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THE
BAPTIST MAGAZINE
FOR 1884.

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FOR

1884.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE
WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF
THE CONTRIBUTORS.

VOLUME LXXVII.

(SERIES VIII.—VOL. XXVIII.)

Editor—Rev. J. P. BARNETT.

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

London :
ALEXANDER AND SHEPHEARD,
21, CASTLE STREET, HOLBORN.

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MDCCCLXXXIV.



THE
BAPTIST MAGAZINE.

JANUARY, 1884.

The Editor to his Readers.



DEAR FRIENDS,—Allow me to offer you a hearty New Year's Greeting. I trust that the New Year finds you in the enjoyment of the Divine benediction, and that throughout its course you may "know the peace of God which passeth all understanding, and which keepeth the heart and the mind through Jesus Christ." My prayer for each and all of you is that of Paul for the Christians in Ephesus: "that God, the Father, may grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

My editorial work during the past year has been to me a real enjoyment, mingled with only one regret—that I have not been able to do it better. As I look over it now, I can see that so much of it as has proceeded from my own pen has fallen far below my own ideal. I suppose that most earnest men, trying to serve their generation in such ways as may be open to them, are the subjects

of a similar feeling. I am, however, thankful to learn, from constantly accumulating testimonies, that the efforts which have failed to satisfy myself have been generously appreciated by many—I would fain hope by all—of those on whose behalf they have been put forth; and I enter upon another year resolved, God helping me, to spare no pains to make our pages more readable and more worth reading than I have heretofore been able to do.

May I ask my readers to help me in this task? The circulation is not satisfactory. Of course I do not forget that the *Sword and Trowel*, the *Church*, the *Baptist Messenger*, and the *General Baptist Magazine* all appeal to the Baptist denomination for support, and that the BAPTIST MAGAZINE cannot hope to circulate so widely as it probably would do if these worthy competitors did not exist. But surely *ours*, which is the oldest of them all, might find a welcome into many new circles, if our friends would kindly introduce it to them. There is no desire to make a pecuniary profit out of it on the part either of the proprietors or of the editor. But a larger circulation would secure for it more of the best kind of writing, and would leave a surplus for distribution amongst the poorer widows of our deceased ministerial brethren, of whom there are not a few, and to whom a yearly grant of a few pounds would be a great boon. Let me affectionately plead with my readers on their behalf. If each subscriber would secure one subscriber more, something substantial towards the desirable object I have mentioned would be achieved.

May God bless the MAGAZINE to the furtherance of His cause, and to Him shall all the praise be given.

Your faithful servant in Christ Jesus,

THE EDITOR.

January, 1884.



Beginnings and Endings.



THE Preacher" says (Eccles. vii. 8), "Better is the end of a thing than the beginning." Is there, in this remark, a touch of the pessimism which figures somewhat prominently in the wonderful book from which it is taken? Be that as it may, let us look at the saying by itself, and note some of the reflective and practical uses to which it may be turned.

Evidently the saying is not universally true. There are some good beginnings which do not lead on to better endings. The picturesque stream may be perverted in its course, may widen out into uninviting regions, and may even become a flowing mass of disease-spreading corruption. The blossom may be rich and luxuriant; but untimely frosts, or blasting winds, or the rapacious blight may frustrate the fruit. The fruit which looks so well at first may be subjected to some unhealthy influence by which it shall become rotten before it reaches its maturity. Early promises are not always ultimately fulfilled. The babe, which is the mother's pride and joy—so plump, so bright, so hilarious, so unrestrained and artless in its mystic ecstasies—may sicken, and fade, and waste away till its beautiful little life is gone, and its emaciated form must be laid in the tomb. The young bridegroom, who looks so smilingly upon the sweet wife who has just come to his arms, and who cherishes her in his heart as the delight of his coming years, may find her all too soon vanishing from his presence like a vision, and leaving him in the anguish of a loneliness which no other earthly companionship can soothe. Pliable started well for the Celestial City; but the Slough of Despond developed and perfected his constitutional cowardice, and, to escape the difficulties of the pilgrimage, he gave up the pilgrimage altogether, wriggled out of the Slough on the side nearest to his own house, and went back to the City of Destruction, to be laughed at for his folly, and to be lost at last in the general ruin. The religion of not a few is too much like the morning cloud and the early dew—beautiful for a while, but soon over. The sun may rise in cloudless glory, and may go down

amidst howling tempests and appalling gloom. Who has not known young men growing up into life, happily circumstanced, fair in character, of superior abilities, of habits which seemed to be without an element of vice, and with prospects of which all who loved them were proud, but who were decoyed into the company of the wicked, and by-and-by were found revelling in the full swing of self-indulgence and dissipation, lost to all decency, their powers worn out, their prospects blasted, and their bodies dropping into the grave and their souls into hell before they had reached their prime? Many a blooming girl, with fine natural qualities, has grown up so to indulge the pride of dress and the thirst for flattery as to put herself in the way of temptations which have spoiled her modesty and robbed her of her maidenly honour. It is not always true that "better is the end of a thing than the beginning." Sometimes the beginning is bright with hope—big with promise; and the end which follows it is black with disappointment—big with failure.

Whilst, however, the beginnings of some things are better than their endings, it is equally true of others that their endings are better than their beginnings. The day which opens gloomily may close with a splendid sunset, the clouds gorgeously arranged and decked, the air balmy, and nature betaking herself to her rest in a beautiful and benignant calm. The year which, in its earlier stages, brought many troubles to the heart may fill the same heart with a sweet tranquillity as it advances to the completion of its course. The record of many a man's life is the history of a very unpromising commencement, followed by many a fierce struggle with adversity, running on through many vicissitudes—hope in the ascendant one day, and fear the next—but the elements by-and-by becoming more uniformly genial, the storms quieted down, and the heart settling itself to a fine contentment which shall never be disturbed again.

The saying of "The Preacher" under consideration may be applied to the beginning and ending of a year. The year 1883 ended yesterday: did it end better than it began? The question may be asked with reference to circumstances. Perhaps, at the beginning of the year, your experience of life was sad and your prospects gloomy; but, in its course, kindly ameliorations may have come to you, and you closed the year with resources more abundant. Perhaps, at its beginning, you, or some who were dear to you, were in affliction, and, at its close, the affliction had passed away, and the smile and comfort

of settled health had returned. Perhaps, at the beginning, you were harassed with religious doubts and fears, and, when the close came, you felt the calm of a restful faith in your heart. Perhaps, at the beginning, you looked upon your work for Christ as not only poor, but resultless withal, whereas, at the close, you could see that, by God's blessing, you had not laboured in vain and spent your strength for naught. It is possible, however, that, in regard to circumstances, you may have to consider that the end of the year was *not* better than the beginning. It may be that you were poorer yesterday than you were a year ago. You had your losses, and from those losses you are suffering still. Valued friendships may have broken down; or prized companionships may have been cut short by death. We are all a year older than when the last year began; and that fact, to those of us who are in the afternoon of life, means a sad diminution of energy.

The main question, however, is, as to whether the end of the year was better than the beginning in regard to character. It ought to have been so. On this New Year's Day we ought to be holier, more unworldly, more spiritually minded, more stable in our faith, more buoyant in our hope, more settled in our peace, more devoted to the service of God, more gentle, more submissive, more patient, more brotherly towards our fellow-Christians, more zealous for the rescue of the perishing, more prayerful, more self-denying—in one word, more Christlike, than we were a year ago. The resources for this blessed spiritual improvement have been ample enough and accessible enough; and, if we have wisely and faithfully used them, we can say to-day, with truly grateful hearts, "Yes, the year ended well; at any rate, it ended better than it began."

Perhaps, during the year just closed, some reader of these simple lines was savingly converted to God. Let us not refrain from using the old-fashioned word, and let us rejoice that Mr. Spurgeon, and Mr. Moody, and some other prominent religious teachers are doing so much to prevent it from dying out amidst the shallow, flimsy, false æstheticism of the age. When the last year opened you were still in the "world," blind to spiritual realities, regardless of the interests of the soul, without love to Christ, a wanderer from the Divine and infinitely loving Father. But at some time or other in the course of the year—perhaps you remember the day and the hour full well—you were "made nigh by the blood of Christ," and, when it closed, you could rejoicingly say, "Thou hast, in love to my soul, delivered it

from the pit of corruption ; Thou hast cast all my sins behind Thy back," and your hopes are now blooming with immortality and with eternal life. Revolving these experiences as the year closed last night, you probably felt that you had not reached the mark of perfection—that you were, indeed, lamentably far from that ; but you knew that, by God's grace, a change for the better had come over you, and could humbly trust that, having " begun the good work within you," He will graciously " perform it unto the day of Jesus Christ." So the end of the year was, to you, better than the beginning, and the humble, grateful, glad question of your heart was, " What shall I render unto the Lord for all His benefits toward me ? "

What numbers of God's saints began the last year on earth and ended it in heaven ! All is well with them, for all has ended well ; —ended in a new and immeasurably more glorious beginning.

And so let us think a little on the beginning and ending of life. Alas ! it is not always true that the better is the end of life than its beginning. Many begin life with fair opportunities, but follow it up under the influence of vicious principles, and end it badly. Jesus said of Judas, " It had been better for that man if he had not been born." Judas so completely gave himself up to the vile passion of avarice that, at last, he sold his Lord for thirty pieces of silver, and, when he had done the diabolical deed, the best remorse of which he was capable was a remorse which drove him to suicide. " The Preacher " who wrote " Better is the end of a thing than the beginning," also wrote, " And so I saw the wicked buried, who had come and gone from the place of the holy ; and they were forgotten in the place where they had so done ; this also is vanity." Suppose two persons, beginning life together, with similar powers, similar auxiliaries, similar hindrances, and, thus, similar possibilities. When they are dead, you may say of the one : " That man has squandered life. He was always following some foolish phantom, and therefore always wore the aspect of disappointment and chagrin. His influence has injured society. He went about his business with the mind of a fool, and with the heart of an idler and a drone ; whereas he might have been both wise and industrious. The only earnestness he ever displayed was in wrong-doing. Temptation always easily conquered him. He despised religion. He never gave himself a moment's concern about the salvation of his soul. To him ' the Altogether Lovely ' was ' as a root of a dry ground, without form or comeliness or

beauty, that he should desire Him.' He lived as he listed—suffered his baser passions to lead him whithersoever they would. He drowned his soul in drink. He spread contamination around him on every side. He threw away his life." You cannot say of such an one, "Better is the end of that man than his beginning." His life has ended in shame, and it has gone down into "the blackness of darkness for ever." Of the other of these two you may say: "That man has spent his life creditably. He has done well. By the grace of God, which is freely offered to all, he has faithfully followed the right. He was often tempted to go astray; but he would not yield. He feared God and kept His commandments. Loose people thought him a 'Puritan'—a sour fanatic; but he was only conscientious, and his conscience was full of light. His life was redolent of love and sparkled with good works. Difficulty did not make a coward of him; it only revealed the strength of his principles and the real sublimity of his character. And now, having lived to God and served his generation, he has 'fallen asleep.' He has 'fulfilled his course,' and has passed away from the world with a halo of glory on his brow, with a peaceful satisfaction in his heart, and with a name left behind him which all who knew him are constrained to revere. His life has been good and true. It proceeded well; and it ended well. 'A good name is better than precious ointment, and the day' of such an one's 'death is better than the day of' his 'birth.'"

More than thirty years ago the late Mr. Binney wrote some fine words on "A Green Old Age" which perhaps many readers of these lines have not seen. They are worth quoting:—

"There are old men and old women that look as bright and brisk as their grandchildren! It is delightful to see a man who, having passed the previous stages of life with credit and honour, approaches the last, and goes through it, with contentment and cheerfulness. Look at him. There's a good deal of many of his wonted attributes about him yet;—force in his intellect, freshness in his feelings, light in his eye, and vigour in his limb! He reviews the past without pain and without complaint. He is not querulous, selfish, misanthropic. He does not confound and frighten the young by constantly telling them of 'the howling wilderness' into which they have been born, and of the wretched thing they will find life to be. He has not found it anything of the sort. The world has proved to him a very pleasant place, and life an interesting though eventful journey. Life did not turn out, perhaps, just what he fancied and dreamt about as a boy, or even as a man; it became a rougher, but withal a better and nobler thing. He does not, therefore, attempt to touch too rudely the dreams of the

young enthusiasts about him. He listens to them with interest and pleasure ;—sometimes with a significant but loving silence, sometimes answering and encouraging with genial sympathy. He does not destroy their hopes and anticipations, for, while he feels that they will probably be fulfilled in a way somewhat different from what is projected, he feels, also, that they may *be* fulfilled, and that life may become to his successors what it has been to him. His hoary head is a crown of glory ; his name fragrant as incense. He stands the centre of a large and widening circle of descendants :—children and children's children gather about him. He did not live without the exercise and solace of the affections. He loved and married, had wife and home, sons and daughters, with the usual mixture of the cares and satisfactions of domestic life ; and he is rich now in the bright beings that sparkle around him in the fading twilight of his protracted day, and who at once adorn the scene and dilate the heart. It is a fine thing to see old age thus crowned and blessed ; the man happy in himself, satisfied with the world, thankful to have lived ; looking to the past without shame, to the future without fear ; leaving behind him in his immediate descendants the manly and intelligent, who are taking their stand and making their way in life, as genuine offshoots of the parent tree,—*their* little ones, again, like tender seedlings, springing up, fresh with the dew of their own early morning, beautiful to the eye of the old man as they glisten in the light of his evening Sun."

There is a sort of Christmas aroma in this delightful description, and, thank God, it is often realised. Add to it the idea of Christian piety ; for "an old disciple" is the highest style of an old man. Think of the moral wisdom he has acquired, the moral battles he has fought, the moral victories he has won. Think of his prayers, his songs, his unselfish toil for the good of his fellow-creatures. And then think of him as he lies down to his final rest, soothed into the sweet, bright slumber by the gentle hand of the Death-angel !

"Sure the last end
Of the good man is peace. How calm his exit !
Night-dews fall not more gently on the ground,
Nor weary, worn-out winds expire so soft."

A beautiful ending to a beautiful life.

Often the good are taken away long before they have reached what we call old age. Probably hundreds of funeral sermons have been preached from the text, "Her sun is gone down while it was yet day." But we need not say that those who die young die prematurely, if they die with the love of Christ irradiating their character, and the warm, holy light of heaven shining in upon their souls, as, blessed be God, not a few of them do. We are apt to think that those who are readiest for heaven are just those who are most wanted on earth ;

but God knows best. And, though they die young, their very death may leave a special blessing behind it. Holy, indeed, is the charm which steals over our hearts from the tranquil faith and the un murmuring submissiveness exemplified by a youthful disciple of Jesus who finds that life is slipping away, that every pleasurable earthly prospect is fading from the view, and that death is about to throw round the soul its sombre cloak of mystery, but who, nevertheless, sweetly smiles and says, "Christ is mine, and I am His, and all is well!" When such an one is taken, and we come back from the grave to the forsaken hearth, and sit down to muse pensively on the one whom we have "loved and lost," we do not, if we are wise, charge God with having carelessly or capriciously spoiled His own handiwork, or with having prematurely extinguished a beautiful life which was growing up into a life of luxuriant fruitfulness. The departed life becomes a precious memory, and, as such, blooms with a beauty and ripens into a fruitfulness which are all of heaven. We can say, with the dear poet Whittier:—

"Another hand is beckoning us,
Another call is given,
And glows once more with angel steps
The path which reaches heaven.

"Our young and gentle friend, whose smile
Made brighter summer hours,
Amid the frosts of autumn time
Has left us, with the flowers.

* * * * *

"The blessing from her quiet life
Fell on us like the dew;
And good thoughts where her footsteps prest
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her very look;
We read her face as one who reads
A true and holy book;

"The measure of a blessed hymn,
To which our hearts could move;
The breathing of an inward psalm;
A canticle of love.

Beginnings and Endings.

“ We miss her in the place of prayer,
 And by the hearth-fire’s light ;
 We pause beside her door to hear
 Once more her sweet ‘ Good-night.’ ”

“ There seems a shadow on the day
 Her smile no longer cheers ;
 A dimness on the stars of night,
 Like eyes that look through tears. ”

“ Alone unto our Father’s will
 One thought hath reconciled :
 That He whose love exceedeth ours
 Hath taken home His child. ”

“ Fold her, O Father, in Thine arms,
 And let her henceforth be
 A messenger of love between
 Our human hearts and Thee. ”

“ Still let her mild rebuking stand
 Between us and the wrong,
 And her dear memory serve to make
 Our faith in goodness strong. ”

“ And grant that she who, trembling, here
 Distrusted all her powers,
 May welcome to her holier home
 The well-beloved of ours. ”

A life that leaves behind it so sweet, so potent a memory has ended well, though it has ended early.

And the life of every reader of these reflections may end well, and will do so if “ Christ dwell in the heart by faith. ” Give up your life into the hands of the Lord Jesus, who died to redeem it, and who lives to purify and perfect it, and He will mould it into a thing of beauty. He can fit it for a noble close, and for a blessed departure. You may think it but a poor, and almost worthless, thing now—this life of yours ; stained with many sins, torn with many passions, a perplexity to yourself, and an anxiety to your friends. But, even if it be so, be not despondent. Such a life has all the more need of being refashioned by a Hand so wise, so tender, and withal so strong as His. Yield yourself trustfully to Him on this New Year’s Day. Thus, the beginning of the year will be good ; and fidelity to your Saviour will make the end of it better. May every reader be able,

when life's last hour shall come, to say, "All is well! I am ready to go. My life has been given to God, and I have striven to serve Him faithfully. I have passed through many changes; but I do not regret any of them now, for I see that, under God, all things have been working together for my good. I have done many wrong things, and I am sorry for them; but most of my sins since I became a Christian (thanks to the all-sufficient grace) have been sins of infirmity rather than sins of wilfulness; and, though the memory of them grieves my conscience, it does not oppress my heart, for I know that I have redemption through the blood of Christ. I sought in my little way to bless my generation. And now I die in peace. I am thankful to have lived, but I do not wish to live any longer. I take my last step into eternity with a joyful heart. Let God's grace be magnified in me. Good-bye, beloved ones; and, by that same grace, may we all meet again in that blest land to which I go."

Reader, is not that the death you would wish to die? It is. And so let the closing word be this:—By God's help, live the life of the Christian, and your last end shall be like his. And, when your friends gather to lay your body in the grave, they shall say softly and tenderly concerning you, "All is well; for all has ended well."

EDITOR.

A New Year's Prayer.

PHILIPPIANS IV. 19 (R. V.).

MY heart goes forth in grateful prayer to-day,
 That "our own God" may richly bless thee still;
 And, till Heaven's crowning joy SHALL end thy way,
 His highest purpose may in thee FULFIL.

EVERY warm wish breathed in thy glowing prayers
 For other hearts in NEED of grace Divine,—
 Lightening in other lives the load of cares,—
 Descend in sevenfold bliss to gladden THINE!

E. C. ALDEN.

Oxford.

One Use of the Imagination in the Work of the Ministry.*

BY THE REV. J. BAILLIE, OF BATH.



R. CHAIRMAN AND BRETHERN,—I am afraid that the title of my paper sounds not a little ambitious, and that it may have raised hopes which I at least cannot attempt to realise. You may be expecting a careful and philosophic statement on the higher and creative functions of the imagination, whilst my aim is much less pretentious.

Let me, then, at the outset define that particular use of the imagination to which I wish to confine your attention.

It is that faculty by which we are able to place ourselves in the position of our fellow-men, understand their peculiar circumstances, and be touched very keenly by their varied feelings whether of sorrow or gladness. I would extend my definition, and say that by this faculty we are able in some faint measure to grasp the position and sympathise with the feelings of the Invisible God. This particular function of the imagination has only been touched in passing by Sir William Hamilton, and I freely acknowledge that it has not been so clearly defined and widely taught as the higher and creative functions in our British Systems of Mental Science. Yet, I trust, my definition does not traverse any well-ascertained result of philosophic thought.

I am fully aware that this function of the imagination, as I have defined it, may be easily confounded with sympathy as used in its broadest sense, and I confess that men who are rich in emotional power, and gifted with keen intuitions, may be but dimly conscious of its exercise. But I hold that, for men who begin their ministerial life with ordinary emotional power and intuitions which do not rise much higher than practical common-sense, the province of this function can be clearly marked and carefully cultivated.

To understand God's position and feelings toward the men whom we have to help, demands a distinct mental effort as well as spiritual perception, and this mental effort I call an exercise of the imagination.

The peculiar position and feelings of our fellows, though they be bone of our bone, and flesh of our flesh, can only be understood and appreciated by the majority of ministers through constant and pain-

* A Paper read before the former and present students of Bristol College, at their Annual Conference, on Tuesday, September 12th, 1883.

taking effort, through the habit of carefully considering, what should I do, or how should I feel, if I were placed in the same circumstances. I regard the imagination thus defined as a handmaiden to the sympathies—the intellectual faculty which supplies the sympathies with material. We strengthen, enrich, and broaden our sympathy with God and man by a practical use of the imagination.

Having thus defined the term “imagination” as I shall use it in this paper, let me proceed to show, how it applies more particularly to our work as ministers of Christ.

It may be applied to our public reading of the Scriptures. The circle of really good preachers is said to be very select. I am inclined to think that the circle of ministers who can read the Word of God well is still more select. Many men by neglecting to understand the position, and by failing to enter into the feelings of the Sacred Author, or the Holy, tender God whose words they read, incur the solemn responsibility of rendering the Word of God, for the time being at least, insipid and sometimes intolerable. I know that natural defects will account for the deficiencies of some; but I am speaking now of the bad public reading which springs from carelessness, or want of due appreciation of the importance of reading God’s revelation in the hearing of men. Practice in clear articulation, careful attention to those diversities of thought and feeling which constantly occur in Scripture, the change in the persons whose utterances we are reading, the changes from stern denunciation to passionate entreaty, from tender pleading to solid argument, which we sometimes find in a single lesson—intelligent study of these changes will aid us greatly. But to get effective reading of God’s supernatural revelation, reading which shall ring in the ears of the people like a renewed inspiration, reading filled with the strength of God’s feeling, rich with the tremulous emotion, not of the rhetorician, but of the Saint, reading fresh, varied, buoyant, the utterance of Him who is the fountain of gladness and truth, we must have a higher aim than noting the mere variations in the words or feelings of the authors. We must make a distinct effort to place ourselves by the aid of imagination in full and intelligent sympathy with the poet who pours forth his song, with the Great Father who follows His children in loving entreaty, with the Saviour who warns now in tenderness, now in threatening, with the Apostle who now reasons with a closeness which taxes all our energies, and anon

calls for swift change to rapturous exultation. I have seen an audience hushed into awe-stricken silence before a very ordinary preacher as the words, "My God, my God, why hast Thou forsaken Me?" rang out from the depths of a cultured and inspired imagination. I have felt a thrill of horror run through a large congregation as the preacher closed an intelligent and sympathetic reading of the parable of the "Ten virgins" with the solemn words, "Verily, I say unto you, I know you not."

On the other hand, I have heard one of the most finished preachers of our English pulpit read his own sermons as if he were inspired, whilst his reading of the Psalms will be a painful memory to me as long as I live.

Ruskin seems to regard that power by which we are enabled to place ourselves in full and intelligent sympathy with the scenes of Scripture as the very highest use of the imaginative faculty. He says: "What are the legitimate uses of the imagination? That is to say, the power of perceiving, or conceiving, with the mind things which cannot be perceived by the senses. Its first and noblest use is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state, or invisibly surrounding us in this. It is given us that we may imagine the clouds of witnesses in heaven and earth and sea, as if they were present. That we may be able to vision forth the ministry of angels beside us, and see the chariots of fire on the mountains that gird us round. But, *above all*, to call up the scenes and facts in which we are commanded to believe—and be *present*, as if in the body, at every recorded event of the history of our Redeemer."

And if it be necessary to cultivate our sympathy with God in order to read His Word effectively, it is still more necessary to understand His thoughts, and to sympathise with His feelings, if we are to explain His revelation to our fellow-men by the light of our own experience. A graceful literary style will please the cultured; broad sympathies and manly utterance will render a preacher popular; but only the man who strives to stand in God's place who sees sin as God sees it, who pities men as God pities them, who loves men with the same self-sacrificing spirit, can speak with authority to the conscience and command the assent of the heart. Natural gifts, with a mere grain of Divine grace, may make preachers of us; correct thought, extensive reading, and a fair knowledge of the

human mind, may fit us for being teachers ; but only the man who strives to see things as God sees them, and to feel as God feels, can become a prophet to the people. He who would be an ambassador for Christ must not only be marked by broad and tender human sympathies, but he must also be in full sympathy with the Saviour Jesus, if he is to effect a reconciliation between the Holy God and sinful man.

But, in order to keep our sympathy with God strong and deep, we must make a distinct effort to create in our own hearts vivid sympathy with the Lord Jesus in the varied circumstances and crises of His earthly life. We shall try to feel the weight of His temptation when He was offered the kingdoms of this world and the glory of them without the humiliation of the Cross. We shall endeavour to enter into Christ's feeling of anguish over a hopelessly lost soul, as His sad acknowledgment rises to His Father, "Those that Thou gavest me I have kept, and none of them is lost, but the Son of Perdition."

We shall suspect our own hearts, if we regard as trivial His loving appreciation of Mary's devotion when she anointed Him for His burial. Doubtless, most of us shrink from trying to enter into the thought and feeling of Christ when He utters His terrible words of doom over the unrepentant ; but, if we are to be faithful ambassadors for Christ, we shall at least test for ourselves whether it be not possible to sympathise with the "wrath of the Lamb."

