arches of the nave are thought to have been built a century earlier.

There is good reason for believing that the present pulpit is the very one from which Wycliffe preached. This is inferred from the style of the carving, the panels and upper moulding also indicating that it must have been coeval with the most ancient part of the church. How could we think lightly of the opportunity of standing on the hallowed spot whence proceeded the word of Christ's gospel five centuries ago from its greatest preacher! The sexton of the church, our cicerone, told us that a certain Romish priest on being invited by him to enter the pulpit at once fell into a rage, and exclaimed, "No, I will not;" and assuming a pugilistic attitude, added, "If Wycliffe were here I would fight him!"

An oak chair, in a very good state of preservation, is supposed to have been the same chair in which the Reformer frequently sat during his long debility, and in which he was carried out by his beloved parishioners when he was fatally smitten with paralysis. This chair is now placed, as the clergyman's seat, at the north end of the communion table.

A very small portion of the famous rector's vestment is still preserved—a cope or cloak, which formed part of the sacerdotal array of the clergy of those days during divine service. It is enclosed in a glass case. This became necessary because the sacred garment was found to be gradually diminishing in size, and would soon have come to nought, through the eagerness of visitors to possess a portion of it.

A mural monument, executed by Westmacott, in *alto relievo*, adorns the wall of the new chancel aisle, and is intended to be illustrative of the Reformer's labours. He is represented in the attitude of preaching, to which men, women, and children, representatives of various classes of society, are listening with rapt attention. Behind him stand a monk and nun, who are looking on the scene with a scowl of contempt. A portion of the inscription is worthy of quotation:—"At Oxford he acquired not only the renown of a consummate schoolman but the far more glorious title of the *Evangelic Doctor*. His whole life was one perpetual struggle against the corruptions and encroachments of the papal court and the impostures of its devoted auxiliaries, the mendicant

fraternities. His labours in the cause of scripture truth were crowned by an immortal achievement—his translation of the Bible into the English tongue. His mortal remains were interred near this spot, but they were not allowed to rest in peace. After the lapse of many years his bones were dragged from the grave and consigned to the flames, and his ashes were cast into the waters of the adjoining stream."

An oak table in a remarkably good state of preservation is still to be seen in the church. It is said that Wycliffe distributed therefrom, with his own hands, the bread which he regularly provided for his poor parishioners. On the same table, in a glass case, are kept two large folio volumes of Wycliffe's Bible—presented by the British and Foreign Bible Society—which always prove a great attraction to visitors. The same case also contains a fine old black letter copy with rude and quaint engravings of Foxe's Book of Martyrs, with part of the chain attached thereto by which it was fastened to the desk or ledge on which it was placed, and there kept year after year for public perusal. Hundreds of men and women who finished life's journey centuries ago, doubtless found abundant aliment therein for maintaining and fostering that protestant spirit which Wycliffe so successfully called into life.

A painting of Wycliffe hangs in the chancel. It is known to be a copy of one now in the possession of the Earl of Denbigh, a nobleman residing in the immediate neighbourhood. The finest portrait of the Reformer is in the collection of paintings belonging to the Earl of Dorset. From the latter engravings are most generally taken. The portrait in the church, however, seemed to us remarkably expressive—the smooth overhanging forehead, clear deep-set eyes, thin aquiline nose, firm and decided mouth, and open and bland features, indicating intellectual penetration, cautious frankness, invincible determination, and sympathetic kindness.

Before leaving the church our attention was especially directed to three remarkable frescoes. The one over the chancel arch—into a full description of which we cannot enter—is intended to represent the Day of Judgment, and is a very curious commingling of the sublime, grotesque, and horrible. The fresco over the north door possesses especial interest. It consists of three life-size figures supposed to represent Richard II., his wife Anne of Bohemia, and John of Gaunt, Wycliffe's protector. Richard stands on the left, fully equipped for sport, with a hawk on his wrist. It is believed that Wycliffe himself caused these portraits to be painted, as expressive of his attachment to his royal patrons.

The little river Swift running past the lower or southern side of the town, and which received Wyclifte's ashes, always secures the attention of visitors, who, as they stand upon the old rustic bridge, endeavour to call to mind the day on which Roman ecclesiastics met to express their harmless indignation against the great heretic who had departed from them years before, but whose memory still lived, as it shall ever live, in the grateful hearts of his countrymen. J. SALISBURY.

# Our Pulpits.

## THE VULTURES AND THE CARCASE.

*"For wheresoever the carcase is there will the eagles be gathered together."*
—Matt. xxiv. 28.

THE word eagle in the Bible is used in a generic sense, and does not further recognize the classification of modern natural history. In this verse it would have been correct and true to nature to have rendered the original by the word vultures; and if you will consult the revised version you will see that the translators have put the word vultures in the margin. If, therefore, we read the text thus—"Where the carcase is there will the vultures be gathered together," we shall be true to the facts of the case; for the eagle is a bird of prey—it kills to eat; while the vulture feasts on carrion—the dead bodies of animals. It, and not the eagle, seeks out the carcase; and where the carcase is there the vultures are sure to be gathered together.

The vulture, when seen close to, is very repulsive in appearance; but when seen standing on a high rock, or on the wing in the sky, "distance lends enchantment to the view," and the bird appears as one of the feathered nobility. It cannot at once take the wing from the *ground* and rise into the air. Its wings are so large as compared with its legs, that they strike the ground as it stands upon its feet and makes an attempt to fly; so that it has to jump two or three times, rising a little higher each time, until it has sprung high enough to give full sweep to its wings. But mark the difference when it takes the wing from the vantage point of some rocky pinnacle. Thence it darts away through the sky freely and boldly.

"It clasps the crags with hooked hands;
Close to the sun in lonely lands,
Ringed with the azure world, it stands;"

and presently it spreads its wings, and darting swiftly into the atmosphere—

"With the pride of ample pinion
That the Theban eagle bare,
Sailing with supreme dominion
Thro' the azure deep of air"—

it soon disappears in the distance.

As already stated the vulture is a bird of carrion, and it is marvellous what a power it has for finding carrion out. I have more than once tested this. For instance, I one day shot a pariah dog that I was afraid showed symptoms of madness, and I had its body flung just outside the compound of my house. There was not a single vulture to be seen anywhere round, high in the zenith or low on the horizon. You might have looked among all the neighbouring rocks and trees, you might have looked up into the clear cloudless azure sky, but not a solitary vulture would you have seen; yet in a very short time you would have noticed, as I did, first one and then another, until there was quite a company of them come circling down out of the deep blue sky and dropping down on the ground, and clustering round the dead body of the dog; for "where the carcase is, there will the vultures be gathered together."

In Bombay there are some remarkable towers called the towers of

silence. They belong to the Parsee community; or (as they are commonly credited by outsiders) to the worshippers of fire, though they themselves profess to regard fire as only a visible representation of deity. These towers of silence are used as depositories for the dead. The Parsees have one notable peculiarity, which distinguishes them from all other religionists. While Christians and Mohammedans have their burying grounds, and the Hindoos have their burning grounds—the places where they cremate their dead, the Parsees have their towers of silence, where they expose their dead to the vultures. These towers stand in a garden on a rising ground delightfully situated on Back Bay. The gardens in which they stand are also beautifully kept, and there is all the air of silence and restfulness which is to be found in our best English cemeteries. The towers are five in number, of solid masonry, built of hard granite, and kept white by the use of lime. Round like a massive millstone, the largest of them is about fourteen feet high and ninety feet in diameter. In the centre of this massive tower there is a well ten feet deep and about fifteen feet wide, which terminates in excavations underneath. Around the ledge of the tower there is a stone parapet, and behind this on the upper surface of the tower there are grooves hollowed out, and all sloping towards the well in the centre. Into these grooves the Parsees bring and place the dead bodies of their relatives and friends when they die. But what are those objects all round the parapet, with their heads turned inwards towards the upper centre of the tower? They are vultures waiting for the dead bodies that will be brought to them to devour. What a remarkable illustration do the towers of silence furnish to these words of our Saviour, "Where the carcase is, there will the vultures be gathered together!"

This custom of the Parsees in disposing of their dead perhaps seems loathsome to you, and no doubt the vulture is a repulsive bird to look at; but it serves a wise purpose, and it certainly is very useful in the countries where it lives. It is a scavenger, which carries away much corruption that would otherwise be a source of impurity and death. Better have the carcase removed, or at least that part of it which is the cause of corruption, than let it remain to pollute the atmosphere and generate disease. The vulture, like death, is sometimes a merciful agent of God for the benefit of mankind. It is not a pleasant reflection to think that death has often been a minister of mercy to the living. But there have been men among their fellows who have lived only to be a curse and not a blessing. Names from history could be mentioned which remind us of monsters who have become a byword and a hissing for every sort of vice and oppression; and it is a merciful provision, a blessing with the curse attending it, which has decreed that such men should at length themselves become the victims of a monster who respects neither power nor position, and who removes bad and wicked men and women from the world, so that they can no longer corrupt and injure their fellow creatures.

Again, the vulture is sometimes seen waiting until death shall have completed its work. It will not attack the living. You may sometimes have seen pictures of vultures waiting about a dying animal—until the animal shall have drawn its last breath. And they have been seen on such occasions to start back and stand away when the dying

animal has moved itself, or otherwise shown signs of life. They are thus fit emblems of Satan and Satan's servants. "Resist the devil, and He will flee from you." The way to keep the devil distant from you is to keep up a distinctly discernible spiritual life. I never saw and never heard of any one who had seen a vulture attack an animal that had a distinctly plain, healthy life. And you very rarely hear of any one having conflicts with the devil, who lives and continues to live in the healthy atmosphere of prayer and Christian work. And so it is with evil men, who delight to do the devil's work. You do not, as a rule, see them trouble much those who are undoubtedly consistent Christians. Let a man be thoroughly decided to be on the Lord's side,—let him spend his Sundays in Christian work and worship,—let him avoid, as much as possible, evil associations and resorts,—let ungodly people see that he has not only a name, which he has given to a Christian church, and which is entered on its list of members, but a name to live,—let them see by his walk and conversation, by his regular attendance on the duties and privileges of the Christian religion, that he is fully alive and enjoying communion with the fountain of life,—let him be able to confront them with the realized experience that Paul confessed, "I live, and yet not I, but Christ liveth in me"—and they will stand off from him, conscious that there is no advantage to be gained over him. It is your weak, puny—shall I say dying?—Christians who are attacked by the devil's servants among men. They see a man sluggish; a man who is perhaps half-ashamed of being thought to be a Christian; a man who wants to stand well with the world, and who is a Christian, not because of a strong love to Christ, but only because he is afraid of losing his soul in the future world; a man who is not erect and in active Christian work; but apathetic, sleepy, dying: and it is upon him they make their attacks, and sometimes hasten on the complete alienation from Christ of one whose attachment was hardly ever more than nominal. Seek to be strong in the Lord; have the fulness of His healthy life; and tempters, both men and devils, will soon learn to stand back and keep off.

Different explanations of the meaning of our text have been made at different times, some of which are more curious than true. One of these represents our Saviour here as uttering a prophecy of the destruction of Jerusalem and of a corrupt Judaism by the armies of Rome. You are probably aware that the standard of the Roman legions was the image of an eagle carried on a long staff; and as there would be many of these standards in a Roman army, those who explain the text as prophetic of the coming of Roman soldiers to sweep away the Jewish religion and nation, see in the gathering of the eagle standards of the Roman army a fulfilment of these words. On the other hand, many of the fathers thought they saw in these words a reference to the effect of Christ's crucifixion on the peoples who should be drawn to believe in Him as their Saviour. It was to them another way of saying, "And I, if I be lifted up, will draw all men unto me." But if you picture to yourselves the vultures swooping down on a corpse, you will see not only something very loathsome in the comparison, but something very inappropriate. Christ is not a corpse. Even His body did not see corruption; and He is as He represented Himself to be, not death, but

life, and life eternal. Christians drawn to Christ are not drawn by death, but by life.

> "'Tis life whereof our nerves are scant,
> 'Tis life, not death, for which we pant,
> More life, and fuller that we want."

True Christians are in no sense vultures, and Christ is in no sense a carcase. The true explanation of this proverb is not to be looked for in any particular event of history to the exclusion of any other, or in any fantastic notion such as that of some of the fathers, but in the working out of God's laws; so that wherever life is gone from a church, a nation, or an individual, the ministers of God's vengeance, like vultures, will swoop down on the corruption, and carry off that which was ready to vanish away. History gives us many illustrations of the working out of this law. It was so with the Jews, and their doom was foreshadowed when Christ, looking down on their great city, said, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." The same law is seen in the departed glory of ancient Greece, and the decline and fall of the Roman empire. And we have in our day a remarkable instance in the condition of Egypt. The corruptions of her Mohammedan rule have so increased that she seems fated as a country to pass under the control—call it direction or call it dominion—of some other country. It was the operation of the same law which was witnessed in the decay and extinction of those churches in Asia to which John refers in the Book of the Revelation. And the lesson that you as a church should learn from the study of the text, and the proof which is to be found of its truthfulness and fulfilment in both nations and churches is, how important it is that you should be fully alive if you want to keep the ministers of death from your doors. There have been churches that have so degenerated as to be, not centres of health and happiness, but fountains of disease and misery, and to remove them was the fittest thing to do with them. A church that has a name to live but is dead, is a church that any neighbourhood can well do without; and I hope that by the consideration of our subject we shall be led to so apply it to ourselves that we shall be stirred up to greater activity and usefulness, and so prove our right not only to exist, but to be a power making for righteousness, winning souls to Christ, and glorifying God.

HENRY WOOD.

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# Music in the Home.

OF all the pleasures within easy reach of every class of persons, none is more pure and elevating than good music. Cheapened instruments and an increasing supply of really good musical literature are now within the reach of all sober and industrious people, and are being made use of to a wonderful extent. The home in which sweet psalmody is heard daily, where the clear, pure treble of the children's voices blends with the fuller and deeper tones of the parents in praising the Giver of all good, and where the pathetic and moral songs of our best composers fill

the minds of the inmates with pure sentiment and tender feeling—such a home is like an outer court of heaven, re-echoing the hallowed music of the angels' songs. Much is said and truly said of the mischief done by public-houses, but the attractions of those places do not always consist solely in the drinks or the company. These are rendered more fascinating by other enticements, and often by music more than all. Passing a public-house in an evening, one hears a violin or a piano with the singing of solos and roughly-rendered choruses; whilst in the numerous music-halls and drinking-saloons of our large towns all kinds of music are sung and played, the audience drinking and smoking as they listen. There are even places of this kind where, to quiet the consciences of the visitors, sacred music is performed on Sunday evenings; and amidst the jingling of glasses and of pewter pots may be heard the most sacred words. Is not such a desecration of divine things most painful? But let there be good music in the home, and one hopes that the attraction it would afford would be so strong that neither the young people nor the older would have a desire to go elsewhere. With an educated ear and a love of what is pure, they must surely turn from the coarse songs and mirth of the public-house. Would there be as many drunken, wife-beating husbands, and dissipated, wandering sons and daughters, if all were done that might be to make home attractive? There is nothing so potent to remove gloom and to prevent quarrelling as good music. Saul's evil spirit fled when the sweet soothing strains of David's harp were heard; and it is told of Jenny Lind that a few chords on the piano would calm her childish turbulence of spirit, and bring smiles upon the face wet with tears. Insanity is often relieved and has been wholly removed by music. The exercise of singing has also an important influence upon the physical health. A celebrated London physician declared some time ago that every child should learn singing because of the benefit it affords to the breathing and vocal organs. The lung-capacity and power of voice in one accustomed to singing will astonish those who take note of it; and a moderate amount of exercise daily in vocal music cannot fail to be physically beneficial. In Germany and in Wales fireside music is much more common than it is in England; but we hope that through the simplifying and cheapening of musical instruction, and the exertions of such men as the late Mr. Curwen and Dr. Hullah, we shall have more music in our happy English homes.

Now that the autumn has brought longer evenings, would it not be well for every church to establish a class for instruction weekly in musical notation? There will be found in most congregations some one or more persons with musical ability sufficient to enable them to conduct such classes. The churches that have the most vigour, and best succeed in keeping their young people from migrating, are doing the most to make music a powerful auxiliary in their midst.

FREDERIC TODD.

[We are glad that attention has been called to this subject, which is practically of more importance than some may at first thought suppose. And in this connection we would again commend to notice the "School Hymnal Tune Book," an admirable selection of Tunes for "Home" use, and one which, as we have been repeatedly told by lovers of music, is valued the more, the more it is used.—ED.]

# A Sceptic at a Christian's Grave.

An eminently useful Christian gentleman died in a ripe and beautiful old age. His long connection with artists, literary men, special correspondents, and authors of repute, made it certain that his obsequies would be attended by many notable persons. As one of his oldest friends I was invited to his funeral, and took my place in the quiet sanctuary where he had worshipped. A deeper interest arose in my mind when I saw a well-known sceptic take his place at my side. Respect for the deceased Christian gentleman, whose coffin covered with white flowers was just then borne into the sanctuary, had brought him hither. What would he think? What would he feel? Would his scepticism give him light and peace *now*? Such were the questions which filled my mind. He once had a praying mother. He had been a Sunday scholar. He was now one of the champions of secularism—would it be enough for him now? So I questioned as we sat together in the house of prayer.

The soft tones of the organ began to play, and then, with black-bordered sheets of hymns in our hands, we rose to sing—

"Jesu, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life be past!
Safe into the haven guide,
O receive my soul at last."

How the words seemed to breathe of blessed hopes and endless rest! Many eyes grew brighter through their tears as we went on singing—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

I glanced for a moment at the Agnostic. He was dumb—must be dumb. He formerly wrote in slighting words of the Christian's heaven; but what did he think, I wondered, as we sang with our voice—

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art,
Freely let me take of Thee;
Spring thou up within my heart,
Rise to all eternity."

I thought, does he think of his mother, who fell asleep in Jesus? Does he think of her face bright with celestial life, or, hid in a shroud and the grave for ever? I could not tell. He gave no sign of emotion

except in the sad gravity of his face. I prayed in my heart that he might see the True Light.

From my knowledge of his writings I knew that he accounted Science as the only needful friend of man. Yes; Science would bring knowledge, health, and life, and what more could we want?

Then a voice seemed to come from the unseen world. "It was," said the minister, "declared by our beloved friend that the following words expressed his faith, experience, and hope in his last moments:—

'Thou hidden source of calm repose,
Thou all-sufficient Love Divine,
My help and refuge from my foes,
Secure I am if Thou art mine;
And lo! from sin, and grief, and shame,
I hide me, Jesus, in Thy name.

Thy mighty name Salvation is,
And keeps my happy soul above;
Comfort it brings, and power, and peace,
And joy, and everlasting love;
To me, with Thy dear name, are given,
Pardon, and holiness, and heaven.'"

We sung the words—solemn and sweet they are—the organ's tones swelling like a multitude of heavenly harps, and then, after prayer, we went to the grave prepared for the mortal remains of our friend, and we buried him there, saying—

"Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may die, for the Sinless has died.

Thou art gone to the grave! but 'twere wrong to deplore thee,
For God was thy ransom, thy guardian, and guide:
He gave thee, He took thee, and He will restore thee,
And death has no sting, since the Saviour has died."

Then every man went to his own house.

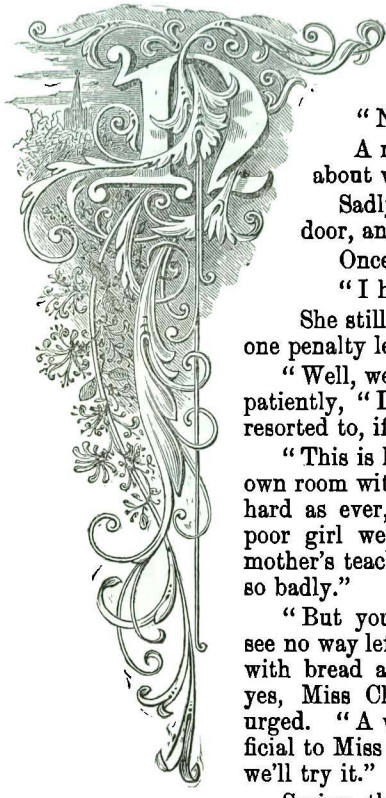
But what shall we say and feel at such a time as this as to the respective prospects of the Sceptic and the Christian? The Sceptic has no hope. He tells us he has none. With him it is earth to earth, dust to dust. This, he says, is all, and then an end. The Christian has a blessed hope of life beyong the grave, and is found saying with Richard Baxter:—"I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them while on earth. If I thought I should never know, and consequently never love them after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those that are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love."

Reader, are you a Sceptic or a Christian? This is the most vital of all questions. Settle it in the right and safe way at once. Wait not. Yield yourself to God, and be at peace with Him.

GEORGE W. M'CREE.

# Sunday Morning Talks with Boys and Girls.

## SAVED BY SUFFERING.



"NEENAH, are you ready to come out?"

No answer.

"Neenah, Neenah, do you hear?"

A rustling sound of some one moving about was the only sound.

Sadly Miss Chapin turned from the closed door, and went slowly to the study.

Once admitted, she said dismally:

"I have come to see you about Neenah. She still refuses to yield, and there is but one penalty left."

"Well, well," Mr. Allen replied, a little impatiently, "I can't see why that should not be resorted to, if she remain surly and disobedient."

"This is her second day of confinement in her own room without communication, and she is as hard as ever," Miss Chapin went on. "If the poor girl were not an Indian, having had no mother's teaching to help her, I should not feel so badly."

"But you would have her obey, surely! I see no way left now but the 'solitary confinement' with bread and water diet, and the hard bed—yes, Miss Chapin, *that* above all," Mr. Allen urged. "A wholesome use of both will be beneficial to Miss Neenah Crow Wing. At all events we'll try it."

Seeing that all discussion was useless, the teacher again returned to her wilful pupil. This time she entered without the permission which she had asked in vain.

Seating herself beside the girl, she took one of Neenah's tawny hands in her own, and tried to win her to a right mind by gentle argument. Now and then the dull red of the Indian girl's cheek grew a shade more bright, but by neither word nor sign did she reply.

After half an hour spent so fruitlessly, Miss Chapin left her. With a light step she hastened once more to the study.

"Mr. Allen, at the risk of being unwelcome, I have to trouble you again upon the same business. Will you let me try an experiment in Neenah's case?"

Mr. Allen hesitated. "You must not let that girl off scot free," he said at length.

"But may I not choose her punishment?"

"Well, if you will really inflict a punishment—yes. I think I can trust your discretion. Will you tell me what it is?"

"If you insist, certainly; but I would rather not. Will you not wait to see the result?"

"I would like to know beforehand."

"Very well, then," and the bright flush rose to Miss Chapin's cheek, but she spoke very quietly; "I am going to bear Neenah's penalty for her."

"You will do no such thing, madam," he exclaimed, excitedly. "The person who commits an offence in this school must bear the consequences."

"That was not our Lord's way in dealing with us," she answered softly. "It surely must be safe to follow His example. I beg you to permit me to stand in this poor girl's place this once," she pleaded. "That nothing else can conquer her I am sure; this may not, but let me try."

The Principal was out of all patience.

"Fiddle-de-dee!" he exclaimed. "Have we returned to the times of knight-errantry?" Then, seeing Miss Chapin's disappointment in her face, he added pleasantly, "But do as you please? Send for me in time to make your will, however, for you are sure to end your days in the 'dark chamber' if you wait for Neenah's repentance."

Miss Chapin went straight to the culprit.

"Neenah," she said kindly, "Mr. Allen has sentenced you to the 'dark chamber' until you are willing to do what is right, and you know only too well, poor girl, what that means."

Neenah's face only grew more dogged.

"I grieve to think of you, dear, shut up in that lonely room so dark and bare, with such a hard bed to lie upon, and only your own naughty heart for companionship. So I have asked Mr. Allen to forgive you freely, and I am going to bear your punishment for you."

The girl started and looked at Miss Chapin, then fell into her state of dull indifference again.

"When you wish my forgiveness, Neenah, come to me and I will give it to you. I shall not see you again until you come to seek me."

So saying the teacher closed the door after her, and immediately gave herself up—a prisoner in the "dark chamber."

Neenah could hear the key distinctly as it turned upon her friend, but she also felt a keen sense of her own freedom. In her stolid way she tried to enjoy her liberty.

It was Saturday, and in the general bustle of a holiday Miss Chapin was scarcely missed.

The affair was known only to a few, and no explanations were necessary.

Sunday evening found her still a prisoner. That night the chapel

was crowded, for a stranger addressed the students, and the singing was especially attractive.

During the services Mr. Allen received the urgent message that Miss Chapin desired to see him immediately.

She had been conscious for an hour that some one was stealthily moving outside her door, and at last a paper had been thrust under it. She had sent for Mr. Allen to ask that this paper might be examined as soon as possible, as she had no light.

It was from Neenah. In rude, unformed letters the poor child told how she had lain awake all the long night thinking of her teacher, and what she was suffering for her sake. She could bear it no longer, and she humbly begged to be forgiven, promising to be a good girl always.

Even Mr. Allen's heart was touched, and Miss Chapin wept for joy. They went together to Neenah's little room, and found her crying bitterly. Nor was she ashamed of her tears. She repeated her promise of obedience most gladly, and Neenah faithfully kept her word.

. . . . . .

Who can read Mrs. Cheney's story without being reminded of Him who suffered for us? Jesus Christ came into the world to save sinners —to save boy sinners and to save girl sinners. He came to do what Miss Chapin did for poor Neenah. He came to love you out of your disobedience to God. For you know, not to obey God, not to give Him your hearts is the great sin of all. Your mother would be heartbroken if she thought you didn't love her, and she is filled with trouble when you disobey her. She would do anything to make you loving and obedient children.

So would God. That is the meaning of all our Saviour suffered. He suffered that He might save you from sin. J. FLETCHER.

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# Late Autumn.

THE leaves fall softly, twig by twig
Stands bare against the quiet sky;
A murmuring breeze sighs gently past
The pleasant valley where they lie.

The uplands crowned with lofty trees
Show bright in crimson, russet, gold;
And greenly round the half-clad boughs
Close-twining ivy tendrils fold.

The squirrel-haunted hazels bend
Their branches to the eddying stream
Which broadly flows; and late-born gnats
Dance in the pale autumnal gleam.

Across the brook a wind-wrecked tree
Makes rustic bridge; no more the spring
Shall stir its pulses,—soft green moss
And silver lichens round it cling.

*Louth.*

There Robin, with his little breast
Red as a leaf on autumn tree,
Pipes his shrill treble to the stream
Blending its mystic melody.

In late-reaped fields the dormouse yet
Gleans barley for her winter store;
But kine at evening shelter seek,
And close shut is the cottage door.

The sunbeams fade, and insects hide
In secret nooks, while up the hill [nests,
Creep the white mists; birds seek their
And e'en the rooks' loud call is still.

But in our thought no sadness dwells,
Nor wish for Autumn's longer stay;
Our hearts press forward to the Spring
Past Winter hours. Good-bye, sweet day.

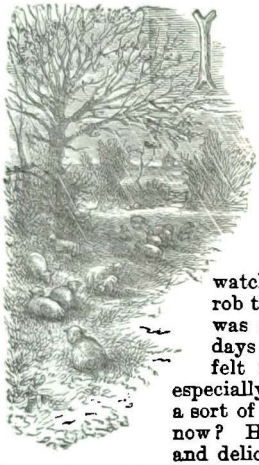
LAURA MARIE JACKSON.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter XVI.—Misunderstandings.



In spite of Hilda's resolution to wait and pray and not judge Gurth too hardly, she could not help thinking rather bitterly of how his love of pleasure and good cheer had betrayed him into forgetfulness of his home and his knightly vows; for Yule-tide came and passed, and the dreary winter settled down upon them, but no further message came from Gurth.

Lady Gyda's out-door employment was over now. The stockade and draw-bridge over the little river had been made stout and strong, and the men could be trusted to keep up a constant watch at all points now that there was no ale or mead to rob them of their senses. But her work done, lady Gyda was seized with an illness, only too common in those days of undrained land. Ague was already making itself felt in their midst, among the women and children especially, but lady Gyda's seizure seemed to fill them with a sort of panic, for who would take the direction of affairs now? Her daughter, the gentle lady Hilda, was too weak and delicate to leave the shelter of her own bower to take the head of affairs in the great hall, and now everybody would be striving for the master's seat at table.

Githa heard something of these whisperings and carried them at once to her mistress. Hilda was busy in attending to her mother, whom she had persuaded to occupy her bower, as being the most sheltered and comfortable room in the house, But when the irritable old lady had been settled on her daughter's bed, and she could leave her for a few minutes, she went to discuss this fresh difficulty with Githa.

"The witless knaves will quarrel, thou sayest."

"Ah, that will they, for who is to occupy the master's seat among them where all are masters?" said Githa.

"I will—I must," said Hilda, decisively, though what it would cost her to give up the quiet retirement of her own bower at meal times not even Githa knew. As lady Gyda once said, Hilda's affliction had made her fastidious, and the faint smell of rotting rushes, dirt, and scraps, left from the table in various stages of putrefaction, was to her unaccustomed senses simply disgusting; but she determined to endure this for the sake of maintaining peace and order in their large motley household, and so, when the dinner was ready, to the surprise of all present, Hilda, attended by her solitary bower-maiden to stand behind her chair, took her place where her mother usually sat, and every murmur of sedition and discontent was quelled; for no one wished to question the gentle lady Hilda's right to rule them, even if they could have done so.

The servitors brought in the meat on spits, but Hilda could scarcely touch a morsel, for she was thinking of her brother, and how he was wasting his time, feasting at the table of their common foe, instead of taking his rightful place at the head of his father's household.

Think of it as she would Hilda could no longer find any excuse for her brother's absence; for they knew now all too well that half of England, at least, was conquered and lay passive at the feet of the Normans, unless it were a few isolated spots like their own home, which Hilda began to suspect was too insignificant to be attacked, as they had at first feared.

This taking her mother's place as the head of the household became a daily trial to Hilda, but she bore it without a murmur for the sake of those she ruled over, and often cheered her mother's lonely hours by an account of what passed during meal times.

It was a sad, gloomy, monotonous winter for all, and the men, deprived of their usual solacement of ale and meat, and a good deal of the rough out-door amusement besides, grew fretful and discontented, and talked of leaving their safe quarters and taking their chance of an encounter with their foes outside. Parties of Norman soldiery were frequently seen patrolling the neighbourhood, but although they frequently paused to look at the island-fastness, they never molested the sentinels posted on duty by even a chance arrow. Hilda often wondered, and thanked God as she did so for this clemency of their foes towards them; for tales of horror often reached them of what was going on outside. She could not think, as her mother did, that the enemy was afraid to attack them, but in what lay the secret of their safety she did not know. So the winter wore away, and with the first days of March came the knights, Gurth and Leofric.

The brother and sister met as they had never met before—a coldness and suspicion had arisen between them. Hilda would not ask her brother for an explanation of his long absence, or what he had been doing at the court of the Norman king—made no reference to his knightly vows, or how she feared he had been living in violation of them, but simply talked of every-day topics and the news he brought from London. All unwittingly Gurth gave the deepest offence by telling this news, for he could not but own that William was a brave knight, and he had promised to rule his new subjects by their own Saxon laws, had confirmed the charter with all its privileges to the city of London, and was striving to increase its trade and introduce learning and improvements in buildings and native manufactures.

"And will these things rear ruined homes and build the towns he hath burnt?" asked Hilda indignantly.

"Nay, nay, I said not that it would, but thou didst tell me once to be just even to our foes, and as thou hast heard so much ill of the Normans, it is but fair thou shouldst know what there is of good in their doings."

"It is little enough, I ween—little beyond Norman guile to make Englishmen forget their homes and their wrongs," said Hilda indignantly.

"Nay, nay, my sister, thou art unjust to"—

"Unjust to thy new friends," interrupted Hilda passionately; "an thou hadst been here instead of holding high wassail with the conqueror, thou wouldst have a better idea of justice."

"Nay, nay, but thou art unjust to me, Hilda," said Gurth, and there he stopped.

His sister looked at him as if hoping, longing to hear him say something that would justify his late conduct—that would clear up something of the mystery in which it seemed to be shrouded; but when he paused she rose from her seat, drew herself up to her full height, and in a voice of scornful contempt, exclaimed:—"Unjust to thee, Gurth Godrithson, nay, nay, that were impossible, thou recreant knight and God-forgetting Englishman."

"Hilda, Hilda, thou art cruel and unjust. If thou didst know all"—

"Then why not tell me? Nay, nay, what am I saying? I scorn to listen to thy tale of abject servility. Thou art no longer brother of mine, for I am English and the daughter of a hero, but thou—thou art what my mother called thee," and without another word Hilda left the great hall where they had met and went to her own bower.

Hilda did not believe her brother would go away without giving some explanation of his conduct. She felt bitterly disappointed in him, but still had clung to the hope that there might be some excuse after all, but if there was, would he not at once have urged it? and she would be only too ready to make allowance for temptation; but when she heard that he had gone, leaving only a message for Leofric to follow him, she felt that all hope was at an end—that the brother she had loved so devotedly was dead to all honour, and she

would rather he had fallen at the fatal field of Senlac than live to bring disgrace on the name of Englishman.

For her mother's sake she tried to hide her grief, but the old lady had grown watchful of her daughter's countenance, and very soon detected the signs of emotion.

"Hilda, thou art hiding something from me," she said sharply.

"My mother," said Hilda, and there she stopped.

"Yes, I am thy mother, and live but for thee, Hilda; for if thou hadst gone to the convent I would have been true Danish wife to my lord, and speedily joined him in the halls of Valhalla; but thou wert his child and a brave true Englishwoman, and I could not but live to protect thy weakness and provide thee with a home."

"And it hath been a home and refuge to many others besides, my mother," said Hilda, anxious to turn the conversation.

"Yes, it hath, but it is not that troubles thee now, I ween. Thou art troubled, Hilda. Hath any tidings come of Gurth?" suddenly asked her mother.

"Yes," answered Hilda slowly, "he—he hath been here."

"Been here! But he hath not gone without saying a word to me?" exclaimed lady Gyda excitedly.

"I—I know not whether he will come back," said Hilda, scarcely able to restrain her tears as she spoke.

"Thou hast quarrelled with him, Hilda," said her mother in an injured tone. "Oh, why did he not come to me before he went? Gurth, Gurth, I am thy mother," said the old lady passionately, and then she reproached Hilda bitterly for her hardness and cruelty in driving her brother away.

Poor Hilda had enough to bear just now, and scarce knowing what she said, she exclaimed in her passion, "Nay, nay, call me not hard and cruel, for he is more Norman than count William himself, I ween, or he would never"—

"And what care I?" screamed lady Gyda; "English or Norman he is my son; I am his mother, and mothers are more tender than sisters. Oh, Gurth, why didst thou not come to me?" she sobbed.

"My mother, he shall come," said Hilda, very calmly, but at the same time feeling very anxious, for what could this change in her mother portend? She had never seen her in this mood before, and had failed to notice the gradual softening that had been going on during her mother's illness.

"Thou dost blame my poor Gurth for what is thine own doing," said lady Gyda fretfully. "Nothing would content thee but he should be a knight of the church's making, and now he hath learned the lesson she doth teach, to bow to the will of the strongest, thou dost blame him. Oh, Gurth, Gurth, thou hast been robbed of valour and honour and all that an Englishman holds dear, by becoming the slave of the church."

Hilda felt vexed at her mother's inconsistent defence of her brother, and she knew it would be worse than useless to contradict it; but it required no small amount of patience to listen quietly to her mother's angry tirades against the church, which she blamed as the sole cause of all her son's recent shortcomings and misdoings.

Hilda was very thankful when Githa came to summon her to supper. She had not seen her bower-maiden since the arrival of her brother in the morning, for Githa had spent the day with Leofric, and had heard a good deal more about their life at court than her mistress Hilda had, and half hoped to see her brother in the great hall; but she was disappointed, and glancing down the long table set for the servants and retainers, she noticed that Leofric was not among them.

"Where is thy brother, Githa?" whispered her mistress, as the servitors were bringing in the spits.

"He hath gone to meet Sir Gurth on the road to Dover."

"To Dover! And wherefore doth he journey to Dover?" asked Hilda.

It was Githa's turn to be astonished now. "Didst thou not hear that William, the King, hath commanded them and many other noble Saxons to go in his train to his court of Rouen?"

Hilda shook her head. "Thou shalt tell me of this and all thou hast heard from Leofric when supper is at an end," she said; but she felt even more bitter towards her brother as she thought of him hurrying away to join in the gaieties of the court of Normandy.

The quiet talk Hilda longed to have with her faithful bower-maiden had to be deferred until lady Gyda was fast asleep, and then mistress and maid drew close together and talked in subdued whispers by the embers of the logs still burning in the middle of the room.

"They are right noble knights," began Githa, the tears glistening in her eyes as she spoke.

"Noble knights," repeated Hilda; "nay, they have forgotten all their knightly vows. Oh, Githa, they swore to be God's knights too," added the lady sorrowfully.

"And are they not God's knights? Have they not given up their own wishes and desires, even liberty itself, to save us?"

"What dost thou mean? Who art thou talking of, Githa?" asked her mistress.

"Of Sir Gurth and my brother; they are right noble Christian knights," said Githa, in a tone of admiration.

"Why, who hath told thee this?"

"Who could tell me but Leofric, noble lady?"

"And thou didst believe him because he said, 'We are true knights?'" asked Hilda.

"Nay, Leofric said nought concerning that; he did but tell me how he and Sir Gurth had laid down their swords at the bidding of good bishop Aldred."

"Then my mother was right, and it was done at the bidding of the church," said Hilda hotly.

"Yes, and to save us from sharing the fate of so many others, We should have been murdered, and this house burnt, but for the patience and forbearance of Sir Gurth, and the intercession of bishop Aldred, who went unto the king and begged him to grant Sir Gurth his father's lands in these parts. The king did not yield very readily; and only on condition that Sir Gurth stayed near the court, and went with him when he went to Normandy, did he grant the petition of the good bishop on our behalf."

"Who told thee all this, Githa?" asked Hilda in a troubled voice.

"My brother. I chided him at first for feasting in the halls of the Norman king, while we were often in sore dismay here, and needed the help of good swords, and then he told me his master had given us more effectual help by not using the sword, but giving himself a prisoner for us."

"My brother a prisoner! Gurth gave up the dearest heritage of an Englishman, his liberty, to save us!" exclaimed Hilda, and then she burst into a violent flood of tears.

"Nay, nay, weep not so, dear lady. Perhaps I ought not to have told thee, for Leofric said his master would not have thee know he was a prisoner, lest thou should grieve too sorely for him."

"Oh! would that I had known this before. Githa, Githa, I met my brother with reproaches, and chided him as a recreant knight, who had forgotten his new-made vows, thinking of nought but his own pleasure. Oh! would that I had known; but now it is too late—too late."

"And did ye part from Sir Gurth in anger?" asked Githa sadly.

"In anger—Githa, I must have been mad, or I could not have said what I did in my passion. Oh, Gurth, Gurth, how deeply have I wronged thee, charging thee with foulest wrong when thou hadst proved thyself a peerless Christian knight. Oh, Gurth, Gurth," and the lady rocked herself to and fro, wailing forth her brother's name, and imploring him to come back, until at last Githa became seriously alarmed.

At length, however, this passionate outburst of sorrow somewhat subsided, and she allowed Githa to help her get into bed; but long after all other sounds in the house were still, a smothered sob from Hilda told that she was not asleep.

## Chapter XVII.—Sir Gurth.

The weeks of spring went on, and everybody at the island-farm was busy planting and sowing the fields, and lady Gyda's health began to improve, and all the little community seemed happier and more content—all but lady Hilda, and she still grieved sorely for her brother, She knew now that the earls of Mercia and most of the English nobilty had gone to Rouen more in the character of hostages than as friends of the conqueror eager to join in the festivities of that court, and bitterly did she reproach herself for her hard thoughts and the cruel words she had spoken against her brother.

Those were not the days of letter writing, and since Gurth rode away smarting under her unjust suspicions, no word had come from him or Leofric, and so Hilda couly not have even the satisfaction of letting him know that her opinion had changed, or of hearing that he had forgiven her.

One day, when she was sitting in her bower busy with her embroidery, she suddenly said to Githa, "Was ever one more cruelly, more unjustly suspected than my noble Gurth? Hast thou heard of the fresh cruelties of this Norman bishop, whom the king hath left to govern in his stead? Ah, Githa, we little know how we are indebted to our noble knights for permission to live here in peace—what it cost them—brave, valorous souls, ever ready to draw sword or bow to avenge a quarrel—what it was to them to lay these aside when burning to use them, and be peaceable and strike hands with the conqueror—give up even liberty itself to buy this refuge for us poor helpless women; for even God hath forgotten our merrie England now," added the lady bitterly.

"Nay, nay, the earth is God's footstool, although the Norman hath laid waste our land. May it not be that thou art judging God now as hardly and unjustly as thou didst thy brother awhile since, because thou dost not understand His word?" said Githa,

"Nay, but are we not taught that 'God is love?' and can it be love to permit such evil doings as have desolated our merrie England?" demanded Hilda.

"But may it not be that God would fain do us some good—make our country greater, better—teach us things we would not learn in any other way than being forced to do it? Leofric brought this to my mind when he came; for when I grieved at all the hard things the Normans had done, he said, 'May it not be that God is treating our England as thou didst me when I was sick, giving me bitter potions, and denying me what I most craved, because thou didst love me? Did not the monk tell me I was worth saving, and so he made his potions the more bitter?'"

"Did the knave say that, Githa? Nay, but how could he comfort himself with that thought?" said the lady.

"I know not that it did comfort him much, but he said it to comfort me, and I have thought of it often since."

"But thy brother was sick when thou didst give him these bitter potions," said Hilda.

"And I have heard thee say that many things needed amendiug in this our England—that men should exercise temperance and learn self-control, and cultivate learning, and have more cleanly ways in the matter of changing rushes, and other things that make life pleasant."

"And thou thinkest they may learn these of our Norman foes?" asked her mistress incredulously.

"It may be so; at least we may believe that God hath some good in store. It were better to hope this than fret ourselves by mistrustful thoughts, as thou didst concerning Sir Gurth and his tarrying at the court of the Norman."

"Ah, if I had but known—if I had only understood what my brother was doing for us," said Hilda, with a sigh.

"And can we understand God better than we could Sir Gurth?" asked Githa. "I have heard thee say that thou wert most blameworthy that thou didst think evil of thy brother because thou hadst always known him to be true and brave and loving to thee; and shall we not trust God now, though we may not understand Him, because of the love He hath shown towards us—loving us even to the giving up of His dear Son to die for us?"

"Oh, Githa, if I could only believe this again," said Hilda, with a deep-drawn sigh.

"Nay, but thou dost believe that the Lord Christ hath died to redeem us, out of the great love He doth bear us."

"Yes, yes, I must, I do believe that," said Hilda.

"Then if God hath given His most precious gift—his dear Son—will He withhold the lesser gifts—peace, and comfort, and security? unless He seeth that we must needs lose these for awhile to make room for a greater good He hath in store for us."

Githa tried to comfort her mistress in this way, and to assure herself too; but still it was hard to believe that God had not forgotten them and their beloved land, when each stranger who came that way brought some fresh tale of Norman avarice and cruelty.

Then came rumours of the people rising to throw off the yoke of the conqueror; and Hilda's cheek glowed and her breath came fast as she said, "The hearts of Englishmen are not crushed; we shall be English still, and the Normans must fly beyond the seas or be swallowed up by us. Mother, mother, England is not dead; God will not let her die," she added, as lady Gyda came into her bower.

"Hush, hush, Hilda; thou must be heedful what thou sayest. The witless knaves are ready for any wild deed."

"It is for home and father-land they would strike," said Hilda proudly.

"Yes, thou sayest truly; and if—if they had a leader, and could unite in one great rising, there would be hope, but not now—not a handful of men here and there; it is but throwing away brave lives, and making more widows and orphans, with fewer to work for them."

Hilda looked surprised to hear her mother speak thus cautiously. "Nay, but if we could throw off the Norman yoke, my mother," she began.

"And dost thou forget that the Normans hold thy brother, my son, my beloved Gurth, as hostage for our peace? I tell thee, Hilda, this is a refuge for the helpless—for women and children, and those who cannot defend themselves, but not a camp or a fortress; and those who will fain throw their lives away must e'en leave us first."

"Pardon me, my mother. I had forgotten that we held this land for Gurth, and that his life may be forfeit if we make it other than what he pleaded it should be—a refuge for the homeless."

It was well that lady Gyda did act with this prudent discretion, and discourage any of her followers taking up arms against their foes, for they were narrowly watched all through the summer by the Norman troops in the neighbourhood, who would have been only too glad of an excuse for turning them out of their stronghold and appropriating it to themselves; but it was whispered Sir Gurth stood high in the king's favour, and so long as his mother and sister merely fed and clothed and lodged their starving country-folk, there was no hope of dispossessing them.

So the summer passed, and during the autumn came the news that before the close of the year king William might be expected to return to England; and from that time Hilda became more hopeful and cheerful. For some months her health had not been quite so good, and she rarely left her couch; but now the hope of seeing her beloved brother seemed to give her renewed strength, and she once more went about, leaning on Githa's arm, and talking of the time when her brother would be with them once more, and all misunderstanding between them be at an end.

"Oh, Githa, I have grieved him so sorely, so needlessly; can it be, think you, that God is thus grieved when we mistake what He is doing for us, and complain and murmur, as I have often done of late? Oh, Githa, if it should be that God is helping England in the only way, the best way, He can, just as Gurth was helping us when we thought he had forgotten us, how angry He must be at our murmurings."

"Nay, nay, not angry, because He doth know us altogether; but doubtless it grieveth Him that those who have heard and learned His message of love will not believe it, because they cannot understand His work; but He is sorry

for them most because they are fretful and uneasy, and it hinders them in what they might do for Him—do to help others, I mean."

"Ah, I have done little of late but lament for Gurth, and what God is doing for our merrie England, but I will try to believe once more that 'God is love.'"

The news that Sir Gurth was coming home from Normandy soon spread through the little community, and a few of the men who knew him resolved to go and meet him on the road, to tell him that his mother and sister desired to see him, and Hilda was only too glad to second their project, for she knew not whether her brother would come to them or journey on direct to London, unless she could send him some token of the change in her opinions.

Hilda grew almost weary of waiting, but her brother came at last—a grave, dignified, rather sad-looking man, not at all like the merry-hearted Gurth of the olden days. The change struck his sister painfully, and she burst into tears, sobbing, "O Gurth, my brother, canst thou ever forgive me?"

"Forgive thee, little sister! nay, nay, I have nought to forgive, but much to bless thee for, Hilda," said Gurth, kissing her as tenderly as he used in his boyish days.

"O Gurth, I have been cruel and unjust in my thoughts of thee," said Hilda.

"Ah, thou didst not know all, and I comforted myself with this thought, though it pained me that thou shouldst think I had broken my knightly vows. It would have pleased thee, and more than pleased me, to wield sword and battle-axe against the conqueror, but bishop Aldred taught me that for thy sake and the poor women-folk and helpless house-carles thou hadst sheltered, and whose champion and protector I had sworn to be, it were better to conquer myself first, and then strike hands with count William to hold my father's land in peace."

"Yes, yes; and whiles thou wert conquering thyself, as true Christian knight, to help us more effectually, I was blaming thee as though thou hadst forsaken us."

"But thou wilt not blame me again, little sister; and now let us talk of other matters. I have seen my mother in the great hall; what hast thou been doing to her, Hilda? she is greatly changed, I ween."

"Not as much as thou art, I trow," said his sister, looking up into his serious face.

"Not more, perhaps; for I have learned many things at Rouen I never heard of before. Didst thou ever think, Hilda, that there could be a power in the world greater than sword or battle-axe?"

"Nay, nay, the strong and the valiant will ever rule the world, Gurth," she said.

But her brother shook his head. "It hath been so, I ween; but there is another force rising now that shall be stronger than the arms of the mighty. There is a little priest at Rouen, one Lanfranc, that is proving this to the world, that learning and wisdom—the power of the mind—shall one day be stronger than force of battle-axe."

But Hilda looked incredulous. "Is this what thou hast learned of these guileful Normans?" she raid, rather pettishly.

"The Normans have opened mine eyes, Hilda, but I think I have been learning this of thee, little sister, for many years."

"Of me!" exclaimed the lady in surprise.

Her brother smiled at her astonishment. "Was not thy bower the heart of the household in the old days, even as it is now, I doubt not?" he said.

"Nay, but I am not learned," said Hilda.

"But thou dost possess what takes the place of learning to those who love thee. Thou hast not strength of arms that all men have worshipped, but thou didst rule my life by another and a stronger power; and it is this that we have been learning in our home that the world will learn now, and our merrie England too, I trow, now that the Normans have possession of it."

"Gurth, thou dost not hate the Normrns as I do—as thou wilt when thou dost know them better," said Hilda.

Her brother smiled. "Dost thou think I have been to the court of Rouen and learned nothing of their cunning and their cruelty, their pride and their greed? Nay, nay, I know more of these things than thou canst tell me, and

yet I say, as thou told me once, if we will only learn some things these Frenchmen can teach us, and profit by the improvements they will bring with them, their coming to England may not be the bitter curse we now think it,"

"Githa hath said something like this, and I may hope it by and by, but not yet—not yet," said Hilda sadly."

"Wait till thou hast seen the gracious and noble lady Matilda—Hilda; she is to be called the queen of England, not the lady of England, and she will be the first queen. She hath her court at Rouen, and hath much power in influencing her lord; so thou seest that what thou hast been doing, Hilda, in our home will be the fashion soon in all homes, although it seemed so strange and unlikely but a short while since."

"And this lady Matilda, what is she like, and when doth she purpose to come to England?" asked Hilda.

"She is beautiful and a right gracious lady, and doth hope to see her new subjects in the spring. She is deft as thyself in the use of the needle too; her maidens are ever spinning or working in gorgeous silks at some tapestry. She hath done much for her city of Rouen, bringing with her from Flanders workmen who can weave and masons that can build, better than any others in the world."

"And thou thinkest she will bring these same workmen with her to England," said Hilda, trying to appear interested in her brother's account of their soon-to-be-proclaimed queen; but she would far rather have heard of some Danish sea-king coming to help them drive the Normans out, for the Danes were in some sort their kinsfolk after all, and if they did bring little but devastation and barbarism, still Hilda was disposed to think that this even was preferable to what they were suffering under Norman domination.

As Gurth had said, his mother was changed. She was more gentle and affectionate than he had ever known her before. The weeks spent in Hilda's bower had softened the stern old lady. Even her hatred of the church seemed to be forgotten; and to Gurth's amazement he found her sitting one day in his sister's bower while she read from the book he had bought, and afterwards taught some of the children king Alfred's "Dooms," as the ten commandments were then called.

But in spite of these changes in his mother, Gurth went to London feeling anything but comfortable at the state of things in his island-home; for Hilda seemed restless, dissatisfied, and unhappy, and he feared that by her influence this feeling might spread in the little community, until they were drawn into the commission of some rash deed that would bring destruction upon this refuge that had sheltered so many helpless men and women.

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(28) By the Moabites. Probably the reflexion of the red clouds around the rising sun gave the water the appearance of blood (2 Kings iii. 22).

(29) Ebed-melech, the Ethiopian (Jeremiah xxxix. 16—18).

(30) The tribe of Dan.

*New Questions*:—(31) Who had to gird himself with sackcloth and walk before the bier of the man he had murdered?

(32) What was the name of the sister of Barnabas?

(33) To whom did Paul send his love?

*Compartment II. For the general reader.*

A young correspondent (S. J. R.) writes:—"Will you please explain the seeming contradiction in the following verses—Rev. vii. 15, 'They serve Him day and night in His temple, and Rev. xxi. 25, 'There shall be no night there'?"

# Correspondence.

## SUNDAY OPENING OF LIBRARIES AND MUSEUMS.

*To the Editors of "The General Baptist Magazine"—*

Dear Sirs,—The opening of Public Libraries, Museums, and Picture Galleries on Sunday, is raising throughout our denomination in large towns questions of the deepest and gravest interest to our churches and schools. Is passive acquiescence or energetic opposition the right attitude? The mode in which the friends of Sunday Opening are besetting our influential friends in corporate towns requires great vigilance and intelligent firmness. Our leading members are the material out of which Town Councillors and political leaders are largely made. The "Sunday Societies" appeal to their ambition for posts of usefulness and distinction by suggesting that if they will give way on this question, they will gladly vote for them—obviously because *their* character and position will draw others. They are thus tempted to sophisticate with themselves as to whether the Public Library or Museum is not better than the Public House; and under the insidious idea of choosing the lesser evil, instead of resisting both evils by sticking to what is clearly right, they swallow the bait, and become the practical allies of agnostics, who avow that, among other reasons for the change, it would uproot the superstition that Sunday derives any sanctity from the myth that Christ rose from the dead on the first day of the week, and so justified their faith!

Some excellent men, too honest to suspect the motives of others, have been trapped into promising, if elected, to vote for simply opening the Library—the thin end of the wedge. Will this bear examination? Let us see. The plea is, that a few hours on Sunday afternoon at a Free Library cannot be a sin, and must be better than at a public-house! Possibly; but can you shew any congruity between a taste for books and for drink? But our friends would keep outside Picture Galleries, Museums, Dramatic Readings—not to mention Concerts sacred or secular. But why? Who shall draw the line where one part of the public is to be gratified by the use of rate-supported institutions, and the other refused its preference for other kind of amusement or recreation? The men who seduce our friends do not stop here. Why should they? They are not Christians, and they have to get over the Christian element among the ratepayers. And why is this element as yet so powerful that only a few towns after years of agitation have succumbed to the Delilah of pleasure and the enemies of Christian education and morality? We answer, amongst other reasons—(1.) Because all Sunday was never so needed for the voluntary labours of those who are engaged in Christian education (See Mr. Mundella's speech as President of the Sunday School Union), or when counter agents should be so strenuously resisted. (2.) Because the rights of labour and the protection of the poor from the oppression of capital are in the charge of the Christian church as a duty to humanity, and never more earnestly appealed to the church for her powerful help. (See Mr. Broadhurst's impressive speech in Parliament on the relaxation of Sunday observance.) (3.) Because if the public-house is closed on Sunday, the fathers should go to bless the homes they had deserted for its sake, and discharge their family duties there. (4.) Because we have no right to bribe the servants in Libraries and Museums to part with their Sunday rest by extra pay, or giving them another day which they cannot enjoy so well as amidst the usual associations of the day; nor ought we for money to impose duties on others which we would not ourselves discharge on such a day, nor tax the ratepayers for expenses in opening such institutions at times and under circumstances of which they disapprove as much as of rates for churches they cannot conscientiously use. (5.) Because the shortened hours of week-day labour leave men desirous of reading ample time for it; and they can take out books on Saturday for Sunday reading at home, without depriving the officers of their day of rest. Ask yourself if, for your own sake, you would wish a man so to become your slave. (6.) Because our most enlightened and Christian statesmen, like Gladstone, Shaftesbury, Mundella, and Morley are against it. (7.) Because the Local Government ought not to sanction such labour on Sundays.

Whilst these are some of the reasons for the slow progress of the opening movement, the enemy of what *he* calls the Puritan Sunday is restless and remorseless. He sees that the apathy and indifference of the church are his best allies; and in my town he works for victory *per fas aut nefas*. If there are two equally good Liberal candidates for a ward, he quickly but resolutely pushes the Sunday opener until by perseverance he wins ward after ward, and the church wakes up to wonder how it has come about. It is then too late; and the Secularists and Unitarians laugh at poor Charles Vince heading the religious public and uttering his noble and pathetic appeal to the Birmingham Council in vain. Fighting singly and in detail, without disclosing the secret which guided the selection of candidates, the openers won.

At Worcester it has been successfully checked by the valour of the church, aroused in time. At Chester, the Duke of Westminster (the President of the Sunday Society and the Liberal aristocrat of the place) telegraphed his wishes to the Council, who cravenly obeyed; but, we hear, will probably rescind it.

It is not public opinion, but private intrigue and dictation, that win these assaults on the Christian Sunday. Let our churches awake to the dangers that beset their schools. A small party of religious and public gentlemen in each town can, if in earnest, prevent this desecration which threatens our English Sunday and its beneficent work. Let our deacons show their brains and backbone. The working classes are with us from an instinctive sense of the day of rest being precious. They feel it as unjust to make one librarian work unnecessarily as to force men to work in shops and mines on that day. If religious men cannot see this, they justly doubt their sense or their sincerity. At Birmingham they have to employ Jews, as English Christian feeling revolts against it until coerced or bribed. Can there be a stronger condemnation? Let not General Baptists participate in, but speak out and act against, this infraction of Christian sentiment and the blessed Day of Rest.