We are under great temptation to touch this part of Christ's teaching otherwise and less frequently than the example of Christ demands from us.

Not only the present confusion of belief in regard to the destiny of those who reject Christ, but also our own surroundings, tend to make us touch it lightly. Our homes are sanctuaries where God continually dwells ; our studies are fragrant with many a manifestation of the Divine presence. The dying hang on our lips for words of help as they start forth on the dark lonesome journey of death. The tired and sorrowful crave our sympathy, and anxious souls look to us with tearful eyes to lead them to the feet of the pardoning God. We are, therefore, as much by our circumstances, as by the present confusion of belief in regard to future retribution, tempted to ignore Christ's feeling and utterances on this subject. Only by a distinct and faithful effort of the imagination can we ever hope to sympathise with Christ in His terrible words of doom ; and only when we can sympathise

with Him in this part of His teaching can we speak to men with fidelity, fidelity to our own convictions, and fidelity to the word of Christ.

I freely grant that many preachers, who believe themselves to be the prophets of the living God, because they are heartily orthodox on the doctrine of eternal punishment, sadly tire their audience by the dogmatic reiteration of mere fragments of God's truth; but it is also true that many who affect a broader theology earn for themselves the contempt and distrust of their hearers by the glib retail of sentiments which have no Scriptural authority, and are utterly foreign to the dignity of Christ's teaching.

Those who would take upon themselves the task of interpreting the mind of the Lord Jesus should strive to be in full sympathy with Him in the breadth, the tenderness, and the righteousness of His earthly life; sympathy with Him in His self-sacrifice for men, and in His unqualified condemnation of the wilfully impenitent; sympathy with Him in those acts by which he identified Himself with all that is truest and most refining in our social life, and also in those lonely temptations which touched the very core of His inner life.

Only when we have striven faithfully, by a consecrated imagination, to understand Christ's feelings and teaching in all their varied fulness, can we attain that legitimate freshness which should mark every true prophet, that freshness which was implied in Paul's words when he said to the elders of the Church at Ephesus:—"I have not shunned to declare unto you all the counsel of God."

But if ministers often fail to cultivate close and profound sympathies with God, and often feel quite out of harmony with portions of His revealed truth, it is still more notorious that they have sadly failed to retain broad sympathies with their fellow-men. Some ministers are under the delusion that they have broken the last yoke of priestliness from off their neck, because they have changed the colour of their tie; but the narrowness and despotism of the priestly heart cannot be warded off by mere outer garb, however secular.

Others, more penetrating and more candid, think that they can retain their power of sympathy with their fellows by a close watch on their own hearts, and a rigid analysis of their motives; and they believe that they can reach every other man's heart, and influence every other man's life, because they practise what has been aptly called "preaching to the sinner in the pulpit." I would be the last


to disparage experimental preaching. Before entering the ministry I was struck by the fact of its extreme rarity in our own denomination ; and I am not sure whether some of its best representatives are not to be found in pulpits which are reckoned far from orthodox ; but if we mainly confine our observations to the motives, the needs, and the sins of our own hearts, our congregations are likely to be more select than numerous, and our churches shall be marked rather by the exclusiveness of a class than by the broad generous feeling of the Son of man ; more likely to reveal a perverted or fragmentary Gospel than the manifold wisdom of God. We cannot reveal the heart and thought of the living God in such a way as to touch the circle of human needs, unless we make an effort to imagine ourselves in the circumstances of men who are placed in totally different surroundings from our own, unless we strive to understand the need of men whose culture and training have been either neglected or entirely different from ours ; and those of you who have felt most keenly the ever-threatening presence of clericalism, with its power to force us into ruts in our preaching, into officialism in our intercourse with society, and into unnaturalness in our emotions, will agree with me that the effort to keep ourselves in full sympathy with modes of life and thought totally different from our own is extremely difficult. And yet I hold it to be an imperative necessity, if our work is to be useful to the men of our own generation.

We must face this fact, that whilst the needs, the sins, and the sorrows of our own hearts are to *some* extent common to humanity, yet many of the sins which trouble us most, the needs which influence our lives very distinctly, and the sorrows which go deepest into our hearts are those which are incident to our work or profession, and are felt far less vividly by our hearers than by ourselves. To utter devout words when the voice of conscience has been stifled and the heart steeled to indifference, is not the temptation of the physician. To appropriate the literary work of other men in a way that would scarcely be reckoned honest by the world in general, is not the peculiar temptation of the tradesman or the manufacturer. To silence a conviction because it may curtail our salary, or cause a little inconvenience, is not the temptation of the English artisan. And to utter the shibboleths of doctrines which in our hearts we have ceased to believe is not the temptation of those who are engaged in secular education. And just as we have *our* own peculiar temptations, our own peculiar sorrows, so every class, every profession, has its own

peculiar needs, its own sorrows, and its own sins; and if we are to retain any real power to help those outside of our own profession we must strive constantly to place ourselves in *their* position, to understand *their* sorrows and *their* sins. Sir Arthur Gordon, speaking in London recently, said, "Any success which I have had in dealing with native races is entirely owing to my having imagination enough to throw myself into the ways of the people, and to realise, in some measure, their thoughts and feelings."

(To be concluded in our next number.)

The Reason Why.

N every human life the words, "Man is born to trouble," are verified. Not to trouble only, thank God; but still to trouble. Though we live in a world of beauty, and are surrounded by the signs of a beneficent Providence, yet in every human heart and home the days of darkness are many and mysterious. Christian men and women of to-day, like the Jews of old, become "discouraged because of the way," and are often tempted to question the wisdom and goodness of the Hand that leads them along in life's journey, especially when that Hand conducts them into peculiarly difficult and troublesome paths. Perhaps we find the road harder and rougher than we ever thought possible; or, perhaps, we are turned back into the wilderness just at the time when we seemed to be approaching our earthly Canaan. Some of our neighbours and friends may already be, as we think, in possession of the land that flows with milk and honey. They have the very things which our hearts most ardently desire, while we are sighing and saying, "If only the same prosperity were ours, how happy we should be!" yet forgetful of the possibility that these same people may lack some good things which we possess, and which are so precious to us that we should not, even if we could, choose to take the whole of their experience in exchange for our own. Rarely, indeed, do we meet with any one to whom we could say, "Thy heritage is so exclusively goodly that I would

gladly be placed exactly as thou art. In age, health, personal appearance, wealth, position, friendship; in soul, heart, intellect; in social, mental, and moral accomplishments, thou art just such an one as I could wish myself to be. Would that I had been born to such an inheritance. I must tread the same monotonous round of ungenial duties from year to year, whilst thou canst take thy ease or thy pleasure at will." Lives so happily circumstanced are rare; and even in instances in which they appear to be so, there may be some "skeleton in the house," or some secret grief gnawing at the heart, by which the description is falsified.

An aged Christian, who long since went to his reward, used to say in his quaint fashion: "You will always see in Providence, as in Nature, a hill against a dale." I have found it so; and the observation has been more and more impressed upon me as I have advanced in age and grown in experience. In the far-off days when the words were uttered, I regarded them as of little import; I know now that, simple as they are, they are deeply significant, and true beyond question. There are counterbalancing influences at work in all God's dealings with His people. If one blessing is withheld, another is given. If we ever see one whose lot seems to answer to our ideal, there are sure to be found, on closer scrutiny, some elements in it which we should deem undesirable. An ample fortune may fall to a person of mal-formed frame, or of weak mind, or of defective character; whereas with a wealthy intellect there may be a usually well-nigh empty purse.

I could write of one who was once an errand boy, but who became a prosperous man of business. He is now in possession of good health, a handsome physique, a palatial home, an abundance of "means," shoals of friends, and a mind of no common order. Years ago he married one of the best and loveliest of women; but he is childless. The silence of those splendid rooms has never been broken by the patter of little feet from the nursery, or by the merry games of father and child in the hall. The supreme domestic desire of his soul has been denied him. In secret, through all the long years of wedded life, the rich man has yearned in vain for one blessing which no wealth can purchase.

A near neighbour of his, moving on the same social level, is blest with a numerous progeny. In that home troops of boys and girls may always be seen. There is only one drawback to the family

happiness. What is it? Good health and excellent animal spirits abound, mutual affection is warm, but money is scarce; and that scarcity entails such a constant strain upon the solitudes of both father and mother that they are sometimes almost ready to despair, and to say, "Will the day never come when this tension may be relaxed, when we may take life a little more easily, and when we may do a little more as our neighbours do; or will the struggle last to the end?" Ah! toiling father and mother, be sure that, notwithstanding the wear and tear necessitated by a large family with straitened resources, you would on no account exchange the love and the innocent cheerful prattle of your little ones for the silent luxury of the home into which you are sometimes tempted to look with a half-jealous eye.

Perhaps in our own surroundings we lack the one thing which we think would above all be sure to yield us happiness. Or it may be that the burden of daily duty presses so heavily at one point that we imagine how much easier it would be to carry if only we could remove it from shoulder to shoulder at will; which is just the very thing we cannot do. Circumstances are all against us. Disappointment after disappointment overtakes us. At such times we find our old besetting sins—which we had fondly hoped were rooted out of our hearts—again cropping up with their old vitality. Faults of which we have many a time been ashamed manifest themselves afresh. The evil that remains within us rises to the surface, and, to our humiliation, we discover how weak trying circumstances can prove us to be. Many a lesson of faith and patience, of meekness and resignation, is hardly, but effectually, learned under these severe conditions, which would never have been mastered if the cherished desires of our hearts had been regularly fulfilled.

Some of us are too prone to count up our troubles, and to forget or ignore the mercies that so largely mingle with them. How often, too, have our greatest needs been supplied in almost as miraculous a manner as the bringing of water out of the flinty rock! The bitterest trial has proved to be a salutary discipline, in that it has shown to the discouraged, doubting soul that it is only by the fires of trouble that the dross can be separated from the gold—the good cleared of the evil. Though the chastening be grievous, yet, if received with resignation, it yields the peaceable fruits of righteousness. In all painful changes, it is a comfort to know that

Christ, our High Priest, was in all points tried as we are, yet without sin; for, remembering this, we also remember that He is able to succour them that are tried. He has ways and means always at His command for imparting consolation and strength to His weeping, fainting disciples, however deep their desolation or keen their distress.

The under-mentioned occurrence will show how one desolate heart was led to a firmer trust than ever in Him who "doth not afflict willingly," but who gives this as a reason for the chastening of His children, that they "may be made partakers of His holiness." Some years ago sudden and unexpected trial came upon the family of which the writer is a member. The burden weighed heavily upon all, but upon her more than any of the others. Her anguish of mind was terrible. For the time, faith and hope gave way to doubt—almost to utter despair. No light, no love, no tender Father's face could be seen through the murky atmosphere. Every past mercy was lost sight of—buried and forgotten. No word of prayer rose to her lips; she could not pray to a Being who had allowed such a blow to fall upon her. She was stunned. At length she cried: "O God, why hast Thou permitted this?" As she uttered the words, a Voice seemed to say, "Open your little text-book at hazard, and see if there be any message of hope or consolation for you there." She did so, and was startled by the remarkable words that met her eye. They had certainly never come home to her before as they did then. She had read them again and again; but they were so new that she could scarcely believe them to be real. How could she have failed to be arrested by such a text as that, when the book had been her daily companion for more than twenty years? It had been her delight to repair to it when she could take a few moments from the toil of life, and to read in it such words as would speak to her of the eternal rest. This particular text was like a heaven-sent message to her troubled spirit. It soothed and calmed the restless, heaving billows that surged so wildly in her heart, and rekindled within her the flame of faith and of hope. New light broke in upon her as she read:—"That He might humble thee, and that He might prove thee, to do thee good at thy latter end."

Was that, in very truth, the God-sent answer to her all but despairing cry? She took it home to her heart, as a message of Heavenly love and grace, and bowed her proud neck in lowly sub-

mission to the Divine will. The lessons learned then have never been forgotten. The text has never grown dim in her memory; in constantly recurring trial it stands out clearly as a beacon light on a rugged coast which casts its benignant ray upon the dark and stormy waters, and so helps to guide the mariner in a safe course towards his desired haven.

The discipline through which many of us have to pass is severe and often mysterious, and, could we find no explanation of its purpose in the Divine word, our life would be desolate indeed. But in prospect of the bright future that awaits us, we may even "glory in tribulation." The fiercer the fire the more perfectly does it refine the gold, and prepare it for the Master's use.

The writer trusts that the scrap of experience here recorded may be helpful to other Christians who may opportunely meet with it, and that "The Reason Why" may be to them, as it has been to her, a sure anchor of hope in many a time of storm and darkness.

Alice Mary Grove.

The Rev. T. M. Morris.



WE have read with much gratification the account of a very happy celebration which took place in the early part of December at Burlington Chapel, Ipswich. It is twenty-five years since the Rev. T. M. Morris undertook the pastorate of the church now meeting in that spacious and handsome edifice. The task was not a light one, for he had to follow the Rev. Isaac Lord, who had recently removed to Birmingham, whose ministry in Ipswich was eminently influential for good, and who was greatly beloved by the people. Nevertheless, the cause, in Mr. Morris's hands, has steadily prospered, and the time came when the church had to build a new and larger chapel, leaving the old one, Turret Green, for the continued use of the denomination. The "silver wedding" was signalised by the gathering of some five hundred friends to tea, and the presentation to Mr. Morris of a purse containing £150, and of a gold watch and chain to his wife. Speeches full of congratulation and of hope were delivered. Our readers, who have often been interested and edified by papers in this Magazine from Mr. Morris's pen, and who know the wide esteem in which he is deservedly held, will share the gratification with which we record this very pleasant and encouraging event in his history. May his usefulness as a "good minister of Jesus Christ" be extended through many future years.

The Battle of Life.

GO forth to the battle of life, my boy—
 Go while it is called to-day ;
 For the years go out and the years come in,
 Regardless of those who may lose or win,
 Of those who may work or play.

And the troops march steadily on, my boy,
 To the army gone before ;
 You may hear the sound of their falling feet
 Going down to the river where two worlds meet ;
 They go to return no more.

There's a place for you in the ranks, my boy,
 And duty, too, assigned ;
 Step into the front with a cheerful face ;
 Be quick, or another may take your place,
 And you may be left behind.

There's a work to be done by the way, my boy,
 That you never can tread again ;
 Work for the loftiest, lowliest men ;
 Work for the plough, plane, spindle, and pen ;
 Work for the hands and the brain.

Temptations will wait by the way, my boy,
 Temptations without and within ;
 And spirits of evil, with robes as fair
 As those which the angels in heaven might wear,
 Will lure you to deadly sin.

Then put on the armour of God, my boy,
 In the beautiful days of youth ;
 Put on the helmet and breast-plate and shield,
 And the sword that the feeblest arm may wield
 In the cause of right and truth.

And go to the battle of life, my boy,
 With the peace of the Gospel shod ;
 And, before high Heaven, do the best you can
 For the reward and the good of man,
 For the Kingdom and crown of God.

Bradford (Penn.) Republican.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. VI.

“O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.”—JEREMIAH.

“There’s a divinity that shapes our ends,
Rough hew them how we will.”—SHAKESPEARE.



SOME one has said—“It is the unexpected that happens.” Such has been my experience through the greater part of my life. The most carefully drawn plans for future action are often frustrated by unforeseen circumstances, and the most cherished hopes turn out to be phantoms of the imagination, which, having allured and tantalised us for a season, vanish like a dream. After my fourth visit to Ireland, I had not the most remote thought of ever returning to that land. Five more years passed, during which, in addition to pastoral and ministerial work, I had engaged in chapel building, and was looking forward to many years of quiet labour in the sedate old city; but while man proposes, God disposes. In the spring of 1865, the Baptist Home Mission and the Baptist Irish Society were united; and, most unexpectedly, my old and valued friend, Dr. Trestrail, in the name of the Committee, invited me to become the first Secretary. Being quite happy in my work at Canterbury, and having no desire for a change, I was not long in declining the offer.

Then came a deputation; this was followed by an interview with the Committee, and, a few weeks later, by my removal to London. In my new office I was not expected to engage in direct missionary work; but, during my frequent visits to Ireland, the Secretary was sunk in the evangelist. As opportunities offered, I preached Christ in cities and towns, and in remote outlying places, to numbers who

seldom heard the Gospel, except from our missionary brethren. Of these labours, I retain very, very lively and grateful recollections. They enlarged my knowledge of the spiritual condition and wants of the people, and often did good service when I was pleading with the churches at home on behalf of the benighted and priest-ridden people of the sister island. Let me now ask the reader's attention to a few facts. Many years ago, a venerable Irish missionary took me, one Sunday morning, to preach in an old chapel which had been erected more than two centuries before by some of Oliver Cromwell's retired officers. The building stands in a district which is poorly provided with the means of grace, quite out of the beaten track of tourists; and, but for the occasional visits of our brethren, the people would have been left almost without the Word of life. The chapel was in such a dilapidated condition that it had to be shored up with timber taken from a neighbouring bog. The ancient pulpit was worm-eaten, and so unsteady that great care was necessary to keep one's balance, lest pulpit and preacher should topple over.* The congregation was large and attentive. The association of the place with the old Cromwellian heroes, who had worshipped within its walls, was itself an inspiration. Better still, the presence of God was felt through His own Word. After the morning service, we had a drive of some twenty Irish miles. The day was fine and the hedges white with the hawthorn blossom hanging like snow-wreaths upon the branches, and the landscape was yellow with common gorse stretching like fields of cloth of gold over the slopes which rose on each side of the road.

"The sweet south wind, so long
Sleeping in other climes, on sunny seas,
Or dallying gaily with the orange trees
In the bright land of song,
Wakes unto us, and laughingly sweeps by,
Like the glad spirit of a sun-lit sky."

There was a universal response to the summons of the Psalmist,

* The late Rev. G. Gould, of Norwich, in a letter which I received from him about the time of my visit, says: "The last time I saw the chapel was when I preached Mrs. M'Carthy's funeral sermon in it; and I well remember that the front of the pulpit adhered so loosely to the sides that, for fear of a fall, I descended to the area and preached, standing on the old floor of the chapel."

“Mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things, and flying fowl; let them praise the name of the Lord.”

In other respects, the ride was a melancholy one. It lay through the County of Westmeath, with its blood-stained memories, where the red-handed assassin, secure in the sympathies of the peasantry, skulked with impunity day after day, till the moment arrived for shooting down his unsuspecting victim, when he escaped without a single pursuer on his track. Almost every secluded nook was associated with some tale of horror. “There,” said my companion, pointing to a hill on his right, “is the place where Mrs. A. was murdered in broad daylight.” As we were passing a sequestered spot, he observed, “Here the bullet struck down Mr. B., while the sun was high in the heavens.” The murderer must have been seen effecting his escape, but not a voice raised an alarm, not a foot gave him chase. And all along the country-side strange tales are told of the ghosts of these murdered people, lingering after nightfall about the fatal spots, scaring men and horses, and overturning vehicles. And no wonder, for among a superstitious people the imagination gives bodily form to its own images, and imposes on the eye by its illusions.

The feeling of insecurity which pervaded the upper and middle classes was frightful. A physician told me that he had at that time under his care a farmer who had been shot at four times, and whose illness had been brought on by exposure to cold while sitting up at night to guard against another attack. A farmer in whose house I slept the night before preaching in the old chapel previously alluded to, had given offence to some lawless fellows in the neighbourhood, and shortly afterwards he saw the figure of a coffin with a death's-head on it, traced on the sand outside his farm-yard. This was a warning; and, although he affected to make light of it, his looks and manner betrayed the terror which had fastened on his mind. He escaped assassination, but died at a comparatively early age, the result—it was thought—of the bodily fear in which he had lived.

Protestant missionary efforts excite the bitter hostility of Roman Catholic priests and people. And, if we consider the arrogant claim of the Church of Rome to be the sole custodian and only authorised interpreter of the Bible, their opposition need not occasion any surprise. Heresy is regarded as a thing not to be reasoned with, but to be stamped out; and, if the Papacy could regain the power which it

wielded three centuries ago, Giant Pope would do something more than sit in his cave grinning at the pilgrims, and calling after them, "You'll never mend till more of you be burned." If the priests limited their teaching to the truth which they unquestionably possess, we might leave the work in their hands, and carry the message of peace elsewhere; but, practically, modern Romanism—as a system of religion—is simply Paganism, labelled "Christianity." An anxious soul in search of Christ might attend a Roman Catholic church during a lifetime without learning the Gospel way of salvation. At R—, County Clare, a woman cried out in agony, "I am dying, and don't know whether I am going to heaven or hell; will no one tell me of Jesus?" Those who stood by thrust a wooden cross into her hand, but no one told her of Jesus. The following well-authenticated facts will sustain the heavy indictment which I have preferred against the apostate Church, and justify the efforts which evangelical bodies are making to teach the people "a more excellent way." Lough swarms with monks and nuns. There are Jesuit spies everywhere. They infest hotels, railway stations, workhouses, and even private families. Chapels are crowded every night in the week. Rags of saints' garments, holy bones, holy dust, and holy candles are sold by the thousand. The candles are preserved with religious care, to be lit at the bed-side of the dying; and, after death, the ends are put into the coffins to light the souls of the departed through purgatory. Every summer, thousands go on pilgrimages to the holy places. In company with some friends from D—, I visited one of these retreats in a remote part of County Donegal. "Station Island," 126 yards long by 45 broad, is situated in Lough Derg, or the Red Lake. The Lough is some six miles in circumference, and shut in by bleak and lofty hills.

During the summer months, multitudes repair to "perform their stations." From the edge of the lough to the island, the distance is an English mile, and for our transit there and back we paid 5s. It was anciently believed that the passage into purgatory was through a cave in this island. The cave was called St. Patrick's Purgatory. It was so small that it would not hold more than six or eight persons—a sort of Irish black-hole, from which air was excluded. The pilgrims were taught that in this dungeon "the pains and torments which await the wicked in another world might be experienced by those who entered it." The fact that persons

died through suffocation led the Lords Justices, in 1630, to expose and suppress it. In the reign of James II., the practice was revived; a new cave was dug, and multitudes, drawn by a strange fascination, voluntarily submitted to the horrors of the place. This continued till 1781, when, on account of the dangers arising from overcrowding, it was finally closed by order of the Prior.

One singular feature of the place was the number of "Saints' beds"—small, low, semi-circular enclosures, situated in the open air. These "beds" are dug in the rocks, and on them—without anything to protect their limbs—the deluded people kneel and prostrate themselves at certain times during three, six, and, in some cases, nine days. We were told there was extraordinary merit in doing the nine days. At the time of our visit, there were about thirty pilgrims present; some were kneeling, others lying on the bare ground muttering their aves and paternosters, counting their beads and kissing the crucifixes. From fifteen to twenty were walking in single file round the island. A few knelt on the wet shore of the lake, some tried to walk on the sharp-pointed rocks, till their feet bled, and they winced with pain. The faces of all bore marks of mental suffering. The burden of sin pressed heavily on the conscience; but, instead of seeking pardon through the blood of the Cross, they strove to make satisfaction by self-inflicted sufferings. The words rose to our lips, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" but on such a subject the priest's lips were silent, and, in that place, ours were sealed. In one part of the island we saw a man busily employed making beads and other charms for the pilgrims. He was the Demetrius of the establishment, but, instead of making silver shrines for the goddess Diana, he prepared sacred hearts, made of brass, to be worn in honour of the chief goddess of the Roman Catholic Church. His plump, rubicund face, and laughing eyes, bore no trace of fasting, and presented a marked contrast to the wretched, woesome countenances of the devotees around us. It was evident that *his* lodging was not "on the cold ground;" and that, instead of "doing the stations," he did the pilgrims and visitors out of their cash, by charging a fancy price for every "ware of Rome" that he sold. We paid sixpence for a string of beads which could not have cost him more than twopence. Demetrius told us he had enjoyed the monopoly of the business for fourteen years. It was a relief to get away from the melancholy

islet, and its gloomy surroundings, where the blind are led by the blind, and the "good tidings of great joy" are superseded by "another gospel, which is not another." We had stood face to face with a side of Roman Catholicism which showed how narrow is the line that divides Popery from Paganism.

I will now briefly allude to "Reminiscences" of a more encouraging character than those which relate to the "Red Lake." The scene is in the County of Derry, far away from the busy haunts of men. A ride of twenty miles brought us to the entrance of a glen of wondrous beauty at the foot of Slieve Gallion. The place was solitude itself. The goats which were browsing on the mountain side, and the birds that were singing their evening hymn of praise, were startled by the rattle of our car as it swept along the winding road.

"The lengthening shadows of the oak
And weeping birch; swept far adown the vale;
And nought upon the hush and stillness broke,
Save the light whisp'ring of the springtide gale,
At distance dying."

After a drive of about a mile and a half the glen suddenly turns to the right, and at this angle stands the ancient Meeting House in which I had been announced to preach. Many were awaiting our arrival, and warm were the greetings we received. The house was crowded with attentive hearers who would gladly have listened another hour to the good news of God. It was one o'clock a.m. when we reached the end of our return journey.

Occasionally, very pleasing results of missionary labours were met with. When returning one afternoon from a preaching tour in the County Down we stopped at a decent looking town to bait our horse. It was well supplied with hotels and houses of "entertainment for man and beast;" but there was such a dearth of provender that we had to lead our tired horse from one hotel to another in search of a feed of corn. I went into a stationer's shop to get some trifling articles, and, while there, was asked to go upstairs to see a man who was far gone in consumption. I found that he was a fruit of the awakening of 1859, and had held fast the profession of his faith without wavering. He had suffered for conscience sake, having been dismissed from his situation in a National school for preaching Christ to his neighbours. He lay in a small and badly ventilated chamber, but in all my experience I never met with a suffering Christian more

full of joy and peace. His young wife was watching over him with the tenderness of a ministering angel, but the disease had reached the stage at which all hope of recovery had vanished, and both were waiting the inevitable result. He talked of "rest beyond the grave," as one who had a foretaste of it; and of "going home," as a child who had looked within the veil, and obtained a glimpse of the mansion that he was to occupy in his "Father's house." It was good to be there.

When we left for B.—the sun was sinking low in the heavens, and his westering beams were shedding golden light on the tall summits of Slieve Donard, down whose precipitous sides the mad torrent had been leaping and plunging a few hours before. Thus will it be in the latter days with poor distracted Erin. Angry clouds, charged with popular discontent and social anarchy, have been pouring desolation and ruin on many parts of the land; but the Gospel of Christ will scatter them: "and He shall be as the light of the morning when the sun riseth; even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."

The New Theology.



FEW months ago an American volume of Discourses was published in this country, entitled "The Freedom of Faith,"* by Theodore T. Munger, to which an essay is prefixed on "The New Theology." This volume had already acquired an extraordinary popularity on the other side of the Atlantic—a fact which was sufficient to secure for it a widespread and candid reception amongst ourselves. It has been greatly applauded by English reviewers, and is selling rapidly. For the sensation it has made it is not difficult to account. Its literary style is easy, breezy, transparent—every way captivating. It embodies something of the poetic element observable in Stopford Brooke, and not a little of the force and "go" characteristic of Theodore Parker. The think-

* English publishers, James Clarke & Co., Fleet Street, and Ward & Lock, Salisbury Square.

ing which pervades it possesses even more than the average measure of vitality and vigour found in the class of works to which it belongs—a quality which is sure to tell in its favour. Another fact which will help to account for its acceptance amongst Christian readers is, that, while the author does not profess to have discussed the subjects he has brought together from an orthodox point of view, he has refrained from making any formal and systematic attack upon what are understood to be orthodox doctrines. Instead of this, he has written in such a way as to fortify not a few of the great but disputed truths which are unspeakably precious to the orthodox mind. He is familiar with such scientific speculations of the age as are unfavourable to religious faith; but they have not shaken his belief in God and in a future life. He does not, as we think, always use the Bible wisely; but he never speaks of it in the disparaging terms to which many of the heterodox writers are prone. He has a clear gospel of salvation to proclaim which, though destitute, in regard to the method of that salvation, of some important principles which the Scriptures inculcate, is true as far as it goes, and to this gospel he gives no faltering or feeble sound. On the contrary, he states and enforces it with all the high intellectual, moral, and spiritual powers he has at command. He discourses with manly, entrancing, and quickening eloquence on “God our Shield” and “our Reward,” on “Love to Christ as a Person,” on “Christ’s Pity,” on “Christ as a Preacher,” on “Immortality and Science,” “Immortality and Nature,” “Immortality as taught by Christ,” on “Christ’s Treatment of Death,” on “Life a Gain,” and on “Things to be Awaited.” We might also speak in high terms of the two discourses, eminently suitable to the times, entitled “Land Tenure” and “Moral Environment.” The quantity of teaching in these pages with which we heartily agree, and from which we can derive salutary help in the Christian life, is twenty times as great as that from which we are compelled to differ, and from which we shrink as being false and deleterious.

Our present purpose, however, is not to review the book as a whole, and we must reluctantly pass to less complimentary considerations. There is a class of persons by whom such a book as this is sure to be eagerly consulted—those who have fallen more or less seriously under the spell of heterodox thought and feeling. These, we fear, constitute a very large class in our time. Heterodoxy is “in the air;” it is epi-

demic, and in its more extreme forms may be recognised as a part of the present general revolt from "authority" of every kind. There never was more talk of *law* than there is to-day; there never was a more widespread spirit of *lawlessness*. We do not charge this spirit upon the whole of the current heterodoxy; we could not do that without being guilty of injustice. But, whilst thoughtful and reverent sceptics may be found here and there, a great proportion of the prevalent unbelief is upstartish, flippant, ecstatic in the thought of escape from old creeds chiefly because they are old, fascinated by the "new" chiefly by virtue of its novelty, hurling about, either for attack or defence, rough and shapeless fragments of stone picked up, without care as to selection, from the quarries of science, thinking itself wise because it can smatter and chatter, but utterly unconscious of the solemnity of the problems which are at issue, and of the gravity of the interests which are at stake. Mr. Munger says that "with the noisy, thoughtless shouters for the new because it seems to be new his pages have little to do." And the observation is correct. Such persons would find in what he has here written a great deal too much of the old to suit their taste; and we can well imagine that after a dip into it here and there they will turn from it in disgust. If they would read it thoughtfully and candidly, it might convince them that their unbelief is seriously misplaced, and that many Christian doctrines have much more to say for themselves than they have supposed. But there are many others who are beginning to glide away towards precisely the same sort of supercilious scepticism: and if these can find in Christian literature or in Christian pulpits any concessions in the direction in which they are moving, they chuckle over those concessions with childish delight. Mr. Munger's book, we gladly acknowledge, ministers largely to some important portions of the old orthodox faith; but it ignores, or emasculates, or misrepresents, or modifies others; and there are many neophytes in scepticism who will be only too ready to take the evil that is in it for good, and to leave not a little of the good behind.

Orthodox Christians will turn wistfully to this book from a wholly different motive. "The New Theology" has become a current phrase, and they are anxious to learn the exact nature of the dogmas which that phrase is understood to designate. Mr. Munger, as we have said, has prefixed to his Discourses an essay with "The New Theology" for its title. Surely that which has heretofore been hazy and indefinite will now become distinct and clear. We may at least expect to

ascertain what this "New Theology" purports to be—what are its positive principles, and wherein it differs from the theology which has been commonly received among us.

We fear that such readers of the book as these will have to lay it down with a sense of disappointment. At any rate, that is our own feeling after having gone through it three or four times with the utmost care. The "New Theology" does not come out in its pages in any very clearly defined form. To our thought it is nearly as hazy and indefinite as ever—in some parts of it considerably more so. We looked for some exposition which would enable us to differentiate the New from the Old, instead of which we find the New and the Old largely and inextricably mixed up together, so that we can scarcely tell sometimes which of the two it is we are reading about.

Perhaps this confusion is scarcely to be wondered at, since the author "accepts the criticism" that the "New Theology," as here set forth, "lacks logical precision and coherence." He evidently, however, does not attach much importance to a "criticism" of this kind, for he goes on to say that the "New Theology" "does not first and mainly aim at these features; it does not strive to compass itself with definitions, nor to bring the whole truth of the faith within the bounds of a system. . . . Indeed it does not greatly care for systems as they have been hitherto constructed. It seeks rather to observe the logic of life, the premises and sequences, the syllogisms and conclusions that are involved in daily existence, in the struggles and conflicts and contradictions of this struggling and contradictory world." It must be confessed that such a task is a stupendously difficult, if not an utterly hopeless, one. The All-seeing Mind can accomplish it; but if human students, with their inevitable short-sightedness, fail, they need not be reproached for the failure. But what strikes us is, that if the "New Theology" is comparatively indifferent, not only to "systems as they have been hitherto constructed," but even to "logical precision and coherence," it can scarcely be entitled to take rank as a theology at all. To be a theology, it ought to have some definite principles, and those principles ought to bear some vital and discernible relation or relations to each other. Until that is so, all thinking about it will be likely to be involved in very much the same kind of uncertainty as that which a man feels when trying to find his way in a fog. He may have dim visions of some of the objects which surround him, but

he will not be sure that he knows exactly what they are, or exactly where they are. He may see a little of the road along which he is moving, but he will be in constant and harassing doubt as to whether, if he follows it, he will reach the place to which he wishes to go. True, our "New Theology" thinkers—caring little for "systems," and indifferent to "logical precision and coherence"—do not seem to feel that they are in a fog. Mr. Munger marches along at full pace, fog or no fog, road or no road. It is an odd spectacle—that of so gallant and fearless a pedestrian pursuing his course under such circumstances. What is fog to us would seem, from his manner, to be to him clear atmosphere full of sunshine. Nevertheless we have to regret that to us, watching his advance, he is sometimes lost to view when we are specially anxious to trace the course he is taking. Perhaps his somewhat exuberant charity will generously explain this curious condition of things upon the principle, that the fog, being between him and us—he on the one clear side of it, and we on the other—it is our misfortune and not our fault that we cannot always distinctly discern him. Let us reciprocate this possible charity. Perhaps the same explanation may account for the mistakes he now and then makes concerning us who are not of the "New Theology" but of the "Old."

Mr. Munger treats of the New Theology first negatively, and afterwards positively. Under the first division, he begins by saying that "it does not propose to do without a theology,"—a somewhat remarkable statement for two reasons. In the first place, it seems clear that if the "New Theology" *did* "propose to do without a theology," it would propose to do without itself. But let that pass. The second thing is, that whilst "it seeks no such transformation of method or form that it can no longer claim the name of a science," yet it makes no pretension to scientific completeness. "Whilst it insists that theology is a science, and that therefore its parts should be co-ordinate and mutually supporting, and an induction from all the facts known to it, it realises that it deals with eternal realities that cannot be wholly compassed, and also with the mysteries and contradictions of a world involved in mystery and beset by contradictory forces." We are not aware that any theology has ever professed to go much beyond this. All theologies worth the name have recognised the fact that there is immeasurably more in God, in man, and in Divine and human relations, than any one human mind

or any number of human minds working together, can adequately comprehend or arrange in a scientific system. And therefore the science of theology, like all other sciences, should be modest and humble, open to correction, and ready to recognise facts and truths which have not before been apprehended, but which a keener and wider investigation may discover. The old days of theological intolerance have long since passed away. Of course we do not readily part with great doctrines which we have thought out, tested, and found, not only to be true, but to lie at the very centre of truth; and we are pained when we find such doctrines denied or doubted by our fellow men whose interests are as intimately and vitally bound up with them as our own. But such fidelity to sacred convictions is not to be confounded with bigotry, or else all must be theological bigots who are theologically in earnest, and who cannot theologically agree. Meanwhile, it is some comfort to find that, "broad" as our new theologians claim to be, they have no disposition to swell the senseless cry against all theology which is now so much of a fashion.

It is also a satisfaction to be assured further, that the "New Theology" "does not part with the historic faith of the Church, but rather seeks to put itself in its line, while recognising a process of development"; that "it does not reject the specific doctrines of the Church of the past"; and that "it is not iconoclastic in its temper—is not pervaded by a spirit of denial, but is constructive." We are afraid, indeed, that some of these negatives might be controverted even from Mr. Munger's own pages. What the phrase—"the historic faith of the Church"—stands for in his mind, we do not know. Perhaps it stands for so much of Christian doctrine as (1) can claim historical continuity, and (2) as Mr. Munger and the new theologians can recognise to be true. We suspect, however that in their hands "the historic faith of the Church" is not set free for fuller "development," but is rather thrown into a crucible for modification. True, Mr. Munger repudiates for the "New Theology" "the rejection of the specific doctrines of the Church of the past." It holds, he says, to the Trinity, to Divine Sovereignty, to the Incarnation, to the Atonement, to the Resurrection, to Judgment, to the eternal awards of conduct, to Justification by faith, to Regeneration and Sanctification by the Spirit. "It does not explain away from these doctrines their substance, nor minimize them, nor aim to do else than present them as revealed in the Scriptures, and as

developed in history and in the life of the Church and the world." After this remarkable statement, we fancy that not a few of our readers who have been jealous of the "New Theology" under the impression that it consisted very much of a denial of the "Old," and of the substitution in the place of the "Old" of something radically different from it, will look up with astonishment, and say, Why, these are the time-honoured doctrines; they have been sacred to the Church through many generations; there is no "New Theology" here! If you preach these doctrines, and preach nothing that is incompatible with them, we have no quarrel with you; we bid you God speed. But that being so, in what sense is yours a "New Theology"? If you have found other truths in the Word of God beyond those which you have enumerated, and which not only possess an intrinsic majesty so unique, but which the faith of centuries has rendered additionally venerable—other truths which the Church has heretofore overlooked, or which it has not had penetration enough to detect—well and good. Let us know what they are, that we may rejoice in the added treasure in common with yourselves. Precious as the 'Old' is to us, and richly as it has ministered to our spiritual life and growth, we do not object to development and discovery. We thought that nearly the whole of the "Old Theology" had incurred—not your "curse," for curses do not appear to be quite in agreement with your aesthetics—but still your uncompromising hostility; but lo! you now seem to bless it altogether.

Such an impression, derived from the retention by the "New Theology" of the old modes of designating theological doctrines, would be a mistake. But we must defer our illustrations and proofs of this till next month.

The late Rev. H. H. Dobney.



WE cannot allow the death of this eminent Christian minister to pass without a word of condolence for his bereaved family and congregation, and an expression of admiration for his intellectual superiority and for the many excellencies of his character. This admiration is not restrained by the peculiarities which marked his theological and ecclesiastical position. He passed out of the ranks of orthodoxy—mainly, however, if not exclusively, on the question of Future Punishment; and he cherished a strong aversion to Denominationalism. But he was a great and good man; and the place in Maidstone rendered vacant by his death will not be easily refilled. He departed to his rest, after a short illness, on the 4th of December.

Observations on "Christian Fellowship."

BY THE REV. F. TRESTRAIL, D.D., F.R.G.S.



ONE can read the papers which Mr. Bigwood has contributed to our Magazine on "Christian Fellowship," without being greatly interested in them. They are unquestionably very able, and highly instructive. It is not likely, however, that there will be perfect agreement with the sentiments expressed in them. And as some of them strike me as mistaken, and others as exaggerated, I propose, with all respect to my friend, to offer a few friendly animadversions thereon.

A little confusion arises from the use of the terms Church, "Church of Christ," and "New Testament Churches." I am not sure whether we are to understand the Church of Christ as including all the Christian Churches formed in Apostolic times, or only the Church at Jerusalem, as the model on which churches in our days should be formed. Mr. Bigwood's idea of a Christian Church is that "of a commune in the highest sense . . . a brotherhood, a complete democracy, united together by one common faith, one common Lord, and one common priesthood." And he adds this sweeping remark—"At present there is scarcely a point of resemblance between New Testament and modern Churches"—and the proof of this statement is presented in the fact that "the Church is split up into denominations and sects . . . and instead of being one grand army of the living God, it is divided into numerous companies, mutually independent, and frequently the scenes of mutual discord and strife." That there is much truth in this representation no one would venture to deny; but that it is true all round may be fairly questioned.

"One grand Army" is an apt and striking figure of speech. But every "Army" is divided into sections, each wearing its own uniform and having very different functions. These sections are by no means alike in their modes of action. Infantry, artillery, and cavalry, do not fight in the same way. They are, however, all under the command of the general in chief, and their one object is to beat the foe. So is it with the Churches of Christ. Whatever distinctions may mark them one from another, or by whatever names they may be called, they are recognised as Christian. They all acknowledge Christ as their Great Captain; all desire to obey His orders; and their common purpose is the overthrow of the powers of darkness. With all their defects, Christian Churches are a "Grand Army," owing allegiance to Christ, and banded together to vanquish His enemies. And their modes of action are nearly uniform, the preaching of the Gospel to sinners, the building up of the saints in their holy faith, the visitation of the poor and sick, and the instruction of the young. They are, with all their defects, the greatest power in the world, and are first and foremost in all benevolent organisations for promoting the good of their fellow creatures, diffusing light and liberty, and opposing what is vicious and bad. I venture, with all respect to submit, that, in

these respects, at least, there are *many* "points of resemblance between New Testament and modern Churches."

In accordance with his idea of a Christian Church being "a Commune in the highest sense," Mr. Bigwood regards that at Jerusalem as the best example. "The first Christian community formed, as it were, one family . . . And so closely united were they in faith and hope and love, that they no longer regarded their possessions as their own . . . and had all things common." When their numbers increased, as they did marvellously on the Day of Pentecost, they were compelled "to meet in different companies, but in unbroken fellowship." In what did this "unbroken fellowship" consist? Does it mean actual personal acquaintance of all the members with each other? Was that possible? The "rich and poor, merging all distinctions of rank and position, partook together of their daily meal." Are we to understand that this multitude, now numbering thousands, dined together in one place, and at one time? If "breaking bread from house to house" means, as our friend himself admits, *eating their meals at home*, then this description of Christian fellowship, as far as it relates to this matter, cannot be correct. But if Christian fellowship means "the participation, by Christians, of the Father, the Son, and the Holy Ghost," is that not enjoyed, in the present day, by any assembly of disciples when they meet for the worship of Almighty God, and especially when they come together to commemorate the sufferings and death of Christ? Any believer may sit down with such a company, and though personally known perhaps only to few, and, therefore, in no habits of social intercourse, may enjoy Christian fellowship with them all. And this remark applies to our larger churches in our cities and towns.

Without doubt "the simple unostentatious piety of the church at Jerusalem, and its remarkable unselfishness and brotherly love, exerted . . . a marvellous influence on outsiders, won their favour, and caused a daily increase of the Church." It is very remarkable, however, that this was the only church that adopted the practice of community of goods, each member being supplied from this common stock, "as every man had need." It was not the result, as far as we know, of any Apostolic command. It was their own voluntary act, and "the outcome of love to those into close communion with whom their faith in a common Messiah had brought them." One may fairly inquire why did it not prevail among other churches as they arose? Were they deficient in love to their brethren, or was it found to be impracticable? Certainly the Apostles felt great difficulty in dealing with it when complaints arose among the Hellenists that their widows were neglected in the daily ministrations. Hence the appointment by the Apostles of "seven men of honest report, full of the Holy Ghost and of wisdom," chosen by the church to attend specially to this business. Mr. Bigwood insists that these were not *deacons* in our sense of the word. Perhaps not. But it is not too much to say that they were the origin, so to speak, of the appointment of brethren to attend to the financial affairs of the church. Certainly we very soon read of deacons as distinct from elders or bishops, and whose office, and the duties peculiar to it, are very clearly described in the Apostolic epistles. "In such a community there was no room for the distinction between secular and religious." But expenses had to be met, and in some cases pastors had to be supported, and

the wants of the poor to be supplied. If such duties were not then secular, neither are they secular now; and if they were, there was as much room for the distinction then as there is now.

Mr. Bigwood farther insists that "for such a community it is evident that the *headship of one individual* would be unfitted. He would soon become the centre in the room of Christ, and also check the free development of the life of the church." Now no organised community can exist without some one being at its head. There may be many offices in it, and these may be distributed among several persons; different kinds of work to be done, needing the co-operation of those to whom such work may be assigned. But there must be one chief pastor or president; and this is quite compatible with the appointment of "a body of elders—men of good report, not novices—known and approved by the community," to be associated with him in teaching, guiding, and governing the church. And such, I believe, are, in the main, our pastors and deacons in the present day. Mr. Bigwood observes that such persons are "possessed of no authority, but simply to advise and carry out the resolutions of the Community." This statement is scarcely compatible with the Apostolic injunction: *Obey them who have the rule over you.* Where obedience is required there must be authority—not absolute, certainly—but authority acting within well-defined limits. And the kind of authority, and the limits which surround its exercise, are easily discovered by a careful student of the New Testament. That there were several elders appointed in churches in primitive times, on whom devolved the various duties of teaching, ruling, maintaining discipline, attending on the sick and poor, and tenderly watching over penitents and seekers after the truth, is not to be questioned; and while one may cordially sympathise with the reasons so strongly urged by Mr. Bigwood for a return to this arrangement, yet it is equally clear that one was regarded as *primus inter pares*. Hence the Epistles of our Lord to the seven churches were not addressed to their elders, but to the angel of each church. Mr. Bigwood has been the angel of more than one church, and, as every one knows, who knows him, a most able and efficient one. But did he find, whilst holding the pastoral office, that he became "a centre in the room of Christ, and also checked the free development of the life of the church"? I trow not; and, therefore, I submit that now, our pastors, as a rule, are not open to the reflection of checking the development of church life, but are only too anxious to stimulate and promote its growth.

Whether the fellowship which Mr. Bigwood describes with so much beauty and force was maintained by *each* of the New Testament churches, or manifested by them *all* in relation to one another, I cannot gather from his papers. If he means the former, then we all agree that such fellowship would be a great blessing to each community. That it does not exist to the extent, nor in the degree, that he thinks it did in the earliest days of Christianity, will be readily admitted; and he will not have written in vain if more attention be given to this important object, and more active efforts put forth to secure it. But if he means the latter, and that there should be only one church in each town, then it is plain that in our larger cities and towns the thing is simply impossible. How could it be done in London, or in the city where I write? That it may be done in a vast

number of our smaller towns and villages, no one can doubt, if the residents in them would only agree to some well-devised plan ; and if done, many of the evils which he deplores would cease to exist. Considering the discussion which has already taken place on this question, the hope may be cherished of the advent of a better state of things ; and Mr. Bigwood deserves our hearty thanks for once more, with so much emphasis and earnestness, directing your readers to this vital matter.

There are some other aspects of this subject, as well as some other topics adverted to in these striking papers on which I should like to say a few words. But having already trespassed quite enough on your space, I must, if you, Mr. Editor, will permit, defer any further remarks to a future number.

15, Westbury Park, Bristol, *December 5th*, 1883.

Reviews.

MESSRS. CLARK'S PUBLICATIONS.

- (1.) THE LIFE OF CHRIST. By Bernhard Weiss, Counsellor of the Consistory and Professor of Theology in Berlin. Translated by M. G. Hope. Vol. II.
- (2.) THE PARABLES OF JESUS : A Methodical Exposition. By Siegfried Goebel, Court Chaplain in Halberstadt. Translated by Professor Banks, Headingby.
- (3.) THE DOCTRINE OF SACRED SCRIPTURE : A Critical, Historical and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments. By George J. Ladd, D.D., Professor of Mental and Moral Philosophy in Yale College. Two Vols.
- (4.) STUDIES IN THE CHRISTIAN EVIDENCES. By Alexander Mair, D.D. Edinburgh : T. & T. Clark, 38, George Street. 1883.

WE have previously characterised the "Life of Christ" by Professor Weiss (1) as one of the most thorough and impartial attempts which have recently been made to understand and exhibit in its true relations the most momentous subject of theological inquiry. It is not a "popular" work and can scarcely lay claim to fluent rhetoric or brilliant fancy. Professor Weiss is a rigidly scientific theologian, with far more of the coolness and acumen of the judge than of the fervour of the advocate. His mind is of the strictly logical order, refusing to advance until it has made good its foundations ; progressing step by step by a chain of conscientious and irrefragable reasoning. He addresses himself to thinkers and makes demands on our attention which slovenly and superficial readers will resent. It is often taken for granted that the negative or rationalistic critics have a monopoly of thought. A work like this dispels the delusion. Professor Weiss has, by a process of fearless inquiry and relentless logic, reached conclusions which in at least the majority of cases are identical with those held by all Evangelical Christians. His scientific standpoints and methods constrain him to contend, as we do, that the Gospel narratives are inexplicable on the merely naturalistic

hypothesis, and that Christ Himself is the greatest of miracles. His first volume after dealing in Book I. with the "The Sources" of the Life of Christ, discussed in Book II. "Our Lord's Preparation" for His work, and carried us as far as the marriage in Cana. The present volume opens with Book III., "The Seed Time," and deals with the earlier incidents in the Galilean ministry. Book IV. describes "The First Conflicts" from the time of the Baptist's Message to the Rupture with the Hierarchy, &c. ; while we have at the close the two earlier chapters of Book V., "The Crisis." It is, therefore, mainly an attempt to depict the incidents of the ministry in Galilee as they are apprehended by a keen-sighted impassioned observer, who makes no unscientific assumptions on the one hand, and uses no rhetorical tinsel and gaudy embellishment on the other. To the student this style will be specially acceptable. How much of real worth may be found in these pages may be seen from the sections on Jesus at Jacob's well, by the Lake of Gennesareth (where the parabolic teaching is ably discussed), and the Friend of Publicans and Sinners, or again, the Chapter on the Twelve. The man who comes to these pages prepared to dig for truth as men dig for treasures, will not be unrewarded, but will obtain brighter, broader, and more inspiring views of the Peerless Life whose glory it is the highest effort of the intellect to unfold.

Goebel's work on the Parables (2) has been commended by Dr. Weiss himself for its "solid exegesis, sound judgment, and sober skilful interpretation," qualities which it possesses in a very high degree. The author was led to undertake the work from a want which he felt in the exercise of his ministerial office. We agree with him in his estimate of the worth of the Parables as instruments of instruction and edification, and of the need, in proportion to their importance, of a judicious and valid interpretation. We are not equally sure that any one who wishes to investigate their meaning under the guidance of a "thorough methodical and exact exposition" will seek in vain among our modern exegetes for a work which will help him. We in England have a higher appreciation of the works of Trench and Arnot, as well as of the more recent treatises of Bruce and Calderwood, of which Goebel appears to have been entirely ignorant. Still his book is by no means superfluous, but will be welcomed all the more heartily because of its manifest independence. It is a fresh, vigorous, and healthy contribution to a subject of inexhaustible interest, scholarly in its methods, reverent in spirit, and richly Evangelical in doctrine. Its value is somewhat impaired by its occasionally involved and diffuse style ; but this is a matter of minor importance, and will scarcely be noticed by those who can appreciate robustness of thought and freshness of presentation.