Yours truly,

SPECTATOR.

# Editorial Notes.

THE LORDS AND THE COMMONS.—Great is the mystery of English institutions. Inquire into the history of any one of them, and "thereby hangs a tale." A very long tale, too, sometimes. In the case of parliament, Edward the first is considered the father thereof. In his reign began the change which broke down the four existing orders of "clergy, barons, knights, and citizens," and brought them to the counsels of the nation as Lords and Commons. Soon after, the Commons, assembled in what we have come to call the "good parliament," brought the nobles to task greatly to the astonishment of those dignitaries. When the Commons made their voices heard John of Gaunt asked in tones of indignation, "What do these base and ignoble knights attempt? Do they think they be kings and princes of the land?" No matter what they were, they were in the right, and those who were in the wrong had to give way. The Upper House, Lords though they be, cannot hope to lord it over the Commons. Their present action is most certainly an attempt in that direction. They cannot say that the vote in the Commons for the extension of the franchise was either hurried, accidental, or feeble. On the contrary, it was deliberate, regular, and overwhelmingly strong. Nor is there the shadow of a pretence that on such a question, the Lords would find themselves any better off, if an appeal were made to the country. They might as well submit to the inevitable at once, and glean what consolation they can by manipulating as they may the Redistribution Bill when it comes before them. The determination of the people to have an extended franchise is growing stronger day by day. Canute himself could not resist the rising tide. The Lords must retreat before it. The sooner they do it the better, lest a worse thing come upon them.

POLITICS AND THE BIBLE.—Readers of Mr. Chamberlain's speech at Hanley, on October 7th, will have noticed that no fewer than *six* times did he secure the applause of his vast audience by a happily turned scripture reference. The Tory landlords, with their "cakes and ale," were bribing the working classes to sell their birthright for a mess of pottage. The Tory Peers were returned prodigals,

who, if they had not deserved the fatted calf, had at least abandoned the husks upon which they formerly fed. Then came the parody on the speech of Agrippa, almost thou persuadest me to be a Tory. This was followed by a sentence ascribing to Lord Salisbury a desire to have the goats on one side and the sheep on the other. Then followed his old and popular allusion to the aristocracy as those who toil not, neither do they spin; after which he expressed his belief that Mr. Gladstone was not the man to put his hand to the plough and then turn back. Every one may not like the introduction of scripture references into political speeches. To some it will doubtless appear as a profanation of the sacred word. But there is another side to it. When an immense audience of working-men receives such references with delight, it shows that the Bible is both known and respected by the vast mass of our countrymen. Too many alas! are outside the kingdom of God, but they are not so far from it as to exclude hope respecting them. Many of them walk in the counsel of the ungodly, but it is some comfort to think that at all events they do not sit in the seat of the scornful.

BAPTIST UNION MEETINGS AT BRADFORD.—All who were present at the recent meetings at Bradford must have been delighted with their hearty, enthusiastic character. Evidently Baptists are alive. The missionary meeting on Tuesday evening was most interesting. At the Zenana meeting—so full that an overflow gathering had to be arranged for—the emotion excited was such that strong men were moved to tears. And the closing meeting in St. George's Hall for the exposition of Free Church principles, with the magnificent speech of our friend Dr. Clifford, will be long remembered. But we were specially pleased with the address of the President, Mr. Glover, on Wednesday morning, his subject being "the work of the Church to-day." The first portion, on our duty towards the unbelief of the age, was particularly timely and judicious. But the address throughout was full of stimulating thought, wise counsel, stirring appeal, and all expressed in most choice words, sometimes indeed in sentences of exceeding beauty, so that to listen to it was a great delight. It may be had for one penny; let our friends read it for themselves.

PROGRESS OF THE BAPTIST DENOMINATION.—We have said "Baptists are alive." We rejoice to add, "and are growing." This was brought out very clearly in the paper by Dr. Angus. The year 1789 seems to have been the first in which any attempt was made at an accurate computation of the number of Baptist churches and members. At that time there were in the two sections about 400 churches, with a membership of 20,000. Since that period the population of England and Wales has advanced from 8,000,000 to 25,000,000. But Baptist churches have increased in a greater proportion. They now number nearly 2,500, with a membership of about 300,000. Putting the thing in another way, it appears that in 1789 every 278th person in this country was a Baptist, in 1863 every 100th person, whilst at the present time every 86th person can claim the privilege. This is counting church-members only. In the last 20 years the increase of members has been from 200,000 to 300,000, or at the annual rate of two members per church. The number of Sunday scholars in Baptist schools has increased in the same time from 220,000 to 426,000.

THE APPROACHING WINTER CAMPAIGN.—The preceding facts are cheering, but are we to be satisfied with an annual clear increase of only two members per church? We trust our friends all over the country are laying their plans for an energetic winter campaign. Pastors, try and find something for all your people to do. The work requires the consecrated efforts of all our membership. All our forces must be engaged. Let the next six months witness a zeal and energy and self-sacrifice that our churches have never seen before. England for Christ! the world for Christ!

GENERAL BAPTIST HYMN BOOKS OF THE OLDEN TIME.—Some months ago, in response to a note in this *Magazine*, a friend at Ibstock sent us a copy of the first General Baptist Hymn-book, printed at Halifax, in 1772. Bound in the same volume was a copy of the first edition of the Barton Hymns, by Samuel Deacon. The volume is unique; probably there is no other in the world like it, and by the kind permission of the sender it will shortly be placed in the Library of our College at Nottingham. Has any other friend, in Leicestershire or elsewhere, a copy of the first edition of *John Deacon's* Collection of Hymns, published, we believe, about the year 1793? If so, we should be delighted to hear of it. Copies of the *second* edition, of 1804, are plentiful; we have never seen one of the *first*.

# Forward Movement.

### Laying Memorial Stones at Landport.

The memorial stones of the new General Baptist chapel, Commercial Road (for the old church, Clarence Street), were laid on the 8th October, by Mrs. Oakshott, J. Lancaster, Esq., J. Mowell, C. Roberts, Junr., H. Davis, W. Davis, and Rev. W. J. Staynes. Rev. J. Williams, Southsea, read Scriptures, and R. Y. Roberts, of Belgrave (late pastor of the church), offered prayer. The weather was most unfortunate; the drenching rain which fell put a stop to the ceremony before its completion. The company, however, adjourned to a large room opposite the new church, where tea was served, and a meeting held, presided over by C. Roberts, Junr., Esq. The proceeds of the day amounted to £392, including a cheque from a liberal anonymous friend for £100.

The style of the new building is Gothic red brick and stone front, open roof. It will seat 600 worshippers, and by the time the schools are erected over £3000 will have been spent. The late bazaar realized just over £100.

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# Our College.

On Tuesday, September 30th, the session of the college was opened at Nottingham. In the afternoon a largely attended meeting was held in the lecture room of the Congregational Institute, kindly lent for the occasion. The Rev. W. R. Stevenson, M.A., presided, supported by the Revs. T. Goadby, B.A., president of the college, W. Bishop, president of the Association, W. Evans and C. W. Vick, secretaries. The Rev. W. T. Rosevear delivered an address to the students, at the close of which a hearty vote of thanks was passed to the speaker for his thoughtful and inspiriting words. The company then adjourned to the college, were tea was served in the dining-room, lecture-room, and library. Refreshments having been enjoyed, the friends made a tour of the new premises, and many expressions of approval were heard as the studies, dormitories, and general arrangements were passed under review. At seven a public meeting was held, by kind permission, in Mansfield Road Chapel (Dr. Cox's). In the unavoidable absence of the Mayor of Nottingham, who had promised to attend, the chair was taken by Rev. W. Bishop, president of the General Baptist Association. The chairman said that it seemed to be God's will that His church should be served by an educated and fully-eqnipped ministry. In all ages great epoch-making men had been men of thorough training, men abreast of the age in all attainments of mind and graces of art. Still it was not to bo forgotten that the world would never be saved by mere intellect. The most important thing was spirituality. But he would have most power who with deep spirituality joined mental gifts of a high order and rich attainments of knowledge. The ideal minister should have the philosopher's mind, the sage's learning, the imagination of the poet, the heart of a woman, the faith of a prophet, the sanctity of a saint, and that vast enthusiasm for man which characterised the divine Master. The treasurer of the college gave a brief financial statement, by which it appeared that there was a considerable deficiency upon the building fund, and asked for donations and larger subscriptions. *He also hereby solicits the speedy fulfilment of all promises.* The Rev. T. Barrass, of Peterborough, spoke of the necessity of a minister not only possessing pulpit ability, but also capacity for pastoral work. The Rev. T. R. Stevenson, of Derby, urged the two-fold qualification of a minister. He should be a good preacher, and he should be a good pastor. Ho thought that while the people were often most pleased with a minister when he began his ministry, because of novelty, they were often most profited after he had been with them some years. The Rev. O. W. Campbell, M.A., of Nottingham, spoke of the necessity of endowments for colleges, and referred to the plan so satisfactorily carried out in America and elsewhere. The Rev. Professor T. Goadby, B.A., called attention to the fact that all the great religious movements which for some centuries have touched the world have sprung from colleges, and instanced Huss, professor of theology in Prague; Wycliff, a doctor of theology and master of divinity at Oxford; Luther, student at Erfurt and professor at Wittenburg; Wesley and Whitfield; and the High Church movement at Oxford. The meeting concluded with the usual votes of thanks and the singing of the doxology.

N.B.—The College Committee will meet on Tuesday, November 25th.

# General Baptist Preachers' Institute and Gospel Mission, London.*

THE third annual meeting was held at Westbourne Park chapel, Oct. 14th. After tea, Dr. Clifford, the president, took the chair, and W. J. Avery, as secretary, made his statement. Classes were held weekly at Westbourne Park on twenty-seven evenings during the past session, and out of a membership of 28 students there was an average attendance of 14. Lectures were given by (1) Rev. J. Fletcher on "Butler's Analogy, Part II.; and (2) Dr. Clifford *(a)* on Miller's "Fetich in Theology," and *(b)* on "Sermon Construction." The "sermon class," also under Dr. Clifford's direction, has maintained its interest and usefulness.

The examination, conducted by Dr. Burns (Vice-President) and R. P. Cook, has resulted thus:—Papers on the lectures, &c.: Mr. J. Tinkler (Crouch End), first prize; Mr. J. A. Ploughman (Westbourne Park), second prize. Sermons: Mr. C. Johnstone Burt (Westbourne Park), first prize; Mr. J. Tinkler (Crouch End), second prize; Mr. C. J. Burt (Westbourne Park) also taking the first prize for "sermon outline."

The students have delivered forty sermons at Crouch End chapel, under the superintendence of Mr Batey, and have rendered acceptable service to more churches than ever before, on Sundays. They have also conducted open-air preaching, and week evening services in several of our chapels.

The report calls special attention to the gratifying fact that since Mr. Whitford entered our Nottingham College, four other "Institute men" have taken the same course with a view to the regular ministry, viz., Messrs. R. Lee Lacey, W. Wynn, Frank E. Miller, and T. Rutland.

The adoption of the Institute by the Southern Conference as a part of its work, and the subsequent confirmatory action taken by the Association at Loughborough, were referred to as matter for congratulation. The mention of Mr. Avery's retirement from the Secretariat called forth utterances of warm appreciation, and it was also announced that the Board had appointed Mr. C. Johnstone Burt to be Students' Secretary. New work has been commenced by the opening of Omega Hall, St. John's Wood, for a preaching station. Services are conducted by the London G. B. ministers on Sunday afternoons, and by some of the students on Sunday evenings.

The Rev. J. Batey (Treasurer) reported upon the state of the Institute Fund; balance in hand, £13 9s.

Addresses were given by the President, who urged the young men to use in the pulpit the language of the day; by Mr. F. Staniland (Superintendent at Omega Hall), Rev. David Davies (Regent's Park Chapel), Messrs. S. D. Rickards, J. A. Ploughman, and B. W. Jackson.

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# News of the Churches.

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

## CONFERENCES.

CHESHIRE.—The autumnal meetings were held at Macclesfield on Tuesday, Sept. 30, under the presidency of the Rev. W. Lees, of Crewe. A brief address was delivered by the president; subject —"The Strength of Dissent."

The Conference unanimously decided to establish classes at Stoke and Macclesfield for the purpose of preparing young men for the work of preaching the gospel. The ministers have volunteered to take charge of the classes.

The Conference expressed itself in favour of the scheme relating to the appointment of "Messengers to the Churches."

Mr. R. Pedley was appointed representative to the Building Fund.

The Revs. Chas. Williams, of Accrington, and W. J. Avery, of London, attended as a deputation from the Baptist Union, and urged the claims of the Annuity Fund. It was resolved to recommend each church in the Conference to make a collection during the next year on behalf of the above fund, and where possible that a collection be made annually; also that friends who have the means should

* Cf. General Baptist Magazine, Nov., 1882, p. 427; and Nov., 1883, p. 422.

be invited to give donations or contribute an annual amount.

The Conference passed the following resolution:—"That we recommend the Executive of the Baptist Union to establish a fund for the insurance of chapel property—the profits to be devoted to the Annuity Fund."

The reports from the churches gave the following results—baptized during the half-year, 53; candidates, 5.

An invitation to hold the next Conference at Nantwich on Easter-Tuesday, 1885, was most cordially accepted.

In the evening a public meeting was held in the chapel. Spirited addresses were delivered by the following brethren—W. J. Avery, S. Hirst, Z. T. Dowen, and W. Lees.

S. HIRST, *Secretary.*

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LANCASHIRE AND YORKSHIRE.—The Conference was held at Lineholme, on Sept. 24th.

At the morning service the Rev. D. S. Williams, of Bradford, preached from Luke ii. 14.

In the afternoon Mr. Horsfall presided. Reports were given of the work of the churches, which were hardly up to the average of interest. Baptized 19, and 10 candidates.

The doxology and collection followed.

A cordial welcome into the Conference and district was given to Revs. W. L. Stevenson, A. C. Perriam, and S. Kent, and the president received them in the usual manner.

The minutes of last Conference were read and confirmed.

The case from Association in regard to "Messengers" was cordially approved, and recommended for adoption.

A case from Edgeside—recommending a paper to be read at two Conferences in the year, during the afternoon sitting—was agreed to; and Mr. S. Atkinson, of Halifax, was requested to prepare one for next meeting, shewing "What can be done to revive religion in our churches."

Delegates were appointed to the Baptist Union.

Next Conference at Wintoun Street, Leeds, the third Wednesday in January; Rev. J. Hubbard to preach, and Revs. A. C. Perriam and D. S. Williams, with Messrs. J. Horsfall and G. Scott, to speak at the evening meeting.

At this Conference a good public meeting was held in the evening, and the *first* collection taken for the "Village Churches Board" fund.

W. GRAY, *Secretary.*

SOUTHERN.—The winter meetings will be held at Borough Road chapel, London, on Monday, Nov. 3. Business at 3.0 p.m., when the election of officers and committee for the ensuing year will take place, and the annual report of the Preachers' Institute will be read. Dr. Clifford will read a paper on the "Aggressive Work of the Conference." Discussion to follow. Public meeting in the evening. Chairman—J. Batey. Speakers—W. B. Taylor, W. J. Staynes, R. R. Finch, and A. H. Moore.

ROBT. P. COOK, *Secretary.*

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## CHURCHES.

ALLERTON, *Bethel.*—Rev. W. H. Smith (late pastor), of London, preached chapel anniversary sermons on Sept. 14 to good congregations. Special evangelistic services were conducted by Mr. Smith during his visit with very pleasing results.

BOURNE.—The 49th anniversary of the chapel was observed on Sept. 28 and 29, the preacher being Rev. R. Y. Roberts, of Belgrave, Leicester. Both the Sunday and Monday services, and the gathering for tea on Monday, were profitable in every sense. Proceeds over £39.

COALVILLE.—On Sept. 21st the chapel anniversary sermons were preached by Rev. E. H. Jackson, of Louth. On the following Monday a capital tea was provided, after which Mr. Jackson delivered his popular lecture on "Conquerors without swords." Financial result £25 7s.

COVENTRY.—Rev. C. Hood's Bible class held its first meeting for the season on Tuesday, Oct. 7, when the members and friends sat down to tea in the schoolroom. Afterwards a lecture was given by Mr. Hood on "Christmas Evans, the preacher of wild Wales;" the Rev. J. R. Parker, of Longford, presiding.

DEWSBURY.—Recognition services in connection with the Rev. A. C. Perriam's settlement as pastor were held Oct. 14. In the afternoon the Rev. T. R. Stevenson, of Derby, preached from John iii. 14. Afterwards tea was provided; and in the evening at 6.30 a public meeting was held, presided over by Mr. Joshua Mitchell. Speakers—Revs. A. C. Perriam, T. R. Stevenson, D. McCallum, H. Sturt, J. Kondal, and E. Greenwood, and S. Crawshaw, Esq. Very good advice was given to the church, and plenty of it—as much as will last many of the members a long time. Mr. Perriam received a most cordial welcome from all present, including representatives from other denominations in the town. His speech evinced a very ardent desire to

prove himself a useful minister of Jesus Christ. The attendance was good, and the meeting much enjoyed. The choir rendered excellent service during the evening, and added to the pleasure of the proceedings.

HITCHIN.—Chapel anniversary services were held Sept. 28 and 29. Preacher, Rev. T. Barrass. About 200 at the tea. Mr. G. Norton, of Barnet, presided at the meeting in the chapel. Revs. T. Barrass, W. Evans, F. G. Marchant (Hitchin), Mr. J. Perry, Mr. A. Lockhart, and the pastor took part in the proceedings. Total proceeds £43.

LINEHOLME. — In August last the church gave a unanimous invitation to Mr. Sandy Kent, of Royton, to accept the pastorate, to which he favourably replied, and commenced his ministry on the last Sunday of that month. Mr. Kent was formerly connected with the Methodist denomination, and had been educated at Owen's College, Manchester, and was widely known in Lancashire and Yorkshire as a teacher of rhetoric, and was a popular lay preacher in the body with which he was connected. The church at Lineholme first made his acquaintance about five years ago. Before commencing his ministry Mr. Kent was baptized in our chapel by Rev. J. K. Chappelle in presence of a large congregation, Mr. Kent preaching the baptismal sermon. On Friday, Sept. 27, the ordination service took place. The Rev. Jas. Dearden and the Rev. W. L. Stevenson (the past and present pastors of Lydgate church) conducted the devotional part of the service, and the Rev. W. Gray, of Birchcliffe, put the usual questions to the minister-elect and the church, and the answers were given by Mr. Kent and Mr. A. Cunliffe respectively. The Rev. J. K. Chappelle, of Shore, then delivered a very impressive and solemn charge to the new minister, and the Rev. T. R. Stevenson, of Derby, gave the charge to the church. In the evening a welcome tea meeting was held in the new schoolroom, and about 300 persons were present. Mr. Gray presided, and addresses were delivered by the following ministers:—Revs. H. Briggs (Baptist), W. L. Stevenson, E. Evans and C. H. Buxton (Methodists), T. R. Stevenson, W. Stone, J. Dearden, and Mr. Kent.

LONDON, *Bethnal Green Road.*—The pastor's (Rev. W. H. Smith) seventh anniversary was celebrated on Oct. 13th by a tea and public meeting. Dr. Clifford, Rev. J. Fletcher, Mr. Jones, C. R. W. Offen, J. Smith (father of the pastor), and brother Brooks delivered addresses. It was stated that seven years ago the membership was under ten, and that the increase has been twenty-fold. The pastor closed an eventful and we trust highly practical meeting with an earnest appeal for out and out trust and faith in Jesus Christ.

LONDON, *Commercial Road.*—The 63rd anniversary of the chapel was celebrated on Oct. 12. There was a capital public meeting on the 14th. E. Cayford, Esq., presided, and greatly cheered both pastor and people by his presence and help. The pastor (Mr. Fletcher), Revs. J. Hillman, W. H. Smith, and Mr. Otey gave addresses. The choir rendered special anthems. The trays for tea were given, and the proceeds of the anniversary will go towards the fund for the proposed alteration of the chapel.

LONDON, *Westbourne Park.*—The anniversary *soiree* was followed on Sept. 29 by a well-attended public meeting. Dr. Clifford presided, and addresses were given by Revs. J. Fletcher, W. J. Avery, J. Tuckwell, and Dr. Donald Fraser.

LONG EATON.—On September 23rd a special effort was made to reduce the debt on the chapel. In the afternoon Dr. Clifford preached from 1 Cor. ix. 17. The first part of the service was conducted by the Rev. C. W. Vick, of Loughborough. There was a good congregation. A largely attended public tea was provided in the school-room. In the evening Dr. Clifford delivered his popular lecture on "Education out of School," to a very large audience. The chair was ably filled by W. P. Bennett, Esq., of Sawley. The proceeds of the day exceeded £17.

LONGFORD, *Salem.*—Successful anniversary services have just been held. Sermons by the Rev. C. Hood, and T. Goodman, of Coventry. A tea, followed by a public meeting, was held the next day, presided over by J. R. Parker. Proceeds £16 10s. 0d., to be appropriated towards an iron palisade round graveyard.

LOUGHBOROUGH, *Baxter Gate.* — On Sept. 29th the members' annual tea took place in the lecture room. After tea a public meeting was held in the chapel, advantage being taken of this opportunity to extend a very cordial welcome to the Rev. R. M. Julian, the newly appointed co-pastor. Rev. E. Stevenson presided. Addresses were given by Mr. T. W. Marshall (Treasurer of the College), Mr. Shaw (fellow-student with Mr. Julian), and friends of the congregation. Mr. Julian warmly thanked the friends for

the hearty reception they had given him, and appealed to them to accord him their prayers and support.

NANTWICH.—Sermons were preached on October 13th, by the Rev. A. E. Groening, of the Hunslet Tabernacle, Leeds. The following evening the quarterly social tea and public meeting was held, presided over by the pastor (Rev. Price Williams). The Rev. A. E. Groening, Messrs. W. Harvey, and W. Johnson, took part in the meeting. The Secretary (Mr. Forey), read the financial statement for the past quarter, which showed a balance of £4 10s. to be carried forward to the church fund. The net proceeds of the recent anniversary services amounted to £27 19s. 2d. During the past six months the weekly offerings had nearly doubled, the church and congregation having generously responded to the appeal made for regular and systematic giving. Mr. W. Johnson gave a very practical speech regarding the new school-room now in process of building. He believed the total outlay would not be less than £500. Towards that amount about £110 had been raised by the members of the Committee and the church and congregation. The ladies of the Bazaar Committee believed they would get about £200 at the bazaar they intended to hold as early as practicable in the new year.

NUNEATON.—The anniversary sermons were preached on September 21st, by Mr. J. Mills (student). On the 22nd 150 persons sat down to tea in the school-room. The trays were given. At the meeting in the chapel the Rev. C. G. Hames, of Chapel End, presided, and Rev. J. T. Felce, of Attleborough, was also present. Floral decorations and music increased the pleasure of the assembly, and Rev. J. C. Forth gave his popular lecture, "A Trip to Italy," for which he was heartily thanked.

SHEFFIELD, *Cemetery Road.*—On October 7th, the Band of Hope annual tea was held in the Napier Street school-room. An entertainment followed. Speakers: Messrs. J. Bradley, J. W. Cummins, and J. Dyson; Mr. C. Tucker, presided; musicians: W. Eberlin, Miss Turson, and Miss Ingham; readers: Messrs. Baldwin and Jepson.—The 25th anniversary of the chapel was celebrated on October 12th and 13th. The Rev. E. Carrington, pastor, preached in the morning, and Rev. J. Calvert, congregationalist, in the evening. The attendance at both services was very good. A tea meeting was held on Monday, followed by excellent addresses by Rev. E. Carrington, J. Flather, J. Calvert, and Messrs. Tucker and Bradley. Mr. Eberlin presided. The total proceeds amounted to £20.

STOKE.—On September 29th, Miss Farningham delivered her lecture on the "Rush and Hush of Life," to a large and appreciative audience. Mr. J. Freeman, of Longton, presided, and the proceeds went towards the church funds.

TODMORDEN, *Wellington Road.*—A grand oriental bazaar was held at the Town Hall on Sept. 26th, 27th, 29th, and 30th. The bazaar was opened at 9.30 a.m. on the 26th by Mr. John Hargraves, mayor of Bacup, who was supported on the platform by several ministers and other friends. Ladies, too numerous to mention, lent attraction to the various stalls. Models, curiosities, a magic lantern, microscopic objects, galvanic batteries, and musical performances enlivened the scene. The receipts on the first day were £210 4s. 5½d., the total proceeds being £433 7s. 10d. This, added to the £43 previously raised, enables the church to extinguish the whole of the general debt on chapel and school property, &c., and to invest a surplus of £100, the interest to be devoted towards paying a yearly ground rent of £30. It is intended to have a public thanksgiving tea meeting on Nov. 8th, and to hold a sale of work about Christmas to dispose of the remaining goods, the proceeds to aid in meeting the heavy ground rent.

WEST VALE.—On Saturday, Oct. 4th, the Rev. P. T. Stanford, M.A., the coloured evangelist from London, Ontario, Canada, now in this country as a representative of the Ex-slave Association of Canada for the better Education of the Negro, gave an amusing lecture on "The Shadows of a Wedded Life." Mr. C. Davis presided. On the Sunday following Mr. Stanford preached two sermons in the chapel. Particulars of Mr. Stanford's mission may be had of Rev. D. S. Williams, of Infirmary Street Chapel, Bradford.

## HARVEST THANKSGIVINGS.

GOSBERTON.—The 218th anniversary and harvest thanksgiving services were held on Sept. 28th and 30th. On Sunday the pastor, the Rev. G. F. Pitts, preached in the morning, and the Rev. S. Yates (Congregationalist) in the evening.—On Tuesday, Sept. 30th, a social gathering was held in the Public Hall, when 250 friends, including upwards of 30 from Sutterton, partook of a splendid tea. In

the evening a public meeting was held in the chapel, presided over by the pastor, when interesting addresses were given by the Revs. J. C. Jones, M.A., S. Yates, Peter Carrotte, and Mr. Atton. The chapel was decorated with the tokens of another year's bounty. Overflowing congregations. Collection over £15. The most successful anniversary in the history of the church.

KIRKBY-IN-ASHFIELD.—On Sept. 28th a very interesting meeting was held in the school-room in order to present Mr. Thomas Cotes with seven books as a small token of esteem on his leaving the church for the G. B. College. The presentation was made by Rev. A. Firth, of Mansfield, and speeches were made by Mr. C. F. Aked, of the College, and M. Fox, Esq., of Sutton.——*Harvest Thanksgiving Services*—On Oct. 5th two impressive sermons were preached by the Rev. Giles Hester, of Sheffield. The chapel and school-room were tastefully decorated with fruit, flowers, &c. On the Monday a public tea was provided in the school-room, and at 7 p.m. a large public meeting was held. Rev. Giles Hester and others gave addresses. The chair was taken by M. Fox, Esq., of Sutton-in-Ashfield. Proceeds, £11 1s. 5d.

LONG CLAWSON.—Thanksgiving services were held on Oct. 12th. The chapel was decorated with choice fruits, flowers, corn, and vegetables. Excellent congregations.—On the 14th the Rev. W. Cox, of Melton, Messrs. Sharman, Gamble, and Richardson, of Nottingham, addressed the evening meeting, after a crowded tea meeting. Most of the eatables were given for the benefit of the church fund.

NOTTINGHAM, *Hyson Green*.—Harvest Festival, Sept. 21st. The chapel was tastefully decorated with seasonable mottoes, floral devices, and samples of earth's fruitfulness. Revs. R. F. Griffiths and R. Silby conducted the morning and evening services. A choral service was given in the afternoon by an augmented choir. Very large congregations. Offertory £14 4s. 6d.—Special tea party on Thursday, Oct. 2nd, to inaugurate the use of new tea requisites, viz., crockery, spoons, tables, and cloths. The after-proceedings consisted of the repetition of the harvest thanksgiving choral service, and an address by Rev. O D. Campbell, M.A. Amount realized, over £12.