Dr. Ladd's "Doctrine of Scripture" (3) is not, as its title might seem to imply, an exhibition of the doctrines revealed in Scripture, but an endeavour to form a doctrine *concerning* Scripture, to answer the question, "What is it?" It is concerned with the casket in which the jewel is preserved rather than with the jewel itself, though of course it is solely for the sake of the latter that the inquiry has been conducted. Whatever may be our opinion as to the soundness of the conclusions which Dr. Ladd has reached—and on this point our readers will differ from one another very widely, we must all allow that he has made a chivalrous attempt to mediate between the old and the new, and has done knightly service

which Biblical students should gratefully recognise. The labour involved in the production of such a work—the research it must have exacted, literary, theological, and scientific—would have deterred any ordinary man from entering upon it, and we are afraid the same cause will limit the number of Dr. Ladd's readers. It is, perhaps, graceless to complain, especially when we are so constantly deploring the superficiality of our age, and its want of thoroughness; but we should certainly have been thankful if the Doctor could have compressed his statements and expositions into at least half the space, as he might have done, without the slightest detriment to his main positions and greatly to the advantage of his readers. His book is dedicated to those who hold the Biblical system of moral and religious truth, but are in doubt as to their conclusions concerning the writings in which the system is contained, and it is mainly, if not exclusively, by such persons that it will be read. Those who hold what is called "the traditional view" will not care to read it and have their conclusions disturbed, as by reading such a book they certainly must have. We hold, indeed, that the advocates of Biblical infallibility are bound to ascertain exactly what the Bible really does claim for itself to distinguish it from what it is merely supposed to claim. We further admit that many extravagant and untenable claims have been advanced. But the traditional view is not *in its essence* so weak and absurd as modern thinkers suppose, and it is worthy of far other treatment than is generally accorded to it. Our own faith is not affected by slight verbal inaccuracies, by numerical and historical errors such as may be found, *e.g.*, in the defence of Stephen. Nor do we believe that the Bible was intended to be a text-book of Science. All this may be conceded without any surrender of its moral and spiritual authority; though, on the other hand, we should not be too lavish in our concessions, and Dr. Ladd is so. We do not feel disposed to set aside the Mosaic cosmogony, even at the bidding of modern scientists whose speculations are as yet too undefined and too uncertain in their bases to merit our acceptance; and while we freely allow that there have been among theologians erroneous interpretations, we have a strong conviction that our oldest account of the creation of the world, and (if we wish to use the terms) of the evolution and development of life, is *in every sense* the best.

Dr. Ladd has written with fulness of knowledge and ripeness of judgment on the probable origin and on the authorship of the various books of Scripture; on the different stages in the progress of Revelation throughout the several dispensations; on the preservation of these books, and their collection into the canon; on the functions of the Christian consciousness, individual and collective, and on the views which, at successive ages of the Christian era, have sought to express or have claimed the authority of that consciousness. The history of opinion is traced with marked ability, and on this point the work is of special value. The last part (Book IV.) contains a splendid vindication of the unique power of the Bible as a moral and spiritual guide, and demonstrates its absolute and essential supremacy in this, the most important sphere of our life. All who occupy the standpoint indicated in the dedication will find much to aid them in the formation of a wise and valid decision. Those who deny the assumptions on which the author's reasoning is based—in other words, all critics of the negative and natural-

istic schools will, of course, find in the Book no means of conviction. Its utility will be found in its influence on thoughtful men whose minds have been disturbed by recent speculations in science, and in the study of "Comparative Religions." The work will be prized by the theological students, and by ministers who wish to aid those whose mental attitude we have described. If Dr. Ladd is encouraged to issue a popular edition of half, or even of a third the size of this, we shall rejoice.

"Studies" of the nature of Dr. Mair's (4) are imperatively demanded by the intellectual conditions of our age. They were probably, in their original form, sermons or lectures delivered to the author's congregation. The people who listened to them must have felt that the foundations of Evangelical religion had not been endangered, either by the researches of science, or by those of rationalistic criticism. The question of miracles is handled with great wisdom, as is the argument for Christianity based on the unique personality of Christ. The concluding chapter on Christianity as an illustration of the principle of the survival of the fittest is an admirable instance of the manner in which science itself may be made to confirm our faith. The work throughout is thoughtful, well informed, and accurately reasoned. Its style is clear and attractive. Its bulk is small, its weight great.

NATURAL LAW IN THE SPIRITUAL WORLD: By Henry Drummond, F.R.S.E., F.G.S. Fourth Thousand. Hodder and Stoughton.

SUCH is the very suggestive title of one of the most remarkable books of the day. We mention it in the present very brief notice only to bespeak for it the special attention of our readers, who, from pressure on our space, must kindly wait for a more adequate exposition of its contents till next month. The fact that, though it is a quite recent publication, the copy before us is one of the fourth thousand, sufficiently reveals the extraordinary public interest it has awakened. Books of this order do not usually sell like first-class novels; and when they do there is conclusive evidence that the important and difficult subjects on which they treat are such as a large number of thinking people desire to see ably discussed, and also that the discussion of them which is offered to their attention is found to be conducted in a masterly manner.

In this work of nearly 450 pages Mr. Drummond has made a distinct and, in our judgment, an invaluable contribution to the rapidly increasing literature which has for its object the exhibition of a real harmony between science and religion. These two have been too generally supposed to be at variance, not because there is any actual antagonism between them—for there is not, but because the teachers on both sides have commonly cherished a spirit of distrust and jealousy towards each other. The plainest and most conclusively established facts of science have been angrily rejected because they were understood to clash with certain accepted interpretations of Scripture. On the other hand, Scripture itself has been set aside because its defenders have inconsiderately placed it in opposition to science; or, which amounts to the same thing, the systematic students of Nature have taken the current and emphasized interpretations of Scripture as being *identical* with Scripture, and, finding these to be incompatible

with many ascertained natural facts and laws, have concluded that the claim of Scripture to embody a Divine revelation is untenable. The controversy is greatly to be deplored, first, because it has proceeded on an utterly mistaken basis, and, secondly, because it has only too readily furnished a great many minds with a plausible excuse for the theoretical and practical repudiation of the Religion set forth in Scripture, if not, indeed, of Religion of every kind. At length light is breaking in upon the questions at issue, and the wiser teachers on both sides are coming, slowly but surely, to a better understanding of each other. The dawn gives promise of a day, in the bright warm beams of which the old antipathies shall melt away, and the twin sisters, named Religion and Science, who have so long appeared to live in painful and mysterious alienation, shall be seen to own, with mutually complacent smiles, the kindred which makes them one.

Mr. Drummond has addressed himself with great intelligence and earnestness to the question as to whether the ascertained laws which govern the Natural and Spiritual Worlds are not the same, or whether they are not fundamentally distinct. We suppose that most persons who have given themselves to much thought about matters relating to the Spiritual World, have had glimpses of what seemed to be a real homogeneity of operation in that world and in the world of what we call Nature. The analogies which have been detected in the one to the other, have almost inevitably suggested the idea that both are governed largely, if not exclusively, upon the same general principles. The wide, instructive, and in many ways effective use of parable, seems to indicate a sort of instinctive belief that it must be so. But Mr. Drummond's investigations have conducted him one step further. He contends for something more than a resemblance between the modes in which the two worlds are regulated. Instead of a mere resemblance, he finds an actual identity. Not merely similar laws, *but the very same*, are found, he maintains, in both spheres.

The author in his preface supplies an interesting account of the circumstances under which he arrived at the idea thus stated. For some years he has on week days addressed a class of students on the Natural Sciences, and on Sundays a very different audience on subjects of a moral and religious character. He did not perceive any incongruity in the two occupations. It seemed sufficient to "keep the two departments entirely by themselves." But a change came.

"Gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also began slowly to overflow, and finally their waters met and mingled. The great change was in the compartment which held the Religion. It was not that the well there was dried; still less that the fermenting waters were washed away by the flood of Science. The actual contents remained the same. But the crystals of former doctrine were dissolved; and as they precipitated themselves once more in definite forms, I observed that the Crystalline system was changed. New channels also for outward expression opened, and some of the old closed up; and I found the truth running out to my audience on the Sundays by the week-day outlets. In other words, the subject-matter, Religion, had taken on the method of expression of Science, and I discovered myself enunciating Spiritual Law in the exact terms of Biology and Physics."

This may look to some of our readers like preaching "another gospel," but Mr.

Drummond's book pretty clearly shows that it is "not another," but is in essence that which faithful ministers of Jesus Christ are wont to preach. When "the first dim vision of the organizing hand of Law" came to him, there seemed, he tells us, to come over his Spiritual World "the beauty of a transfiguration," and he hardly knows whether he was "more overcome with thankfulness that Nature was so like Revelation, or more filled with wonder that Revelation was so like Nature." And we can well understand and appreciate the remark :—

"How, under the rigid necessity of incorporating in its system much that seemed nearly unintelligible, and much that was barely credible, theology has succeeded so perfectly in adhering through good report and ill to what in the main are truly the lines of Nature, awakens a new admiration for those who constructed and kept this faith."

The body of the work is preceded by an Introduction, in which the case for Natural Law in the Spiritual World is stated. This introduction is divided into two parts, in the first of which the author traces the growth of the idea of Law and its gradual extension throughout every department of knowledge—with one great exception, that of Religion ; an exception which he regards as unfortunate in many ways which we have no space here to specify, and the abolition of which he considers would be valuable as meeting the scientific demand of the age, as giving greater clearness to Religion practically, and as investing Theology with the additional authority of Nature. The second part deals with the reasons for recognising "the Continuity of Law," *i.e.*, its extension from the Natural Law into the Spiritual, and with anticipated objections to the doctrine ; after which we have a beautiful working out of the idea which is expressed in the following words :—

"After all, the true greatness of Law lies in its vision of the Unseen. Law in the visible is the Invisible in the visible. And to speak of Laws as Natural is to define them in their application to a part of the universe, the sense-part, whereas a wider survey would lead us to regard all Law as essentially Spiritual. To magnify the Laws of Nature, as Laws of this small world of ours, is to take a provincial view of the universe. Law is great, not because the phenomenal world is great, but because these vanishing lines are the avenues into the eternal Order."

Next month we will give some information as to the way in which the author finds evidences and illustrations of "Natural Law in the Spiritual World," in connection with Biogenesis, Degeneration, Growth, Death, Eternal Life, Environment, etc. But such of our readers as can make the book their own, will be wise if they do so without waiting for further remarks of ours.

THE LIFE OF THE REV. FRANCIS WEATHERALL, and the History of the Bible Christian Church in Prince Edward Island. By John Harris. MY BATTLE FIELD. By M. A. Paull. Bible Christian Book Room, 26, Paternoster-row. Hamilton, Adams, & Co.

Two shilling books emanating from

the same publishing office. The first is the memoir of a pioneer missionary who did a noble work amid many difficulties. The second, by a writer now well known and popular, is a fictitious story written to promote the temperance cause. The chief interest of the story centres in the love relations between the fair narrator and a

young gentleman who has been addicted to drink, signs the pledge of abstinence at the impulse of affection, gains a conditional promise of marriage, falls, absconds in disgrace and remorse to Queensland, leads a dissipated life for a considerable time in the colony, is ultimately reclaimed, is established in habits of virtue, returns home to receive the renewed confidence of the girl of his heart, and goes back to Queensland with her as his bride, there to find a happy home and a new battle-field for temperance warfare. The narration is graphic, the incidents are well chosen, the dialogue is lively, and the moral tone and teaching are every way excellent.

THE NEW AND COMPREHENSIVE SCRIPTURE CATECHISM. By Charles Bridgman. Third edition, carefully revised.

THE COMPREHENSIVE GOSPEL HISTORY. By Charles Bridgman. Second Edition. Illustrated. London: Bible Christian Book Room, 26, Paternoster-row. Hamilton, Adams, & Co.

THE Catechism is restricted to the Old Testament. The Gospel History takes the reader rapidly through the books of the New Testament. Both of these little works are admirably compiled, and in every respect adapted for "use in schools, Bible-classes, and private families." They are published at a shilling each, and are well worth the money.

CLARKE'S COMMENTARY. Edited by the Rev. Thornley Smith. Ward, Lock & Co.

FOUR additional parts of this great work have reached us since we last noticed it—viz., the 29th, 30th, 31st, and 32nd. The last of the four conducts

us to the close of the First Epistle to the Corinthians. As our readers are aware, Dr. Clarke was not a Calvinistic interpreter of Scripture, and his ingenuity in escaping Calvinistic conclusions finds ample scope in his treatment of certain parts of the Epistle to the Romans.

THEATRES AND CHRISTIANS. The Revised Question Viewed in the most Brilliant Lights. By J. Moir Porteous, D.D. Edinburgh: J. Menzies & Co., and the Religious Tract Society; Glasgow: J. McAllum & Co.; Stirling, Belfast, Dublin: Tract Depôts; London: W. P. Gibson, 38, Parliament Street.

A VIGOROUS threepenny pamphlet, which religious professors who do not think it wrong to attend the theatre would do well to read.

PRESENT DAY TRACTS. Christianity and Confucianism Compared in their Teaching of the Whole Duty of Man. By James Legge, LL.D., Professor of the Chinese Language and Literature in the University of Oxford. Religious Tract Society.

THIS is No. 18 of an exceedingly valuable series of Tracts for the Times. Professor Legge may be trusted as an authority on the question he has undertaken to discuss, which is a deeply interesting one, and which has its bearing on the investigation which is now being industriously made into the comparative value of the various religions of the world.

SACRED STREAMS. The Ancient and Modern History of the Rivers of the Bible. By Philip Henry Gosse, F.R.S., Author of "Romance of Natural History," &c. Hodder and Stoughton.

WE have here a new and revised edition

of a deservedly popular book, beautifully written, beautifully printed, beautifully illustrated, and beautifully bound. The book is at once descriptive and reflective. The descriptions are vivid, and the reflections are apt and impressive. The subject itself is a taking one. The streams which pass in scenic and historical review are—Euphrates, Hiddekel, Chebar, Ulai, Jordan, Jarmuk, Jabbok, Arnon, Zered, Cherith, Kedron, Siloam, Kishon, Elah, Eshcol, 'Besor, and Nile. The book has been written specially for Sunday reading.

"We can hardly expect," says the author, "that our children and domestics, who have never yet become experimentally acquainted with Divine grace, should be able to relish works of a doctrinal or devotional character, which afford food and minister refreshment to a spiritual person. And yet it would be culpable negligence to permit them to follow their own inclinations, without an effort to instruct their minds and win their hearts to God." The author has endeavoured to produce a Sunday book which shall prove both attractive and useful; and we think he has admirably succeeded.

VICTOR OR VICTIM; or, The Mine of Darley Dale. A Tale. By John Saunders. National Temperance Publication Dépôt, 337, Strand.

MR. SAUNDERS is a novelist of considerable fame, and his fame is well deserved. His "Hirell; or, Love born of Strife," elicited a complementary letter from Mr. Gladstone, and other stories of his have been widely read and greatly admired by competent judges. "Israel Mort, Overman," showed his familiarity with mining life, as does also, in its own way, the story before us. "Victor or Victim," however, depicts in a very

striking manner the lamentable consequences of an hereditary tendency to intemperance in the life of a beautiful and noble girl, who at last gained a splendid victory over the evil passion, and who might have gained it much sooner than she did but for the want of wisdom on the part of a devoted but mistaken husband, whose policy was for a long time a hindrance rather than a help in the struggle. The story is one of thrilling interest, and attests the high intellectual, moral, and artistic power of the author.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE MECUM. 1884. Hodder & Stoughton.

IT has been our pleasure strongly to recommend at the New Year this most useful publication to our ministerial brethren on several former occasions. We gladly do so again. It seems to us to lack nothing which such a publication needs, and can be purchased in cloth for 2s., and in roan for 3s. It will be found to be serviceable in countless ways.

WHAT OF FANCY FAIRS! To Christians. Elliot Stock.

THIS question is answered, as we think, rightly, in fifteen pages of rhyme, which certainly cannot be dignified with the name of poetry.

"By one (a little one of Jesu's fold,
In plain and homely style, though somewhat bold),
In love, this picture's sketched with pen and ink,
That Christians seeing it, may pause—and think."

CHRISTIAN WOMANHOOD. By Mary Pryor Hack. Hodder and Stoughton. THE accomplished authoress of "Conse-

crated Women" and "Self-Surrender" has here added another volume of Biographical Sketches to the other two which, under the above titles, have already issued from her pen, and one which is sure of an equal welcome. She has had facilities for gathering the requisite facts, which probably few other writers could have enjoyed to a similar extent; and the materials have been arranged and presented in a form which renders them eminently interesting, and calculated to produce the best effects upon the mind of the reader. To bespeak the attention of our friends to this third series, it is only necessary to mention the names of the noble women who, in the perusal, will pass in review—Mary Fletcher (wife of Fletcher of Madeley), Mary Hall (wife of John Vine Hall), Mary Boyles Browne (cousin of the Charlotte Elizabeth Ponna, née Browne of the first series), Elizabeth, last Duchess of Gordon, Harriet Perfect, Mary Kerr (of whom Thomas Erskine said that "she was like an alabaster lamp, the spirit within shining through, so that one only thought of the light," and whose career gives beauty to ninety-two of the pages before us), Mary Calvert (who did noble missionary work in connection with the Wesleyans in Fiji and South Africa), Anna Backhouse (who, like Mary Boyles Browne, was one of the more eminent members of the Society of Friends), and Frances Ridley Havergal. Such examples of "Christian Womanhood" cannot be devoutly and sympathetically studied without a renewed impulse both to magnify the grace of God and to cultivate that spirituality of mind which is life and peace.

UNDER THE PILLOW: being Hymn thoughts chiefly for the Sick and Sorrowing.

HIS SONG: by the Author of "I must Keep the Chimes Going," &c. Houghton & Co., 10, Paternoster Row.

CAN I NOW BE SURE OF HEAVEN, AND HOW? By the Author of "I must Keep the Chimes Going," &c. Part-ridge & Co., 9, Paternoster Row.

THE Hymns in the first of these little publications, all of which are new to us, have a freshness, a tunefulness, and a spiritual helpfulness which will lead the "sick and sorrowing" to prize them. "His Song" is a sweet and comforting reflection on the words "In the night His Song shall be with me," followed by four or five pieces of the same character as "Hymn-thoughts." "Can I now be sure of Heaven, and How?" is a little book for children, suited to their capacities, and likely, under God, to win their attention and to lead them to the Saviour.

ONE HUNDRED ANNIVERSARY HYMNS AND TUNES FOR SUNDAY SCHOOLS, chiefly New, Original, and Copy-right. By Alfred H. Miles. Price Sixpence. Sunday School Union, 56, Old Bailey.

A VERY large proportion of these hymns and tunes are by the Editor, and may be pronounced intrinsically good, and well adapted to answer their purpose. Several of the others are more or less known, and are wisely introduced into a collection of this kind. It should find its way into all our Sunday-schools.

THE MISSIONARY HERALD.
JAN. 1, 1881.



EUROPEAN HOUSE, ISLAND OF MONOS, TRINIDAD.—(From a Photograph.)—See page 12.

THE MISSIONARY HERALD.

“A HAPPY NEW YEAR”

Is the salutation with which instinctively we greet our readers as we begin another annual volume of the *MISSIONARY HERALD*. And if sympathy with Him who came, as Christmas songs have been reminding us, to bring “peace on earth, goodwill toward men,” who would have the “glad tidings” proclaimed to “every creature” is likely to ensure happiness, then we feel we can appropriate with peculiar fitness and express with special emphasis the familiar, festal greeting. May all our missionary brethren abroad, and all missionary workers and contributors at home be brought into close fellowship with the loving heart of the Great Missionary, whom the Divine Father sent “to seek and to save the lost,” then, whatever may be their outer life, the year must be—can only be in their inner experience, and so in the truest and best sense, a happy year.

As we take a retrospect of the past twelve months, and contemplate the present position of the Society, two facts in particular impress our minds, viz. :—*the actual and proposed increase in our missionary staff, and the efforts that have been made and are still being made to meet the consequently growing expenditure.*

I. The Actual and Proposed Increase in our Missionary Staff.

During last year the addition to the agency in *Africa* has been very considerable—greater than in any previous year. Mr. Lewis, Mr. Silvey, and Miss Fletcher have gone to the West Coast, and an offer of service from Miss Thomas for the same mission has been accepted; whilst the year has witnessed the departure of four brethren for the Congo, viz. :—Messrs Ross, Sidney Comber, Whitley and Hartley, as also that of Miss Wales, to become the wife of our old missionary, Mr. Crudgington. Of the former number, it is true, one fills the vacancy occasioned by the return of Mr. William Dixon; and of the latter two are needed to take the places of our much lamented friends Mr. Hartland and Mr. Doke. The loss sustained by the death of Mr. Shred at King Bell’s Town, it is expected, will in some measure be supplied by native agency. If we compare our Congo staff with what it was two years ago, we find that whilst at the close of 1881 we had *five* missionaries, one of whom is now deceased, at the present time, includ-

ing Mrs. Crudginton, we have as many as *fourteen*. Thus the number has been multiplied nearly threefold. And, moreover, in order to overtake the urgent needs of this deeply interesting and inconceivably important enterprise, the Committee have expressed the opinion that the staff of the Congo Mission should be further augmented by at least two more additional missionaries, as soon as ever the funds of the Society will permit; thus increasing the staff of brethren on the Congo to a number *only barely sufficient to cover all the risks of removals and changes on account of broken health, and to maintain two brethren at each of the regular stations of the mission, after making due allowances for casualties that may arise.*

And not only for the work of the Society in the "dark continent" has there been this augmentation of forces, but much attention has been given to the pressing claims of *China*. Early in the year Mr. and Mrs. Francis James joined our small missionary band in Shantung. These were followed by Miss Clayton, now Mrs. Sowerby, and Miss Allen, now Mrs. White-wright; whilst Mr. and Mrs. Turner having been placed upon our list will presently leave our shores. And these reinforcements the Committee intend as soon as possible to supplement by at least *fourteen* new men. The past year will be memorable for the return on furlough of Mr. Jones, bearing with him the proposals of his colleagues with a view to the extension of the mission among the millions of China. And as the result of frequent interviews with their esteemed brother the Committee have resolved to augment the staff by the above mentioned increase. In this resolve they feel assured they are following the guidance of Divine Providence. No sooner had they come to this resolution than the whole of the money, some *two thousand guineas*, required for the passage and outfit of these new men was most nobly provided by generous friends in Bristol.

To *Japan*, also, another missionary is shortly to be sent. The importunate appeals of Mr. White, our sole representative in this marvellously attractive mission field, have at last prevailed. A gentleman in Birmingham having undertaken the expense of outfit and passage, and other friends having promised contributions for a given time towards his support, it is determined to supply Mr. White with a helper at the earliest practicable date.

Would that we could record like reinforcements in other parts of the world where our brethren, whose hands so sorely need to be strengthened, are labouring. We are glad, however, to have sent Mr. Teichmann and Mr. Wood to help to maintain our strength in India, who were accompanied by three ladies, the intended wives of missionaries.

It will be seen, therefore, that the year 1884 has been remarkable for the large increase which has been actually or potentially made to our missionary agency.

It may be necessary here to remind our readers that the charge upon the funds of the Society for the support of the missionaries, does not represent the whole cost involved. In Africa, for example, the personal expenses are much less than the working expenses of the mission. The Congo enterprise in its pioneer stages cannot but be costly. The founding of stations, the purchase and carriage of stores, the transit and reconstruction of the *Peace* necessarily entail serious liabilities. We believe, however, that the churches heartily approve of the forward policy of the Committee, and that many hearts will be uplifted in thankfulness at the prospect of the greater usefulness with which the Society enters upon another year. More missionaries mean a wider proclamation of the "glorious gospel," and so, with the blessing of God less sin and misery in our dark world.

II. The Efforts which have been made, and are still being made, to meet the Growing Expenditure consequent upon these Extending Operations.

Appeals for larger help, as our readers know, are by no means infrequent ; and this need not occasion any surprise if it be remembered that the Society exists to endeavour to carry out the Saviour's world-wide commission ; but during the past year a course of action of an unusual character was resolved upon for the purpose of augmenting our finances. In July last, at a special conference, the members of the Committee came to the determination to visit the churches in their own districts, or superintend their visitation. In some parts of the country the canvass has been completed, in others it is proceeding.

We feel sure our friends will be deeply interested in reading such extracts, from reports already received, as our space will permit us to insert.

The Rev. J. Trafford, M.A., writes :—

"As the result of an invitation to the ministers and deacons of our Western Association, some thirty-two or thirty-three met at Taunton on 25th of last month, representing, with, I think, four exceptions only, all our churches. The feeling expressed was very warm and unanimous in favour of our onward movement ; and the result will, I hope, appear in our collections advancing something like twenty-five or thirty per cent. This will not be in all cases, as some have recently been doing nearly their utmost, they think ; but the following resolutions, sent me by our Mission Secretary, I forward to assure you we will do all we can :—

"1. Moved by Mr. Newnam, seconded by Mr. Humphreys, 'That this Conference, having heard certain statements respecting Foreign Mission operations and claims, and knowing the earnest desire of the Committee of the Baptist Missionary Society to increase the permanent income of the Society, cordially undertakes to make special efforts in the churches of the Western Association to accomplish this desirable object.'

"2. Moved by Mr. W. Chapman, and seconded by Mr. F. Whitby, 'That this Conference deems it desirable that there should be, *in each church in this Association*, a Missionary Conference, with the view of increasing the gifts of that church.'

"3. Moved by Mr. Penny, and seconded by Mr. Compston, 'That the *Mission Secretary be requested to arrange for the holding of such.*'"

The Rev. W. C. Upton reports:—

"The whole of this district—Hull and Beverley—has been visited by me, and our meetings in September were more successful financially than for some years past. I think Scarborough has been roused to a really vigorous attempt at organisation, and I have received several expressions of thanks for our visit. Mr. Hill and myself have been in communication with the several *districts* of our Association, as to the best opportunity for a personal interview. In one district, I expect our meeting will be in December; in two others in January. Personal inquiries, which I have made in Bradford, show that in some churches the organisation is better than I expected, and only needs to be worked a little more vigorously, and *supervised more frequently*. This is the weak point in almost all cases that I have investigated. Nothing will alter it but the constant presentation of missionary information, keeping the churches well advised and interested in the Mission work, apart from the annual services. With the present HERALD and the arrangements connected with it, I think our pastors will have no difficulty in doing this, and I think they are disposed to respond to the urgent representations, as to its necessity, which are made wherever I go, or my colleague, in Yorkshire. You shall have more details before long."

The Rev. Benwell Bird writes:—

"I have seen most of the North Devon ministers on the subject of increasing the contributions from their churches to the Mission, and they are doing what they can with that view, more especially in getting families to take missionary boxes. There is reason to hope for a substantial increase in their district.

"I addressed a meeting at Barnstaple specially convened to hear a statement about the present position and needs of the Mission. It was a wet night, and the attendance was small, but I hope the meeting may not be in vain. I got rid of twelve boxes in the room.

"With regard to Cornwall, I don't think that anything more can be done at present. Mr. Leonard told me before leaving Penzance that great efforts had been made in the last few years to increase the contributions to the Mission, and that he thought the churches were doing their very best. As you know, they are weak and poor. However, I will see what can be done after Christmas, and communicate the result of my inquiries."

From the Rev. G. D. Evans, of Bristol, the following communication has been received:—

"A conference was held yesterday between treasurer, secretaries, and one or two other members of our local committee. We went through the list of churches in your schedule, and our impression was that we could not expect *much* more from any of them, except through the natural growth of interest, promoted by the free distribution of missionary intelligence.

"It is arranged that Dr. Culross, Mr. Glover, and myself shall visit the Bristol churches, and endeavour to get them to gather up more small contributions through existing or fresh organisations.

"This is all we can do under present circumstances. I do not apprehend that there will be a very large increase throughout the churches in this district; but there will probably be a gathering up of the fragments that otherwise would be left. The field is pretty well worked all round; one can only glean here and there."

The Rev. T. M. Morris writes:—

"The subject was brought forward at each of our autumnal district meetings (at two—Sudbury and Eye—there were missionary conferences), so that the enlarged claims and necessities of the Mission have come distinctly under the notice of representatives of all the churches in our Union. Considerable interest has been excited, and I quite hope that from *every* church some contribution will be forthcoming. In our Ipswich churches considerable pressure has been brought to bear upon our friends before this recent effort was thought of, and our aggregate contributions have, I should think, doubled within the last few years. I hope we shall do more.

"I have put myself in communication with several of the brethren belonging to the Norfolk and Suffolk Association, but how I shall succeed I do not know."

In a previous number of the HERALD we have reported the efficient steps taken by the Rev. T. A. Wheeler among the churches in Norfolk entrusted to his superintendence.

The Rev. C. Williams writes:—

"Mr. Lewis, of Rochdale, and myself had interviews, as far back as July, with ministers at Ramsbottom, Bacup, and Rawtenstall, at which we arranged for visits to some of the churches. But I visited afterwards the churches at Doals, Waterbarn, Waterfoot, Cloughfold, Sunnyside, Rawtenstall, Haslingdon (Trinity), Barnes Street and Compton Street (Accrington), Church, Oswaldtwistle, Blackburn, Darwen, Sabden, Padiham, Burnley (Mount Pleasant), &c. Besides this, the three churches in Bacup have adopted systematic subscriptions. Nearly all the above accept our plans gladly.

"Last week, Dr. Maclaren and myself visited, with good results, the following churches:—Fishergate, Pole Street, and Ashton, Preston; Blackpool, Lancaster, Morecambe, Barrow-in-Furness, Dalton, Tottlebank, Ulverston.

"This week, Mr. Lewis, of Rochdale, has paid like visits to Carlisle, Maryport, and Workington.

"We are doing our best to secure at least quarterly contributions, and to have moneys remitted quarterly to London."

Relative to the above district Dr. Maclaren says:—

"In reply to your circular asking what has been done in this district to increase the funds of the Missionary Society, arrangements are made by me to visit personally all our Manchester and neighbouring churches along with Mr. Williams. The others included in the schedule which you sent me either have been or will be seen after by Mr. Lewis or myself. I hope we shall have good results before the end of your year."

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"The whole of this district—Hull and Beverley—has been visited by me, and our meetings in September were more successful financially than for some years past. I think Scarborough has been roused to a really vigorous attempt at organisation, and I have received several expressions of thanks for our visit. Mr. Hill and myself have been in communication with the several *districts* of our Association, as to the best opportunity for a personal interview. In one district, I expect our meeting will be in December; in two others in January. Personal inquiries, which I have made in Bradford, show that in some churches the organisation is better than I expected, and only needs to be worked a little more vigorously, and *supervised more frequently*. This is the weak point in almost all cases that I have investigated. Nothing will alter it but the constant presentation of missionary information, keeping the churches well advised and interested in the Mission work, apart from the annual services. With the present *HERALD* and the arrangements connected with it, I think our pastors will have no difficulty in doing this, and I think they are disposed to respond to the urgent representations, as to its necessity, which are made wherever I go, or my colleague, in Yorkshire. You shall have more details before long."

The Rev. Benwell Bird writes:—

"I have seen most of the North Devon ministers on the subject of increasing the contributions from their churches to the Mission, and they are doing what they can with that view, more especially in getting families to take missionary boxes. There is reason to hope for a substantial increase in their district.

"I addressed a meeting at Barnstaple specially convened to hear a statement about the present position and needs of the Mission. It was a wet night, and the attendance was small, but I hope the meeting may not be in vain. I got rid of twelve boxes in the room.

"With regard to Cornwall, I don't think that anything more can be done at present. Mr. Leonard told me before leaving Penzance that great efforts had been made in the last few years to increase the contributions to the Mission, and that he thought the churches were doing their very best. As you know, they are weak and poor. However, I will see what can be done after Christmas, and communicate the result of my inquiries."

From the Rev. G. D. Evans, of Bristol, the following communication has been received:—

"A conference was held yesterday between treasurer, secretaries, and one or two other members of our local committee. We went through the list of churches in your schedule, and our impression was that we could not expect *much* more from any of them, except through the natural growth of interest, promoted by the free distribution of missionary intelligence.

"It is arranged that Dr. Culross, Mr. Glover, and myself shall visit the Bristol churches, and endeavour to get them to gather up more small contributions through existing or fresh organisations.

"This is all we can do under present circumstances. I do not apprehend that there will be a very large increase throughout the churches in this district; but there will probably be a gathering up of the fragments that otherwise would be left. The field is pretty well worked all round; one can only glean here and there."

The Rev. T. M. Morris writes:—

"The subject was brought forward at each of our autumnal district meetings (at two—Sudbury and Eye—there were missionary conferences), so that the enlarged claims and necessities of the Mission have come distinctly under the notice of representatives of all the churches in our Union. Considerable interest has been excited, and I quite hope that from *every* church some contribution will be forthcoming. In our Ipswich churches considerable pressure has been brought to bear upon our friends before this recent effort was thought of, and our aggregate contributions have, I should think, doubled within the last few years. I hope we shall do more.

"I have put myself in communication with several of the brethren belonging to the Norfolk and Suffolk Association, but how I shall succeed I do not know."

In a previous number of the HERALD we have reported the efficient steps taken by the Rev. T. A. Wheeler among the churches in Norfolk entrusted to his superintendence.

The Rev. C. Williams writes:—

"Mr. Lewis, of Rochdale, and myself had interviews, as far back as July, with ministers at Ramsbottom, Bacup, and Rawtenstall, at which we arranged for visits to some of the churches. But I visited afterwards the churches at Doals, Waterbarn, Waterfoot, Cloughfold, Sunnyside, Rawtenstall, Haslingdon (Trinity), Barnes Street and Compton Street (Accrington), Church, Oswaldtwistle, Blackburn, Darwen, Sabden, Padiham, Burnley (Mount Pleasant), &c. Besides this, the three churches in Bacup have adopted systematic subscriptions. Nearly all the above accept our plans gladly.

"Last week, Dr. Maclaren and myself visited, with good results, the following churches:—Fishergate, Pole Street, and Ashton, Preston; Blackpool, Lancaster, Morecambe, Barrow-in-Furness, Dalton, Tottlebank, Ulverston.

"This week, Mr. Lewis, of Rochdale, has paid like visits to Carlisle, Maryport, and Workington.

"We are doing our best to secure at least quarterly contributions, and to have moneys remitted quarterly to London."

Relative to the above district Dr. Maclaren says:—

"In reply to your circular asking what has been done in this district to increase the funds of the Missionary Society, arrangements are made by me to visit personally all our Manchester and neighbouring churches along with Mr. Williams. The others included in the schedule which you sent me either have been or will be seen after by Mr. Lewis or myself. I hope we shall have good results before the end of your year."

The Rev. E. Medley, B.A., writes :—

“Since his residence in Nottingham, he has visited almost every church in the Notts, Derby, and Lincoln Auxiliary on behalf of the Foreign Mission, many of them specially and repeatedly. As far as his own church is concerned, he anticipates considerable advance upon the amount raised last year, the collectors reporting an increase both in donations and subscriptions.”

In Cambridgeshire, the north-east auxiliary, which, through agricultural depression and other causes, had declined, has been revived. Meetings exciting considerable interest have been held, and missionary-boxes in large numbers have been requested. The secretary of the St. Andrew's Street congregation, Cambridge, has forwarded a list of twenty-seven new annual subscribers, which, remembering the large amount of contributions already raised, is most gratifying.

The Rev. J. T. Brown says: “I have done all I can here (in South Northamptonshire). But as you know there is little more that can be done in this part. Mr. Robinson (of Kettering), has promised to see after the northern division of the county.”

Mr. J. J. Smith writes :—

“I may say, in a few words, that I have myself advocated increased giving in one or two places, and I have conferred with the pastors of some of our largest churches, whom I was happy to find quite alive to our object, and taking steps to promote it. One or two I have failed in my endeavours to see, but I shall follow up the work as I have opportunity.

“The impression made upon my mind is that there is a very fair amount of missionary spirit in the county, which is being stimulated and developed by the ministers and other friends, and I shall be disappointed if it is not found that there is an advance on previous years.”

Mr. J. C. Parry, to whom had been assigned the churches in West and Mid Kent, reports a conference at Tunbridge, at which the following resolution was passed :—

“This Conference cordially adopts the view of the Committee of the Baptist Missionary Society, and authorises Mr. Parry to communicate with the other churches (churches not represented at the conference) in Mid and West Kent, with a view to their being fully informed of the same. The ministers present, moreover, place their services at the disposal of the Committee as deputations, if necessary, to neighbouring churches for this purpose.”

It is hoped that the brethren who have not yet replied to Mr. Parry's communications will, as soon as possible, do so. The Conference at Tunbridge has been followed up by an enthusiastic public meeting, when some subscribers were secured, and several boxes were very earnestly taken.

From several of the London members of the Committee who had charge

of the churches in the metropolis, reports more or less satisfactory have been received.

The Rev. W. Brock states that he has communicated with all the churches in his district (north-west), some of which are now considering the monthly plan of contribution. After a meeting held at the Abbey Road Chapel, Mr. W. W. Edwards, the missionary secretary, wrote to the Mission House:—

“I am pleased to inform you that we had a good missionary meeting. I had nearly 100 to tea. I think it did good last year, so I have made up my mind, as long as I am able, to give it annually. We had two good, earnest speakers—Mr. Brock, of Hampstead, and Mr. G. D. Hooper, of Hendon. The former suggested a plan of collecting which I think of adopting. Will you kindly get the books and envelopes made for me?”

Meetings, which promise well, have been held also at Brondesbury and Trinity Chapel, Edgware Road.

The Rev. C. Kirtland writes:—

“I have mentioned the subject of the Mission and its claims to the brethren of the S.W. London Fraternal two or three times. At my suggestion, Mr. Baynes accepted an invitation to meet the Fraternal last month. Twelve or thirteen were present, and the morning was spent in discussing various matters, including expenditure, &c. The brethren were frank, and Mr. Baynes fully met certain objections that were felt, and gave information which they considered quite satisfactory, and the brethren expressed a warm sympathy with the Mission, and a wish to develop the resources of their churches in the support of our great work. As they received all the information that was necessary, it was left to each to take such steps as he and his friends might deem requisite.”

Mr. A. T. Bowser has visited the following churches contained in his schedule—viz., Drummond Place, Bermondsey; Gordon Road, Rye Lane, James Grove, Peckham; Medway Place and Octavius Street, Deptford, all of which welcomed Mr. Bowser with much cordiality, and encourage the hope of increased contributions.

Mr. W. W. Baynes reports that four of the churches in the district placed under his care are arranging to introduce the envelope system. Reports have also been received from Mr. J. Benham, Mr. W. R. Rickett, Mr. A. J. Harvey, and the Revs. R. Wallace, J. P. Chown, and J. R. Wood; and, whilst these are not, as a whole, of so encouraging a nature as they would have liked to present, they refer to certain churches in a hopeful tone.

Other members of the Committee, both in town and in the provinces, have intimated their intention, as soon as possible, to fulfil their part in carrying out the scheme.

We cannot forbear adding two or three communications sent direct to the Mission House from the churches concerned.

Mr. Richard Watson, Secretary of the West Street Auxiliary, Rochdale, writes:—

“I have very much pleasure in sending you an account showing the result of eleven months’ working of the new system of collecting monthly subscriptions for the Missions by envelopes. I had intended sending a twelve months’ account, but I find I could not conveniently do so until January. The present account will show what is being done, although the addition of another month would make it look much better. You will see that, during eleven months, subscriptions amounting to £116 18s. 10d. have been gathered in by twelve collectors. From this sum I deduct £82 17s. 6d., which is equal to the amount collected under the former system. This leaves £34 1s. 4d., which is made up of increase on old subscriptions, and entirely new ones. Of this £34 1s. 4d., £9 16s. 6d. is increase on subscriptions of twenty-three subscribers, nineteen of whom have become monthly subscribers; and the remaining sum, £24 4s. 10d., has come entirely from eighty-six new subscribers:—

	£	s.	d.
7 Donations... ..	...	0	16
4 Annual Subscribers	...	2	3
1 Quarterly Subscriber	...	0	3
74 Monthly Subscribers	...	21	1
86	£24	4	10

You will notice this is the result of eleven months’ work only, whereas I have deducted twelve months’ subscriptions as collected under the former system, in order to show the net increase for eleven months. In order that it should appear more creditable, another month’s subscriptions ought to be taken into account. This—£4 at the lowest, and certain—added to the £34 1s. 4d., would make the net increase £38 1s. 4d.

“Many of the subscriptions are small—1d., 1½d., 2d., 3d., and 4d. per month—but are not despised on that account. All are gladly received, and carefully gathered in. We give to all subscribers, without exception, a copy of the *HERALD* monthly. The giving of a subscription, and the intelligence received through the *HERALD*, no doubt tends to deepen the interest in the work of the Society, and it is our endeavour to get the subscriptions as widespread as possible.

“At present we have sixteen annual, seven quarterly, and ninety-three monthly subscribers, and seven who give occasionally.

“I hope I have not troubled you with too long an account. I would have made it shorter if I could. I will leave it with you to make any use of this information you may think it desirable; and I shall be only too glad if it should, in the smallest degree, help on the work by inducing some to give who do not give now, and those who already give to give more.

“PS.—I attribute the entire increase in our contributions altogether to the fresh interest created by the adoption of the new system of collecting.”

The Rev. G. Hill, M.A., of South Parade Chapel, Leeds, says:—

“The introduction of the envelope system in January is now assured, the answers to our appeal being very satisfactory. Several old subscriptions have been increased, and 130 new ones have been gained.”

This system is also being introduced into the church at Wood Street, Walthamstow; Cambray Chapel, Cheltenham; and Mutley Chapel, Plymouth.

The Conferences held in North and South Wales are already bearing fruit. The churches in the Principality are carrying out the proposals there adopted with an earnestness of purpose which promises substantial results. Resolutions similar to the following, passed at the quarterly meeting of the East Glamorgan Baptist Association, are reaching us:—

“That this Conference divide the churches of this Association into districts as under, and the persons whose names follow should act as conveners:—

Merthyr, Dowlais, Rhymney	...	Rev. D. Griffiths, Dowlais.
Cardiff	... ..	Rev. N. Thomas, Cardiff.
Pontypridd and Rhonddas	...	D. Cull, Pontypridd.
Aberdare Valley	... ..	Rev. B. Evans, Gadlys, Aberdare.

And this Conference would impress on the ministers, deacons, and others to meet at once in the several districts to devise the best means of raising the contributions of the churches towards the Baptist Foreign Missions.”

In some of the districts meetings have already been arranged.

The reports from Scotland have not yet come to hand. We have been informed of special services in Glasgow, whilst Dr. Landels has undertaken to visit as many churches as he possibly can in that part of the country he has been asked to supervise.

Such, then, is the effort for augmenting the income of the Society in which we are now engaged. Our space will not allow us to enter more fully into details. Many other churches, beside those named, are holding out the promise of more help. Application has been made for an unusually large number of missionary boxes, and the circulation of the *HERALD* during the last six months has increased nearly two thousand copies. What the total gain will be it is impossible to foretell; even the close of the financial year will not witness the full result, inasmuch as the adoption of new systems of giving requires time. We are glad to state that as we go to press the receipts are nearly **£2,000** in advance of what they were the corresponding date of last year.

We announced some weeks ago the probable increase of income that will be needed to meet the growing expenses of the Mission—a sum estimated at no less than **£15,000**. Of this amount **£8,000** will be *at once* absorbed in meeting the existing expenditure and completing the reinforcements for Africa; the remaining **£7,000** to be appropriated to the proposed China extension. These are large figures, and denote heavy responsibilities. We plead with the pastors and officers of our churches as with all the friends of the Society to put forth their very best energies during the three months that remain before our accounts shall close. It would, indeed, fill many

hearts with thankful joy if, on the 31st March, it should be found that not only is a debt avoided, but also a goodly balance secured towards the support of the fourteen new men for China, the means for whose outfit and passage Bristol generosity has placed at our disposal.

JOHN BROWN MYERS.

PS.—Books and small envelopes, with instructions for working the envelope system, can be obtained at the Mission House; also boxes for use in home and school.

Recreation on the Island of Monos, Trinidad—A Pleasant Scene.

(See *Frontispiece*.)

ENGLAND has its watering places, such as Brighton, Ramsgate, Yarmouth, Tenby, &c., and Trinidad has them too, differing in one respect, inasmuch as they are islands studding the Gulf of Paria, whose waters, clear as crystal, those suffering from exhausted energies or reduced mental and physical strength find to be deliciously refreshing and reinvigorating. The writer, however, has only had the pleasure once of spending a short time on one of these islands during the whole of his long stay in Trinidad. The photograph represents one of the snug little coves on the island of Monos, two gentlemen—one in the stern of a canoe, and the other with a child in his arms—who may be regarded as either having just returned from, or as being about taking, a row on the placid waters of the Gulf, and their wives with their cook and nurse sitting at her feet, between the house and canoe. The house is a characteristic one, and representative of many houses in Trinidad in which Europeans dwell. It stands on "stilts," as they have been called, or on hard wood pillar trees high above the ground, so that the breeze may freely blow under, as well as into and over it. One important consideration in the tropics is to have your house as cool as you possibly can, and shaded where practicable, as in the photograph, by the widespreading branches of some tree. The cocoanut trees on the shore are no uncommon sight, and they seem to thrive better there in close proximity to the sea than anywhere else. On the eastern coast of Trinidad, cocoanut trees line the beach for several miles. The islands of the Gulf are a great sanatorium frequently resorted to in order to hasten convalescence.

San Fernando, Trinidad.

W. WILLIAMS.

Our Approaching 1884 Anniversary Services.

WE are glad to take an early opportunity of calling the attention of our readers to the dates of our 1884 Annual Services, in the hope that they will so arrange their plans as to admit of their being present at as many of the gatherings as they possibly can.

The first meeting will be the Introductory

PRAYER MEETING

on THURSDAY MORNING, the 24TH of APRIL,

at which we hope the

REV. ALEXANDER MACLAREN, D.D., of Manchester,

will preside and deliver an Address, and, in view of the large number of friends who will desire to be present, it has been arranged that this service shall be held in BLOOMSBURY CHAPEL.

The usual MISSIONARY SUNDAY will be APRIL the 27TH.

The ANNUAL MEMBERS' MEETING will be held on

TUESDAY MORNING, APRIL 29TH,

in the LIBRARY of the MISSION HOUSE, when JAMES BENHAM, Esq., will preside, and in the Evening of the same day

The ANNUAL MISSIONARY SOIREE

will be held in the LARGE HALL of the CANNON STREET HOTEL.

The ANNUAL SERMON on behalf of the Mission will be preached by

The REV. C. H. SPURGEON,

in EXETER HALL, on WEDNESDAY, the 30TH APRIL, at NOON.

On THURSDAY EVENING, MAY the 1ST,

The ANNUAL PUBLIC MISSIONARY MEETING

will be held in EXETER HALL, when EDWARD RAWLINGS, Esq., of Wimbledon Common, will preside, and on the following evening, FRIDAY, the 2ND of MAY,

A YOUNG PEOPLE'S MISSIONARY MEETING,

for the Children of our families and Senior Scholars in our Sunday-schools, will be held in EXETER HALL, HENRY LEE, Esq., M.P., in the Chair.

In making arrangements for this new Missionary Meeting, it is the earnest desire of the Committee of the Mission to secure the warm sympathy of Parents, Sunday-school Teachers, Superintendents, and Secretaries, and all interested in the welfare of the young.

The young people of the Denomination contribute nearly one-third of the total income of the Society, and it seems only fitting and right that in connection with the annual gatherings of the Society they should have some special meeting adapted in every way to stimulate and encourage them in their loving efforts to send forth to distant lands the light of life.

We hope next month to give further and more detailed information with regard to these approaching Anniversary Services, which, we are thankful to say, promise to be of more than ordinary interest. Will our readers pray that a special blessing may rest upon them?

Intally Girls' School, Calcutta.

BY MRS. KERRY.

THE boarding school for native girls now carried on in Intally—a suburb of Calcutta—was, it is believed, the first native girls' boarding school in Calcutta. It was commenced at Chitpore by Mrs. G. Pearce, in the year 1828, with one pupil. It increased to twelve girls. Mrs. Pearce broke down in health and went home, leaving the school to the care of Mrs. J. D. Ellis. On her return she again took charge, and removed the school to Seebpore.

In those early days of missions it was difficult work to persuade even native Christians to allow their daughters to learn to read, and we find the number of scholars ranged from twelve to twenty. These came successively under the care of Mrs. Wenger, Mrs. Penny, and Mrs. Pearce, who was latterly assisted by Miss E. Packer, now Mrs. W. Bailey, and Miss A. Packer, for many years in Orissa.

In 1862, Mr. and Mrs. G. Pearce returned again to England to recruit, and the school came into the hands of Mrs. G. Kerry. It had then only two orphan girls in it. It soon increased to twenty, thirty, and even seventy girls have been boarded in times of scarcity. Mrs. Kerry has been greatly helped in raising the school to a satisfactory state by the native teachers she has had to assist her. Mrs. Chatterjee, the present mistress, has been in her post over ten years.

Mrs. Kerry has left her work twice during the twenty-one years since she took charge—going to England for change, and on account of her family. During the seven years covered by these absences, Mrs. Jas Williamson, Mrs. R. Robinson, Mrs. R. J. Ellis, and Mrs. Jordan kindly carried on the school.

Public opinion has greatly changed on the subject of female education since this school was first established. Now all our Bengali Christians



MRS. KERRY'S NATIVE BOARDING SCHOOL, INTALLY, CALCUTTA.

(From a Photograph by the Rev. G. H. Rouse, M.A.)

desire to educate their daughters, and excellent schools exist for those who can pay. But many cannot, and but for such schools as this their girls could not learn to read.

About fifty can be comfortably lodged, fed, and taught, and that number are usually resident, though it is not easy to keep the number down to that, and the books show a roll of sixty.

The Late Mr. John Christian, of Monghyr.

BY THE REV. THOMAS EVANS.

MISSIONS in India generally, and more especially the Baptist Mission in the North-west and Tirhoot, have sustained a heavy loss in the death of the late Mr. John Christian, the Hymn Poet of the North-west Provinces, and one of the ripest Hindoo scholars in India. He was the author of most of the hymns in our Hindoo Hymn Book. He rendered most valuable service to the late beloved John Parsons, of Monghyr, in his unrivalled translation of the New Testament into Hindoo. He has written in Indian verse the Life of Christ, while his "One Hundred Spiritual Songs," which are laden with Gospel truth, are the admiration of all who read them, and these *bhugans* will, doubtless, live while the love of the Hindoo for poetry remains. Mr. Christian also, at my request, some years ago translated the Sermon on the Mount into the Tirhutia dialect, this being the first portion of the Word of God ever rendered into the popular *patois*. At the request and cost of Mr. Dear, the deacon of our English church, I am about to publish 10,000 copies of the fourth edition of Mr. Christian's "Spiritual Songs," and a second edition of 20,000 copies of the Sermon on the Mount. It was Mr. Christian's intention, if the Lord had spared him, to write an enlarged edition of his "Life of Christ," in Hindi verse, as well as to send me for publication several other valuable Hindi manuscripts, which he had prepared for the press. These, I have no doubt, the family will make over to the Mission for publication in due time.