PODE HOLE.—Harvest thanksgiving services were held on Sept. 21. Preachers, Rev. C. Barker, of Fleet, and Mr. Jas. Donington. At the meeting after the usual public tea, Messrs. J. T. Atton, D. Crampton, and W. Barratt gave addresses. The chapel was appropriately adorned with wheat, fruit, &c., and the collection for improving the chapel realized over £11.

SAWLEY.—Harvest thanksgiving sermons were preached Sept. 21st by Mr. Mantle, of Ashby-de-la-Zouch. Collections (not quite so good as last year) were made on behalf of the day school.

SPALDING.—The harvest festival was celebrated on Sept. 28th and 29th in conjunction with the chapel anniversary. Rev. J. C. Jones, M.A., preached on the Sunday, and presided on the Monday at the meeting which followed the public tea (trays for which had been given). Rev. T. Stevenson, T. S. Clarke, J. T. Atton, and J. Wilson were the speakers. Many hands had laboured to produce the charming decorations. £26 were realised at the services.

## SCHOOL SERMONS.

STALYBRIDGE.—Preacher, Rev. J. C. Jones, M.A, of Spalding. Collections £32. The schools have just been renovated at a cost of £150. £140 of the above has been already obtained.

## BAPTISMS.

BOSTON.—Three, by J. Jolly, B.A.
DEWSBURY.—Five, by A. C. Perriam.
LEICESTER, *Archdeacon Lane*.—Five, by W. Bishop.
LONDON, *Commercial Road*.—Three, by J. Fletcher.
LONDON, *Church Street*.—Two, by R. P. Cook.
LOUGHBOROUGH, *Baxter Gate*.—Eleven, by R. M. Julian.
NORWICH.—Four (one a Free Methodist), by G. Taylor.
RIPLEY.—Three, by B. Hackett.
STALYBRIDGE.—Two, by C. Rushby.

## MARRIAGES.

ALCORN—BROWN.—On the 18th Sept., at the Congregational Chapel, Lytham, by the Rev. John Alcorn, father of the bridegroom, Robert Alcorn, of Manchester, to Edith Mary, daughter of the late Rev. W. Lawson Brown, M.A., formerly of Totteridge, near London.

COOK—WRIGHT.—In Lombard Street Chapel, Birmingham, on October 11th, by Mr. E. W. Cantrell, Charles H. Cook, to Sarah Jane, daughter of the late Mr. George Wright, both of Birmingham.

HOBBS—CROFTS.—Oct. 10th, at the Baptist Chapel, Old Basford, by the Rev. W. A. Hobbs, father of the bridegroom, assisted by the Rev. J. Maden, Frederick William Hobbs, of London, to Amy Agnes, fourth daughter of the late Rev. James Crofts, of Ramsgate.

HUNTER—FLINT.—Oct. 14th, at the Baptist Chapel, Old Basford, by the Rev. J. Maden, Mr. William Hunter, to Miss Ruth Flint, both of Basford.

HUTCHINSON—CRAMPTON.—Sept. 25th, at the Baptist Chapel, Old Basford, by the Rev. J. Maden, Mr. William James Hutchinson, to Miss Emma Crampton, both of Basford.

THE

# MISSIONARY OBSERVER.

NOVEMBER, 1884.

## Farewell Services.

FAREWELL SERVICES in connection with the departure to India of Mr. J. F. Hill, as superintendent of the Orissa Mission Press, were held at St. Mary's Gate Chapel, Derby, on Sunday and Friday, October the 5th and 9th. The service on the Sunday was in connection with the Sunday school, in which Mr. Hill had, for several years, been a teacher. Messrs. Jos. Dean and James Cholerton, the superintendents, delivered suitable addresses, and the latter, in the name of the school, presented Mr. Hill with several beautifully bound books. In tender and touching tones the good wishes and books were acknowledged, not a few teachers and scholars being moved to tears. With deep feeling the last two verses of

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

were sung, and Mr. Cholerton concluded the solemn meeting with prayer—a meeting which, by teachers and scholars, will not soon be forgotten.

On Friday evening the meeting was held in connection with the Juvenile Missionary Society, of which Mr. Hill had been the Secretary. The Rev. T. R. Stevenson presided, and after a report by Mr. F. McIntyre, Mr. Hill's successor, appropriate addresses were delivered by the chairman, the Revs. T. Barrass, J. Lewitt, W. H. Tetley, E. H. Jackson, W. Hill, and Mr. G. Dean. Mr. J. F. Hill expressed his attachment to the St. Mary's Gate church, Sunday school, and Juvenile Missionary Society, and to the trial it was to leave these behind. He stated that from a mere child he had had desires for mission work, that he regarded the opening to take charge of the Press as a call of providence, and that he should endeavour in every possible way, to serve the interests of the mission. Mr. Barrass commended our young brother to God in prayer; and in the desire that he may have a long, useful, and happy career in Orissa, all will say, Amen!

In the course of his address Mr. Lewitt took the audience back to a meeting held in Stoney Street chapel, Nottingham, in 1841, whence

Mr. W. Brooks was sent forth on a similar mission—and which for forty years he endeavoured faithfully to fulfil. The "*aged*" speaker was then a young man. He thought that, with a single exception, he was the only one there that night who was present on that occasion. (The exception was Mrs. Brooks, who had come from Leicester for the meeting, then a young bride, but who for forty years was the faithful companion and true help-meet of her husband and his work—"one who has been a succourer of many, and of me also.") Mr. Lewitt thought that if departed spirits had a knowledge of human affairs, they would be interested in the proceedings of that evening. So they would, for in them a mother would see her prayers about to be realized. Shortly before her death she said she thought that "Fred" would become a minister and she hoped a missionary. And what greater honour could any mother desire for her children? Though Mr. Hill is the first son of a missionary to engage in the work in Orissa, it is hoped that as time rolls on there will be many other instances, when "instead of the fathers shall come up the children."

Mr. Hill embarked on the British India S.S. "Eldorado," at Gravesend, on Wednesday, Oct. 15. He was accompanied to the ship by several members of his family. Mrs. Brooke Smith (sister of Dr. Stewart) sailed in the same vessel. She is going to Cuttack to engage in educational and mission work, having spent two or three years at the Home and Colonial Training Institution. Quite a number of missionaries belonging to various societies are among the passengers, so it is hoped the passage may be both pleasant and safe.

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# Sambalpur.

WE have received from the Rev. W. Miller an account of a trip to Sambalpur, taken during the last cold season. As we could not find room for it in the Annual Report, we have pleasure in giving part of it here. Mr. Miller, writing from Sambalpur, says:—

My last was from Boad; since then the long journey has been got over, and nearly a week spent here. I felt devoutly thankful to enter this town once more, and under circumstances so different from those of my first visit. Then I was all alone—the country was in a most disturbed state, and unsafe for a European to traverse the district, as a number of rebels were prowling about. The leaders came in and submitted to the terms of the Government proclamation while I was in the town, and on one occasion I had several of them as hearers when preaching in the principal bazaar. On this occasion I entered in company with my own family, and met with a hearty welcome at the mission premises. The bungalow, though not on the site which brother Pike and I thought best at the time of our visit, is in every respect admirably situated in a much larger piece of ground than I should have had the courage to ask for, and which has ample space for another bungalow. The number of trees on the land give it a park-like appearance, and the view from the bungalow on every side is quite picturesque.

The village site is also a very good one, and there is land available for a number of houses. Our brethren have been greatly favoured in getting so much land on such easy terms. The bungalow is a most substantial and commodious one, and is with the outbuildings a very valuable property. The preachers' houses are all that could

be wished. The Ranchi road—a great thoroughfare, and by which much of the country produce is conveyed to the Sambalpur market—passes both the village and mission bungalow. The little chapel, built on the road side about equal distance from village and bungalow, is most convenient for both, as well as for any passers by who may be disposed to enter.

On going through the town with Mr. Heberlet, I was struck by the number of persons who recognized him, and made enquiries about his arrival, etc. Kind enquiries were also made after brother Pike; and some seem to have remembered my former visit. No better site could be wished than the one secured for a book-room. I trust the sum needed to make the alterations required and fit it up may soon be forthcoming. Yesterday morning we had an English service in Dr. Harrison's house. Several of the European residents were present, including the Deputy Commissioner and his wife. I am sorry he is about to remove to another part of the Central Provinces. He will be a great loss to our friends. Let us hope that his successor may be imbued with the same Christian spirit. At 11.0 a.m. we had an Oriya service in the chapel, which was nearly filled. The afternoon found us at the large market, where, though smaller than usual, there might have been more than 2,500 people present. The preaching stand is well raised, and has a tiled roof. It has space for a considerable number of people. Babu Krisna had been engaged some time in speaking to those who had gathered around him when we arrived. For several hours the work of making known the way of salvation, answering questions, and meeting objections, was continued. An Oriya, a stranger, engaged cleverly for some time in defence of Krisna, but was compelled to desist. He was heard to say to a new arrival who seemed disposed to continue the argument, "It's no use; what they say is the truth."

An aged Mussulman doctor ridiculed the idea of Christ being the Son of God, and his death the only atonement for sin. Mr. Heberlet, who is perfectly at home in Hindustanee—the only language the doctor spoke—took him in hand, and in a few minutes completely silenced him. The old man retired apparently no little chagrined and humbled. Notwithstanding these interruptions many paid great attention, and one young man at the close purchased a copy of the whole Bible for one rupee. People from long distances were present—Khonds, Coles, Nurreas, and other aboriginals, as well as Oriyas and Mussulmans. In addition to the articles usually sold in markets, there were sheep, goats, cows, bullocks, and fowls exposed for sale.

Before coming away I visited the old Dawk bungalow near the market, which our brethren occupied on their arrival at Sambalpur. It was a wretched place, and is now in ruins. It was a kind act of Major Stoton to almost insist upon Mr. and Mrs. Pike removing to his comfortable house, and taking up their abode there. It is an instance of the genuine kindness and hospitality often met with in this country from comparative strangers.

My opinion of the great importance of Sambalpur as a mission station and centre of almost unlimited evangelistic operations has been strengthened, if possible, by this visit. Would that the Society could rightly estimate the honour as well as grave responsibility of being called to occupy this vast field; and by some special effort promptly respond to its loud cry for more labourers. To leave one European with his wife alone amidst its teeming population is deeply to be regretted. I do hope brother Pike may be able so to urge the claims of Sambalpur and Orissa at large as to awaken among the churches an enthusiasm which shall issue in the needed help being speedily sent. Though as yet the firstfruits from among the natives have not been gathered into the visible church, this ought not to excite suspense or despair. The persevering and systematic efforts to sow the seed of the kingdom which are being put forth must in time be crowned with success. "In due time ye shall reap if ye faint not," is a promise applicable to Sambalpur as well as to every part of the Master's field, notwithstanding opposition, discouragements, and disappointed hopes. The brethren are not cast down. They know that not a few are Christians in conviction if not in heart. Some are heartily in sympathy with them, and are only prevented by the opposition of friends from coming out.

A class of young men meets with Mr. Heberlet for instruction—though land-surveying forms part of the instruction given, Christian truth occupies a prominent place. One of these young men is a Brahmin, who was for some time the most clever

and persistent opponent the missionaries had in the town. He was deemed the champion of Hindooism, and referred to as the only one who could hold an argument with our brethren. He has entirely, to the surprise of all, ceased his opposition, and meets with others for instruction.

The glorious fact, that already by the instrumentality of the Sampalpur mission the gospel trumpet has been sounded in remote districts and among varied and down-trodden tribes and peoples never before visited by Christ's servants, and that for aught we know intellectual and spiritual results may already have been effected, which, like leaven, shall gradually and quietly spread until it has permeated and saved the whole mass of the people, supplies alone a most satisfactory reward for past toil and expenditure, and an irresistible impetus to future consecration to the grand enterprise to which we have solemnly in the sight of God and man committed ourselves.

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# Letter from Rev. T. Bailey.

*Berhampore, Ganjam, India, Aug. 12th*, 1884.

My Dear Brother,—The distribution of prizes at the Berhampore Government College took place on July 29th, and a gratifying report was presented of the year's work. Five of the students had passed the first Arts and fourteen the matriculation examination. Some changes have been made, and the number of students is now reduced to seventy-nine, and the work of the College is wholly restricted to collegiate and high-school education. Religion is, of course, excluded; but in an institution so powerfully affecting the young of the district, it is no small advantage to have as principal a gentleman of the consistent Christian character as well as unexceptionable professional qualifications of my friend, Mr. Scott.

Last week I received and accepted a unanimous invitation to preside at the annual meeting of the Berhampore Association. This organization was formerly known as the Berhampore *Hindoo* Association; but the report explains that its usefulness was curtailed by the fact that under its former rules both Mahommedans and Christians were excluded; and they had so strongly felt the importance of including especially the latter, that the times of meeting had been changed from Sunday to Saturday to suit them. This is assuredly one of the signs of the times. But it is a fact that two of the the most influential native gentlemen in the town are Christians. One is our friend, Mr. Daniel Mahanty, sheristadar of the judge's court; and the other the district moonsif, who has recently joined his appointment, and is from the Rev. W. Noble's mission at Masulipatam. The rules, as now revised, state that "the object of the Association shall be to effect mutual improvement by the discussion of all questions of public importance, whether political or social, by the reading of essays and the delivery of lectures on matters other than religion; by newspapers and books purchased for the use of subscribers; and that all classes of the community shall be eligible for membership, irrespective of caste or creed." The Association includes on its rolls nearly all the prominent native gentlemen of the town, and though on political questions liable to take extreme views, has undoubtedly done good service. The meeting was held in the town school, and the attendance was large and enthusiastic. The proceedings were in English, except that the report was partly translated into Telugu.

I was visited some days ago by one of the masters of the town school, who was evidently in trouble. His story also is interesting and significant, and the more so as I had not had a previous interview with him. He was trained in the London Mission School at Vizagapatam, and has a good knowledge of the Bible, and on meeting our Colporteur in the town of Berhampore, induced his pupils to purchase portions of scripture, which he began to teach in the class. But he had omitted to consult the parents of the boys, and when the fact came to their knowledge, a great commotion was raised, and he was obliged to desist. The obnoxious books were ordered to be destroyed, with the usual result, as we may

suppose, that they are read more eagerly than ever in private. This young man attends our English service, and is urging me to establish an English Mission High School for native boys; which he declares might be made nearly, if not quite, self-supporting, and would require comparatively little labour from me. With an additional European Missionary the project might be very properly entertained.

### A Christian, but a Leper.

Under date of August 8th, I have received a very interesting letter from Rev. J. R. Hutchinson, a missionary of the Canadian Baptist Missionary Society, residing at Chicacole, a station several days' journey to the south of us. I will quote the part in which we are more especially interested. Mr. H. says: "Our mission and more especially the little church at Tikkali has just met with a great loss. Gorahattee, our teacher and preacher there, died on July 26th. He was an Oriya, a member of the family of the Tikkali rajah, and married to the rani's sister. Eight or nine years ago he learned the way of life, went to Berhampore and was baptized (about the end of March 1876). On his return to Tikkali he was subjected to great persecution by his family. The rani brought a suit against him to recover possession of all the real estate she had ever donated to him. She gained the case and he was turned out of doors, a beggar. About that time he fell in with the former missionary at this station, Mr. Armstrong, who employed him to teach a school in Tikkali. This work he did well until failing health compelled him to lay it aside about a year ago. During all these years of persecution and distress, robbed of all he had ever called his own, deserted by wife and family and friends, he never wavered. His godly walk has been a great blessing to Tikkali. It has led some eight Hindoos into the fold. Gorahattee was *a leper*. This fact adds much to the interest of his case. How wonderful are the ways of God! What a strange choice of instruments He sometimes makes that His work may be done! This poor leper brother was the flower of our mission. I can pay no higher tribute to his memory and character than to say that *he never in any way tried to deceive me*. He was one of the Lord's chosen—a man in whose heart there was no guile."

Our brother's object in writing to me is to procure, if possible, a successor to Gorahattee—an Oriya with a little knowledge of Telugu, a trained, reliable, and God-fearing man. Alas! we have of such only too few for the requirements of our own wide field.

### Deaths from Snake Bites.

During my absence at Padri Polli on Sunday a very painful event occurred here. Balunki Putriaik, the second master of the normal school, who lived within a few hundred yards of the mission premises, was bitten at night by a snake. His wife also appears to have been bitten by the same reptile; and though both lingered for a few hours, the husband first succumbed, and afterwards the wife.

It is singular that this friend only a few days ago met, by appointment, myself and the officers of the church with a view to his avowing himself a Christian. He then stated that in this matter his wife was in sympathy with him. There were several difficulties in his way, the principal being that his father, who lives near Russelcondah, is a man of some wealth and position, and he feared he would have to sacrifice his share of the family store. We told him that this would by no means necessarily follow, that we should heartily support him in any measures necessary to his obtaining his rights; reminding him at the same time that in this, a matter of supreme importance, all worldly possessions weighed very lightly in the balance. This he admitted, but said he expected his father to visit him in a few days; he would then make his claim, and in any case would obey the dictates of his conscience. We referred him to the "Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house," with its attendant note of warning. We also reminded him of the equally suggestive statement of the apostle—"When it pleased God . . . to reveal His Son in me . . . immediately I conferred not with flesh and blood." The wife was spoken well of by several of our Christian women who had seen her. The event is felt very deeply by us all, and we learn afresh the lesson, "What thy hand findeth to do, do it with thy might," &c.

# Notes from Rome.

BY REV. N. H. SHAW.

We are thankful to say that Mr. Shaw and family, who have been away during the hot and unhealthy season, have safely returned to Rome. Last month, we received an account from Mr. Shaw of the ravages of cholera in Italy, but as it was too late for publication, and more recent information has appeared in the papers, it is not necessary to publish it now. We trust that this pestilence which walketh in darkness, and especially in dirt, may soon be stayed, and that in a moral as well as in a spiritual sense Italy may soon be purified. Mr. Shaw writes:—

### A Cardinal Vicar treated like any other man!

The other week there were some cholera patients in the Lazaretto at Rome, and the Cardinal Vicar of Rome went in his carriage demanding to be admitted that he might visit these patients. The regulations for the government of the Lazaretto, are properly very strict, not admitting of persons going in and out, and after contact with the patients mixing with other people in the city. But ecclesiastics are seldom content to be treated just as other men. They claim to be superior to ordinary laws. So was it with Cardinal Parrocchi. When he presented himself, he was told by an official that he was sorry that he could not admit him without an order. Quite an altercation ensued, the Cardinal growing furious at what he was pleased to consider an affront to a minister of God. It was all in vain. The official remained firm, declaring that without an order, he could not admit even the king himself. And so the Cardinal had to re-enter his carriage in great wrath and drive away. Then there ensued a fiery correspondence, and the Sindaco has finally written a letter to calm down the irate Cardinal. The affair has occasioned much talk and some laughter, but on the whole, it is a good sign that even in the midst of the evident priestly reaction in Italy, we have officials who dare to do their duty equally to all and to believe that even a Cardinal is only a man.

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Poor Father Curci has been ordered to retract his "errors," and has obeyed. He is about to be re-admitted (so it is said) into the Society of the Jesuits. Poor fellow! What an exhibition of moral and spiritual slavery we have in him! But his books remain, and the blows he has dealt ont to the papacy will continue to be felt.

His friend, Monsignore Savarese, who had the courage to come out of the Church, is now with Count Campello, trying to establish a nonpapal Catholic Church in Rome. They recommend the reading of the Bible, but retain the mass, the crucifix, candles, altar, and other paraphernalia of the Romish Church. An ex-communication has just been launched against this Church, and all who dare to enter it. It is doubtful whether such an anomaly can flourish long, but its existence at all as a sign of the times is not without its encouragement for us.

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We are just laying our plans for our Winter's campaign. The Summer always brings with it a slackening of our forces and some loss, and this summer has not been an exception; but there are circumstances which inspire us with unusual hopefulness this Autumn, and we gird up our loins with new courage and faith. May the Lord hear our prayer, and grant that we may soon have good news to tell.

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# News and Notes.

A Liberal Offer.—The Secretary has received the following letter, which he hopes will meet with a prompt and liberal response.

"Dear Sir,—Knowing the pressing needs of the Orissa Mission, and the urgent desirability of extending the work both in India and in Rome, I am led to offer a

donation of £50 on condition that nine others give a like amount, or that £500 is raised by *special donations*, before the end of the year, as a New Year's offering. If you think well this proposal can be inserted in the Magazine for November and December, allowing friends two months to make up the £500. Announce that the amount has been given in the January number of the Magazine, and I will (D.V.) at once forward my £50.

With all good wishes,
Yours faithfully,
ANONYMOUS."

As regards *giving*, the friends of the Baptist Missionary Society are setting us a noble example. According to the paper read at Bradford by Charles Williams, the income was in 1863, £27,189, and in 1883, £60,722, or an increase of 123¼ per cent. Whereas the income of the General Baptist Mission was in 1863, £3003, and in 1883, £4037, an increase of only 34¼ per cent. That the increased income of the Baptist Mission is chiefly derived from the contributions of the poor may be quite true, but it is also owing to greater liberality on the part of the rich. Let our wealthy friends take note of the following announcements made at Bradford:—"Mr. Elisha Robinson, of Bristol, promises £500 as an annual subscription for five years; his son, Mr. Edward Robinson, £100 per annum for five years; and four other friends on like conditions." As General Baptists we require a higher scale of contributions. Were our wealthy friends really to take this matter to heart, and in the light of Calvary and eternity give as the Lord has prospered them, not only should we secure the above £500 by special donations, but more than twice that sum in increased annual contributions.

THE MISSION DAY AT BRADFORD.—The Baptist Mission is singularly fortunate in having two opportunities a year to bring the claims of the Society before the denomination in its collective capacity. The meetings in the autumn have now become as much an institution as the anniversary meetings in the spring, and in interest and enthusiasm we consider those held in the provinces quite equal to those in London. We trust our readers have carefully perused the accounts of the services recently held on the *Mission Day* at Bradford—services which were of the highest order, and which must necessarily tend to awaken, deepen, and sustain the missionary spirit.

INCENDIARISM AT CUTTACK.—We regret to state that *three* times, within five months, the house in which the Protestant orphans have been located has been set fire to. Writing on the 19th of September, Mr. Miller says:—

"You will be startled to hear that we have had another fire. Last Sunday about 1.0 p.m. the Mission Press bungalow was actually set on fire by some wretch just about the same place as the Ball Cottage, *i.e.*, the lowest part of the south-east corner of the house. Happily the sepoys with officers turned out, and the fire was eventually extinguished. Two ceiling cloths and some of the roof were destroyed. I am having the roof repaired, and trust 100 rupees may suffice to cover the loss. The timber of the roof is very old, and eaten by ants in many places. We must try and have a new roof put on this next cold season. No clue has yet been found as to the incendiary, though I have been at work, but without any result at present. It was, as you may be sure, a time of great anxiety to us. Heberlet and I were there the whole time. He mounted the roof, and kept pouring water on the grass to pre-

vent the fire spreading in that direction. Happily none of the furniture nor anything belonging to the orphans was destroyed. They are now occupying the Western Room of the College. The new building will not, I fear, be ready to occupy before the end of the year."

BURIAL LAWS.—An alteration has recently been made by the Government of India in the burial laws similar to that made in England four years ago. It was quite time this was done. Nonconformist ministers can now, when requested to do so by the family, officiate on consecrated ground. Notice should be given to the chaplain or other officer in charge of the burial ground. The principal part of the notification reads as follows:—"The burial may take place at the option of the person having charge of the same, either without any religious service, or with such Christian and orderly service at the grave as such person shall think fit; and any person or persons who shall be thereunto invited, or be authorised by the person having charge of such burial, may conduct such service, or take part in any religious act thereat."

BAPTISMS AT CUTTACK.—Dr. Buckley writes as follows:—"April 6, *three*, by Damodar.—July 6, *three*, by Shem Sahu, after a discourse by Ghanu Shyam from Malachi iii. 17.—Sept. 7, *three*, by Ghanu Shyam, after a sermon by Shem Sahu from Luke xv. 24—'This my son was dead and is alive again,' etc. It was a time of much holy joy, as one of the candidates was the eldest son of the preacher. The Lord show us many more tokens for good."

THE DEMAND FOR LITERATURE. — As showing the increasing demand for English literature in Orissa, it may be stated that Bibles, Hymn Books, etc., to the value of nearly £100, have been sent per S.S. "Eldorado."

ANOTHER LABOURER FOR ORISSA.—We are pleased to know that the "*Society for Promoting Female Education in the East*" has accepted Miss Hill, of London, a member of Westbourne Park church, as one of its agents. Miss Hill is to be located at Cuttack, and expects to embark on the S.S. "Navarino" Nov. 12th.

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# Contributions

*Received on account of the General Baptist Missionary Society from August 16th to October 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| A Well Wisher | 0 | 2 | 6 |
| Allerton, Central | 8 | 8 | 4 |
| Barton—An Old Friend | 0 | 5 | 0 |
| Belper | 4 | 17 | 9 |
| Bradford, Infirmary Street | 13 | 14 | 2 |
| Caversham—E. West, Esq. | 5 | 0 | 0 |
| Edgeside | 0 | 10 | 0 |
| Leicester—Mr. C. W. Bailey | 5 | 0 | 0 |
| London, Borough Road | 4 | 10 | 0 |
| Sutton-in-Ashfield | 3 | 15 | 6 |
| Watchet—Mrs. Marshall | 0 | 10 | 0 |

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

THE

# General Baptist Magazine.

DECEMBER, 1884.

## The Church's Attitude towards Amusements.*

THAT we may rightly estimate the position the church of Christ ought to assume towards amusements, we must briefly consider two questions. What is the nature and end of amusement? and what is the object of the church's institution? Let us look at each of these.

The etymology of the word "amusement" is doubtful, but following good usage we think that legitimate amusement may be fairly defined as an occupation which entertains and diverts the mind, and furnishes healthful and innocent recreation. If such be a true definition of amusement, then it is not difficult to see that it is both right and needful in itself. There is nothing immoral, or opposed to the principles or teachings of Christianity, in seeking by suitable means such pleasant diversions of mind and thought as give relief from the strain and pressure of the serious duties and work of life. It is on the contrary both Christian and divine. It has the sanction of the Divinest Man, who entered into the recreations of social joys, and in the hour of extreme and overwhelming pressure for His disciples, bade them "rest awhile." That it is needful as well as legitimate is sufficiently evident from the fact that the health of the body, and the freshness and vigour of the mind, not to say the moral tone, to a great extent are dependent on some measure of recreation.

But if such is amusement and such its end, what is the great purpose of the church's institution? For what is it designed? It consists of communities of Christian men and women, banded together as believers in the Lord Jesus Christ, and for a two-fold object. First they are united for the ends of fellowship, edification, worship, and mutual spiritual helpfulness. And secondly for the purpose of exemplifying, making known, and securing, by all suitable means, the ever-widening acceptance of Christian truth and life. That, summarily, is the constitution and end of the Christian church. If such be the character of amusement, and such the spiritual objects and aims for which the churches exist, it will not be very difficult to arrive at some general conclusions as to the duty and attitude of the Christian church in regard to amusements.

1. And first it is clear that it is not the province of the church to provide amusements, in the ordinary sense of the word, either for its

* Substance of a paper read at the G. B. Midland Conference at Burton-on-Trent, October 20th. Printed by request.

own members or others. This is widely different from saying that *religion*—the religion of the church—has nothing to do with amusements, or the means for carrying them on. Christianity has a relation to, and will have an influence over, all the parts of life, whatever they be. But there is a distinction between the religion the church inculcates, and the spirit of which it exemplifies, and the church as an institution. The church is formed for a distinct end. That is clearly defined to be spiritual—the making known the Divine life and love of its great Head—the conserving and expanding of the life the church already has. The attitude which the church is called to hold towards amusements is the same as towards the legitimate political, municipal, commercial, and social institutions of the world. These are right, needful, good; and the influence of the church's life and teaching will be brought to bear upon them, and will mould them. But no one would say that the church's province lies in the direction of establishing and carrying on mercantile concerns, political associations, municipal works, or even town, country, or party clubs. And it is no more the work of the churches of Christ, as such, to establish and maintain the means and institutions for the amusement or recreation of the young, or the great outside public. The church's work is "to edify itself in love" and holiness, to uphold vigorously its great spiritual institutions, and to exercise to the full its energies in the salvation of the world from its sin, by permeating it with Christian light, life, and truth.

2. But while that is true, since amusements of a healthful and recreative kind are right and even Christian, there is an attitude of the church to them we need carefully to observe. *The church ought to recognize the rightfulness and necessity of suitable amusements.* The neglect of this has been one of the errors of the past, and it has wrought much mischief. Any tendency to excess in the amusements of the present day arises to some extent from the reaction that has set in against the strait-laced and unreal views of olden times. The Puritan fathers, and our own fathers, were noble men; and in view of the times in which they lived, and the kind of brutal sports indulged in, and the licentious associations which had gathered about them, they were justified in their attitude. But as often happens, their modes of action and thought became hardened into set forms, became fossilized, and the life and spirit that underlay them were lost to succeeding generations. They were applied as mere hard and often arbitrary rules, and principle was forgotten. The altered times and nobler forms that amusements could take were overlooked, with the result that a "yoke" was imposed "that neither we nor our fathers could bear." We happily live in a time when this in great part has passed away. And the manner in which we shall rectify any tendency to excess, will not be by a return to Puritanic views or methods, but by a generous and hearty recognition of the need and goodness of recreation, and the lawfulness of all such, and only of all such, as are carried on healthily, rationally, and amid pure moral associations. The churches, by their teaching in pulpit, school, and literature, and by the public opinion existing and cherished among the members, should recognize the fact that a young man may be as good, perhaps a better, Christian for being found in the cricket-

field, as well as at the counter, or occasionally at the draught or chess-board, as well as at his books or bench; and that a young woman may be as true a Christian, though she spend some of her evenings in the pleasant surroundings of social enjoyments and amusement, as well as amid the graver duties and studies that will fit her for life's heavy responsibilities. Let the churches give a generous and high-toned countenance to all innocent recreation.

3. Then the church's attitude may be further defined as one in which, although not providing amusements in themselves, *it ought to afford any facilities or aids to healthful and pure amusements within its power.* The church need not be a caterer for public recreations, or even for that of its own constituency. Yet the churches have means at their disposal which they are not called upon to withhold from high-minded Christian people—it may be some of their own membership—who are seeking to promote a love of pure and healthy recreation. Every church has buildings at its command—chapels, school and class-rooms —which for religious purposes can only be used on certain days of the week. The other days they are closed. Why should not these, with certain needful restrictions and conditions, be placed at the disposal of those good and self-denying Christian people to be found in many of our churches and Sunday schools who are willing to devote themselves to the good of the young or of the masses of the people? Though they are not a part of the church as such, but auxiliaries, there is no unsuitability in Sunday school teachers, managers of our Bands of Hope, and Temperance, Kyrle and other societies, supplying some healthy, refining means of amusement. And the churches can heartily afford facilities, by permitting their school and other rooms to be employed, and by occasionally even opening, as Dr. Parker's friends do their magnificent chapel, their chapels and halls for these objects. There is nothing improper, nor out of accord with the great ends of our chapel and school bulldings in these uses; and if they are not allowed to draw the church itself aside from its grand and all-important work, these uses will prove auxiliary, if not direct, aids towards accomplishing the church's commission to the world.

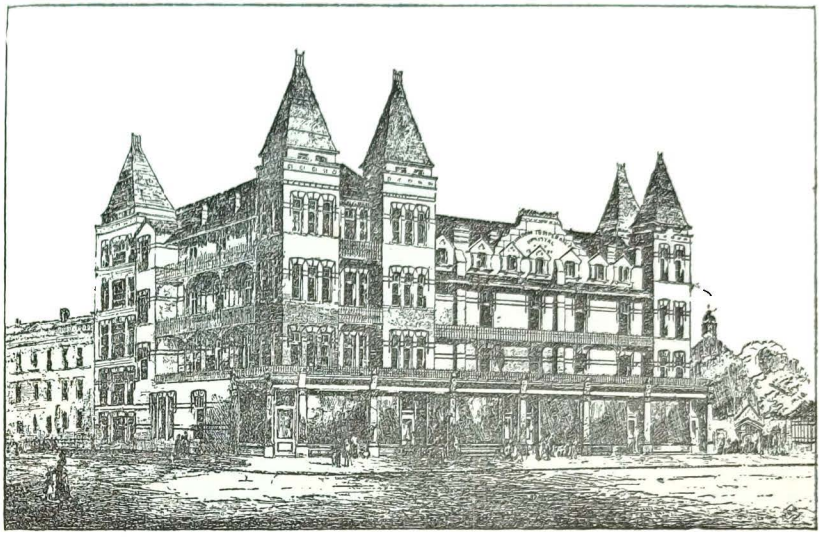
4. A further form in which the church's relation to amusements may be manifested is in *the inculcation by it of right principles in regard to recreation.* This is of the highest consequence. The kind of teaching given in the past has often been false and misleading. Our young people have been taught to avoid certain forms of amusement, as if in the amusement itself the wrong existed. A kind of rule of thumb was thus set up. But this is vicious in two ways. It is wrong in principle. It makes arbitrary and unreal distinctions. There are very few amusements that cannot in and of themselves be justified. The grounds on which such amusements as horse-racing, foot and dog-races, the theatre, etc., can alone be objected to, are not to be found in the amusement itself looked at abstractedly. There is nothing wrong in the racing of horses, of dogs, of men, or in dramatic representations. There is much that is beautiful, attractive, exhilarating, pleasantly and healthily exciting. The grounds of objection are found in the associations, evil and immoral practices, and consequences which have come to be con-

nected with and cling to these forms of entertainment. To draw an arbitrary distinction between one amusement and another, and to label one right and another wrong—to say a game at whist is wrong and a game at quartetts right—is to set up a false distinction, to mislead, to be laying down a wrong principle. Then the practical effect of such teaching is bad. It represents that if people abstain from the banned forms, and only indulge in others, they are safe from harm. Whereas it is not so. One man may go to the theatre and be quite as good a man, nay, may be morally better than another who never goes to a dramatic entertainment, but who is found habitually on the cricket-field. Many, especially young people, are led astray by such views. What is needed is that Christian principles should be inculcated. Such principles as, that though a thing may be right in itself, it may be wrong for us, because of its associations; though it may be right and safe for one, it is not necessarily so for another; that we are called to deny ourselves of even lawful pleasures, if in any way they are perilous to our moral or spiritual life, or if our example is likely to be harmful to other and weaker ones. There needs to be inculcated a greater regard to individual responsibility and conscientiousness in reference to amusement and to those Divine principles of self-denial, sacred expediency, and charity which are enforced by the apostle Paul in the fourteenth and fifteenth chapters of Romans. If the ministry of the pulpit, the Sunday school, and the Christian home be directed to this end, the church will at once sanction and guide to right issues the amusements of our up-growing children and young people.

5. And now may I add one more thought? Ought not the church to insist upon and aim to make more manifest, at least to its own constituency, the fact, *that its own religious worship, services, and works of usefulness, are one grand Divinely-ordained means of recreation.* I do not say they are the only means, or that the Christian, young or old, is to seek entertainment only in these. But I do think that there is ample proof that in these, as in the quiet joys and domestic scenes of the home, are furnished a truly ennobling and diverting means of recreation. The services and worship of the church, the works of Christian benevolence in Sunday schools and other spheres, afford a complete change from ordinary duty, lift us out of ourselves, bring us into healthy moral and spiritual surroundings, elevate the mind into the contemplation and bring it under the entrancing influence of the loftiest and most blessed of all objects, and so fulfil the great requirement for all true recreation, pleasant and restful occupation. Sir Jas. Paget says:—

"Some measure of quietude, especially in home life, some time daily spent in neither work nor play, some time in silence and reflection, and in that which may best come after them: all these, and the quietude and gentle occupation of the Sunday, are, indeed, excellent recreation and helps to the next day's work. None should altogether neglect them."

By making their services bright, by encouraging attendance at social and devotional meetings, by insisting that this at least is one means of recreation and diversion, the churches, ministers, and Sunday school teachers will be doing much to promote higher and worthier views of amusement and recreation. W. BISHOP.



# The London Temperance Hospital,

HAMPSTEAD ROAD, N.W.

THE London Temperance Hospital differs from all charities of a similar kind in one important particular. They exist to cure or ameliorate disease; it does the same; but in addition to this, *it* introduces into the treatment of disease a special principle with a view of assisting a great moral and social reform.

The time was when alcohol was but sparingly used in medical practice, either private or public; then came (about 1855) a great change for the worse, due mainly to the influence of Dr. Todd, of King's College Hospital; and we are now only slowly recovering from the pernicious spell cast over medical practice in this particular thirty years ago.

The first Temperance pledges included a clause by which the abstinence promised was not to extend to alcoholic liquors when medicinally prescribed. Considering, however, the very close connection in this country between alcoholic medicine and alcoholic diet, and also considering the temptations associated with the use of intoxicants in sickness—temptations which often wrought, and are working, the ruin of persons once happily reclaimed—it became very important to consider whether alcohol in any form, or measure, was necessary in the treatment of disease. Medical supporters of the Temperance Reform, like Mr. John Higginbottom, F.R.S., of Nottingham, had systematically discarded all medicines containing alcohol (except as tinctures), and their testimony was sufficiently strong to warrant a trial under conditions more assured than a reliance on the faithful obedience of private patients to medical orders. Indeed, Dr. Nicolls, of Longford, in Ireland, had for many years adopted the non-alcoholic system in his treatment of the patients in the Union Infirmary of that town and

district, and the same rule had been carried out for a year in the British Lying-in Hospital in Endell Street, London; but it was not till the early part of 1871 that an organized attempt was made to establish a London Temperance Hospital.

The difficulties, though great, were overcome in two years; and in October, 1873, a house in Gower Street was opened for the reception of patients. There was accommodation for 17 in-patients only, but many out-patients were in regular attendance.

The results were so encouraging that freehold land was bought in the Hampstead Road (not far from Tottenham Court Road and Euston Road), upon which the first section of a Hospital was built; and this was opened by the Lord Mayor of London (Sir W. McArthur, M.P.), who attended with the Sheriffs in State. This building was capable of receiving 52 in-patients at one time; and from its opening in March, 1881, the wards have been kept very fairly occupied. The out-patients' department has, of course, been largely developed. The medical success of the treatment having become, if possible, more striking than before, it was resolved, if sufficient funds could be obtained, to erect the other section of the Hospital, by which the accommodation for in-patients would be doubled. Owing to the great generosity of a member of the Society of Friends, Mr. George Sturge, the Board were enabled to enter upon this further undertaking, the separate cost of which will not fall short of some fourteen thousand pounds. The Duke of Westminster laid the foundation stone in April last, and it is hoped that the buildings will be opened in six months from the present date. It may interest the reader to know that the sums subscribed to the Building and Extension Funds of the Hospital have reached the grand total of nearly £40,000, and as the annual expenditure has already risen to over £3000, it may be estimated that from the first appeals issued in the spring of 1871 to the present time, not less than £60,000 have been contributed for the purposes of this Institution, to which may be added an Endowment Fund of several thousand pounds.

What of its operations? The in-patients have numbered upwards of 2,500, and the out-patients above 18,000. The rate of mortality has been so low (about 5 per cent.—in the last year about 7 per cent.) that suspicion as to the gravity of the cases might be cherished, were it not known that they are as serious as the average admitted into other hospitals, and that many of exceptional severity have been treated with signal success. The record of causes of death proves that they have been of such a nature as not to have allowed of recovery except by a miracle. In the diseases where alcohol is still generally considered necessary (as in typhoid fever), the non-alcoholic treatment has been specially efficacious.

Now, it must be observed, that if this principle has proved, and is proving, to be of benefit in medical and surgical practice, the London Temperance Hospital is not merely of great value within its own area, but is rendering a service of the highest order to medical science, and to the cause of enlightened benevolence. If alcohol can be safely (not to say advantageously) dispensed with in sickness, the following results are within reach. (1.) The saving of the money now spent in spirits, wine, etc. This outlay in hospitals and infirmaries is

still large, though diminishing. (2.) The escape of the patients from all the moral danger connected with the use of intoxicants. (3.) The dispelling of the superstitious belief in the virtues of intoxicating liquors—a belief yet very general and potent, and one great cause of personal and domestic drinking. (4.) The deliverance of the Temperance Reform from one serious drawback and impediment. And if, as the experience of the London Temperance Hospital tends to show, the absence of alcohol is in very many cases conducive to the saving of life, and more rapid recovery of patients, this result constitutes another principal reason for rendering support to the Temperance Hospital.

Why a Hospital? Because, by the complete control of the patients, a Hospital supplies the only condition under which the practice can be thoroughly tested; and because the experience of a Hospital is more likely than any other means to draw attention to the principle, and to secure for it the adhesion of the medical profession both in private and public practice.

To the natural question—How is it known that the patients do not suffer from the absence of alcohol? the reply is conclusive. The visiting staff have power to order alcohol in any case where they consider its exceptional use to be needful. In two cases only has it been so prescribed, and in neither case did the patients derive benefit.

I trust that this account, necessarily brief, will awaken in the reader's mind a sympathetic interest in the London Temperance Hospital, and elicit from those able to afford it, that practical support of which such Institutions are always in urgent want.

DAWSON BURNS.

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# Dorcas.

WHEN Dorcas worked to clothe the poor,
A neighbour or a friend
Sometimes came tapping at the door,
A little help to lend,
Then Dorcas said, "Come in, my dear;
All willing hands are welcome here."

A friendly light was in her eyes,
And pity on her tongue,
Her words were mild as well as wise;
And round her room there hung
Nice things to make the children glad,
And warm ones for the old and sad.

And everybody in the town
Knew Dorcas, as she went,
In any weather, up and down,
On doing good intent;
And blest her for her cheerful face,
The kindest woman in the place.

But tender-hearted Dorcas died;
New tears the widows shed;
For, "who such garments can provide,
Now she is gone?" they said;
Dorcas, who by the pleasant sea
Had spent her life so usefully.

She died; they bore her as was meet,
With many a heaving sigh,
A little further from the street
And nearer to the sky:
Now in a spacious upper room
She waits the low and narrow tomb.

"O Peter, can she live again?
This is a grievous day."
Said he, "Submit, and not complain;
But I will kneel and pray:
'Lord, on thy sorrowing people smile;
Give Dorcas back a little while.'"

She came! "But not for long," she said;
"For God will others raise
Whose loving-kindness, in my stead,
His gracious name shall praise.
I heard a voice in paradise
Say, 'Loving-kindness never dies.'"

And Dorcas in her daughters lives
Industrious and kind;
For help her good example gives
To willing hand and mind.
Lord, in our hearts her spirit stir;
She followed Thee; we follow her.

*From "The Rivulet," by* T. T. LYNCH.

# The Lord is Mindful.

A TRUE STORY.

SHE was *poor* and *sick*. It was enough to make one's heart ache to see that weary face, so full of suffering and pain, and yet so bright and cheerful. Three long years had she been compelled to lie almost helpless, and now she must give up her quiet room, and be with the others —in noise, and heat, and discomfort, that seemed almost unbearable. But she never complained; in fact she was so quiet and peaceful, that for weeks I thought she really preferred the company and bustle of the other room.

One day I asked her, "Do you *like* being in here?" The pale patient face turned toward me in mute appeal for silence.

I saw and understood, but waited quietly, and soon found my opportunity. The heat, the noise, the smoke, the cooking, were most trying to her; she was rapidly sinking under the strain—and I was helpless. I had not the wherewithal to do what I plainly saw was needed. O ye, whom God has blessed with money, why will you not visit Christ's sick and needy ones *yourselves?* Why, O why will you pursue pleasure and vanity so eagerly, when *He*, the Lord, lies suffering, waiting with infinite patience till you shall see where true joy is to be found—even by the beds of His sick children, in ministering to their needs, and helping to bear their burdens?

How my heart ached as I turned sadly away, and came home, full of trouble. I found there a visitor, a kind-hearted young fellow, who wondered to see my face so sad, and who soon won my story from me. His eyes softened as I spoke, and he said, "Why did you not tell me before? I could have helped you." "You!" I said; "I never thought of *you*." "Didn't you? then you ought to have thought of me." No more was said, but the next day I received a tiny note.

"DEAR FRIEND,—I enclose what is necessary for the comfort of your sick friend. Please take it to her, but kindly say nothing of whence you obtained it. I should like it to be *your* gift; and if this is not enough, remember I am always ready to supply you with more. It is all I can do for the Master, and I cannot tell you how gladly I do it. Don't forgot me, please, again.

Sincerely yours,

ARTHUR WYNNE."

You may be sure I lost no time. Soon I was down at the house of my sick friend. How shall I describe the scene? It was a hot June day, and the room in which she lay was filled with steam, and there was a large fire. It was washing day; and the creaking of the machine, the heat, and steam, and discomfort, made my heart shrink. And *she* had this to bear all the time. No wonder her strength was giving way.

I found my way through all the disorder to her bedside, and stooping over her kissed her gently, and quietly slipped my little parcel of money into her hand, saying, "A friend has sent this to you on condition that it is all spent on yourself. You can go back to your own room now." Softly she whispered, "God has sent you. O! how good, how good He is!"

I did not stay long, but promiaed soon to go again. Shortly afterwards I called. Ah! how things were changed. She was back again

in her old room, which had been "swept and garnished." The bed was hung with scarlet, and a lovely quilt, soft and warm, of the same bright colour covered her. Pretty illuminated texts were placed round the room, and on the table was a vase of flowers. But her face, so restful and peaceful, was to my mind the most beautiful thing in the room.

"How happy you look," I said, as I greeted her. "Yes," she said. "It is you who have done all this." "No, no, it was not I. God did it." "Well, He made you the messenger; and now—O I am so happy in here! I can talk to Him all the time. How good God is, and how beautifully He does things. He sent you here."

"Yes;" I said, "and He sent me the money." Then I told her how I obtained it, without telling her who gave it to me. "Yes," she said very quietly, "it is all an answer to prayer. I asked and you asked, and we both received; and here I am as happy as a queen."

Why do I tell my readers so simple and common-place a story as this? Because though sickness, and suffering, and heartache are alas! common enough, simple faith in God is not so common. We ask, and receive not, because our faith is so small. We need to learn anew the sweet old lesson, that Jesus is "the same yesterday, to-day, and *for ever*." We need to lay the lesson to heart, for ourselves, and those whose sufferings we gladly would relieve but cannot.

Oh, friend! think not the Father is heedless of the "bitter cry" of suffering which wrings your heart. Go forth to "comfort all who mourn;" go forth empty-handed, if He bids you, without purse or scrip. Think you that He in whose hands are all the silver and gold, will deny to His children that which is necessary to relieve and help them in their great need. Go forth, I say, strong in His strength. Be brave. Do *your* utmost, and be sure that He who is "mighty to save" is ever near when you are bearing the crushing burdens of others, to help, comfort, and bless both you and them; and at the last, before all the host of heaven, He will rejoice your heart for ever, with the words ringing in your ears with sweetest melody—"*I was sick, and ye ministered unto me.*"

LLOYD.

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# A Few Words for our Deaf Friends to look at.

THERE are a good many elderly people who stay away from the services of God's house—people who are hale and strong, and very good walkers. If the minister gently chides them for their absence they promptly reply, "It's no use for me to come. I can't hear the sermon." Well, but my good friend, is there nothing but a sermon in God's house? This excuse won't do. We have not a sermon on prayer-meeting night; and by the way, we cannot always produce a sermon on Sunday itself.

You say you can't hear. But you can *see*. Isn't that a blessing? Though you cannot hear the preacher, surely it is something to see him if he be a true servant of God. You can mark the movement of his finger; you can see the gladness that overspreads his face one moment, and the pain that darkens it the next. By quickness of sympathy you will almost know what he is saying, as in one breath he invites the sinner to Christ, and in the next seeks to encourage the believer.

"Then, again, you can see the house of God itself, and its very walls may give you back many pictures of the past. But better still you can see the congregation of the Lord—the old man and the little child, the young man and the maiden. Would it not do you good to see the congregation bowed in prayer—*you* might be forgiven for looking—and now rising to sing the songs of Zion?

Here, then, is another reason why you should come: though you are deaf you are not dumb. You can sing a little. True, your voice isn't what it used to be, but any infirmity it now possesses would not only be excused by your friends, but be supported and assisted by the volume of song round about you. A good hymn and a good tune—what happy associations, what touching memories, you would often find lingering about a hymn or a tune!

Now I hope you are not getting impatient, for I have not quite done with you. Not only could you sing a little, and see a great deal, but you could *be seen*. We go to church not only to see and hear but to be seen—to be seen by the Lord, by the minister, by the people. We thus testify by our presence that we are on the Lord's side,—that we are thinking about Him,—that we are depending on Him alone. Your friends would see you and be glad. The undecided would see you, and be strengthened in the desire to live the life you have lived. And the minister would see you; and although you cannot hear his ministrations, yet he can feel yours; and how he would be helped when he perceived by the expression of your face that you were offering a little prayer for him. You do not know how it would touch his heart. You would almost hear the next sentence that came.

And now, lastly, let me remind you that though you cannot hear, you can *feel*. You could feel the inspiration of numbers—that magnetic something that sometimes thrills us through and through; you could feel the various waves of spiritual influence that passed over the assembly. You could feel the blessing of God. You could feel the peace that passeth all understanding. And I hope you would feel the pressure of many a kind hand.

What do you think of all these things? To see and feel; to be seen and appreciated; to go away having joined in the silent prayer that rises from every Christian assembly; to go away in possession of the hymns and lesson and text; and to carry away with you a picture of that particular service;—these are blessings you cannot afford to lose.

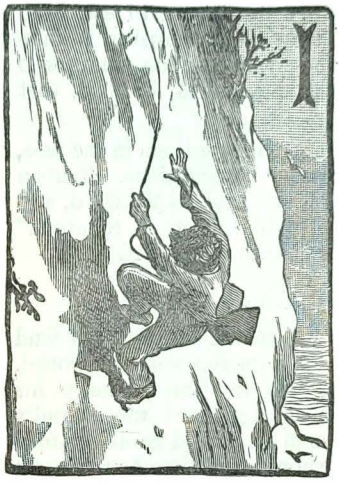
True, the Lord is everywhere, and can give you a blessing in your place of retreat; but it is in the temple that Simeon receives a special revelation, and is permitted to embrace the Incarnate Word. What a glow the young child sends into his heart! Simeon's youth is renewed like the eagles'. With what passionate fervour he breaks into a song the church will prize till the end of time! All this would have been lost for himself and for posterity had Simeon missed the morning service.

Come, dear father, dear mother, as long as you can walk, come to the house of the Lord. Whether you can hear or not, come for our sake, for Jesus' sake, if not for your own. On your death-bed you will never regret that you went to God's house as long as you could walk.

MICHAEL T. EASTWOOD.

# Sunday Morning Talks with Boys and Girls.

## THE UNSEEN DETECTIVE.



I HAVE read an ancient legend of a man who once descended into the bowels of the earth, where he found a brazen horse; inside the horse he found a dead man; on one of the dead man's fingers he found a ring, which he at once appropriated. It was a ring most strange and wonderful. By means of it the wearer could make himself invisible whenever he liked. He could see without being seen; he could hear without being observed; and he could smite when nobody thought him near.

"Don't I wish I had such a ring as that!" exclaims one of my readers. Yes, but how would you like anyone else to have it? How would you like to feel that whatever you were doing, an unseen eye was looking at you? How would you like always to be dogged by a detective? O, you say, "I shouldn't like it at all." But I want to tell you that whether you like it or not, there is an unseen detective watching every evil thing you do.

In the book of Numbers, chapter 32, verse 23, it is written—

"BE SURE YOUR SIN WILL FIND YOU OUT."

Notice carefully what that text says. It does not say that if you tell a lie, your mother will find it out—that if you swear, your father will hear of it—that if you steal, the policeman will take you to the lock-up. No. It says that though neither mother, father, nor any other person should detect you, the *sin you commit* will find you out.

If you sin you cannot escape. I do not say that if you break the Sabbath, and go for an excursion, the train by which you go will come into collision with another. I do not say that if you enter a boat, the boat will capsize. Nor do I wish to say that the rope will break if, like the daring fellow in the above picture, you go where you have no business to be.

But you will be found out nevertheless, even as Achan was found out, though no man saw, when he buried in his tent the garment and the gold.

There is an unseen detective on the track of all who sin. The sin finds them out, if nobody else does. It is like the blood on the key, which the story says could not be washed off. It is like the dream of Eugene Aram, which he could not help but tell.

### The Wicked Brothers.

Once upon a time, some young men, when far away from home, conceived a plot to kill their younger brother. As it happened, they did not kill him, but got rid of him in another way. Years rolled by, and the wicked deed was well-nigh forgotten. Then came hard times. The harvests were so bad that people couldn't find bread to eat, even when they had money to buy it with. They were compelled to take long journeys in search of food. One day they came upon a man who didn't speak their language, and who, when they asked for food, cast them all into prison.

Then was the time for the sin of years ago to stare them in the face, and reproach them. It was pitiful to hear their lamentations. Reuben said, "Spake I not unto you, saying, Do not sin against the child, and ye would not hear? therefore, behold, also his blood is required." Thus you see, however long it sleeps, sin is sure to speak out.

### The Negro and the Figs.

A Spaniard once sent his negro servant to the house of a friend with a basket of ripe figs, and a letter, in which the figs were mentioned. The ignorant negro ate the figs, but delivered the letter, when to his astonishment he was accused of taking the figs, and was soundly punished. The next time he was sent on such an errand he determined that the letter which had told tales before should this time have no tale to tell; so he put it beneath a big stone, then sat upon it, and enjoyed the figs as before. Afterwards taking up the letter, which as he thought had seen nothing, and therefore could tell nothing, he delivered it with great confidence. But again his fault was discovered, and the poor slave was beaten worse than before.

Equally vain and foolish is the attempt to hide sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

J. Fletcher.

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## "Nunc Dimittis."

"Lord! let Thy servant now depart in peace
  According to Thy word." With holy mirth,
  So sang the faithful Simon, tired of earth,
And longing for life's weariness to cease.

Thou too, old year, approaching swift release,
  Finding how little worldly is of worth,
  Hast lingered but to hear the Master's birth,
Then calmly waitest for thine own decease.

The joyous bells, that usher in the morn
  Of Christ's nativity, with cheery peal
    Scarce cease to quiver with the earnest call
To serve the infant King, ere there is born
  A mournful chime, compelling us to feel
    The parting from a friend who loved us all.

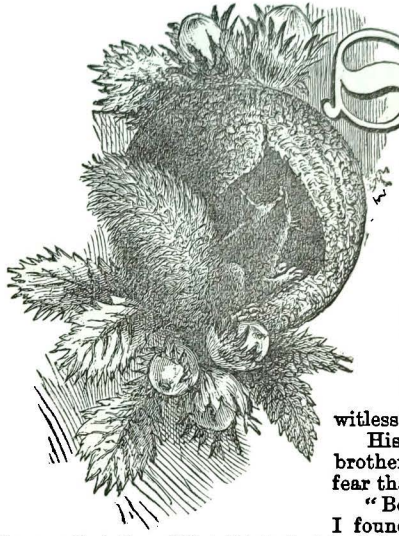
*Loughborough.* C. W. Vick.

# Githa's Message; or, God is Love.

By Emma Leslie.

*Author of "Glaucia, the Greek Slave," "Before the Dawn," &c.*

## Chapter XVIII.—Conclusion.



SPRING sunshine again gladdened all the earth, and something like gladness shone in the faces of the eager crowd thronging the streets of Winchester, anxious to catch a glimpse of the lady who was about to be proclaimed the Queen of England.

At a window of one of the houses near the palace sat our old friends Gurth and Hilda, watching the crowd below.

"I am so glad, so thankful," whispered Hilda, as the sounds of laughing and jesting were heard.

"Thou art less unhappy, I can see, little sister. I have lived in dread, all the winter lest thou shouldst set the witless knaves to revolt against king William."

His sister lifted her eyes and looked at her brother in astonishment. "Why didst thou fear that?" she asked.

"Because when I came home from Rouen I found thee restless and unhappy; so unhappy that thou didst think God had forgotten our merrie England, and thou wert ready to do anything to remedy this thyself."

"But what could I do—I who can scarce lift a battle-axe an inch from the ground?" exclaimed Hilda.

"Nay; did I not tell thee there is another power at work in the world now? It may be it hath ever been here, only buried in the convents and monasteries, as thine would have been an thou hadst had thy will and gone thither to become a saint. Hast thou ever thought, Hilda, that but for thy giving up this plan, there would be no refuge here for the helpless women and children, and they must have perished long ere this."