Mr. Christian had been a member of the Baptist church at Monghyr for many years, and I hope to publish a brief memorial of his valuable and devoted life. He was no less highly respected by the natives than by the Europeans who knew him. The name, *Jan Sahib*, by which he was so well known throughout these districts, always struck a chord of profound respect in the native heart, and he was called not only a *Pundit Jee*, but also a *burra sadho*, or great saint. Being a large landowner and an indigo planter, he had many thousands of natives under his kind and benignant authority, over whom he exerted a most salutary influence, and who will bemoan his death with sincere sorrow and deep regret.

Thus in the short space of six months our mission in India has been deprived of its most efficient Hindi preacher by the death of our brother Alexander McCumby, and now of our ripest Hindi writer by the loss of John Christian. May the "Lord of the harvest" raise up many more such

labourers as these beloved servants now gone home, for the great harvest field in India.

I must also tell the readers of the *HERALD* of another death which may be considered a serious loss to the progress of truth among the people of India. A most learned pundit, and a man most learned in the ancient veds of the *Hindoos*, by the name of *Dyā-ānand-Sāraswatē* has been travelling for some years all over the country in the capacity of a reformer, everywhere protesting against idol worship, and proving that neither idolatry nor the worship of the present popular gods of India, such as *Shir Vishnoo*, *Ram*, *Krishna*, or *Kali*, had any foundation in the veds, and that the eighteen books called the *Purāns* were utterly unreliable and of no authority in religion.

He established the *Aiyā Sāmāaj*, or the *Arian Church*, which is now found in most cities and towns—the chief tenets of which may be included in these words, “*One Brahm (God) and One Brotherhood.*” The great pundit has written several books against idolatry and the worship of the devtas, and he has a large following among the educated people of India, who, no doubt, will carry on and propagate the creed of which he was the author.

The Brahmins have long been plotting against him, and looked upon this modern reformer of *Hindooism* as a most powerful and deadly enemy. They seem at last to have accomplished their purpose, for the strong impression is that he fell from the effects of poison that had been secretly administered to him at the instigation of the Brahmins. This is how they get rid of what they disapprove of, but the probability is that his death may be the means of a fresh impulse to his opposition to the Brahmins and their gross idolatry for “*filthy lucre’s sake.*”

THOMAS EVANS.

Monghyr.

Health of the Treasurer.

WE are very thankful to be in a position to report favourable progress in the condition of the Treasurer, the latest tidings indicating steady improvement, although slow. Mrs. Tritton, writing to the Committee, says:—“It is most cheering to my husband to feel that he is still upborne by the prayers and sympathies of his brethren, to which he feels he owes so much, and which he still needs, that ‘patience may have her perfect work;’ and that when he has been tried, he may, if the Lord will, come forth refined and strengthened for further service in the Master’s cause.” We are confident all our readers will earnestly join in this petition, and continue to commend, in pleading prayers, Mr. and Mrs. Tritton and their family to the special presence and grace of the Divine Saviour.

Feeding the Temple Birds and Dogs in Japan.

CONNECTED with many of the Buddhist temples in China and Japan are a number of domestic animals, birds, or fishes, which are treated as if they were sacred, being tended by the priests with the greatest care, and given burial like that of human beings when they die. The priests teach the people that it is a highly meritorious act for them to buy food from them with which to feed the animals, and few visit the temples without doing this. It is one great source of the income of the priests.

In some of the Japanese temples beautiful horses are kept, and treated as sacred; and, in others, the curious and ugly-looking dogs which the Japanese make house pets of. At one temple in Oyama there are no less than thirty of these dogs. An English gentleman, who visited this temple, writes:—

“ I watched what was going on, when I saw that the visitors gave a man a small coin, and that he then threw the food on the ground, causing a playful rush of the dogs. The food was boiled rice, made into small balls; and no one seemed to go away without paying for some to be given to the dogs.”

In the grounds of the temple, which the Japanese lady and her little girl, represented in the picture, are visiting, birds are kept as well as the queer-looking dogs; and the exceeding tameness of the birds is well shown in the picture. The engraving is copied from a Japanese drawing, and shows exactly the style of dress, mode of arranging the hair, &c., of Japanese ladies and girls.

Chinese and Japanese parents are very fond of taking their children to the temples where the sacred animals are, in order that they may have the pleasure of feeding them. And then the little ones are taken inside the temples, and taught to worship the idols and pray to the false gods.

But Christian truth is now spreading in Japan; and many parents and children are learning that an idol is nothing in the world, that there is no other God but One, and no other Saviour but the Lord Jesus Christ. Many of the heathen temples are being closed or used for other purposes, the bells and bronze images being sold as old metal, and the wooden idols destroyed.

May the idolatry of the Japanese soon cease entirely, and the Kingdom of our Lord Jesus Christ be established in all parts of the country.



FEEDING THE TEMPLE BIRDS AND DOGS IN JAPAN.
(From a Japanese Drawing.)

THE MISSIONARY HERALD,
JAN. 1, 1884.

Work in the Delhi District.

THE following letter has just been received from Dr. Carey, of Delhi:—

“DEAR MR. BAYNES,—According to promise, I send you the following particulars of a visit to the district around Delhi, which, I think, will interest the readers of the HERALD.

“BELASPORE.

“I left Delhi late on Monday, the 5th inst., for Belaspore, a place about two miles distant from Iskanderabad, the station on the East Indian Railway line thirty-four miles from Delhi. I had been asked to conduct the funeral service of a lady, and was accompanied there by a large number of her relatives. We reached our destination at midnight.

“*Belaspore* is an estate of several miles extent, which was bestowed by Government on Colonel S— as a reward for the valuable services rendered by the troop of horse raised by him during the stirring times of the Mutiny in 1856-57. There are but few Europeans living on the estate, but several villages are situated in it, some of large size. The nearest to the European settlement contains about 1,500 houses, and from six to seven thousand inhabitants. It is surrounded by a high wall. Within are three principal streets running nearly parallel with each other, and intersected at regular intervals by cross roads, all kept in excellent order. The houses on each side are tidy and clean, and altogether the general appearance of the village impresses a visitor with the idea that its inhabitants are intelligent, contented, and happy.

“About two hundred yards to the east of the village are the two houses occupied by the members of the family to whom the estate now belongs. The

house first built is surrounded by mud fortifications, still called ‘The Fort,’ which were once of considerable strength, and within which a large number of persons took refuge during the Mutiny. It is now in a ruinous condition. In a house behind the large *kothi* are still to be seen six or eight guns and mortars which did good service in the Bhurtpore campaign and in the dark days of 1857. Surrounding the European residences is an extensive park, intersected by broad roads, lined by magnificent forest trees, forming delightfully pleasant walks or drives. A canal running through the park supplies an abundance of fresh water for gardening and agricultural purposes.

“I very gladly accepted the invitation of my friends to spend a day or two with them before returning to Delhi. The vision of several villages close by, and the assurance of my friends that there were many more within easy reach, convinced me of the fact that I should have ample opportunities for preaching the Gospel in that locality — opportunities which might never again present themselves. I had, besides, a most valuable helper in the person of Christopher, an *employé* on the estate, a native Christian of good character, and an able preacher of the Word. Having been connected with the work of the estate for nearly twenty years, Christopher is acquainted with most of the villages on it, and to most of the head-men he is personally known. I was greatly pleased at his offering to accompany me on my visits to the villages.

“IN THE CHOWK.

“After the funeral service, Christopher

and I made our way, first to the principal village, to which I have referred above. We made a stand in the *chowk* or centre, and commenced preaching. In a very short time we had an audience of quite 150 persons, who listened most attentively till nearly the end of the service. Towards the conclusion a Hindoo (a man who, Christopher tells me, invariably interrupts him when preaching in this village) attempted to disturb by speaking in a loud voice, and complaining that his workmen were hindered from attending to their duties. We reasoned with him, and for a time he desisted from interrupting us, but after a while again began his old tactics. This time we had no need to speak for ourselves. One of the audience, a man of influence in the village, and who seemed deeply interested in the words he heard spoken, sternly rebuked the disturber for his want of courtesy, and begged us to go on. We did so without further interruption, and, on leaving, several begged us to come again to speak to them. I regret to add we were unable to revisit this village.

“KUNNARSA.

“In the afternoon we started for *Kunnarsa*, a village about two miles distant, and containing some two hundred houses and perhaps one thousand inhabitants. On our arrival, we found most of the men were still at work in the fields, so that we were unable to get together a large number. We therefore adopted the plan—a very excellent one—of going from house to house conversing with the people wherever we found knots of threes and fours. The headman is a respectable Mohammedan. He received us very courteously, and we had a long conversation with him on the subject of Christian truth. I am afraid he is too bigoted a Mohammedan as yet to allow the truth to affect his heart, but the poor people everywhere gave us a

most attentive hearing, and we faintly hope a few at least were impressed. In this village, to my surprise, I found a Christian family living. The head of the family is a man of the name of James Everett, of Irish descent. His complexion is very fair, though sunburnt, and he speaks English fluently, but is married to a native woman by whom he has had several children. He dresses and lives like a native. The whole family profess to be Christians. He has a small field which yields sufficient for the support of himself and family. Here, in the midst of heathen darkness, he and all his relatives have remained steadfast in the faith. He asked me to baptize his youngest child, and seemed hurt at my declining to do so.

“On our return in the evening, we had a very pleasant gathering in the fort. I preached in English to our large party, numbering about twenty persons. I do not suppose the Gospel has ever before been preached in that house. I was glad to have the opportunity of addressing the members of the family living out there. Far from the means of grace, they seldom have an opportunity of hearing the message of life, and the consequence is that many of them lead godless lives. All listened most attentively to the preaching of the Gospel, and one gentleman seemed deeply impressed. He asked me to allow him to visit me at home, to hear more concerning ‘the way.’ I have given him and all I met there a cordial invitation to come and talk over the subject with me at any time. I humbly hope the word which cannot return void, may lead some of those I addressed to repentance and reformation.

“I believe in settled work. There cannot be a doubt as to its importance, but I am almost tempted to believe that itinerant work is still more important. Villages will not, or very seldom, come

to listen to the preaching of the Gospel in the cities; we must therefore go to them. And then, when we do go to them, many of these poor people hear for the first time in their lives, and some of them for the only time in their lives, the words of eternal life. Oh! how awful is the responsibility resting upon the itinerant preacher!

"JAINETHPORE.

"On Wednesday early we started for *Jainethpore*, a valley some four miles distant from Belaspore estate, with 200 houses and about 1,000 inhabitants. Passing through *Kunnarsa*, we induced James Everett to accompany us to this and the next village we visited—viz., *Dhanourie*, a village with perhaps six hundred inhabitants. At both places we had excellent audiences; some sixty persons at a time, including several women, listened attentively to the message of life, declared by both Christopher and myself. We were greatly encouraged, and trust the seed sown broad-cast in their midst may in due time bear precious fruit.

"RAMPORE.

"In the evening we proceeded to *Rampore* village, half-a-mile distant, where we had a splendid gathering on the chowpâl or principal meeting-place of the village. This village belongs to, and is supposed to be infested by *Goojahs*, professional thieves. Their headman was present throughout the preaching, and I was much struck at the earnestness exhibited by him, and several present. One man (*Heera*) in particular seemed deeply impressed. In the midst of the address in which Christopher had successfully demolished all the refuges of lies they were accustomed to trust in, with deep earnestness *Heera* asked the question, 'Well, tell us then what must we do to be saved?' Here was a grand opportunity for declaring the way of salvation through Christ alone, an

opportunity we gladly availed ourselves of, and continued preaching till late in the evening.

"DULLILGURH.

"Early in the morning of the last day we spent at Belaspore we visited *Dullilgurh*, a village half a mile to the southwest of Rampore. Early morning is not the most favourable time for village preaching, as most of the men are going or have gone to their fields. The evening on their return, is the best time. However, proceeding to the chowpâl we commenced singing a *bhujan* which quickly brought out all at home and also induced many proceeding to their fields to stop and listen. We soon had a congregation of about thirty persons to whom we preached. The Brahmin of the village was present and attempted to ridicule us. He warmly defended Hindooism, but Christopher was too strong an opponent, and at the end of the discussion the audience were loud in their expressions of approval at the way in which he had been silenced. This of course made him exceedingly angry, for which we were sorry.

"This visit was the last we could pay to the villages. It was soon time for us to start for the railway station, *Iskanderabad*, which we reached at 11.30 a.m., and thence returned home to Delhi.

"We feel very thankful the opportunities afforded us of preaching to these poor benighted heathens, and our earnest prayer is that the precious seed sown in their midst may, in God's own time, bring forth much fruit to His honour and glory.

"Remember us in the work amongst these poor people. We need your prayers. May God bless our feeble efforts to make known His love to sinners.—Yours affectionately, W. CAREY

"Delhi, 15th Nov., 1883."

Foreign Notes.

RATNAPURA, CEYLON.—The *Colombo Observer* gives very interesting accounts of the recent opening of the new Baptist Chapel at Ratnapura:—On Sunday morning Captain Passingham, of Colombo, preached an able and appropriate sermon from 1 Chron. xxviii. 20:—"And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed; for the Lord, even my God, will be with thee: He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." The service, like the morning, was bright and cheerful, and the congregation—representative of the various sections of the community—quite filled the neat little church. A number of Roman Catholics and Mohammedans stood outside of the church, to listen to the singing, etc., and some twelve or fifteen boys from the Mission School at Pelmadulla were present also. A number of Buddhists also attended, some of whom took their places in the seats. Mr. Ferguson, C.M.G., and Messrs. Lapham and Pigott also took part in the service. At twelve o'clock the Rev. J. G. Ratnayeke (assisted by Revs. Messrs. Lapham, Alponso, and Pigott) conducted the Singhalese service. The congregation was very large, and we were glad to see many Buddhists present who listened most attentively to Mr. Ratnayeke's able discourse. We with St. Paul rejoice to see "unbelievers" enter *our* churches, and trust that as of old many may thus be led to "worship God" (1 Cor. xiv. 25). At four o'clock the children's service was held, when Mr. Ferguson, C.M.G., delivered an interesting and instructive address. At 6.30 p.m. Rev. H. A. Lapham, of Kandy—assisted by Messrs. Passingham, Ferguson, and Pigott—conducted the service. Mr. Lapham preached an eloquent and earnest sermon, full of evangelical truth and spiritual power, from Mark i. 15:—"The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the Gospel," describing (1) the Kingdom of God; (2) Its nearness; (3) How to enter it. Over seventy persons were present at the evening service, and thus closed a day of sacred joy and gladness, and thus was the Baptist Church of Ratnapura consecrated and dedicated to the service and worship of God.

On the following Sunday the Rev. F. D. Waldock, of Columba, conducted the further special engagements. At the morning services four persons were baptized. The sermon (appropriate to the occasion) was on the subject of Baptism, from Matt. iii. 15. At the close of the evening services the ordinance of the Lord's Supper was observed, when six persons (three of whom were recent converts from Buddhism) were admitted into the church."

We rejoice with our good brother, the Rev. H. R. Pigott, on the completion of this much needed building, and trust it may become the birth-place of many souls. We are also very grateful to the Rev. F. D. Waldock, of Colombo, for his valuable services as architect and superintending builder. His name is a guarantee for good, plain, solid work, thoroughly well done throughout.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

JANUARY, 1884.



NEW YEAR! We enter on it with its unknown issues, and its certain responsibilities, in humble reliance on the Divine Spirit, for wisdom to guide, not only the Churches of our Denomination, but also all the Churches of the Redeemer, and from which shall come under His blessing, large results in holy living and in conversions from the world. Our hope of the increase of the Saviour's Kingdom is not in the success of this or of that particular part of His Church, but in the outpouring of a spirit of simple faith and untiring devotedness upon all "who love our Lord Jesus Christ in sincerity." The welfare of our own Denomination naturally lies nearest our heart; but we rejoice when the Lord gives an "increase of good" to those who do not see "eye to eye" with us in respect to some parts of the revealed will of God. There may be some things which, looked at from the human side, may dispose the most earnest to impatience. The slow growth of truth and righteousness; the sad condition socially, morally, religiously of such masses of our own countrymen; the political unrest in this and other lands; and the hold which superstition, vice and ignorance have of those who still "dwell in darkness and the shadow of death," are problems which we can only lay at His feet who "knows the end from the beginning." But, having done this, we can take up the duty of to-day—the duty of the New Year—quite sure that He to whom all power has been given, in heaven and in earth, will claim his own by and by.

To our Denomination—the Churches of the Baptist Union—the New Year brings a fresh call to duty. Whatever failure there may have been in anything we have attempted to do for the Saviour, we trust that all can plead the consciousness of a desire to "seek not our own, but the things which are Jesus Christ's." If that be so, we can turn to Him whose judgment mercifully over-rides our poor way of looking at things, and weighs with infallible accuracy the conditions which modify, and perhaps

mar, our methods of doing His work, assured of His forgiveness. Except that experience serves to wiser ends, we might say, "Let the dead past bury its dead." With deeper love to the Lord who bought us, and to our fellow-disciples, we gird ourselves anew to meet whatever may lie before us. The nearer we draw to Christ, the nearer shall we draw to one another; and the more of His Spirit we have in ourselves, the more clearly shall we recognise and honour each one who has in his life and work the same "image and superscription." If we enter on the New Year under the influence of such sentiments as these, every duty will be a delight, because of our common interest in each "work of faith and labour of love," and in His approval, who will not forget the humblest of His servants when the day's work is done.

Annuity Fund.

During the months of November and December the Secretary visited Huddersfield, and, after consultation with the Pastors and Deacons of the Churches in that town, and with the Committee of the District of Yorkshire Churches, subscriptions were promised towards the second canvass for the Annuity Fund amounting to more than £400. The following is a copy of resolution unanimously adopted at a special meeting of the Committee of the Huddersfield District of Yorkshire Association, held at New North Road Chapel, Huddersfield, on December 4th, 1883:—

"RESOLVED,—That the cordial thanks of this meeting be given to Rev. S. H. Booth for his two visits; that we hereby express our thorough approval of the objects of the Annuity Fund which he has so ably represented; and that the further consideration of the subject be referred to our next Quarterly Meeting, in order to the completion of the canvass of the district."

The friends in Huddersfield had already subscribed £300 to this fund, and it is expected that, when the canvass is finished, a large additional sum will yet be raised. The Rev. J. Barker, who has devoted much time to this work, has generously undertaken to complete it. The following are the promises:—

Mr. J. Brooke	..	£100	0	0	Mrs. Ed. Sykes	..	£10	0	0
Mr. John Whitely	..	100	0	0	Mr. Geo. Dyson	..	5	5	0
Mr. Hiram Dyson	..	50	0	0	Mr. Hall	..	5	0	0
Mr. John Shaw	..	50	0	0	Mr. S. Sykes	..	5	0	0
Mr. Alfred Walker	..	50	0	0	Mr. H. A. Crowther	..	5	0	0
Mr. E. H. Hanson	..	20	0	0	Mrs. Joseph Walker	..	2	0	0
Mr. Enoch Taylor	..	15	0	0	Mr. Rushworth (ann.)	..	0	10	6
Rev. Dr. Stock	..	10	0	0	Mr. Thornton	..	0	10	6

Augmentation Fund.

The report of this fund is not so satisfactory as we could desire. At the meeting of the Committee, at Leicester, last October, 162 applications were received, eight of which were found to be disqualified on various grounds. Of the remaining 154, 84 were recommended wholly or in part, and 70 were non-recommended. All these cases were reported by the Committee and accepted by the Council as eligible for the benefits of the fund. Instead of receiving £1,540 on account of the Voluntary Fund—or, including expenses, about £1,600—we have only received £1,408. We have distributed £20 to each of 136 pastors, leaving only £48 with which to pay expenses. The result is that, at the moment of writing, 18 pastors who were considered eligible for the distribution have not received the £20. Whether the appeal which has been made will prove successful we cannot at present say. The following resolution was passed at the meeting of the Committee on the 18th of last month:—

“That the report of the Secretary respecting the distribution of the Augmentation Fund be received and approved, and the Committee regret exceedingly that, notwithstanding all their efforts, eighteen cases were not provided for. They earnestly hope that next year the ministers and churches will take this matter into their serious consideration that no similar failure shall occur again.”

With that quotation we must leave the matter in the hands of our friends for another year. We hope that the Churches will consider the claims of this fund, and will not only increase their contributions, but will see to it that arrangements are made, if possible, for sending them at a somewhat earlier date than they have been accustomed to do. The fund will, no doubt, close this year, as last, on the 30th November, in order for the distribution to be made, as it has been on this occasion, during the first week in December.

Our brethren look for this benefaction to brighten their Christmas season, and we deeply regret that disappointment should have fallen to the lot of some whose hearts we should have liked to gladden.

Appeal to the Churches.

The following Circular has been sent to the Churches who are supposed to be in sympathy with the work of the Home and Irish Mission. It is inserted in the *CHRONICLE* in order that it may reach a wider circle of Church officers than through the issue by the post:—

“In making arrangements for collections during the coming year, we again appeal on behalf of this Mission. The two departments, the English and the Irish, are kept distinct, so that contributors have the option of subscribing to either, or to both, as they prefer.

“We enclose a copy of the resolution passed by the Council at the Autumnal Session at Leicester last October, to show that it is their intention to adopt such

measures as may be deemed practicable in order to increase the income of our Mission. Without attempting to supersede the plans which the Churches may adopt after conference with the Members of the Council and Committees of Associations in various localities, we are anxious not to lose any opportunity for pressing the claims of the Mission upon our friends. Our need is so urgent, that we must have more money or reduce our expenditure.

"We appeal specially for the work in England—in those counties which are unable to meet the demands of their own districts, and that the Council may take up centres which promise to become self-supporting if liberally helped for a few years. As you are aware, there has been good service done by this Mission in both directions, and but for insufficient resources could render as good service in the future. The Council are compelled to set aside applications for help from places where congregations and churches could be gathered, which movements have in them the elements of success and the reasonable expectation of soon becoming independent of external aid.

"As to Ireland, the Council employs about twenty agents, who are pastors of the various churches, and who, as our evangelists, itinerate over wide tracts of country. The sub-stations visited at more or less frequent intervals are scattered over sparsely populated and spiritually destitute districts. But for the want of funds, the Council would enlarge the work of the Mission south of Ulster, and among our Roman Catholic fellow-subjects. This we should do by appointing Colporteurs to carry the Word of God and other books, and to speak of Christ wherever the field might open before them.

"We should like to add that, under the 'Rural Churches' plan, Mission Pastors have been stationed at Ledbury, Northchurch, Gainsborough, Buckley, and in North Northumberland.

"We shall be glad to make any arrangements with you, either under associational direction or independently, as your circumstances and your judgment may suggest.

"And we remain, yours very truly,

"JAMES T. GRIFFIN, *Treasurer.*

"SAMUEL HARRIS BOOTH, *Secretary.*"

The following is the resolution passed at the Autumnal Session at Leicester, the 3rd of October, 1883, Rev. J. P. Chown, President of the Baptist Union, in the Chair:—

"That the Members of the Council representing the various counties be requested to visit the Churches in their own districts in the interests of this Mission, for the purpose of increasing subscriptions to the Fund, so as to meet present liabilities and permanently to augment the income of the Mission, and that the Finance Committee be advised to adopt such measures as they may consider necessary to carry out this resolution."

Colportage.

The larger part of the work of the Mission in the Southern Association is done through the agency of Colporteurs. We readily give a place to the following extract from the report of that association upon this subject:—

"As in past years the greater part of the funds of this Association have again been devoted to the maintenance of the work of Colportage. It is with regret

your Committee announce that a smaller number of Colporteurs have been employed during the past year ; those stationed at Andover and Grateley having been withdrawn. This has been owing to the falling off of local subscriptions, and not to any unsatisfactory results of their work. The regret thus occasioned is, in some measure, diminished by an arrangement to include part of the Grateley district in that occupied by the Salisbury Colporteur. The remaining districts—those of Downton, West Medene, Poole, and Lymington—are still occupied, and regularly worked. From each one of them satisfactory and encouraging reports are received. The confidence expressed in past years as to the adaptation and value of this agency—especially for our rural populations—is confirmed by every succeeding year, and with the wish expressed by one of these agents, that “a Colporteur should follow upon the heels of every schoolmaster in England,” your Committee readily sympathise. In addition to the work of Colportage proper—the primary purpose of which is the sale of the Bible, and literature of a good moral tendency—much and varied Home Mission work is constantly done by your Colporteurs, and this largely in places reached by no other Christian agency. Nor has this work been done without marks of the Divine approval and blessing. As evidence of this a few facts and figures may appropriately be adduced. One Colporteur writes of the hopeful change effected in a young person whom he had induced to purchase and read the *Sunday at Home* instead of novels ; and also of several instances of conversion to God through the books he had sold. He also mentions the case of one received into church fellowship, by whom grateful testimony was given that the preaching of the Colporteur had been the means of leading to decision for Christ.