"Nay, but thou dost hold this land, Gurth," said his sister.

"Ah, in faith of being a Christian knight. But dost thou think I should have been a knight, or even worthy to have served our right noble king Harold, but for thee, Hilda? I tell thee, little sister, if thou hadst not been in thy bower when I came home after being condemned at earl Harold's folkmote, witless and wild should I have been even to this day had I lived so long. Now dost thou understand what I dreaded when I left thee last winter?"

But Hilda shook her head. "I knew not that thou didst dread anything," she said.

"It was this power thou hast to influence all who know thee. Thou wert unhappy—could not believe any longer thy favourite word that 'God is love' for our merrie England; and I feared the witless knaves would catch something of thy restless dissatisfaction, and do some rash deed instead of abiding in peace for the sake of the women folk and helpless children."

"And thou didst fear this—nay, it must have been told thee, for it was what did happen, and my mother had much ado to keep them from giving battle to the Norman troops when they passed. I besought them to remember that it was a refuge for those who had no other home, and that God had not forsaken

them; and somehow in talking to them I grew to hope and believe it myself—to believe that though we were under the cloud and could see no light, still the sun would shine again; that God still loved us, though our portion was bitter just now; and I told them about Leofric's illness, and what he had said about it,—until at last they agreed to hang up the arms they had taken down to furbish, and I went back to my bower to thank God and remember that He did love us after all, and I have never doubted it since."

There was no time to say more, for the loud shouts of the people gave them warning that the cavalcade of the queen was approaching; and a few minutes afterwards the beautiful stately wife of the conqueror rode past, closely followed by the young princes and princesses, who looked half-pleased, half-frightened at the tumultuous reception that was given them.

"Gurth, Gurth, she is more Saxon than Norman," whispered Hilda excitedly, as Matilda passed.

"Didst thou not know that she is a descendant of our own king Alfred?" said her brother. King William doth often mention this as giving him a right to the crown, as well as his boasted promise received from king Edward. Nothing offends him more than to hear himself spoken of as 'the Conqueror.' He will never own he hath won the kingdom by conquest."

"I shall always call him 'the Conqueror,' much as I hate to be reminded of our defeat at Senlac," whispered Hilda. "But, Gurth," she went on, "I can love this lady Matilda though I may hate her lord."

"Thou shalt have an opportunity ere long of seeing more of our new queen. I have already been bidden to take thee to the palace, for the fame of the work wrought by the Saxon ladies hath already reached her ears, and she doth desire to show thee something she and her ladies are now working as a present for her lord. It may be she will ask thee to stay awhile, and help her with this same work," added Gurth gently.

"I will not promise to do that," said Hilda quickly.

"Nay, but thou must be cautious, Hilda. Thou must not forget it is by grace of this lady's lord that I hold this refuge which thou sayest hath given shelter to so many who have no other home."

"But, my brother," Hilda began. She did not say any more, for a look of such bitter pain crossed his face, and he whispered hoarsely, "It may be we shall yet be free. I may yet be able to use my sword to help the oppressed without its being a signal for their slaughter, but until then I must remember my knightly vows, and thou wilt not forget thou art my sister."

Hilda understood her brother's meaning; and when a few days afterwards she went to the queen's bower to be presented to her and her ladies, and was invited to take a needle and shew her skill in its use, she remembered her brother's words and at once assented.

But who shall describe her feelings when the portion that was already worked was uncovered? "That is the royal standard of England," she exclaimed, as this first met her view. Another look and she became convinced that it was the fatal field of Senlac where her father fell and so many of her noble countrymen, that was being depicted in these bright-coloured silks.

"Is it not a right noble work?" asked one of the ladies, covering up the finished portion and showing her some that as yet had only been painted in readiness for them to work. The canvas was about nine inches wide, but was expected to be sixty or seventy yards in length by the time it was completed. A dwarf sat before a table at one end of the room painting more canvas in readiness for the ladies' needles, but it all related to the same subject—the conquest of England.

Hilda took her needle and sat down, thankful that she had to work at some trees, and not the hateful figure of the Conqueror himself; but still it was very hard, very bitter to have to do this work, and nothing but the thought of those who might be turned out to perish from want, or as the prey of the Norman troops, enabled her to subdue the proud rebellious feeling that rose in her heart against it.

She soon found that she was not the only Saxon lady to be employed at this famous embroidery. Others were pressed into the service; and it soon became an understood thing that kind and anxious as Matilda was to benefit her new subjects as a queen, she must not be offended as a woman, or trouble would fall upon the offender. This famous tapestry work, that was to commemorate the achievement of her husband, occupied so much of her time and attention, and she was so glad of any help she could get towards its completion, that Hilda knew most of the time spent at Winchester would have to be given to the queen and her work. But then, while she was here Gurth was free to leave the court and attend to his own concerns on the farm, and he and Leofric went and came between London and Winchester at their own will, eager, however, and anxious for any news from the north; for the earls of Mercia and Northumbria had raised the standard of revolt, and Gurth would gladly have given them the help of his strong arm but for those who would have suffered so sorely through it. His mother and sister—to say nothing of those poor creatures who driven fram their homes had no shelter but such as his lands afforded them—these must be protected and shielded, though what it cost Gurth to remain quiet at this time no one knew. He could only live in hope that the time would come when he might use sword and battle-axe to some advantage, but it was useless to stir up rebellion now, for they had not the smallest chance against the well-disciplined Norman troops.

These hopes, however, he confided to no one but his faithful follower Leofric. To his mother and sister he always spoke hopefully and encouragingly, and there certainly was hope that William would govern according to their own Saxon laws. Gurth wished he could believe as Hilda did—resting and working in the faith that God was over-ruling all these calamities; for he could see that it not only made her happier and more content, but enabled her to counteract the restlessness of others that would inevitably have brought misery upon themselves and all around them.

One day, towards the close of the summer, when the court had left Winchester, and Hilda was at home once more, Gurth went into her bower where she sat with her embroidery, and after relating all the news, stood watching his sister's patient efforts to disentangle some silks and worsteds.

"The world is somewhat like thy silk, Hilda," he said, after a pause.

"What, so tangled and tumbled that none can straighten it? Nay, nay, God will make it straight, I doubt not. Look at this," she said, holding up the reverse side of the tapestry she was working; "What dost thou see?"

"A worse tangle, and many loose threads that would puzzle me sorely to understand," said Gurth, with a smile.

"Well, I have been thinking much of this needlework of late—thinking that it may be somewhat like God's work in the world. We can only see the back of it now, and it is all tangled and confused and without seeming order, but He who bids us put in our little stitches one at a time hath clear in His mind what the pattern shall be even from the beginning; and seeing the end from the beginning, there can be no mistake in God's work."

"Little sister, I wish I could believe as thou dost," said Sir Gurth.

"Believe Githa's message that 'God is love?' nay, but thou dost believe it, Gurth," said Hilda eagerly.

"Not as thou dost, Hilda. I can believe He is loving and good to thee; but for England, for the world—" and the young man shook his head sadly.

A few weeks later and the brother and sister were at Winchester again, and marvel of marvels, went to church, or rather to the cathedral, together, to hear good bishop Aldred preach—Aldred their own Saxon prelate, who had urged earl Harold to accept the crown of England, and afterwards placed it on his brow in the new Westminster. Preaching was not an everyday occurrence then. People went to mass, and there the matter ended, so that the news of this sermon brought many together, and Gurth declared afterwards he would not have missed hearing it for anything, though it was strangely like what Hilda had learned from her embroidery.

"We in the dust and din of the battle cannot hope to see or understand

much beyond the groanings and wailings that fill our ears, but He who is King of all the earth and all the ages, can see through the dimness and darkness of this time; and though he bids his servants dry the falling tears, and soothe the pain of all the sufferers now, it is 'the beyond' He looks at. He who gave His Son to redeem the world, will not let it be lost now, for He is still love—yes, 'God is love,'" concluded the venerable bishop, quoting Githa's message; and Hilda, to whom it had brought such joy and blessing, whispered to her brother as they left the cathedral, "Yes, God is love, and we are to show it to each other."

"Thou hast done it, and thou art doing it still; for what is our home—'our refuge and house of peace,' as my mother calls it—but the memorial of Githa's message?" said her brother.

"And such it shall ever be," said Hilda.

And such it ever was. One of the few holdings given to a Saxon, Sir Gurth held it as a house of peace, a refuge for the desolate and oppressed, where his sister and her faithful bower-maiden tried to teach each new comer the lesson we in these later times are still learning amid doubts and difficulties—to trust in God, and believe that He doeth all things well for the world, and for each soul that seeks to know Him, for "*God is love.*"

# The Question Box.

*Compartment I. For the young people.*

*Answers to questions of last month*:—(31) Joab walked before the bier of Abner (2 Sam. iii. 31).

(32) Mary was mother of John Mark, who is called "sister's son" to Barnabas. Mary, therefore, was sister to Barnabas (Acts xii. 12; Col. iv. 10).

(33) Paul sent his love to the church at Corinth (1 Cor. xvi. 24).

*New Questions*:—(34) What man had three friends, who were asked to pray that he and they might not perish, and their prayer was heard and answered?

(35) Who by false pretences obtained what his master had conscientiously refused?

(36) How often do we read in Scripture of the Baptism of Infants?

*Compartment II. For the general reader.*

Last month a correspondent asked for an explanation of the seeming contradiction between Rev. vii. 15, and xxi. 20. E. E. Ellis, of Derby, writes as follows:—

"In Rev. vii. 15, there is most likely an implied allusion to the perpetual watch which the priests kept by turns in the temple at Jerusalem.* 'They serve Him day and night in His temple,' is therefore simply a figurative expression for unceasing spiritual service in the new Jerusalem. In Rev. xxi. 20, 'The gates shall not be shut,' etc., the main thought is, they will be open perpetually, uninterruptedly; the holy city will never be besieged or assaulted; perfect security will reign there. 'No night,' etc.,—it will be unclouded splendour—all *day*. God will never withdraw Himself from the beatific vision of its holy inhabitants, as the sun does from our sight; there will be nothing in heaven of which night can be taken as the emblem. This is the idea that the prophet Isaiah seeks to express in chap. vi. 20—'The sun shall no more go down, neither shall the moon withdraw itself;' implying that the bliss of the redeemed shall be perpetual. The sun shall not sometimes be eclipsed or darkened as the natural sun is; the moon shall never wax, wane, or change, but shall always be at the full. As with God there is 'no variableness or the shadow of a turning,' so the happiness and the service of heaven shall be unchanging and eternal."

* 1 Chron. ix. 33; Psalm cxxxiv. 1.

# Editorial Notes.

BAD TRADE.—We are grieved at the accounts which reach us from various parts of the country of extreme depression in trade, accompanied by much suffering on the part of large numbers of the people. We suppose that in part this depression is the natural sequence of extreme prosperity. A few years ago, ship-building was a very lucrative business, too many capitalists rushed into it, and more vessels were built than the world needed. A similar remark applies to the lace trade. More machines have been constructed and set to work than are wanted at present. In America the depression appears to be greater even than in our own country. Railroads have been built too fast, and at the present time no less than 42 American railroads are unable to pay the interest on their mortgage bonds. France also is suffering, nearly all her railways show greatly decreased traffics,—and yet she is madly spending millions on her wars with China, Tonquin, and Madagascar. As regards ourselves, we trust there will be patience and hopefulness—better times are sure to come again in due time; also, that there will be a disposition on the part of those who are more highly favoured by providence to help such as are ready to fall in the battle of life. Indeed, we are sure there will be. Christian beneficence has never yet failed in England, and it never will. But we should be wanting in our duty if we did not in this connection call attention to such facts as were stated not long ago by Mr. Thomas Burt, M.P. Addressing a meeting in London,—he said, "we are all wanting more work in the country, and I will tell you how to get it. If a man spends £5 in shoes, £1 17s. goes in labour; in linen, £2; in earthenware, £2 14s.; in clothes, £4; but if he spends £5 in drink, only half-a-crown goes in labour." How is it men do not consider such facts as these? The topic may be disagreeable, but we agree with a contemporary in the opinion that the question of drink expenditure is much too important, especially in these dull times, to be ignored or sneered at, and it must be forced upon the immediate and earnest consideration of the whole country. The *Christian Leader* well puts it,—"Whether is it easier to support one unemployed publican or the ninety and nine households who are impoverished by his greed of gain?"

GENERAL BAPTISTS IN BUCKINGHAMSHIRE.—In the year 1664, twelve General Baptists of Aylesbury were apprehended when assembled for divine worship, tried on the charge of Nonconformity, and refusing either to conform to the Church of England or leave the country, were themselves condemned to death, and their property forfeited to the crown. All Aylesbury was in consternation, and the majority of the inhabitants being Dissenters, immediately closed their places of business. But the son of one of the condemned men, Thomas Monk, a farmer, rode to London, obtained an interview with Mr. Kiffin, a wealthy Particular Baptist of those days, who had influence at Court, through his means was introduced to the careless, dissolute, yet good-natured King Charles II., and the result was first a reprieve, and then his Majesty's pardon. A pardon for worshipping God according to the dictates of their consciences! In the latter part of the 17th century General Baptists were numerous in Buckinghamshire; there were churches not only at Aylesbury, but also at Amersham, Winslow, Cuddington, Wing, High Wycomb, and other places. But alas! they shared in the decline and fall which overtook so many of the old General Baptist Churches in the 18th century, and now, in Buckinghamshire, we, as a section of Christ's Church are comparatively few in number. Why now advert to this subject? It is, because we wish to call the sympathetic attention of our friends to a praise-worthy and hitherto successful endeavour to "build the old waste places," and "raise up the foundations of many generations." We have a small church at Ford, a village near Aylesbury. Its records date back to 1688, the year of the *Glorious Revolution*. The chapel was built in 1716. This ancient place of worship has just been restored at a cost of £85, the whole of which sum has been raised. It is now wished to build a room to be used for the Sunday School and Week-night Services, the want of such a place having been sorely felt for many years. Who will have the honour of helping in the good work? The Church at Ford, though a little one (49 members) is living and active. It has suffered losses from emigration, but still keeps up its numbers fairly. Its minister is a good man, whom all who know respect and love. But the

means of the people are small. Friends of village nonconformity! read the appeal in our advertising columns, and let it not be in vain.

MEN OF NOTE. — In a publication bearing this title, we are glad to find that our friend Mr. Thos. Cook, of Leicester, occupies a worthy place. Deservedly so; for who does not know the fame of the great Excursionist? Beginning more than forty years ago with a shilling excursion in the interests of temperance, the project grew from more to more; and now every year finds Messrs. Cook & Son conducting travellers over a twelve months' tour round the world, at a cost of about £400. The following facts concerning their business will be sure to interest:—"Messrs. Cook & Son have 33 Branch offices, costing £4000 per annum for rent, while £9,500 is paid in salaries; £9000 is paid for advertising, and over 7,000,000 bills, posters, and programmes are issued annually. They have 500 accounts with different railway companies, and 700 with hotel proprietors, while they use no less than 10,000 different descriptions of travelling coupons printed in different languages."

IN 1714. — Following Mr. Justin McCarthy, M.P., in his history of the Four Georges, we are surprised at the state of things in the time of George I. as compared with the present. Then no census had been taken. People had not hit upon the simple plan of numbering their houses, but had to find them by their signs, or by their proximity to some sign. But strange to say London had then a Penny Post for Letters and for Parcels. Its population was only 700,000. It is also curious to note that the sites of all the present General Baptist chapels of London were then suburban. Westbourne Park, Praed Street, and Church Street were out in the open country. Stepney, through which Commercial Road runs, was "a distant hamlet," and Borough Road was equally distant, for at that time there was next to no London on that side of the river.

THE COLLEGE.—We call attention to the following statement and appeal:—"The Treasurer very respectfully urges upon all friends who have promised subscriptions to the Building Fund, the desirability of fulfilling their promises as speedily as possible. With each day's delay an extra charge for interest falls upon the funds, already taxed to the uttermost. There must be many friends who have not yet promised anything to the fund. Will those who read this correspond at once with the Treasurer and relieve the anxiety of the officials of the Institution? Pastors are earnestly urged to make this a matter of deep consideration, and to use their influence with all, that the debt may very speedily be liquidated."

A CORRECTION.—Last month we reported that J. Mewell had laid one of the memorial stones at Landport. It should have been S. Newell, Esq.

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# The Sunday School Union's Christmas Parcel.

THE Sunday School Union Christmas parcel is this year most attractive. What it has been before we can only guess; but when the railway-man the other day brought a big parcel which, being opened, proved to be full of dainty-looking red, and blue, and green books, we thought to ourselves that there was some compensation for even an Editor's hard lot, especially if he has a troop of young friends, or it may be grandchildren, who look out for Christmas presents.

*Pictures, Prose, and Rhymes for Children of all Times* (price 3s. 6d.), is a charming book for a little child. A picture on every page, and a verse or little story beneath.—*The Child's Own Magazine* (1s. 6d.), and *Bible Pictures for Little People*, illustrating Old Testament scenes and incidents (2s.), are also good, though they cannot pretend to compare with the first-named volume.—*On the Shore*, translated from the French of Madame de Witt, is a book of which we can scarcely speak too highly. Madame de Witt's stories are interesting even to grown-up people, as giving such faithful pictures of French family life, but to the youngsters they are entrancing. The illustrations are very French, but perhaps will be none the less taking on that account.

All these, however, are for very little ones. For those quite out of the nursery, *Long Marley; or Heart within and God o'erhead* (1s.), *Daring Tom* (1s.), *Johnny's Search* (6d.), and *Tim the News-boy* (6d.), are four very attractive stories. —*Boys worth Noting* (1s.), is a really wonderful book. It contains an anecdote

or short account of no less than eighty-two boys, all of whom ultimately became celebrated men. It would be a useful present to any lad, if only for the sake of making him acquainted with the names of the great men of our time.—*The Schooner on the Beach* (2s. 6d.), and *Con's Acre, a Tale of Gillcourt Farm* (1s. 6d.), are two handsome and interesting gift books, the former for boys, the latter for girls.—*I, Benjamin Holbeck; or, How I fared at the Siege of Plymouth* (3s.), is a carefully-written historical tale, which we think would be appreciated by the elder boys and girls of our families.

Sunday School Teachers will find *Anecdotes of Bible Texts* (the Epistle to the Romans) useful, and there *may* be people who would enjoy *The Starry Cross; a Story of Dreamland* (2s. 6d.). We do not. Properly speaking, however, it cannot be called a story. A certain person, presumably the author, was unable to sleep at night, but after 5.0 a.m. fell into a sort of semi-conscious condition, in which a number of facts and fancies passed through his brain. These give the keynote of the book, which certainly contains a good deal of information and numberless warnings against rationalism, but is undeniably "dry."

Four New Year addresses come next. *Now! Now!* for elder scholars; *Fairy's Rainbow* for younger ones; *A Word in Season* for teachers; and *Uncle Ned's New Year's Address to Parents.* All are good, and suitable for those for whom they are intended.

We must not omit to mention *The Sunday School Teachers' Pocket Book.* It is nicely got up, well bound, and besides the ordinary conveniences of a pocket book, specially adapted for teachers, contains a great deal of useful information.

We have kept the biggest book to the last. *Young England Annual* is a wonderful five shillings' worth. It is full of capital stories, poems, and articles on Natural History, Poultry, Cooking, Drawing from Nature, Elocution, and other useful and interesting subjects. We would suggest, however, that if possible in future volumes the paper be somewhat improved in quality. The pictures and printing would both appear to much greater advantage if that were better. But young folks are not critical about such things, and we are sure that no more welcome Christmas present could be given to a boy or girl than this gaily-bound, many-pictured volume.

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# Notices of New Books.

BIBLE CLASS PRIMERS, edited by Professor Salmond, D.D.

THE LIFE OF THE APOSTLE PETER. By the Editor.

OUTLINES OF EARLY CHURCH HISTORY. Ante-Nicene Period. By Rev. H. Wallis Smith, D.D. [Price 6d. each.
*Edinburgh: T. & T. Clark.*

THESE little books are apparently intended for use in classes of intelligent young people studying the New Testament or Early Church History under the guidance of their pastor, and are both admirably adapted to their purpose. They give a certain amount of definite information, and suggest points for further enquiry. The latter we consider an important and useful feature.

We have been specially pleased with the "Outlines of Early Church History." More than once we have ourselves taken classes of young Christians through a course of Church History, trying to simplify and popularize the subject as much as possible, but have always felt the want of a small cheap Primer or Manual containing a summary of the principal facts. The appearance of the one before us almost tempts us to try again.

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FOOTPRINTS: *Nature seen on its Human Side.* By Sarah Tytler. Price 3s. 6d.
*London: T. Fisher Unwin.*

IT appears from the title-page that this is the third edition of Miss Tytler's book on Man and Nature, and we are not surprised that it has so soon won public favour, for it is in all respects a beautiful volume. With its blue edges, it is uncommon in appearance, and on opening it one is struck with the fine thick smooth paper, and the 125 pretty illustrative engravings. As to the subject matter, it treats of the Sky and Clouds,—of Mountains, Hills, and Moors,—of the Sea and Water-brooks,—of Woods and

Flowers, — of Birds and other Living Creatures, all as associated with human history or with human thought and feeling. It is gracefully written, and full of interesting facts, so that the reader must be well-instructed indeed who does not feel that he has learned from it many things about both nature and man of which he was previously ignorant. A capital book for a Christmas or New Year's present.

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DR. SAMUEL JOHNSON AS A TEMPERANCE WITNESS AND MORALIST. By Dawson Burns, D.D. Price 4d. *London: Temperance Publication Depot, 337, Strand.*

ON the 13th of the present month it will be a hundred years since Dr. Johnson died—the "grand old man" of the 18th century. In our January number we hope to give our readers some account of him. But meanwhile we heartily commend to them this timely publication of our friend, Dr. Dawson Burns. It will be a new sensation to some to find in the great doctor an advocate of Total Abstinence. Said one of Johnson's friends to him one day, "I am grown old; I am sixty-five." "I shall be sixty-eight next birthday," was the reply; "Come, Sir, drink water, and put in for a hundred." The book is full of information and interesting anecdote.

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STUDIES IN THE GOSPEL ACCORDING TO ST. JOHN. By Rev. J. Cynddylan Jones. Price 5s. *London: Bible Christian Book Room.*

SIXTEEN sermons on the leading topics of the fourth gospel, well-arranged, clearly-expressed, vigorous in thought, evangelical in doctrine, illustrations drawn from the "living present," and now and again gleams of the real Welsh fire. We cordially commend the book.

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THE STORY OF THE LIFE OF JESUS, *told in words easy to read and understand*, with 40 full-page Illustrations. Price 3s. 6d. *London: Hodder and Stoughton.*

IF we had not tried it, by reading portions of the beautiful book now before us, we could scarcely have believed that so much freshness would be imparted to the "Old, old story" by simply putting it into words level to the comprehension of an intelligent child. The idea is not new,—we have a similar thing in "Peep of Day,"—but in this volume it is well carried out, and the Pictorial Illustrations are excellent, not mere copies of the old masters, but correct representations of present-day Eastern costumes and scenery. Altogether, this is a remarkably cheap, handsome, good book.

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THERE'S A FRIEND FOR LITTLE CHILDREN. A Story by Jessie F. Armstrong, with 12 Illustrations. Price 2s. 6d. *London: Hodder & Stoughton.*

A STORY about children well told, and full of Christian truth and feeling. The pictorial illustrations are outline sketches of a superior character. The volume is gaily bound in cloth, and well printed.

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THE MINISTER'S POCKET DIARY *and Clerical Vade Mecum*, 1885. Price 2s. *London: Hodder & Stoughton.*

THIS is the Pocket Diary we have ourselves used for years, and as the result of trial can recommend it. It is conveniently arranged, with pages for notices of Visitation of Members, Bible Class Roll, Addresses of Friends, Notes of Sermons preached, &c., &c. Two or three pages are set apart for the names of children baptized; but these we have hitherto been obliged to fill up with entries of another kind.

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ADDRESSES TO YOUNG MEN. By Rev. Daniel Baker. *Morgan and Scott.*

IN a short Preface Mr. Moody strongly recommends this book. It consists of a series of half-a-dozen plain, pointed, practical sermons on such themes as the Truth and Excellence of the Christian Religion,—Christ the Mediator,—Seeking the Lord, &c. Some things we take exception to; *e.g.*, in the discourse on the Fulfilment of Prophecy. Nor do we believe in the author's representations of Future Punishment; but on the whole the book is fitted to be useful.

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THE GENERAL BAPTIST ALMANACK FOR 1885. Price One Penny. *London: Marlborough & Co., 51, Old Bailey.*

DURING the present month many Almanacks will be making their appeal to the public, each one crying "Please buy me!" We trust no General Baptist will be in doubt which he should choose. In the course of the year he will want to know for various purposes the names and addresses of the officers of our Public Institutions,—perhaps, that he may remit the collections of his own church, perhaps

that he may send a thank-offering to the Foreign Mission or the College. Other donominational information he may require. Remembering which facts he will say, "Let me have the General Baptist Almanack. Its tit-bits will amuse, its graver passages will instruct, its Texts of Scripture will do my soul good."

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A NEIGHBOUR'S SEARCH. *A Reply to Rev. A. Leach on Modes of Baptism.* By W. Chapman, Hucknall Torkard. *Leicester: Winks & Son.*

AN able defence of our position as Baptists in regard to immersion, and a most conclusive reply to the incorrect statements of a rash advocate of sprinkling. This penny pamphlet deserves a large circulation. Its spirit is Christian-like, manly, and straightforward, but not bitter. Its quotations from the writings of learned Pædobaptists are to the point, and some of them are not common. Altogether well done, brother Chapman!

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HARRY'S HEROISM. By Thomas Burn. *London: Elliot Stock.*

WE entrusted the reading of this book to a far more competent judge than ourselves of this class of literature, and the verdict is favourable. The story is fair, and the lessons taught sound and good, but the young people will probably think it too didactic.

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# Forward Movement.

OPENING OF NEW CHAPEL AT CREWE.

THE New Chapel, Union Street, was opened by the Rev. C. Spurgeon, of Greenwich, on Wednesday, September 10th, at 2.30 p.m. The congregation was good in the afternoon, and the chapel was full at night. Collections £43 10. Rev. T. Goadby, B.A., was the preacher on Sunday, September 14th; Rev. W. Bishop, Leicester, on the 21st; and Dr. Clifford conducted services at 3 p.m., on Wednesday the 24th. At 5.15 and 6.15 on the last named day 250 sat down to tea. At 7.15 a public meeting was held in the chapel. Chairman, J. Tomkinson, Esq., J.P., of Willington Hall. Addresses were delivered by Revs. Dr. Clifford, Z. T. Dowen, of Macclesfield, A. H. Lee, of Walsall, U. F. Griffin, W. Lees (pastor), and W. Bayley, of Crewe.

The Chapel is much admired, and is admirably adapted for speaking and for seeing. The amount collected at all the services was £99 19s. 7d. The friends are very grateful to those who sent donations, and most earnestly ask every one who has received a "Collecting Book," or an appeal, to reply without delay. Failing that, a heavy debt will seriously hinder the progress of the young cause. Since the opening services, the morning congregations have improved, and the evening ones have more than doubled, so that prospects are somewhat encouraging.

On October 29th, the first Foreign Missionary Meeting was held in the New Chapel. There was a fair attendance. Alderman MacNeil, J.P., took the chair, and gave a short but encouraging address. Rev. W. Hill attended as a deputation, and Rev. E. Cole, Wesleyan, W. Lees, pastor, and R. Pedley, Esq., J.P., gave short speeches. The collection amounted to £1 17s. It is hoped from this small beginning a good and fruitful branch will grow in future years.

On November 13th, a "Band of Hope" was inaugurated in connection with the Sunday school by a miscellaneous entertainment. A long programme was very creditably gone through. The pastor occupied the chair. The charge was threepence each. The large school-room was nearly full. Some forty children have joined the new "Band of Hope."

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# News of the Churches.

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

## CONFERENCES.

MIDLAND. — Burton-on-Trent (New Street) Oct. 21st.

In the morning, after devotional meeting, Rev. G. H. James preached on "One Talent"—"A Grain of Mustard Seed"—"Two Mites."