“From another district ‘fifteen distinct cases of religious awakening, through the reading of a small book and Mr. Spurgeon’s sermons,’ are reported ; whilst in the same district other books ‘have been instrumental to conversion in three other instances.’ In one district are ‘500 subscribers for monthly magazines, 300 of whom used not to purchase, or read, any good and pure literature, until induced to do so by your Colporteur.’ And it cannot be doubted that an agency presenting so many diversified features of Home Mission work as this does, must exert a potent influence in promoting the social and spiritual elevation of the people. In four of these districts, during the past twelve months, 720 Bibles and Testaments, 35,298 book and publications, have been sold ; 471 Gospel Sermons have been preached, to say nothing of the tens of thousands of religious tracts distributed, and of visits paid to families. In one district alone, where this agency has been employed about eight years, the sales have reached the number of 73,300. One district includes twenty-seven villages and hamlets ; another twenty-nine ; and to all these a monthly visit, at least, is paid by the Colporteurs.”

LEDGBURY.

Mr. Smith writes, supplementing the information of last month :—

“A few weeks back my wife and I went out to a small hamlet, some two miles from here, called Parkway. The ignorance and destitution that met me was quite heartrending ; here no effort of any kind has been made, and the people might with all truthfulness say, ‘No man cares for my soul.’

“I have commenced Sunday afternoon cottage meetings in this place, and have a reasonable hope that it may prove a good centre to influence a considerable

district. We have already got out some 400 tracts, which are being changed week by week, the covers of which likewise advertise our services, and are yielding us some help."

Ireland.

The following is an extract from a letter from Mr. Simpson, respecting the continuation of evangelistic work referred to by Mr. Dickson in the last number of the **CHRONICLE** :—

"We have just brought to a close a two weeks' mission in Strews. This place is about four miles from Lisnageer Chapel. Mr. Dickson has conducted periodically some meetings here, and there are now a few baptized believers in the neighbourhood. The place where we preached was a vacant cottage, kindly lent us without charge by an Episcopalian. The attendance nightly was very good, notwithstanding the inclemency of the weather, and the attention was all that could be desired.

"The people listened to the preaching of the Gospel with much interest. I preached three times in the chapel, which was well filled, and some were brought under spiritual impression. Last Sunday evening I preached in the Orange Hall, Dungannon. There was a fair congregation. On Monday night I preached in a farmhouse at Claggan. It was a refreshing time."

*Subscriptions received at the Mission House from November 21st, 1883,
to December 18th, 1883.*

BAPTIST UNION GENERAL EXPENSES FUND.

Newcastle, Bewick Street	3 3 0	Milnsbridge	0 10 0
Middleton	0 10 0	Blaby	0 10 0
Belvedere	0 5 0	Bury, Salem	0 5 0
Loose, Kent	0 10 0	Beds Association	1 1 0
Leicester, Special for Autumnal Session		Burton-on-Trent, Salem Street	0 10 0
Expenses, 1883	44 2 0	Great Shelford	1 0 0
Wolsingham	0 5 0	Rochdale, Drake Street (additional) ...	0 5 0
Coate	0 10 6		
Clipstone	0 15 0	Total	55 1 6
Mirfield	0 10 0		
Brixton, Wynne Road	0 10 0		

ANNUITY FUND.

Haworth, Haggas, Mrs.	10 0 0	Kingsbridge, Jarvis, Mrs. E. H.	1 0 0
Romsey, George, Miss	1 15 0	Birmingham, Cannon Street, Graham	
Kingstanley, King, Miss Ellen	0 10 0	Street, Mursell, Rev. A.	10 0 0
" King, Miss M.	0 10 0	Huddersfield, Whiteley, Mr. Jno.	100 0 0
" King, Mr. Jno.	0 5 0	" Thornton, Mr.	0 10 6
Romsey, Andrews, Mr. Geo.	3 0 0	Halifax, Clay, Mr. Jno.	0 10 0
Lench and Dunnington	4 10 0	Harston, Batoman, Rev. J.	2 0 0
Scarborough, Barry, Mrs., sen. (Don.)	2 0 0	Cardiff, Kelly, Mr. S. W.	20 0 0
Ilfracombe	2 13 1	Birmingham, Player, Mr. W. D.	15 0 0
Mirfield (Collection)	3 11 0	Bloomsbury, Chown, Mr. Jno.	5 5 0
Romsey, Harris, Mr. G.	1 0 0		
Deal (Collection)	7 0 0	Total	192 19 7
Stafford, Lovatt, Mr. Eli.	2 0 0		

Baptist Union.

AUGMENTATION FUND.

Middleton-in-Teesdale.....	0 10 4	Grantham, Wharf-road	0 10 0
Rochdale, Kemp, Mrs.....	20 0 0	Sunnyside, Rawtenstall	0 10 0
Sheffield, Glossop-road.....	23 13 6	Alton	0 10 0
Cambridge, Lilley, Mr. W. E.	5 0 0	Gorsley	0 10 0
Cardiff, Hope Chapel	4 7 0	Dalton-in-Furness	0 10 6
London, Clark, Mr. J.	2 2 0	Pontnewydd.....	0 15 0
London	1 10 0	Coventry, St. Michael's	3 8 6
Wendover	1 5 0	Leeds, South Parade	11 0 0
High Wycombe, Clarke, Mr. D.	1 1 0	Leicester, Greenhough, Rev. J. G., M.A.	1 1 0
Oldham, Glodwick.....	1 0 0	Blockley.....	1 0 0
Chalford.....	1 0 0	Hay	0 10 0
Penclawdd	0 5 6	Canterbury, St. George's	1 0 0
London, Baynes, Mr. W. W.	1 0 0	Cardiff, Tredegarville	10 0 0
Beaulieu, Burt, Rev. J. B.....	5 0 0	Plymouth	24 10 0
Wolsingham	0 15 0	Bristol, Tyndale	40 12 0
Bristol, Cotham Grove.....	10 4 3	St. Albans, Betts, Mr. J.....	10 0 0
Twerton-on-Avon	0 10 0	Bradford, Zion	10 0 0
Hackney, Mare Street	5 0 0	Dunstable, West Street.....	4 12 6
" " Bowser, Mr. A. T.	2 0 0	Lockwood	3 0 0
Caerleon.....	0 10 0	Burton-on-Trent, Station Street	1 10 0
Leytonstone	4 4 0	Lindley, Huddersfield	1 5 0
Romford, Templeton, Mr. J.....	1 1 0	Roomfield, Todmorden.....	1 1 0
Usk	1 0 0	Lymington	0 15 6
Derby, St. Mary's Gate, Stevenson, Rev. T. R.	0 10 6	Leigh	0 10 0
Glasbury	0 10 0	Dolton	0 7 6
Witney, Tite, Mr. G. O.	0 10 0	North Curry, A Friend	0 5 0
Great Yarmouth.....	2 15 0	St. Albans.....	5 13 0
Coleford	1 0 0	Plymouth, George Street	5 0 0
Hunslet, Leeds	1 0 0	Burnley, Mount Pleasant	1 5 0
Potter Street, Harlow	0 5 0	London, Baynes, Mr. A. H.	1 1 0
Bristol, Tyndale, Robinson, Mr. E. S.	10 0 0	Folkestone (Collection)	5 3 9
Birmingham, Mursell, Rev. A.	5 0 0	Torrington.....	0 15 0
Cardiff, Davies, Rev. T.	5 0 0	Truro	0 15 0
Henley-on-Thames	0 10 0	Ryeford	0 5 0
Manchester, Grosvenor Street	5 0 0	Cardiff, Cory, Mr. R. (Special don.)	10 0 0
Lee, High-road	3 3 0	London, Tritton, Mr. J.	10 0 0
Calcutta, Rouse, Rev. G. H., M.A., L.L.B.	2 2 0	Stoke, Carter, Mrs. (additional)	0 5 0
Manchester, Oxford Road, Knott, Mrs., and Friends	2 0 0	Northampton, Grafton Street	1 0 0
Redhill	1 16 0	Birmingham, Christ Church, Aston Park.....	11 8 0
Rushden	1 10 0	Heaton	1 1 0
Caxton	1 5 9	Ealing, Haven Green	5 0 0
Milford Haven.....	1 1 0	Bromsgrove	1 0 0
Liverpool, Everton Village	1 0 0	Islington, Cross-street	5 0 0
Stow-on-the-Wold	1 0 0	Cardiff, Bethany.....	3 13 1
Rishworth.....	0 10 0		
Manchester, Brighton Grove, Saunders, Mr. A.....	0 10 0	Total	338 14 2

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY.

Bloomsbury	10 1 5
Denmark Place (Collection)	21 1 4
Hackney, Mare Street Collection... ..	9 0 6
Kentish Town, St. Paul's (Collection) ..	13 10 0
Upper Holloway.....	4 18 6
Walworth Road (on account).....	3 1 7
West Croydon (Collection)	21 16 0
Wilson, Mrs.....	0 5 0

CAMBRIDGESHIRE—

Shelford, Friends at	2 10 0
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GLOUCESTERSHIRE—

Clifton, Buckingham Chapel	I 10 17 0
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HAMPSHIRE—

Southern Association (Contribs.) ...H	40 0 0
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HERTFORDSHIRE—

St. Albans (Coll. and Subs.)	13 4 6
Watford, Peto, Sir S. Morton (Don., Deficit)	10 0 0

KENT—

Canterbury, St. George's (Coll.)	5 16 0
Edenbridge, Stanford, Mr. J. (Don., Deficit)	5 0 0
Sandhurst, Miss Green's class	1 0 0

LANCASHIRE—

Barnley, Angle Street	I 6 0 0
" Mount Pleasant	I 1 5 0
" Yorkshire Street.....	I 5 4 0
Church	I 0 10 0
Cloughfold	I 3 0 0
Colne	I 7 10 7
Haggate	4 10 2
Manchester	I 3 5 0
Oswaldtwistle	4 11 0
Rochdale	I 4 14 4
Waterbarn	I 4 15 0

LEICESTERSHIRE—

Leicester, Clark, Mr. J. W. (Don., Deficit)	5 5
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NORFOLK—		YORKSHIRE—	
Great Yarmouth (addl.),		Beverley.....	I 3 0 9
Robins, Mr. G.	0 5 0	Halifax, Pellon Lane.....	I 5 5 0
Ditto, Harvey, Mr. James	0 2 6	Huddersfield.....	I 2 7 6
	<u>0 7 6</u>	Hull, George Street.....	I 4 10 0
Norfolk Association (Contribs.).....	I 5 0 0	" South Street.....	I 2 1 0
Stalham	4 5 0	Malton (Collection)	I 1 1 0
Swaffham, Lindsey, Mr. T. (Don.,		Mirfield	I 3 2 0
Deficit)	5 0 0	Salendine Nook.....	I 1 7 6
		" "	I 14 2 6
NORTHAMPTON—		SCOTLAND—	
Blisworth (Contribs.)	I 3 1 6	Edinburgh, Bristo Place (Coll.).....	I 12 3 4
NORTHUMBERLAND—		" Scott, Mr. James	I 0 5 0
Berwick-on-Tweed (on account) ...	I 3 0 0	Kirkcaldy	I 4 8 6
OXFORDSHIRE—		IRELAND—	
Banbury (Don., Rural Churches) ...	1 0 0	Carrickfergus (Special Don.).....	I 5 0 0
STURRY—		CHANNEL ISLES—	
Sutton (Collection)	I 6 9 7	Jersey, St. Helier (Contribution)...	I 20 0 0
Weybridge, Parry, Mr. J. C. (Don.,		Total.....	<u><u>£329 9 7</u></u>
Deficit)	1 0 0		

EDUCATION FUND.

Houghton Regis, Cook, Mr. Jno.....	0 10 0
Romsey, George, Miss.....	1 0 0
Canterbury	1 0 0
Total	<u><u>£2 10 0</u></u>

CHIPPING NORTON.

We gratefully acknowledge the receipt of a box of clothing for the poor in Ireland from Miss Smith and her Sunday School Class.

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1884.

Never this Way Before.

BY CHAS. S. ROBINSON, D.D., OF NEW YORK.



It is interesting sometimes, after a grand concert, to study the vast organ whose tones have been accompanying the singers with such matchless power of adaptation of its variety of music. There it stands, a marvel of pipes and keys, but a silent thing of metal and wood. It must have been the artist that forced the difference between the modulations, for the instrument is inert and still.

After awhile we fall to thinking again how much of possibility of music there is in every organ, limited by the mere range of mechanical size and capacity. The fingers of each skilful player glide up and down along the keys, always caught, however, with a new disappointment, by that stubborn block of jet placed at either end of the board, for a check; for even the greatest organ has surely its limits. The music all lies between those two boundaries, of which the feet touch one and the hands touch the other.

It is very much the same with human existence. This life of ours is an inert wooden thing of itself. What shall be made of it depends upon the man; and men differ as much as musicians do.

Furthermore, the imagination is arrested by the thought of a *lost chord* now and then, which must certainly lie over the edge of the instrument. There may be bright bird-songs unsung in the one direction; there may be solemn dirges unuttered in the other. As the psalm says of the stars: "There is no speech, and their voice is

not heard." One wonders whether there are not some possibilities of sentient human life that never have found any utterance.

Nor does the change of position bring any alteration. Move an instrument north or south, put it in the sunshine or in the shadow, we shall never touch more than the seven octaves, after all. There is the limit of possibility, or of what men call the chances. And life is just like it; for, while men vary, there yet remains a stop in the line of exploits, careers, and even of lofty attainment.

Whether there will be much aid in the developing of our present thought from the story out of which the motto is selected now depends upon our familiarity with the circumstances. The children of Israel were just going to cross the Jordan. It was a prospect, of course, calculated to try the stoutest heart among them. Their wise leader, Joshua, sent out word that they were to "sanctify themselves;" so make ready for the supreme effort of their experience. It will be a good New Year's reading to go over that third chapter of the book in the Old Testament which bears his name, for a review.

"Ye have not passed this way heretofore." Then does it now seem likely that the good Lord expects to give us one more chance.

We are all continually entering upon fresh paths, which really afterwards turn out to be the old ones in a new form. Religious experience moves by crises. We might remember that Israel had, not many years before, gone across this same desert, and been turned abruptly back to Sinai again, because of rebelliousness in their will. Now they were to go into Canaan; but by another route altogether.

We are always commencing new enterprises. We start new business undertakings; we adopt new professions; we choose new localities; we build new dwellings and inhabit new homesteads.

We are always beginning new experiences. Joys come suddenly and sorrows fall without any notice beforehand. We are summoned again and again to gird ourselves up to some fresh endurance. None of us can escape new decisions, on which our after-life must turn.

We are always entering upon new periods of time. Anniversary days mark the recurring of events and afford opportunities for reflection. Birth days and death days are full of meaning.

What we ought to remember is the undoubted fact that in this twelvemonth to come we shall find ourselves travelling over pretty much the same route we went last year. There will not be anything extraordinarily surprising. Differences will be in the details.

"Ye have not passed this way heretofore." Then, in the fresh chance God is giving, He offers Himself to be our helper and friend.

Suppose we come back to the quaint figure with which we started. Wild as it seemed, and perhaps odd, it had a lesson in it, presenting familiarly our most serious reflection. These seven octaves mentioned, of life and the organ alike, are chosen out of the eternities lying close around. Time, time—unused, unexhausted, and unknown—sweeps about our poor little seven decades of living, and will keep its course resistlessly on after the end is reached, just as it ran its course before we were born into its beginning. Thus all the songs we sing, the wails we utter, and the prayers we make must choose expression somewhere among the combinations of seventy years allotted to each creature, and they have but one chance at a time. We are marched up according to programme, and play our tune, like so many performers in a concert given in the presence of God.

Oh! how many a musician has desired, after a public pageant, to play his parts over again, believing he could have done them accurately and well but for a small misunderstanding about a repeat! Imagination peers out into the past, and there come no tidings and there seems no power of reparation. But God has spoken concerning the future, and there, at last, we reach comfort in the truth. "Ye shall henceforth return no more that way;" but there is a way, far stretching out before us, in which some new adventure may be tried.

During this year the concert will be repeated. The programme remains in good measure unchanged. We failed last year. The chances of life are open again. God offers to help us along. Our parts are to be played over. Will we accept a teacher this time, or not?

"Ye have not passed this way heretofore;" but it is well to remember that the Ark has not passed this way heretofore either.

It is significant here to notice that these people were told to accept God's guidance implicitly. They were to bear the Ark of the Covenant directly to the front, and follow it, without any question. Indeed, they were forbidden to approach nearer to it in the course than a few thousand yards, lest the track it took should be missed or grow confused. "Come not near unto it, that ye may know the way by which ye must go, for ye have not passed this way heretofore." The first time they had essayed to enter Cauaan, their own folly had

hindered. Now they were to be led by the sign of God's unflinching love. Herein is instruction for wise men along the ages.

It is not probable that there will be, to many of us, anything singular in the year before us; but there may be a consciousness in our hearts that the windings in the path will vary, after we settle a question so unique and revolutionary as this about the leadership we are purposing to follow—"Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying: This is the way, walk ye in it, when ye turn to the right and when ye turn to the left." It makes life a new thing to put the Ark on before it.

Let perfect love cast out all fear. Why are God's people ever frightened? Is it not possible for them to watch with Him just for an hour? "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Is not God King of the kingdom? For that kingdom all things are now working, from the least to the largest, from the vilest to the best. Ills that have never happened have disturbed some hearts more than their heaviest disciplines.

Thus we may reach our best lesson to-day; take the full cheer and comfort of faith. "Ye have not passed this way heretofore." Now, with the Ark on ahead, the joy of the Lord is your strength.

Let us rest in the love that holds us, and understand its every pressure as being in our interest and for our help. Once, I remember, I picked up a small bird which had fallen on the pavement by my feet. I sought to reinstate it among the branches over head; but the creature could not appreciate my generosity, and with passionate eagerness struggled to escape. I began, unconsciously, to talk aloud to it. "Poor, silly thing! Why do you not trust your best friend? All I want is to get you up again in the fork of the tree. You are making it harder for me, by dashing so against my fingers; for I am obliged to hold you firmly, and you do all the hurting yourself." Why is it we all struggle so, when the Lord is giving us help?

It is likely most of us will recall the story of Longfellow in his romance. Paul Fleming entered that little chapel of Saint Gilgen. On the tomb above his head was the inscription: "Look not mournfully into the Past; it comes not back again. Wisely improve the Present; it is thine. Go forth to meet the shadowy Future without fear and with a manly heart." It was as if a voice came into his ear from the dead, and the anguish of his thoughts was still.

One Use of the Imagination in the Work of the Ministry.*

BY THE REV. J. BAILLIE, OF BATH.

(Concluded from page 18.)



AY I be permitted, with my limited experience, courteously to point out some of the more palpable failures which Christian ministers of culture and piety have made in regard to this exercise of the imagination?

When I came to England, some twelve years ago, I heard many faithful applications of Christian teaching to the details of business, and men whose own hands were fairly clean were no less faithful in the application of Christian principle to home life, with its many crosses, and its constant need of Christlike patience and wisdom. But I listened in vain for the mere mention of a workshop. I never remember hearing one honest attempt made to help Christian working-men in their peculiar temptations and perplexities. I am fully aware of the work which has been done, and the frank sympathy which has been expressed for the working-men of Liverpool by Hugh Stowell Brown, and for the men of Manchester by Arthur Mursell, and others. But I contend that the rank and file of our ministers, in towns and cities, at least, fail to meet the wants of *bonâ fide* working-men. And the reason is not far to seek. We have made no honest attempt to place ourselves in their position; their dirty toil, their perplexities of conscience in time of strikes, their temptations and coarse animal pleasures, lie beyond even the broad sympathies of our most cultured ministers. We are anxious that our students should be familiar with those modes of thought and life which would be termed refined, cultured, spiritual. It is a necessity only one shade weaker that they should be familiar with those modes of thought which are totally uncultured, and which might be termed mere untutored emotions rather than thought. It is necessary for us to be fairly familiar with modes of life which are laborious without yielding the satisfaction or the manifold joy of intellectual toil. We

* A Paper read before the former and present students of Bristol College, at their Annual Conference, on Tuesday, September 12th, 1883.

should strive to understand temptations which never touch us, but which appeal with appalling force to men of lower culture and far different surroundings from our own.

We need the broad religious culture so beautifully set forth in parable by Goethe, in his "Wilhelm Meister," a culture which extends to reverence and sympathy for those who are beneath us, in order that we may constantly vitalise their dying self-respect; Christlike regard for the most worthless, in order that, feeling they have not wholly lost the sympathy of man, they may also feel that the compassionate heart of the Great Father is open to receive them.

It may be said that the working and lower classes cannot appreciate solid intelligent teaching; hence the hold of the Salvation Army on those classes. I make bold to say that, if they may be unable to appreciate high literary culture, they can discern sympathy; and, if they had found more brotherliness in our pulpits, and more consideration in our pews, they would not have been so eager to march to the sound of the cymbal and the drum, or to respond so readily to the godless patriotism of Charles Bradlaugh.

Again, some middle-aged ministers, and even some who have not long shaken themselves free from college restraints, are sadly indifferent to the first struggles and the early joys of the young Christian. It seems too great an effort of the memory and of the imagination to go back to our own early struggles, and the agony which racked our souls till we felt sure our feet were firmly planted on Christ the Rock. And so we stand preaching oftentimes to men who are far advanced in spiritual experience, whilst we have not a crumb for the young hungry souls who are looking up to us, expecting that we shall *rightly* divide the Word of Truth, and give them their portion in due season.

And if young seekers after God have reason to complain of our want of sympathy in the pulpit, they have oftentimes more reason to complain when they visit the inquiry room. When a patient seeks medical advice, the physician first of all makes a diagnosis of the case; he learns the patient's symptoms, his habits of life, the peculiarities of his disposition, somewhat of his past history. He must know all these things before he can choose suitable medicines and commence his treatment. But some ministers have a few patent medicines, labelled "evangelical and orthodox," which they distribute to all

alike, and in almost equal doses. Does the young inquirer say he does not feel the enormity of his sin, and *yet* wants to have the Lord Jesus for his Saviour? The minister is confounded—neither of his medicines will touch such a case; and, instead of trying to grasp the inquirer's position through the power of an imagination inspired by the Holy Ghost, he offers him a few platitudes to cover his own ignorance, and the man goes from his presence feeling, and feeling justly, that he has been offered stones instead of the Bread of Life.

An exercise of the imagination which would enable us to understand the fine and infinitely varied phases of religious feeling and thought, and to adapt the remedies of the Gospel to the manifold needs of the human heart, involves severe mental toil and great spiritual anxiety; but every man who will work honestly in the region of the spiritual must carry this burden, the weight of which sometimes presses upon us until we also have our agony and our strong-crying and tears. Paul says, in his Epistle to the Colossians, "I would that ye knew what great conflict, or agony, I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love and with all riches, to the full assurance of understanding, and to the acknowledgment of the mystery of God, and of the Father, and of Christ."

Finally, let me urge you to the exercise of this faculty in the Congregational Cabinet.

One frequent source of failure in ministerial life arises from inability to secure harmonious relations with our deacons. I am not here to defend the wisdom of ministerial judgment *versus* that of the diaconate, nor do I feel inclined to regard *all* deacons as possessing the essence of Divine wisdom and Christlike sympathy; they are like all other classes of men, they are not wholly good, and we, at least, are certain that, as an institution, they are not wholly bad. If some have felt them to be like Paul's thorn in the flesh, others feel that they could never have weathered the storms, and been guided past the rocks and quicksands which beset the early years of a first pastorate, had it not been for the unwavering friendship, the good common sense, and the sympathetic advice of honoured deacons.

I am inclined to think that inability to secure harmonious relations with the deacons springs as frequently from the narrowness, and—may I be permitted to say it in all brotherliness?—the self-conceit of

ministers, as from the prejudices and the jealousies of the deacons. A discreet exercise of the imagination on the part of the pastor in deacons' meetings will secure a far truer harmony than the most transcendent genius in the pulpit can ever produce. In a fairly representative diaconate, you will find the man who asks first of all whether the thing proposed is according to rule and precedent—a man who is exceedingly valuable if he has not ceased to grow in grace and in the knowledge of the Lord Jesus. Then there is the practical man of business, who sets very little value on precedents and rules, but asks whether the proposal will accomplish any good end. Then there is the man of untrained thought, who habitually allows his feelings to overrule his reasoning faculties; a man who may be decidedly inconvenient in a legislative assembly, but a man who is possessed of immense force if his intentions are sincerely placed under the restraint of God's Divine Spirit. It is well when the minister is broadly cultured in his sympathies, and can without effort place himself in the position of all these three types of character, and look at the subject under discussion with *the eyes of those who are in office with him*. But if we feel that our sympathies are narrowed, and that our self-conceit is sometimes likely to displace the wisdom which cometh from above, we shall make a distinct effort to see things as other men see them. Then the young pastor, eager for reform, shall make his progress with a leisure which springs from wisdom. And the middle-aged minister, who is being gradually hardened into hopeless officialism by rules and precedents, shall catch the practical wisdom and the spiritual force of men whom he would have hopelessly isolated by his narrowness. By the careful cultivation of his sympathies through this distinct effort of the imagination, he will secure a harmony in the diaconate which will give confidence, buoyancy, and strength to the whole church. If he neglect to cultivate these sympathies, he lets loose destructive agencies which will utterly destroy his own peace of mind, and fill the house of God with the jarring shrieks of passion rather than the exultant praise of the Prince of Peace.

But I am under the impression that we fail to secure harmony with our deacons, not simply because we are unable or unwilling to sympathise with their special orders of mind, but because we are not careful to note and to allow for their passing moods.