In the afternoon Rev. R. M. Julian was welcomed on his settlement at Baxter Gate, Loughborough.

The transfer of our church at Longton to the Cheshire Conference was sanctioned, and the hope expressed that the union might become vital and helpful.

Rev. W. H. Tetley was chosen president for 1885.

Conferences for 1885 to be held at Hyson Green, Sawley, and Quorndon.

Rev. S. S. Allsop was requested to preach at next Conference.

Dr. Underwood was appointed to write a paper on "Messengers" for Whitsuntide.

Rev. W. Bishop read his paper on "Amusements in relation to the Christian Church." He was thanked, and asked to insert it in the Magazine. An animated discussion followed, in which brethren W. R. Stevenson, Wilshire, Postle, Pike, Dean, Underwood, James, Evans, Allsop, Mantle, and Griffiths took part.

The morning preacher was thanked for his sermon, and the friends at Burton for their hospitality.

Public meeting in the evening, presided over by Dr. Underwood; with addresses on "Principles," by T. R. Stevenson; "Practice," by W. H. Tetley; "Prayer," by G. Needham; and "Progress," by R. F. Griffiths.

ROBERT SILBY, *Secretary.*

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SOUTHERN.—The winter meetings were held at Borough Road chapel, London, Nov. 3rd. Rev. J. Batey presided, and Rev. J. E. Everett offered prayer.

1. *Chapel Property.* — Progress was reported respecting the business connected with Honiton, Downton, and Ramsgate.

2. *Cash Statement.*—The account of the Conference Treasurer, Mr. W. Morgan, was accepted with thanks to the Auditors.

3. *Officers and Committee for* 1885.—The following elections took place:—Vice-President, Dr. Clifford. Treasurer, Mr. Morgan. Secretary, R. P. Cook. Auditors, J. Garner and W. Carter. Committee, W. J. Avery, F. J. Bird, J. Fletcher, A. H. Moore, J. Batey, G. W. M'Cree, W. B. Taylor, and C. Pearce. Mr. T. Grigsby becomes President, after serving twelve months as Vice-President.

4. *Preachers' Institute.*—W. J. Avery presented the annual report, an abstract of which appears in the Magazine for November.

5. *Messengers to the Churches.*—The hearty and unanimous approval of the Conference was given to the proposal of Dr. Clifford that the Association authorize the appointment of Messengers to the churches of the Connexion in revival of ancient custom, and for the special benefit of remote and isolated rural churches.

6. *Building Fund.*—J. H. Holloway was appointed Conference Correspondent in behalf of the G. B. Building Fund in the place of Mr. Avery.

7. Dr. Clifford delivered an address on the "Aggressive Work of the Conference," and discussion followed, in which many delegates took part.

8. *Home Mission. Site for Conference Chapel.*—On the motion of Dr. Clifford, seconded by W. J. Avery, it was resolved, "That this Conference adopts Ferme Park chapel as its Home Mission station, with a view to its acceptance by the G. B. Home Mission Committee when the turn of the Southern Conference arrives to nominate a site, according to the rules of the Unification Scheme."

9. *Next Conference.*—To be held (subject to alteration in committee) at Church Street chapel, Edgware Road, N.W., on Easter Tuesday, 1885.

10. *Evening Session.*—J. Batey presided, and the public meeting was addressed by W. B. Taylor, A. H. Moore and R. R. Finch.

11. *Rev. J. H. Callaway.*—The following resolution was passed:—"That we regret the departure of the Rev. J. H. Callaway from this district to Isleham. During his seven years' pastorate at Wendover, our brother has shown deep interest and rendered practical aid in the proceedings of this Conference. We hereby express our affectionate regard for him, with best wishes for his future success, and cordially commend him to the blessing of God our Father, and to the sympathy of the churches in the Eastern Conference."

12. *Hospitality.*—The best thanks of the Conference were accorded to the Rev. G. W. M'Cree and his friends for their kindly provision and welcome.

13. A collection was made in aid of the Conference Fund.

ROBERT P. COOK, *Secretary.*

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WARWICKSHIRE.—The autumn meetings were held on October 20th in the Lombard Street chapel, Birmingham. There was a large attendance.

A very suggestive paper was read by the Rev. A. T. Prout; a most animated discussion followed, and Mr. Prout was warmly thanked.

The reports from the churches were less cheering than usual.

The following resolution was unanimously carried:—"That we cordially recommend the Association to revive the office of "Messenger to the Churches."

*Church Intervisitation.*—It was resolved that the president of the Conference for the time being shall, during his term of office, be Visitor to the churches.

*Franchise Bill.*—A resolution in favour of this Bill was carried with much enthusiasm.

*Presentation.*—A beautiful illuminated address was presented to the Rev. Ll. H. Parsons, of Leicester, who had for nine years filled the office of Secretary to the Conference. The Rev. A. Hampden Lee made the presentation. Mr. Councillor Marshall, Mr. Lawrence, and the Rev. E. W. Cantrell also spoke. Mr. Parsons, in responding, regarded the presentation as "an act of grace," and it would always be to him a beautiful memento of the happy days he had spent in their midst. The address, in design and execution, is an exquisite piece of work, and was much admired in its massive oak and gilt frame. It is the work of Mr. J. W. Smith, of Leicester.

*Arrangements for next Conference.*—President, Rev. J. R. Parker, Longford. Place, Netherton. Preacher, A. Hampden Lee, Walsall. Writer of paper, Rev. Willott Rice, Wolvey; subject: "The importance of cultivating the spirit and attitude of Reverence during Divine Worship."

The friends at Lombard Street were deservedly thanked for their exceeding kind attention to the delegates and friends.

In the evening the Rev. Geo. Barrans, of Walsall, preached a timely and impressive sermon from the words, "Bear ye one another's burdens, and so fulfil the law of Christ."

A. HAMPDEN LEE, *Secretary.*

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## CHURCHES.

ARNOLD.—The First Anniversary of the New Chapel, was held on Nov. 2nd and 3rd. Two sermons were preached on the Sunday by Mr. W. Richardson, of Nottingham. Tea and meeting on the Monday, when Mr. J. Gamble presided. Mr. W. Bown reported that the total cost of chapel and schools was over £2,400, the debt consisting of £1,200 mortgage at 4½ per cent, and £300 on notes; and that in order to meet present demands £20 were required. Messrs. J. Burton, J. Antill, W. Richardson, and J. Sharman, of Nottingham, addressed the meeting, and the proceeds, including a gift from Mr. Shaw, of Nottingham, £10, amounted to £21. A special effort to reduce the debt, £100 next year was then inaugurated,—promises of £53 were made; and it was announced that E. Sulley, Esq., had given £5, and that W. J. Goodliffe, Esq., had sent 10s. Several friends have signified their willingness to repay the loan from the Building Fund if the Committee comply with their application.

CONINGSBY.—The 233rd anniversary of the church was celebrated on Sunday, October 26th, when two sermons were preached by Rev. G. Camp. On Tuesday the 28th, a public tea was held, followed in the evening by a Recognition Service, in connection with the settlement of Rev. G. Camp, as pastor. Mr. Massey, of Boston, took the chair, and most interesting addresses were given by Revds. J. Jolly, B.A., W. Seaton, of Boston, C. Barker, of Fleet, and Mr. Wilson, of Boston. All the services were of a most encouraging character, and the financial results most satisfactory.

FORD.—*Renovation Services.* October 30th, was quite a fête day at the Baptist chapel, when the usual congregation was augmented by numbers of visitors from Aylesbury, Thame, Haddenham, Risborough, and other places. The chapel has undergone a complete restoration; the high-backed pews have been removed in favour of comfortable open seats, a new rostrum and platform have been put in, as well as a new baptistry, the whole of the interier has been brightened and a handsome palisading has been erected next to the road. The plans are entirely those of the Rev. Carey Hood, of Coventry, son of the pastor, and the work has been carried on in large measure through the energetic working of Mr. George Hood, another son of the pastor. The Rev. E. Stevenson, of Loughborough, preached in the afternoon, after which a public tea was held in the chapel. In the evening the chapel was crowded in every part for the public meeting. Mr. Read, of Illmire, took the chair, and after singing and prayer Mr. George Hood gave the financial statement, which showed that over £84 had been expended in the work of renovation, and this was met within a small amount, which they had every reason to believe the collection would exceed. At the close of this address the whole congregation rose and sang the doxology. The chairman then addressed the meeting, and alluded to the unremit-

ting labours of the pastor, the Rev. W. Hood, throughout a lengthened ministry, both in his own church and in the villages round. He was sure Mr. Hood must be gladdened that evening by the evidence that his friends had never failed. It must be a peculiar joy too to the rev. gentleman, to see his three sons present, all of them engaged in the ministry of the Gospel, and two of them entirely so. The Rev. E. G. Sones, of Haddenham, Rev. W. Morley, of Thame, followed, and urged the need of a further work which the church at Ford contemplated—the erection of a building for the Sunday-school and other useful efforts. The Rev. E. Stevenson was next called upon, it being a remarkable fact that Mr. Stevenson was present at Mr. Hood's recognition service 43 years ago. Further addresses were also given by the Revs. W. B. Taylor, of Chesham, Carey Hood, and W. Hood, of Marcharm, and Mr. Hood's eldest son.

GEDNEY HILL.—The first anniversary sermons of the chapel were preached on Nov. 2nd, by Rev. G. H. Bennett, of Bourne. Tea was served at 5.30 on the 3rd. and a public meeting took place at 7.0. Chairman, Mr. Crampton, of Spalding; speakers, Mr. J. T. Atton, Mr. M. Taylor, and Rev. G. H. Bennett. Mrs. Drewery presided at the harmonium, and the chapel was nearly full.

LEICESTER, *Friar Lane.*—On Saturday, October 18th, the pastor and officers with their wives, met for the purpose of bidding farewell to Mr. R. W. Pike (son of the late Rev. James Carey Pike, who was for 17 years pastor of the church) on his leaving the town. Tea was provided, and after tea Mr. Pike was presented with a very chaste silver cake-basket bearing the following inscription, "Presented to R. Wherry Pike by the minister and officers of Friar-lane Church, as a token of sincere regard, on his leaving Leicester for Wisbech." Mr. Pike thanked them on behalf of himself and Mrs. Pike for the handsome present and their many kind expressions of good-will, and said how much he regretted having to leave so many good and true friends at Leicester.

LONDON, *Church Street.*—Anniversary sermons preached Oct. 12, by W. Harvey Smith and Robert P. Cook. Annual tea meeting Oct. 13th, the pastor presiding. Addresses by Dr. Burns, Dr. Clifford, G. D. Macgregor, G. Ross, and W. Rickett. Reports cheering. Good attendances.

LONG EATON.—On Sept 19 the chapel anniversary and harvest thanksgiving services were held, when two sermons were preached by the Rev. W. Evans, of Leicester. On the Tuesday following a public tea and meeting were held in the chapel, when addresses were delivered by Revs. E. Stevenson, R. J. Beecliff, and J. E. Hodge (Congregationalist). The pastor, Rev. H. Wood, in the chair.

LYDGATE.—On Sunday, Oct. 26, sermons were preached by the pastor, Rev. J. L. Stevenson. Collections for the trust fund realized £9 10s. 1½d.—On Nov. 1st the Mutual Improvement Society gave an entertainmont, the pastor presiding. Songs, glees, dialogues, etc., were given. and also an address by Rev. F. Bavin, of Cornholme. The collection for the painting fund was £3. The sum of £7 10s. 3½d, was collected for the same fund on Sunday evening, Nov. 9, after a service of song, called "Eva."

MANSFIELD.—Oct. 15th and 16th a rustic bazaar was held in the town hall, under the distinguished patronage of the Right Hon. the Marquis of Hartington, M.P., Mr. C. G. S. Foljambe, M.P., Mr. F. T. Mappin, M.P., J. E. Ellis, and R. Barnanger, Esqrs. The bazaar was opened by Mr. A. Bexon, of Old Basford, and was held to raise funds for the debt existing on the purchase of a house for the pastor. So successful were the friends on the two above-named days that they continued the bazaar on the Friday. Total proceeds £126 5s.

MOUNTSORREL. — Chapel anniversary Oct. 20th and 21st. Sermons by Mr. E. C. Ellis, of Derby, who on Monday evening delivered his interesting lecture, "Notes of a Walk through Pompeii," which was preceded by a public tea, the trays for which were given by members and friends. Mr. J. S. Smith presided at the lecture, and the total proceeds amounted to £14.

NORWICH, *St. Clements.*—The annual church and congregational tea meeting was held on Oct. 16, when about 200 sat down to tea. The after-meeting was well attended, presided over by the pastor. A very cheering report was read, which showed an addition to the church during the past year of thirteen by baptism and seven by reception, and a pleasing increase in the congregations, owing to the greater activity of the members. Several speeches were given, and a duett and solos were well rendered by the choir.

NOTTINGHAM, *Baptist Union Annuity Fund.*—The Rev. R. Glover, of Bristol, has recently visited Nottingham, on behalf of the Annuity Fund, his appeal being made on this occasion exclusively to the General Baptist Section of the Denominatiou. Drawing-room meetings

were held at the houses of Mr. A. Brownsword, and Mrs. Hill, and Mr. Glover preached in Broad Street Chapel on the evening of Tuesday, November 18th. One friend, Mr. Sulley, even before Mr. Glover's arrival, had commenced the subscription with a donation of £120. The canvas is not yet completed, but the sums already promised reach a total of upwards of £400.

NOTTINGHAM, *Old Basford*.—Nov. 3rd being the Rev. J. Maden's birthday, jubilee, and silver wedding, a tea "social" was held. 250 friends assembled. Mr. Councillor W. Burton presided, and congratulatory addresses were given by Mr. Councillor Birch, Messrs. J. Burton, S. Stevens, G. Briggs, J. Dyson (Sheffield), and W. Hilton (Macclesfield). Music increased the enjoyment of the meeting; and Mr. Maden for himself and Mrs. Maden replied to the congratulatory addresses.

SMALLEY.—Sept. 28th, a floral service was held in the chapel. Sermons by the pastor, Rev. E. Hilton. The chapel was beautifully decorated by Mr. and Mrs. Bonsor, and Mr. G. Love, deacon, head gardener at Smalley Hall. Their artistic skill was admired by the hundreds who attended the service.—On Tuesday, the 30th, the recognition service of the pastor was held. A public tea was provided by the friends, and was largely attended. In the evening a public meeting was held, under the presidency of S. Bennett, Esq., of Derby, who was supported by the following ministers:—Revs. W. H. Tetley, A. Firth, R. F. Griffiths, E. Hilton (pastor) and W. Smith (Ilkeston). The chairman gave a suitable address. The elected pastor stated his reasons for accepting the pastorate. Mr. Wright, one of the deacons, said they had proved Mr. Hilton for nearly two years as their supervising pastor, and they found him a good minister, a thorough business man, always agreeable at their church meetings, and they were very happy. Mr. Tetley then gave the charge to the minister in a few kind words. Mr. Firth gave an excellent address to the church, and was followed by Mr. R. F. Griffiths and Mr. W. Smith. The pastor is working hard, and souls are being saved. The nett proceeds of the services were £10.

SPALDING.—On Oct. 28th the annual meeting of the Young Men's Tract Society took place. After a substantial tea, to which a number of wayfarers had received a free invitation, Mr. J. T. Atton presided at the public meeting. The secretary, Mr. T. H. Turner, read the report, and papers were read by Mr. E. Guy and Mr. M. Stubbs, Mr. C. Dring following with an address.—The Local Preachers of the church held their annual meeting on Oct. 31st. About 20 sat down to a tea gratuitously provided by Messrs. J. F. White, Hockney, and Palmer. Mr. D. Crampton read a suggestive paper, dealing with (1) Preparation; (2) Presentation of the truth; (3) After meetings. Rev. J. C. Jones, Messrs. J. T. Atton, G. Sly, W. Bowman, Barratt, Pycock, M. Stubbs, F. Sly, and others took part in the discussion, and thanks were given to the donors of the tea and the writer of the paper.

STOKE-ON-TRENT.—Anniversary sermons on Sunday, Oct. 19th. Preacher—Rev. J. Fletcher, of London. Tea on Monday, Nov. 10, followed by a public meeting and concert by the choir. Rev. P. N. Blaikie of Newcastle, spoke capitally on "Dwarfs." There were about 300 at the tea, and more at the after meeting. Mr. Hirst, the pastor, occupied the chair.—The opening meeting of the Band of Hope was held in the schools on Oct. 21st, with an audience of 342 children and adults. The entertainment consisted of "Buy your own Cherries," "The Juvenile Smoker," "Jane Conquest," &c., illustrated by lantern slides exhibited by Mr. Swetnam, hon. secretary of the Staffordshire Band of Hope Union. Mr. Pratt presided, and gave the readings.

TODMORDEN.—The Oriental Bazaar reported last month, and opened by D. J. Crossley, Esq., of Hebden Bridge, realised, with proceeds of sewing class, a total profit of £415 1s. 11½d. This called for a thanksgiving tea and public meeting, held on November 8th. The pastor, Rev. W. March, in the chair. Mr. E. Barker, treasurer, gave a report. Addresses followed by Messrs. J. Speak, J. S. Gill, J. Greenwood, and W. Shackleton. There were selections on musical glasses by Mr. H. Kershaw, a reading by Mr. W. E. Shackleton, and anthems by the choir. Since holding the bazaar, it has been ascertained that all the floors and joists of the new class-rooms are affected and seriously damaged by dry-rot, which has necessitated considerable repairs and fresh expense. The repairs are now in process, and to meet the cost thereof, it is intended to hold a sale of work during Christmas week.

WENDOVER.—The Sunday scholars, teachers, and old people partook of tea, on October 29th, kindly prepared by the Pastor's wife, and provided by her London

friends, to whom all thanks were given. After the lecture in the Chapel, on our history as Baptists in Wendover, by the Pastor, Rev. J. H. Callaway, Mr. S. Dancer, and J. Brown, jun., spoke highly of the disinterested and repeated kindness of Mrs. Callaway to young and old, the latter having her especial sympathy. After the farewell sermon, on Sunday evening, November 2nd, a unanimous vote of the audience as representing the town and neighbourhood, was given to the retiring Pastor for his good work among them during a ministry of over seven years, he having won the esteem of all parties. It was determined to make a presentation suitable to the event at an early date.

WIRKSWORTH.—In connection with the new chapel movement, a generous friend has promised £200, if £400 more be added to the balance in hand before the building is commenced. This sum is wanted by April, 1885. Towards this object services were conducted in the Town Hall, on Nov. 9th, by Rev. S. S. Allsop, of Burton. The day following witnessed a tea meeting and service of song. The speakers were Revs. S. S. Allsop, W. Gray, of Birchcliffe, F. Holmes, Congregationalist, and the pastor C. Springthorpe. The trays were given; proceeds, £35 2s. 6d. The friends thank those who have helped them hitherto, and further contributions will be welcomed for the sale of work in January next.

## SCHOOL SERMONS.

SPALDING.—On Sunday, Oct. 19th, two sermons were preached by the Rev. G. W. M'Cree to large and appreciative congregations. Very good attendance at the tea meeting on the Monday, after which the annual meeting was held, and presided over by the pastor (Rev. J. C. Jones, M.A.), and addresses given by Revs. G. W. M'Cree, G. H. Bennett of Bourne, M. Mather of Holbeach, and Mr. Godsmark of Louth. Collection and proceeds after tea £18 3s. 7d.

## RECOGNITION SERVICES.

CHESHAM. — The celebration of the settlement of the Rev. W. Bampton Taylor took place on Nov. 11. In the afternoon a stimulating and practical sermon was delivered from 1 Peter ii. 21, 22, by Rev. E. H. Jackson, of Louth. This service was followed by a tea, to which a large number sat down. In the evening a public meeting was held in the chapel, when addresses were delivered by the Revs. E. H. Jackson (Louth), G. Taylor (Norwich), J. Pither (Independent), T. Armstrong, and pastor. The services throughout were highly successful.

LOUGHBOROUGH, *Baxter Gate.* — The ordination services in connection with the settlement of Mr. R. M. Julian as co-pastor with the Rev. E. Stevenson, were held on Monday, Nov. 3rd. The Rev. E. Stevenson occupied the chair in the afternoon; prayer by Rev. J. Robinson. The chairman stated that although the chapel was built in 1828, this was the first service of the kind that had been held there. A statement was made on behalf of the church by Mr. G. Adcock, and Mr. Julian replied by stating his reasons for having accepted the pastorate. The ordination prayer was offered by the Rev. E. Stevenson. The Rev. T. Goadby, B.A., delivered the charge to the pastor from 1 John i. 1-3, in which he pointed out that the Christian ministry had for its theme revelation—that which had been seen and heard—the revelation of Jesus Christ. At five o'clock there was a public tea and about 400 sat down. The senior pastor again took the chair at the evening meeting, when the Rev. W. Bishop delivered a very appropriate charge to the church. The Rev. A. M'Curdy spoke a few words of welcome on behalf of the other nonconformist churches of the town. Addresses were also delivered by the Revs. T. Goadby, B.A., O. D. Campbell, M.A., C. W. Vick, and R. M. Julian. Both afternoon and evening meetings were attended by large and enthusiastic congregations.

## MINISTERIAL.

CALLAWAY, REV. J. H.—The church at Isleham having unanimously invited Mr. Callaway, of Wendover, he commenced his ministry on November 9th, with a hearty reception.

EVERETT, REV. J. E.—Mr. Everett has resigned the pastorate he has held for nearly five years at Colwell, Isle of Wight, and is opened to supply with a view to service in another sphere.

PARKINSON, REV. JAS.—Mr. Parkinson's new address is Westminster Road, Birchfield, Birmingham.

## BAPTISMS.

BOSTON.—Two, by J. Jolly, B.A.

BRADFORD, *Allerton (Bethel).*—Eight, by Rev. R. Howarth of Heaton.

BURTON-ON-TRENT, *Parker Street.*—Four, by J. H. Monti.

LEICESTER, *Archdeacon Lane.*—Three, by W. Bishop.

LEICESTER, *Friar Lane.*—Four, by G. Eales.
LONG EATON.—Two, by H. Wood.
LOUGHBOROUGH, *Wood Gate.*—Three, by C. W. Vick.
PETERBOROUGH.—Four, (one a Methodist) by T. Barrass.

## MARRIAGE.

TRUMAN-CART.—On Oct. 31st, at the Baptist chapel, Barlestone, by the Rev. T. R. Stevenson, assisted by the Rev. G. Needham, George Truman, of Odstone, to Ellen Cart, of High Fields, Osbaston.

## OBITUARIES.

DAVIES, REV. W. A.—Mr. Davies was a native of Tredegar, Monmouthshire, and the only son of respectable and pious parents, who carefully trained him when a child "in the way he should go," and who now, in their sad bereavement, have the consolation of knowing that he never departed from it. When about seventeen years of age, Mr. Davies was baptized and became a member of the English Baptist church meeting in Church Street of his native town. After his baptism he became an efficient teacher and officer of the Sunday school, and while he was in the town he continued to be one of the most exemplary members of the church. He was never very robust as to his physical constitution, and on that account his brethren hesitated for some time about directing his attention to the work of the Christian ministry. His fitness for the work, however, was so apparent that when about twenty years of age, he was requested to preach, and the result was so satisfactory that he was advised to turn his attention to the work of the ministry. Application was made by the church for his admission to the Baptist College, at Brighton Grove, Manchester, and on September 1st, 1874, he was admitted. He remained there nearly four years and won the esteem and confidence of his respected tutors and fellow-students, and the favour of the churches which he served as a supply. At the expiration of his college term he undertook the charge of a new church in Belfast, but after continuing there about a year, he returned to England, not approving of Ireland as a sphere of labour and permanent home. After spending a few months at Towcester, he received in July, 1879, a very animous and affectionate invitation from the united churches of Kegworth and Diseworth to become their pastor, and there he laboured for a little more than five years with acceptance and considerable success. He was exemplary and conscientious in the discharge of his pastoral duties, and made "full proof of his ministry." His preaching was terse, instructive, and earnest, and the cross of Christ was his abiding theme. As a Nonconformist, he was firm and unyielding, and as a Baptist, uncompromising, yet he was truly liberal in his sympathies and was respected by all sections of the church of Jesus Christ in the neighbourhood. The aspect of the village on the day of the funeral, and the signs of mourning in the streets and in the chapel, bore witness that one had passed away who had endeared himself to many hearts. After a severe illness of only twenty-four hours' duration, his short but useful life was suddenly and unexpectedly closed on Sunday, September 7th, in the thirty-fifth year of his age. He was buried on the following Wednesday in the graveyard adjoining the chapel at Kegworth, and the funeral service was conducted by the Revs. E. Stevenson of Loughborough, T. Gates of Newthorpe, and I. Lewis of Tredegar. On Sunday, September 21st, his death was improved, in the afternoon at Diseworth and in the evening at Kegworth, to large congregations, by the Rev. T. Rhys Evans, of Sheepshed. T. R. E.

GRIFFITHS, MARY.—Mrs. Griffiths was born at Denbigh, November 2nd, 1815, and died September 16th, at the Manse, Collingham. She was the eldest daughter of the Rev. Richard Foulkes (Silas Glan Dyfrdwy), who with Mr. Harris, of Swansea, was among the leaders of the anti-Calvinistic movement among Welsh Baptists, and whose essays and writings gained considerable repute. On her mother's side Mrs. Griffiths was a lineal descendant of Iolo Goch the chieftain bard who accompanied the victorious Owen Glendower, the last Welsh Prince. In 1847 she married Mr. John Griffiths, who was also the son of a minister who had largely contributed to the anti-Calvinistic discussion. So keen was the doctrinal persecution endured by the Rev. Peter Griffiths, that he retired from the pastorate, diaconal fury charging him with Arminian heresy; and lived on his property, which gradually dwindled. His son was brought up for the ministry, and was considered very promising. Owing, however, to the animosity worthy of "Wuthering Heights," which existed among the predominant clique of Congregational ministers, against the Rev. Arthur Jones, D.D., the Rev. Peter Griffiths, and other teetotal ministers, the son of the latter was prevented from entering the ministers' College, the majority led by "Ambrose Portmadoc," and others, being resolute in keeping teetotallers out of the Welsh congregational ministry of the day. Mr. John Griffiths keenly felt the painfulness of his position. He devoted himself to keeping a private school near Ruabon. After a married life of nearly twenty years Mr. Griffiths died, soon after erecting for himself a spacious house on the banks of the Dee. Mrs. Griffiths, when left a widow, shewed the most praiseworthy and self-denying diligence in the management of her family, the youngest boy being then about six years old. Some time after she found one great object of her ambition gained, when her eldest son was induced by Dr. Prichard to enter the ministry, and her pleasure seemed increased when she saw that on leaving College he entered the General Baptist pastorate, as the "General" side was from her childhood "her father's side," in one of the keenest controversies that ever agitated the Principality. After leaving Wales she lived for a while with her second son in Bayswater and attended the Westbourne Park chapel, but a sudden and inexplicable abatement of her usual vigorous energy, rendered it advisable that she should make her home under the hospitable roof of the Rev. D. Davies, in the pretty rural Manse at Collingham, where she breathed her last. She was buried in the Llangollen Cemetery in her late husband's grave, mourned as one who had a mind which chiselled many marks on the tablets of time. Her first child died when seven weeks old, her first son is a General Baptist minister, her second son is proprietor of a London weekly newspaper, and her youngest son is a solicitor, her daughter being the wife of a Baptist minister, the two younger sons are active Sunday School teachers in metropolitan Baptist churches.

TRUMAN, GEORGE BRENTNALL, of Nottingham. Mr. Truman had been for many years a well-known and respected member of the General Baptist Denomination, having rendered good service on many Connexional committees, being one of the trustees of the hymn-book formerly used by our churches, as well as

a trustee of the New Hymnal and a member of the Publication Board. In 1849, on the formation of the General Baptist church worshipping in Mansfield Road chapel, he became one of its first deacons, and from that date until 1882 he was also church-secretary. On his resignation of office two years ago the church forwarded a letter of regret at losing his services, and of sympathy with him in the painful trials he had been called to bear. His health had been feeble for a long time, but his last illness was short and severe. He died at his residence Derby Road, Nottingham, on November 10th, at the age of sixty-nine.

WARD, MARY, wife of John Ward, deacon of the church at Boston, died September 21st, after a protracted illness borne with patience and quiet resignation. She was for about forty years a member of the church. Her genial spirit, wise counsel, strict conscientiousness and firm adherence to every line of duty, endeared her to every member of the church, and will make her memory to be long and affectionately cherished by all who communed and co-operated with her. She was baptized by the Rev. T. W. Mathews, having been previously associated with the Church of England, in which community she was an active worker and Sunday school teacher. It was no easy task for her to confront the bitter opposition cherished by all her family toward dissent, and especially to baptism by immersion; but strong in her belief of the scripturalness of the ordinance, she not only observed it herself, but won several of her own family to embrace the same views. This strict and unflinching adherence to duty was one of the leading features of her character; the question of comfort, cost, and convenience, was always subordinated to the higher question of "what is duty?" Speaking to a friend a few days before her death she observed, "It is not necessary for me to live, but it is necessary for me to do my duty." But along with this severely practical character she blended in a manner seldom witnessed the introspective and spiritual; she had the heart of Mary as well the hand of Martha. She was a great student of the bible, and had the keenest relish for any work from any pen, that threw light on its page. Brought forty years ago under the teaching and influence of Mr. Mathews, she was imbued with much of his spirit and imbibed deeply his doctrine. She not only read much, but she had a remarkable facility for imparting what she read, whilst her deep reverence for God and her serious earnestness in discussing spiritual topics rendered it always helpful to be in her company. For several months before her death her health had been giving way, partly through a spinal affection, and partly from over exertion. The thought of death was welcomed with that same submission to God with which she accepted every other appointment of His will. The end came very suddenly on Sunday morning, September 21st, the anniversary of the church, and the anniversary of her baptism. To a friend who had been much in her company she remarked, "Give my love to friends and tell them that nothing but Jesus will do at the border land." Just before she died, on being asked by her husband if she had perfect joy in the thought of meeting her living Saviour, she replied, "I have no ECSTATIC joy, I have followed him too far off for that, but I know whom I have believed;" and on the soft pillow of unshaken confidence in the divine purpose and love she fell asleep in Jesus. She was a devoted wife, an able manager of domestic matters, a wise counsellor, a consistent disciple, and a safe friend. J. J.

WILKINS, WILLIAM, was born at Nottingham, June 10th, 1801, and was only about one month old when his parents removed to Derby. He was educated under the Rev. J. G. Pike, and afterwards by the Rev. R. Ingham, of Duffield. While residing at Duffield, a very alarming illness seized him, and he was hastily sent home, his friends thought only to die. This affliction greatly impaired his strength for many years, but resulted in his conversion. In 1818 he became a Sabbath school teacher, and continued in that work for over ten years. He was baptized on June 20th, 1820, at the age of nineteen years, by Mr. Slack, of Quarndon, Mr. Pike being at the time too unwell to administer the rite. For some years past he has been the oldest member of the church. In 1842 he was elected a trustee of the chapel, and in 1843 appointed one of the deacons of the church. Of the twelve deacons at that time, only one, Mr. Joseph Hill, now remains; the others have all preceded Mr. Wilkins to the rest remaining in heaven. He held the office of secretary to the St. Mary's-gate church and deacon for fourteen years, and it was a real sorrow to him when illness compelled him to resign its duties. He succeeded his father in the treasurership of the Sunday school, which office he held for more than twelve years. For over fifty years he was the earnest secretary to the Derby Benevolent Society, one of the directors of the Derby Savings' Bank for seventeen years, and on the committee of the Bible Society for a much longer period. He only resigned these offices on account of growing infirmities. He was an ardent, liberal, and zealous supporter of General Baptist Institutions and thought no sacrifice too great if he could but further the interests of the Church to which he belonged, while his catholicity was seen in the interest he took in the Church universal, and the extension of Christ's cause and kingdom the wide world over. In 1878, a severe paralytic stroke, taking the entire use of his right arm, also the free use of his limbs, laid him entirely aside. Notwithstanding this by great assidnity and labour he managed to learn to write with his left hand, and so was enabled to keep up a correspondence with many of his old and valued friends in past days. During his enforced absence from public life, by far the greater portion of his time has been spent in reading the word of God. He had a large print paragraph Bible in six volumes, which was greatly prized, and he regularly read the whole through twice, and often *thrice* in the year. A copy of the Revised New Testament was given to him on its first publication which he has read through *over* 21 *times*. Some notes on the fly leaf give the dates each time he began and each time he ended the reading of it. Mr. Wilkins entered into partnership with his father as a bookseller in 1826, and his knowledge of books was remarkable. His own increasing weakness, especially during the last few months, and other severe domestic afflictions—especially in his own small circle—more and more prostrated his already enfeebled frame, but he bore all without a murmur. Fully conscious that his end was approaching prayer and praise were constantly on his lips. He often repeated

"Come, ye angelic envoys, come
And take a willing pilgrim home."

The last words he was heard to utter were—Glory—Father—Heaven. "Precious in the sight of the Lord is the death of His saints." His death was referred to in a sermon at St. Mary's-gate Chapel by the Rev. T.R. Stevenson, on Sunday evening, October 5th, the text being Luke ii. 29-30.

THE

# MISSIONARY OBSERVER.

DECEMBER, 1884.

## Forty Years Ago.

On the 24th September, 1844, I reached Berhampore, which for a little more than three years was the scene of my labours. To-day, therefore, I remember the way in which the Lord my God has led me these forty years in India. I find by referring to old records that in writing of the day of my arrival, I described it as "a day that I shall ever think of as one of the bright and sunny days of my existence." There have been many bright and sunny days since then, mingled with others that have been dark and sorrowful, but I feel in the retrospect that goodness and mercy have followed us all these years, and I can

> "See when I survey my ways
> Ten thousand monuments of praise."

The future is in my heavenly Father's hands, but He who has guided us thus far on the journey of life will not leave us now. Blessed be His name "He will be our guide even unto death;" and after death there is the holier service and the higher blessedness of the heavenly state.

But though I am the oldest missionary brother* in Orissa, there are a few veterans in India and Burmah who are my seniors by several years. The Rev. G. Pearce is, so far as I know, the oldest missionary in India: he entered on the work *fifty-eight* years ago and laboured for many years in Calcutta; he now resides at Ootacamund, but is very infirm, and not capable of much service, being nearly blind. The next, I believe, is the Rev. C. Bennett, of Rangoon, British Burmah. He and Mrs. Bennett have been engaged in this blessed service for fifty-four years. I remember to have met with Mrs. Bennett more than thirty years ago at a boarding house in Cape Town, and the impression that half-an-hour's conversation left on my mind as to her Christ-like spirit and consecration to His service has never been effaced. We were at the time on our way to England, and she was going to America for a change. As I heard from Mr. Bennett only a few days ago, an extract or two from the letter may interest the reader.

"After having charge of the Mission Press more or less for fifty years I am now relieved. It has been our priviledge to see greater changes than our most sanguine expectations on entering the work ever foreshadowed. In Burmah and in India the changes have been very great, and now we look for still greater to be shared in and

* I write *brother* because Mrs. Buckley's term of service dates from 1841.

enjoyed by others in the next fifty years. It is pleasant to know that all the toil and all the labours of the past have not been in vain, and the promises of God are sure for the future. All of His will be safely garnered from all the nations of the earth."

After expressing his pleasure in receiving and reading our Orissa Report, Mr. B. adds:—

"Fifty years ago we had a Report or two of Mission work in India, and now from all the different parts we have some fifty or more. Truly the little one has become a thousand. I can look back to conversations with Carey and Marshman, and well remember their plans and zeal in the cause of missions. O how many of the *then* labourers have gone up higher. We soon shall join them, and our toils will be over."

Mr. Bennett's farewell to the Missionaries at the Decennial Conference, at Calcutta, was very touching.* After exhorting the brethren in all their labours to have faith in God, and to give all the praise and glory to the Blessed Saviour, he closed with the lines,

"'Jesus only!' In the shadow
Of the cloud so chill and dim,
We are clinging, loving, trusting,
He with us, and we with Him;
All unseen though ever nigh,
'Jesus only'—all our cry.

'Jesus only!' In the glory
When the shadows all are flown,
Seeing Him in all His beauty,
Satisfied with Him alone;
May we join His ransomed throng,
'Jesus only'—all our song."

*Cuttack, September 24th*, 1884. JOHN BUCKLEY.

# Jubilee of Negro Emancipation.

THE Rev. Dr. Buckley, writing to the Secretary, says:—

"First of August for ever." In your letter of 1st August, you refer to its being the jubilee of Negro emancipation, and add that probably I have some remembrance of it. Yes, I have a very lively remembrance of the meeting held that day (August 1st, 1834) at Wisbech in commemoration of that great event, and Mr. Robert Clark, who was one of the speakers, reminded the audience that Thomas Clarkson, who had laboured so indefatigably in the good cause, was a native of Wisbech. My late revered instructor, the Rev. Joseph Jarrom, could hardly be described as a platform orator, but there were great occasions, and that day was one, in which he excelled himself, and far surpassed the other ministers of the town. He described slavery as a terrible monster, and dwelt on its ravages in language that I cannot recall: then came the climax,—"The monster died last night." Great was our exultation: but unhappily it was soon found that the apprenticeship system which was to fit the slaves for freedom was slavery under another name; the British Lion was roused again, and on the 1st August, 1838, the great and good work was consummated. Since receiving your letter I have read the particulars of the great meeting in commemoration of emancipation presided over by the Prince of Wales. I liked the sentiments expressed by His Royal Highness; but if the *whole* truth must be spoken, Negro emancipation owed little to royalty: the Duke of Gloucester was however a bright exception. Wilberforce in his journal repeatedly refers to the adverse influence of the Court, and more than once mentions the bitter hostility of the Duke of Clarence, who, I may add, as William the Fourth gave his royal assent to the Bill. It was a noble enactment, and reflects imperishable lustre on our age and country. I thank God often, as I think of it, that I am an Englishman. No nobler deed adorns the annals of any age or any nation. Our young friends should know that this grand enactment was one of the early fruits of the great Reform Bill of 1832.

* See Decennial Missionary Conference, p. 424.

# The Death of Captain Taylor.

MISSIONARIES in India have often to deplore, as a great hindrance to the cause of Christ, the unholy lives of their fellow country-men. On the other hand there have been, and are, those over whose piety and sympathy, whose zeal and liberality they have been made to rejoice, and who have rendered valuable help in extending the kingdom of Christ. To one of these reference is made in the following sketch furnished by Mr. Bailey, who writes:—

MY DEAR BROTHER,—We have just sustained a very heavy loss in the death of our friend and brother Captain Taylor, and my letters of late have contained so many references to him, that the few particulars I am now able to give will, I doubt not, be interesting and acceptable to all our friends.

Alexander L. Taylor was the son of a missionary of the London Missionary Society in Belgaum, near Bellary, in the Bombay Presidency. He was born in January, 1827, and so was in the 58th year of his age. He appears to have been educated in Scotland, and afterwards to have joined the Indian Navy. He was at one time engaged in important mercantile pursuits, but lost a large amount of capital, and again joined the navy. He had seen service in China, Burmah, The Straits, and the Persian Gulf as well as in India, and received a medal for service during the mutiny. Possessed of a powerful frame he was capable of great endurance, and was remarkably active and laborious even to the end of life. As a young man he appears to have been indifferent and reckless of all religious concern, but was converted, probably when approaching the prime of his days. He was for some time connected with the Plymouth Brethren in Bombay, and was afterwards baptized in Calcutta by Mr. Sale. This latter event occurred, I believe, about nine years ago, and he has since led a singularly devoted and useful Christian life. I became acquainted with him in January, 1883, and soon found him to be an invaluable helper—interested in all that pertained to the cause of Christ, active and effective in every good word and work. Our friend regularly set apart a tenth of his income for the Lord, and was as ready with his sympathy and counsel as with his purse. He was also a man of good business habits, and was enabled by his position as Port Officer at Gopalpore to render practical help of a very valuable kind to a large circle of friends.

Even during the past year I perceived him at times to be ailing, and on December 1st he said he knew that he was suffering from heart-disease, and might at any time be called away; but the thought occasioned him no alarm; death, he said, would be but going out of one room into another, and closing the door behind him. "Absent from the body" he would be "present with the Lord." To be with Christ—I suggested—would be *better; far* better, he instantly replied.

In April of this year he had a serious illness at my house, and though he speedily rallied, his former strength was never fully recovered. In July he suffered another dangerous attack, and when, in response to a hasty summons, I arrived at his house, he told me he thought the previous night would have been his last, but was composed and even cheerful, and said, "I know in whom I have believed."

On Sunday, August 17th, I received another urgent message, and arrived at Gopalpore about 5 p.m., when I was struck by his changed appearance. The paroxysms of pain were not frequent but were very violent, and on Monday he was evidently worse. The docter now wished both Mrs. Taylor and our brother to know that the end was rapidly approaching. The information was received with the utmost fortitude, and he proceeded at once to adjust his worldly affairs, and set his house in order. Arrangements were made about the office with the native clerks, of whom he took a most affecting farewell. The sealed Will and other important documents were produced, and he gave final instructions as to his funeral, and advised with Mrs. Taylor as to her future plans; and as the shades of evening gathered round us, he prayed fervently for her, for their children, for Jack the African, and all his special friends by name. Anything more tender and beautiful than these prayers I have never heard.

The night was restless and painful, but in the morning his pulse was stronger,

and he was still able to talk connectedly, though we thought him wandering at times. He said the Lord had been much with him and very precious during the night.

On Wednesday I was obliged to leave, and on Thursday, at 1.25 a.m., the conflict ended, and our brother entered into rest. In the evening of the same day we committed the precious remains to the grave in the Cemetery at Berhampore, in the presence of a large concourse of people. The European and Eurasian residents were present almost to a man, also the native Christian community, and a large crowd of Hindoos beside, testifying to the deep and general respect in which our brother was held. He was one to whom with singular fitness the words of scripture apply—"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them."

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# Another Missionary in Orissa.

## MISS MARTHA HILL'S DEPARTURE.

THE associations of the Church at Westbourne Park, London, with our missionary work in the wide fields of Orissa, India, are increasing in number, and in inspiring power. We cherish the recollection of the visit and co-operation of our friends Mr. and Mrs. Bond, of Cuttack, with warm affection, and owe large measures of quickened interest in Foreign missions to their influence. Miss Leigh is *one of us*, and her work in our Sunday school and her words for the Oriya women and children, are vital seeds that are sown, and will for a long time to come yield precious fruit. And now the Lord has answered our prayers and given us not only two missionary students, Messrs. Robert Lee Lacey, and Thomas Rutland, who in a few years, we trust, will be our representatives and messengers to the people of that vast province, but also a worker, dearly loved amongst us, MISS MARTHA HILL, who embarked on the *Navarino* on Wednesday, November 12th.

By the invitation of Messrs. Cayford, Rickards, and Towers, a large gathering of friends met in the Lecture Hall to say "farewell" to Miss Hill, and to commend her to the loving care of our Father in Heaven. Miss Webb, Secretary to the Society for the Promotion of Female Education in the East (the Society responsible for this addition to our staff) told us that Miss Hill was the *ninth* they had been favoured to locate in Orissa, referred with deep thankfulness and high appreciation to the services of Miss Derry (Mrs. Buckley), Miss Collins, (Mrs. Süpper), Miss Packer, Miss Butler, Miss Harrison, (Mrs. Goadby), Miss Guignard, Miss Leigh, and Miss Barrass, and showed how the "doors" were opening for extended Zenana work. The teachers of Westbourne Park Sunday School, presented Miss Hill with a valuable dressing case, expressive of their regard for her worth, and their desire for her usefulness. Miss Hill, in responding, told us how the desire for Foreign Mission work took hold of her heart whilst listening to a sermon from her pastor last autumn, and with true feeling and quiet force expressed her determination, by God's help, to make known the gospel in the regions beyond. Mr. Bentley, of the CONGO Mission, described the needs of the women of Africa, and illustrated the work in India from the possibilities of service presented to them on the banks of the Congo River. Messrs. Cayford, Rickards, and Towers, gave addresses, and the meeting recorded its thanks to God for this new opportunity of service in His kingdom by adding a hundred pounds to the subscriptions of our own Society, and forty pounds to the funds of the Society for the Promotion of Female Education in the East.

On board the *Navarino* Miss Hill found two ladies going as missionaries to Burmah, two missionaries and their wives going to Calcutta, and a Wesleyan missionary on his way to Ceylon. The letter sent off by the pilot on his departure, reports fine weather, enjoyable surroundings, and gives indications of a brave and cheerful heart. May the Father, even the true Lord of the World, watch over our friend, make her arrival a comfort and inspiration to our comrades, and prosper her work in the salvation of many of our sisters in India.

JOHN CLIFFORD.

# Notes from Rome.

BY REV. N. H. SHAW.

CHANGE OF EVANGELIST.

ON Friday evening, 24th ult., the members of the church in Via Urbana met for the dispatch of church business, and to take leave of Sig. Romualdo Bertola, who was leaving Rome after labouring here for two and a half years. The writer of this note presided, and explained the reasons for the departure of Sig. Bertola, and expressed his sincere sorrow for its apparent necessity. He also testified to the Christian character, frankness, and general praiseworthiness of his friend, to the affection he felt for him, and the unbroken harmony with which they had lived and laboured together. Sig. Bertola then delivered an affectionate address, and was followed by several of the brethren, who spoke of their gratitude for his past labours, and expressed their warm wishes for his future. The church then passed a resolution of thanks to Sig. Bertola for his past ministrations, invoking upon him the blessing of God. Sig. Bertola preached on the following Sunday morning for the last time from John xiv. 27—"Peace I leave with you," etc.

He has been succeeded, at least for the present, and with the hope that the arrangement may become permanent, by Sig. Vincenzo Ravi, who is a very able brother. He is a minister of experience, of education, of oratorical power, and of an earnest and devout spirit. He preached the first time on Wednesday evening, November 5th, and struck an excellent key note, the text being: "*We preach Christ crucified.*" We may have more to say of him by and bye. Meanwhile, we remark simply that hope is just now in the ascendant with us. We have the prospect of an able ministry, our English and French classes have begun with sufficient encouragement, Mrs. Shaw's Women's meeting has a very cheering aspect, and there is reason to hope that under present arrangements the Sunday School will do better than in the past. Knowing that we are in Italy, where all kinds of discouragements are apt at any moment to spring upon us, like a band of brigands whose presence was unsuspected, we dare not exult, but we will hope and pray, and while we feel the need of the prayers of our brethren in England, we may with thankfulness own that just now our prospects are cheering—more cheering than they have ever been.

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# News and Notes.

REINFORCEMENT OF THE MISSION STAFF.—At a numerously attended Committee meeting held at Burton-on-Trent, on Tuesday, the 21st of October, (the day of the Midland Conference) the Rev. A. H. Young, M.A., of Cuttack, was cordially accepted as a missionary. Mr. Young went to Cuttack two years ago as Principal of the English Protestant School. Since then he has given entire satisfaction to the School Committee, who would be glad to retain his services. He has, however, felt constrained to devote himself to mission work, and submitted his application in the first instance to the brethren at Cuttack. To consider it, a special meeting was held in the College, September 18th, 1884, when it was unanimously agreed: "That we heartily rejoice that God has disposed the heart of our brother to give himself to the work of the mission, which we regard as an answer to prayer, and that we very warmly recommend his application to the favourable attention of the Committee." In the above resolution all the brethren in Orissa heartily

concur, and in private letters the highest testimony is borne to Mr. Young's character, ability, and zeal. One brother writes: "Mr. Young is a very estimable man—grave, serious, temperate (an abstainer), experienced, sound in the faith, fervent in spirit, and always abounding in the work of the Lord. Besides his work in the European School he has daily taken a class in the Mission English School. He has regularly taken his turn in English preaching, and three times a week has gone with the native preachers and students into the bazaar. He is thoroughly interested in the work, and is doing all that is in his power to promote it. Those who best know have the highest appreciation of his excellence. The *disinterestedness* of his application, too, (his salary as a missionary being considerably less) should not be overlooked, nor the remarkable adaptation of his constitution to this trying climate." We feel sure that the friends of the mission will heartily concur in the decision of the Committee, and will pray that God's richest blessing may attend our brother in his future course. We trust, too, that by supplying the means, they will enable the Committee still further to strengthen the small and enfeebled mission band.—Mr. John Young, now of Newcastle-on-Tyne, has been invited to take his brother's place in the school, and is to leave England for Cuttack early in December.

MR. J. F. HILL.*—Long and interesting "Notes of a voyage to India" have been received from Mr. J. F. Hill, from Malta, Port Said, and Suez, but for these we are unable to find space in the *Observer*. In the early part of the voyage he suffered occasionally from sea-sickness, but after a while he got his "sea head and sea legs." The captain, officers, and passengers were most agreeable, and the mission party numbered nearly twenty. Prayers were conducted every morning; a Bible class was held in the afternoon; and Divine service on Lord's-day morning and evening. One evening a Miss Poulton, the Secretary of a Woman's Mission in Syria, gave an interesting lecture. The captain took the chair, and a collection, which realized £3 5s., was made on behalf of the mission. Malta was visited and also Port Said. At the former place 500 tons of coal were taken on board—from 30 to 35 tons being consumed daily. The average run is about 260 miles every twenty-four hours. Port Said is described as "an awfully wicked town," and having found a brother trying to do a good work there, from Mr. Muller's, of Bristol, four of them went to a prayer meeting at his house. With one exception his was believed to be the only Christian house in the place. A night was spent in the Suez canal, near Ismalia, and a moonlight walk was taken on the shores of Africa. The nights were rather cold, but the days were like a warm English spring.

LADIES' SOCIETIES AND WORKING PARTIES.—We have the pleasure to acknowledge £16 from the "*Archdeacon Lane* (Leicester) *Society to help Mission Work among Women.*" We are also glad to learn that a box of work, valued at £4 5s., has been sent by Miss Hill, to Cuttack, from the "*Westbourne Park Young Women's Christian Association.*" These are steps in the right direction. In nearly every other denomi-

* The Rev. J. G. Pike's name should have been added to the list of speakers at the Farewell meeting, reported in the *Observer* last month.

nation there are Zenana and other Ladies' Societies for promoting Mission work, and why should not the ladies of our denomination form themselves into Societies for similar purposes? In every large church, and in many small ones, it is possible to have a Society like the above. All need not move on exactly the same lines. In some cases it might be easier to obtain subscriptions; in others, to have working parties and sales of work; in others, boxes of work or materials might be sent to India for sale. Were such plans adopted, not only would our mission funds be augmented, but the churches and workers would be blessed in return. May we, therefore, urge our lady friends to take immediate action, and to utilize their winter evenings in giving practical expression of their gratitude to Christ, and of compassion for their benighted sisters in heathen lands? We know a church where for years, in the afternoon preceding the annual missionary meeting, there was a bazaar or sale of work, with tea and refreshment stall; and this was promoted chiefly by the earnest, untiring zeal of *one* lady. Cannot others do likewise? Lists, as to the kind of materials suitable for India, and other information, may be had on application to Mrs. Hill, 60, Wilson Street, Derby.

THE LIBERAL OFFER OF LAST MONTH.—May we call attention to the liberal offer made in the *Observer* for last month, pages 438–9, in the hope that it may not be lost? One of our missionaries who feels the pressing need there is for men, says—"I hope the offer of 'Anonymous' in this month's *Observer* will be met as it should. It is a *step, only* a step, in the right direction. I cannot understand why some one does not offer £100 or £200 a year, and urge others to do the same. I think perhaps we have been too much in the habit of praising as liberal those who were not liberal—that we have perhaps sacrificed truth and faithfulness on the altar of charity. The day must come when 'the churl shall no more be called bountiful.' Your note of what the other Society is doing is excellent, and I hope it may tell."

THE MISSION LIBRARY.—Through the thoughtful kindness of the late Mr. Wilkins, of Derby, the Mission Library has been enriched by a complete set of the Society's Annual Reports. Along with these there are bound up Quarterly Papers—pamphlets—private letters from the missionaries—hymns sung at ordination services—photographs, &c.; the whole constituting quite a unique collection of information regarding the Mission. In the death of Mr. Wilkins the Society has lost a sincere friend—one who remembered its origin, knew personally all its missionaries, and who has ever taken the deepest interest in its affairs. *The Mission Library* is in great need of a complete set of *Repositories* or *Magazines*. The Secretary would be pleased to hear from any friend having a set for gift or disposal. Any other books upon mission subjects he would be glad to add to the library.

INTELLIGENCE FROM PIPLEE.—The Rev. J. Vaughan writes:—"Our four Bible-women are working well, and are extending the range of their visits. The Sunday school in bazaar is still continued. We had a capital hearing at the recent Durga festival, and believe quite an impression was made. Our new Book-room still witnesses for the

Master. We have fourteen candidates for baptism in the Christian villages of Bilepadda and Asrayapore. The low-land there has been flooded repeatedly, and the rice crop is a failure; but we are going in for other produce. Rice is very dear at present, and the poor have hard times. The rains are now drawing to a close, and we joyfully look forward to Conference and cold-season itineracy."

SACRAMENTAL COLLECTION FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.—We trust our friends will remember the collection for the above object on the first Lord's-day in January, and will make it as liberal as possible.

WHY BAPTISM WAS DELAYED.—In one of the stations of the China Inland Mission an old woman had satisfied the missionaries, by her conduct and earnestness, that she was truly converted; but, for some unknown reason, she did not apply for baptism. At last one of the missionaries asked her why she delayed. Then she said, "You know Jesus said to His disciples, 'Go ye into all the world and preach the gospel.' I am a poor old woman, nearly seventy, and almost blind. I cannot go into all the world, and preach the gospel. I am willing to tell my husband, and my son, and his wife when he marries; I am willing to tell my neighbours, and I could perhaps go to one or two villages; But I cannot go into all the world!" She was assured that the Lord would accept her services according to her ability, and was joyfully baptized. Would it not be well for some more highly favoured persons who call themselves Christians to apply to themselves the old Chinese woman's test of discipleship?

ADDRESSES.—We have been requested to announce that the REV. J. G. PIKE'S address is LOUGHBOROUGH; and REV. T. BAILEY'S is BERHAMPORE, GANJAM, INDIA.

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# Contributions

*Received on account of the General Baptist Missionary Society from October 16th to November 15th, 1884.*

| | £ | s. | d. |
|---|---|---|---|
| Australia—Mr. D. Liggins ... ... ... | 5 | 0 | 0 |
| Alleghany Dividend ... ... ... ... | 35 | 12 | 9 |
| New Zealand do. ... ... ... ... | 6 | 2 | 5 |
| Ashby and Packington ... ... ... ... | 23 | 15 | 6 |
| Allerton—Bethel ... ... ... ... ... | 2 | 18 | 0 |
| Barton and Barlestone ... ... ... ... | 37 | 5 | 0 |
| Clayton ... ... ... ... ... ... ... | 19 | 10 | 10 |
| Crewe ... ... ... ... ... ... ... | 1 | 9 | 0 |
| Diseworth ... ... ... ... ... ... ... | 2 | 0 | 0 |
| Heptonstall Slack ... ... ... ... ... | 10 | 2 | 0 |
| Lineholme ... ... ... ... ... ... | 4 | 6 | 1 |
| Leicester, Archdeacon Lane—for Bible Women at Piplee ... ... | 16 | 0 | 0 |
| London—R. Johnson, Esq., for Rome | 20 | 0 | 0 |
| London—Major-General Nepean Smith ... ... ... ... ... ... ... | 1 | 0 | 0 |
| Littleborough—Mr. W. Greenwood ... | 1 | 1 | 0 |
| Lydgate ... ... ... ... ... ... ... | 11 | 0 | 9 |
| Markfield—Mr. John Bailey ... ... | 1 | 0 | 0 |
| Macclesfield ... ... ... ... ... ... | 27 | 4 | 1 |
| Mansfield ... ... ... ... ... ... ... | 10 | 0 | 0 |
| Nantwich ... ... ... ... ... ... ... | 4 | 10 | 0 |
| Quorndon ... ... ... ... ... ... ... | 4 | 6 | 0 |
| Queensbury ... ... ... ... ... ... | 16 | 15 | 6 |
| Shore ... ... ... ... ... ... ... ... | 14 | 18 | 7 |
| Tarporley ... ... ... ... ... ... ... | 53 | 14 | 3 |
| Todmorden ... ... ... ... ... ... ... | 13 | 2 | 7 |
| Vale ... ... ... ... ... ... ... ... | 9 | 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, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.