A little careful observation of the brethren, as they meet with us in

the deacons' court, would aid us greatly in preserving that concord which is the repose of the pastor's heart. An effort of the imagination to place ourselves in the position of that brother who has been fretted all day with business cares, which we either know nothing about or have long since forgotten; a little forbearance with the man who knows he has a large stock on hand, whilst he has read in the morning paper that the market price is falling; compassion for the man whose home-life is so sad that he has but little heart to throw himself into wider interests; such thoughtfulness would avoid much unnecessary and wearing friction, and would gain for us an authority which intellectual attainments often miserably fail to secure. I quite grant that the endeavour to place ourselves in the position of our deacons may be far from easy, even as an intellectual effort; that it may bring much real pain to the heart, far more pain than even I can imagine. But the cross is the symbol of our Christianity, and self-sacrifice the crowning virtue of that Saviour whom we profess to love so passionately. That man who regards the doctrine of the cross simply as part of our evangelical creed, may look upon self-sacrifice as a sacrifice of ministerial dignity. But when the Holy Spirit has wrought the doctrine of the cross into every fibre of men's being, they feel that it is the power of God unto salvation. They are ready to acknowledge that the extent of their highest influence may be measured by their self-denial. They are assured that every act of self-sacrifice done for their fellows in the name of the Master has in it a fragment of the drawing power of the cross; a power which the Lord Jesus Himself guaranteed when He said: "And I, if I be lifted up from the earth, will draw all men unto Me."

Every minister who would understand the sin of man and the holiness of God, who would sympathise with the pain of men and the tender compassion of Christ, can find his stimulus in that life of self-denial which is the constant theme of our preaching, in that crucifixion which is our only hope for the salvation of men.

Two Stories of the Covenanted Times.



THE Established Church of Scotland (Mr. Stewart's Kirk, as you called it this morning, Jamie) is nearly 300 years old, and John Knox and the ministers of his time had hard work before they got Popery put down. Popery was the religion of Scotland before that, but it's no religion at all, for, although they pretend to hold by the Bible, they make more of the Pope of Rome and the Virgin Mary, and crosses and saints, and such like; and the ministers, or priests, as they were called, got greedy, and careless, and lazy, and wicked, and cruel.

"After the Presbyteriau Church was established there were revolutions—that means, that some Kings wanted to get back Popery, and some a kind of religion that's not much better, called Prelacy; at any rate, it was not much better then, for the Prelatists were cruel and bloody, and they hunted the folk that wanted to hold by their church, and tried to put them down by fire and sword. These were what we call the Covenanted times. I'll tell you about them some other night; but as an instance of what happened then, d'ye ken Myreside, Nannie?"

"Ay, that's where Master Hamilton lives."

"Well, there were two good men coming home from a preaching in the moors, for they dared not meet except in some far-away hidden place. Two dragoons (soldiers on horses) were chasing the men, and the oldest of them 'took a sore side,' and could run no longer, so he lay down. The youngest tried to help him, but the old man would not allow him, but insisted on his getting out of the way of his merciless persecutors as fast as ever he could. 'Run, run,' said he, 'over the moor. I'll keep the dragoons as long as I can, and mayhap you'll escape. I'll be crowned before you.'"

"'Crowned?'" said Jamie, inquiringly; "'crowned,' grandfather? I thocht the sodgers wanted to kill him."

"So they did, laddie, so they did; but when they killed him Christ crowned him, for He says, 'Be ye faithful unto death, and I will give you a crown of life.'"

"But did the dragoons no' catch the other man?" said Nannie.

"No, he came to Myreside," replied the Elder, "and told the mistress what he was, and that the sodgers were after him. She said, 'Come in quick; cast off your coat, an' put on that auld gray ane, an' bind a straw rope round your legs; noo be quick, an' sit doon by the fire, an' be sure ye dinna move till I tell ye.'

"He had hardly done this when the clank of the dragoons' swords was heard. They drew up at the door, and cried, 'Has one of those rebel hillmen passed here, or is he inside?'

"The mistress came to the door, curtsied to the dragoons, and said, cheerfully, 'Come in an' see, gentlemen. Ye look tired!' Then, speaking to one of them, she said, 'Haud your neighbour's horse till I send somebody out to haud them baith.'

"The dragoon dismounted and followed her into the house. The Covenanter did not know what to think as he heard the clanking of the dragoon's boots, but the mistress went up to him quite angry-like, struck him smartly on the side of his head, and said, 'Ye ill-mannered, lazy fellow, are ye gaun to sit there a' day? Get up and haud the gentlemen's horses. It's a pity but they wad take you away an' learn you to rin. Ye're no very keen o' rinnin' for ordinar.'

"Wi' that he went to the door, took the horses, and the other dragoon came in. 'Noo,' said the mistress, 'search a' about our house, barn, stable, and byre, and if there's ony folk there ye want, take them.'

"The dragoons looked round, quite careless-like. While they were doing so, she got some meat ready for them, which they took quickly, then hurried off to the door, mounted their horses, and asked the Covenanter if he had seen anybody pass. He said, 'Nobody.' The dragoons rode off, and he was safe."

* * * * *

Here Nannie asked her grandfather "if there were any women that were Covenanters?"

"Lots, Nannie—lots. Honourable women not a few."

"And were there any lassies?" continued Nannie, "like Jeannie or me, or may be as big as Willie, but no' just grown women? For if there were any, would ye no' tell Jeannie an' me a story about a Covenanter lassie—like the story ye told us last nicht about a man?"

"I could do that, but it's may be losing time. No, it's not; ye're right again, Nannie," said the old man. "But first I must explain that, besides the Covenanters I've told you about, there were covenants

made by folks themselves, and sometimes by a few folks together, and I have mind of a covenant made by some very young women—indeed, just lassies.

“It was made in Pentland, about five miles from Ediuburgh, in 1683. There were fifteen signed it. In it they gave themselves to God as His children, took Him for their God and Father in covenant, to be covenanted to Him all the days of their life. The name of the first lassie that signed it was Umpherston, and one of them was Martha Logan (the same Logans as we are of), and three of them were Browns, friends of my grandfather’s.”

“I’ve often heard my mother speak o’ that,” said Mrs. Noble, “an’ she used to tell hoo one o’ them ‘bamboozled’ some dragoons. Tell the bairns that story, father.”

It turned out to be a long story, and one greatly to Elder Logan’s delight, as well as to that of the children, and was in substance as follows:—

“There was a lassie in Pentland (one of them that signed the covenant I told you about) was going on a Sabbath morning to a preaching (or a conventicle, as they called ‘out-bye’ preachings in those days) in Bilston Glen, a deep, hidden place on Bilston Burn, fully a mile from where it falls into the water of Esk.

“As she was crossing Pentland Moor some dragoons that were scouring the country to catch the Covenanters came up to her; but she looked not the least afraid at them, but quite hearty-like.

“‘Where are you going, my lassie?’ said one of the dragoons to her.

“‘I’m going to hear my Brother’s will read,’ said she. ‘He died, and the friends are to meet to-day to see what He’s left them.’

“The dragoon, turning to his neighbours, then said, ‘This is not a rebel chick; these sour-faced fellows would not even look at a will on Sunday.’ Then, turning to the girl, he said, ‘What was your brother? Will there be much money going? For, if so, you might give me some of what you get.’

“‘He was a Shepherd, sir, and a grand Shepherd. He never lost any of His sheep. If any of them wandered, He went after them by night and by day till He got them; and I’m sure that He has left a great deal, and I’m sure that He has not forgotten me in His will.’

“‘You’re a frank lassie. D’ye think the friends would give me some o’ the siller?’ said the dragoon.

“ ‘There’s not one of them,’ said she, ‘but from the heart wish you well; and happy would I be for you to get as much as I get—nothing would please me better, sir.’

“ ‘Come along to our real work,’ said another of the dragoons, sulkily, ‘and don’t kill time here.’ Then, turning to the lassie, he asked, ‘Are any of these rebel scoundrels about here, or can you tell us where they are?’

“ ‘I doubt,’ said she, ‘that it’s owre weel kent that you gentlemen are hereabouts; indeed, before I left home they frightened me about ye; but I told them I had nothing to be feared for, for if ye asked me any questions I would tell ye the plain truth. I did hear that some of them were seen hurrying away through the hills to the north, to some ferry or anither,’ and she pointed to the Pentland hills.

“ ‘Then, we’ll be after them,’ said the soldier that spoke to her first, and throwing her half-a-crown, he added, ‘Buy yourself a pair o’ shoes with that, my lassie’ (for she was barefooted); ‘you can pay me back with your brother’s money next time I see you.’

“ ‘Wi’ a’ my heart,’ said the lassie; ‘an’ thank you, sir, and gude day to ye a’, gentlemen, an’ may ye be rightly led.’

“The dragoons galloped off across the moor, and were soon out of sight.

“The minister that was to preach foregathered wi’ the lassie on the road to the meeting, and she told him about the dragoons. He was so much pleased that the two knelt down by the side of some bushes of broom, and the minister thanked God, and prayed for a blessing to rest upon her.

“When he came to the meeting-place in Bilston Glen he told the story about the lassie and the dragoons. Then he said, ‘I intended to preach to-day on the 23rd Psalm, but God has sent me another text, and that is *Christ’s will*. Ye’ll find it in 1st Corinthians, chap. iii., 21-23 verses:—“For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, for ye are Christ’s and Christ is God’s.”’

“Those that heard the sermon said that they never before heard the ‘marrow o’ t,’ and they never forgot it—*never!*”

From “Elder Logan’s Story about the Kirks. A Book for the Young.” By John Strathesk. Edinburgh: Oliphant, Anderson, & Ferris.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

NO. VII. AND LAST.

THE pleasure and interest of one visit to Ireland (in 1872) were much enhanced by the presence of three friends from England—Mr. Burton, then of King's Gate Street Chapel; Mr. Bacon, London; and Mr. Nutter, Cambridge. My first Sunday was spent at Harristown, Co. Kildare, where I was the guest of Mr. John La Touche, a descendant of the Huguenot refugees, and, during many years, head of the eminent Dublin banking firm which bears his name. Harristown House stands in a magnificent and extensive demesne, adorned with noble trees, and gradually sloping down to a dell, along which the River Liffey flows to its destination in Dublin Bay, where it loses itself in the Irish Sea. There was a fairly good attendance at the services which I conducted in Mr. La Touche's mission hall. Since my visit Mr. La Touche has erected, at his own cost, an elegant Gothic church and a manse. The church is now served by Mr. Stubbs, formerly a missionary in India.

My kind host having placed a horse and car at my disposal, I made an early start on the Monday morning to visit some National schools in the neighbourhood. My object was to inquire into the religious instruction given in those belonging to Roman Catholic patrons. To protect myself from the rain, I put on a black waterproof coat, and a felt hat with an ample brim. This attire gave me—quite unintentionally—a somewhat clerical appearance, but it rendered me some assistance in the inquiries that I made. The teacher at M—— took me for a priest, and readily answered all my questions; another thought I was a Government Inspector, who had dropped upon him unawares; and a third asked me if I was not a “Christian brother.” When I assured my interrogators that I was neither a Government Inspector nor a Christian brother—in the sense in which they understood the latter term—I was asked—“What are you then? Where do you hail from?” I had reasons for declining to

gratify their curiosity, and, having obtained what information I wanted without imparting any, I took my leave. I asked each teacher whether he was in favour of a purely denominational system of education, and in each case the answer showed the bondage in which Roman Catholics are held:—"We have no opinion on the subject, but must bow to our superiors." All that I had heard of the arbitrary power of the patrons was confirmed by the inquiries which I made on that and on other occasions. They have absolute control over the teachers, and can discharge them at an hour's notice. One teacher told me that the patron of his school, a wealthy layman and a Protestant, had given him notice to leave because he refused to clean the children's water-closets.

The following Tuesday and Wednesday were given to the Missionary Conference in Dublin, at which nearly all the stations were represented. Each brother gave a report of his work, and, on the evening of the second day, the proceedings were brought to a close by a large public meeting, at which several appropriate and powerful addresses were delivered by the missionaries. Those fraternal gatherings were long remembered as "times of refreshing from the presence of the Lord."

The next morning, Mr. Bacon and Mr. Burton started for the north, while Mr. Nutter and I went south. Our first halting place was Mallow, where I had hoped to preach; but the town was in a very excited state, owing to a hotly contested election. Polling was going on, and party feeling ran high. The Court-house was the resort of all the rag-tag and bob-tail of the borough and neighbourhood. Some of the "free and independent electors" made very free with one of the candidates, a Mr. M'Carthy.* A tall, stalwart fellow, with a very voluble tongue, and an unlimited command of abusive epithets, was trying to refresh the honourable gentleman's memory with a long list of his political sins of omission and commission. He went into local grievances, and laid at Mr. M'Carthy's door the sins of his fathers to the third and fourth generations. The "free and independent elector" had kissed the Blarney stone, and his vehemence and passion, aided by a strong southern accent, presented a side of Irish life which was both novel and interesting. But Mr. M'Carthy had to submit to something more repulsive than hard words. The old women hugged

* The rival candidate was not present.

him affectionately, and called him their "darlint." Of course Mr. M'Carthy took it all in good part. At such times, candidates for parliamentary honours give both friends and foes a wide berth. We saw a priest put his hand on the shoulder of an elector who was going to record his vote. The man turned hastily round and gave the reverend Father a look which clearly resented such an interference with his freedom. We thought it was a good sign. In a small place like Mallow, two English strangers naturally attracted attention. We were followed about, and scrutinised more closely than was agreeable. There was the typical Irish hag, with pinched nose, sharp features, pointed chin, dark piercing eyes, sallow skin—quite innocent of soap and clean water—and skinny hands, forcibly recalling pictures of witches in the Middle Ages. Biddy seemed very suspicious of the "Saxons." The evil eye shot out malignant glances, and the poor old soul would evidently have found relief in giving us a taste of the stout shillalah which she carried in her hand. But the Royal Irish Constabulary saved the town from violence and bloodshed. Mallow is almost entirely under priestly influence. A short time before our visit, we had hired an unused chapel, as a centre for evangelical work; but the brother who occupied it was a convert from Romanism, and bore a genuine Celtic name. In the estimation of Romanists, a heretic is bad enough, but an apostate is a monster to whom no quarter should be given. The missionary went about in bodily fear, and, after a few months of apparently fruitless labour, gave up the work. The excitement which prevailed in the town prevented us from holding a meeting, so we pushed on to Killarney, a distance of forty miles. The queenly and almost unrivalled beauty of the lake scenery, and the wild and rugged grandeur of the gap of Dunloe, have been often described by abler pens than mine. I want to fix the reader's attention on some views which cannot be found in photographs, or any of the popular hand-books for Ireland. No contrast can be greater than between the town of Killarney and its natural surroundings. Here

"Every prospect pleases,
And only man is vile."

Let any one stand on the eastern shore of the lower lake, when the chill evening mist is creeping up the purple mountain, and the golden rays of the setting sun are dancing on the rippled waters,

and then dive at once into those narrow, tortuous, sunless, overcrowded lanes where disease is festering in the ever-accumulating filth which lies at every cottage door ; let him enter those cheerless abodes and see how the people are lodged, clothed, and fed ; let him take stock of the whisky shops—one to every ninety-five of the inhabitants—and he will see into what close proximity the fairest and loveliest scenes in creation can be brought with the ignorance, the physical wretchedness, and the moral degradation of man. “From nature up to nature’s God” is, practically, mere poetical sentiment. If nature could purify and elevate man, Killarney would be one of the holiest spots on earth. Here, the teaching of Rome has full scope. There is little or no Protestant rivalry. Episcopalians, Presbyterians, and Methodists are thrown into the shade by the great Roman Catholic Cathedral, which holds 4,000 people ; the Friars’ chapel, with accommodation for 3,000 more ; and two Nuns’ chapels. Franciscan friars go about the town with sandalled feet, and scourges hanging at their side. Rome is a vast spiritual force, but more for evil than good. The state of the people shows how deficient in moral and religious power are the imposing ceremonies, the florid services, the wearisome penances, and the teaching of that gigantic confederacy which arrogates to itself the style and title of the “Holy Apostolic Church.” Conscience is dead ! “Truth is fallen in the street !” The ignorance of Holy Scripture which prevails among the peasantry equals that which is found in Pagan lands. As we were descending the gap of Dunloe, a girl, apparently about twelve or thirteen years old, came out of a wretched hut, holding a bottle in each hand. She told us that one contained goat’s milk, and the other “mountain dew.” From answers which she gave, we found she had never been at school, knew not a letter of the alphabet, could not tell who was the Saviour of men, nor the names of the first man and woman. Mr. Nutter repeated the hymn “Jesus, who lived above the sky,” &c., and told her to say it after him, which she did quite correctly ; but her young heart coveted money rather than knowledge. She wanted £4 of the £8 that was required to take her to America ; “Would the kind gentleman give her a trifle, or buy her mountain dew ?” “What is mountain dew ?” “It’s the rale pooteen.” “Who makes it ?” “Kate Kearney.” Kate is one of those half real, half mythical characters around whose name has gathered far more of romance than of truth. If such a person ever lived, it is certain she never dies. In the legends of that

region, Kate is the chief figure. A white hut in a deep glen is pointed out as her cottage, and by an ignorant and superstitious people it is believed that her voice yet wakes the mountain echoes, and her apparition glides along the pass in the clear still moonlight. On our return to Killarney an incident occurred which placed in a strong and painful light the deficiency of the Church of Rome in her moral teaching, and the need which exists of showing her deluded victims "a more excellent way." At the end of the upper lake we entered a boat that soon landed us on one of the charming islands which stud the middle lake. Here the food which had been sent by the boat was spread on the grass; and, having more than enough for our wants, we offered some to our tired and hungry rowers. They promptly declined it, giving as their reason that Friday being fast-day they must abstain from meat. We noticed, however, that, while resting on their oars at a short distance from us, the lips which refused wholesome beef and ham for fear of defilement were imbibing freely of the drink they had brought, and pouring out oaths and blasphemy without stint. But they passed as religious men, and true sons of the Church. While at Killarney and the neighbourhood, we fell in with two priests with whom we had some talk on denominational education in National schools. One of them contended that, as Parliament had sanctioned it in England, justice required that it should be conceded to Ireland. "That would be true, if you hadn't it already. According to your time-tables, instruction in Butler's or Doyle's catechism can be given during five hours in every week. Has England more than this? No, nor so much; for into Board schools neither catechisms nor sectarian instruction can be admitted." Among the working classes at Killarney, steady and industrious labour is the exception rather than the rule. Many live by loafing at the railway station and the lakes; not a few by selling bog oak ornaments and Irish diamonds; and hundreds by begging—an art which seems to have reached perfection among the lazzaroni who infest this famous resort. Every woman is a "widdy," and every child an orphan. The former sells her blessings "chape"; for the small sum of sixpence the visitor may lay in a stock that will last for months.

Having spent two days in sight-seeing, we set out for Waterford, which was reached after a pleasant ride through the counties of Cork, Limerick, and Tipperary. Along the line there was much excitement

about the recent deliverance of Judge Keogh on the Galway election. A priest said, in our hearing, "We've burnt him, and drowned him, and I suppose we'll shoot him next." Shooting a dead man was a capital bull, but his reverence didn't see it. The following day (Sunday) I preached twice in the old chapel at Waterford: congregation in the morning, about thirty; evening, seventy. Roman Catholics are bitterly hostile to our place of worship. I was told they often maltreated persons who were going there. Romish churches are crowded. Multitudes are pouring out of a magnificent cathedral-like building. Many are kissing a full-size bronze effigy of our Lord, which hangs on a wooden cross in front of the church, and drawing their fingers over the toes of the image. It reminded me of the colossal image of Jupiter Tonans in St. Peter's at Rome, which does duty for the apostle. The constant kissing of Peter's toe at Rome has nearly worn it to the stump; and the perpetual contact of fingers with the toes of the Saviour's image at Waterford is producing a similar effect.

The evening of the following day found me at Belfast, addressing a goodly company of Sunday-school teachers. From thence I took a wide circuit through parts of Derry, Down, Antrim, and Tyrone; visiting Coleraine, Carrickfergus, Banbridge, Deryneil, Donaghmore, and Tandragee, and preaching Christ as often as I had opportunity. I have a vivid recollection of a service in a farm-house at B——. The kitchen was large, and the people so closely packed that I had to stand inside a large open chimney. The light came in about equal portions from the top and a small window at my right hand. I inhaled peat-smoke, which, by-the-way, is said to be healthy, though not inspiring; but the large congregation, and the spirit of hearing, more than compensated for the small disadvantages which one had to endure. Mr. Burton, having finished his preaching tour, came to Donaghmore, where we met and had pleasant intercourse with beloved friends and fellow-workers. While in the neighbourhood, we fell in with an old French-educated priest, with whom we had an hour's talk. He was courteous, but a subtle and wily soul looked out of his half-closed eyes. He exulted in the hope of the speedy conversion of England to the Church of Rome; spoke with contempt of every shade of Protestants; and, with uplifted hand, exclaimed, "We'll have more of ye yet." We reminded him that, as history repeats itself, it might have to be placed on record respecting himself and many of his brethren, "A great company of priests were obedient to the faith."

My last *official* visit was paid in 1873; and early in the following year I exchanged the Secretariat of the Mission for the pastorate of the church meeting in Battersea Chapel. But a friendly connection has always been maintained with the brethren and their work in Ireland. In 1877, I accompanied Mr. Cuff on a preaching tour through several counties. The two following years found me there again, telling "the old, old story of Jesus and His love." But, as there is nothing of special interest in these later efforts, I will not weary the reader with any further details. The Land and its People will always fill a large place in my heart. Fresh and fragrant are the memories which I cherish of the godly men and women who, during many years, were such zealous and efficient "helpers in Christ Jesus." "Grace, mercy, and peace from God our Father, and Christ Jesus our Lord," be with them all.

The future of Ireland is a problem which still awaits solution, and is likely to remain so for many years. Neither legislation, however wise and just, nor the prompt and impartial administration of law, can touch the root of Ireland's discontent and misery. Her chief need is the Gospel in its purity; and, until this penetrates her social and religious life, she will remain in a state of chronic unrest; spiritual night will linger over her beautiful provinces; and the morning of her freedom will delay its advent. The priests block the way, and render the missionary work more difficult and hazardous than in many parts of India and China. Recent events in connection with tent services in West Meath show that there is imminent personal risk even in the most prudent attempt to spread the Gospel in the midland and southern parts of the island. It is certain that, whenever a great and effectual door is opened, it will be in the face of "many adversaries," and in the endurance of much suffering. Men will have to go forth "as sheep among wolves." The martyr-spirit is needed almost as much in Leinster, Connaught, and Munster as among the savage tribes of Central Africa. There are rich harvests to be gathered in Ireland, but the conditions of success remain unchanged. It is "they that sow in tears" who "reap in joy." Labourers are needed for this great work, and God is asking, "WHOM SHALL I SEND, AND WHO WILL GO FOR US?" Surely there are gifted, self-denying, and courageous brethren who will respond in the spirit of the prophet, "HERE AM I, SEND ME."

I now end my "Reminiscences" with very grateful acknowledgments to those who have taken the trouble to read them.

The Son of a Prophet, but not a Prophet.



UCH were the words in which we instinctively thought of Mr. Matthew Arnold after a careful perusal of the preface to the popular edition of his "Literature and Dogma." With the work itself we have been familiar for many years, and do not propose now to enter into any special criticism of it. It appears in a greatly abridged, and therefore in a greatly improved, form. A certain "abominable illustration" which could not fail to give pain, and which was in every view offensive, has been expunged, and we are glad to note the omission of many of Mr. Arnold's forced and unnatural interpretations of Scripture, in which to a degree perfectly astounding he displays that most censurable of all qualities—"a licence of affirmation." So far, the popular edition is less hurtful than its predecessors, and the improvement thus effected may possibly suggest to Mr. Arnold a method in which he may render to his age yet more welcome service.

It is, however, with the new Preface that we are here concerned. In issuing a popular edition of a work which has hitherto been supposed to appeal to a more select and enlightened class, we naturally expect some explanation of Mr. Arnold's position, and some vindication of his method. An explanation we have, and *in it* there is, at least, no lack of "lucidity." For a vindication we look in vain. An attempt is made at one, but it is as baseless, as paradoxical, and as arrogant as can be conceived.

Mr. Arnold inherits an illustrious name, and to this fact he is largely indebted for the prominence he has gained in literary and social circles. The influence of Dr. Arnold of Rugby was one of the most powerful factors in the intellectual and religious progress of the preceding generation, and is gratefully acknowledged, not only in the Church of England, but in other churches, on which the apostle of sweetness looks down with complacent contempt, and whose "dissent," he says, "as a religious movement would be almost droll, if it were not, from the tempers and actions it excites, so extremely irreligious!" Dr. Arnold was an honest, courageous, and noble-minded man, who saw with rare clearness of vision, and was well able to guide others who

were less fortunate than himself in their hold upon spiritual truth. Any man perplexed by doubt, and tormented by scepticism, he led with a calm strong hand towards larger knowledge and more fully assured faith. Well does he deserve the tribute paid to him by his son in the marvellously beautiful verses, "Rugby Chapel." When so many were being bewildered and lost in the storm, it was one of Arnold's greatest glories that it could be said of him—

"Still thou turnedst and still
 Beckonedst the trembler, and still
 Gavest the weary thy hand.
 If, in the paths of the world,
 Stones might have wounded thy feet,
 Toil or dejection have tried
 Thy spirit, of that we saw
 Nothing—to us thou wast still
 Cheerful and helpful and firm !
 Therefore to thee it was given
 Many to save with thyself ;
 And, at the end of thy day,
 O faithful shepherd ! to come
 Bringing thy sheep in thy hand."

Such unquestionably was the father, and herein he did the work of a true prophet. But the son is not as the father, and, though he wishes to "reassure those who feel attachment to Christianity," the effect of his work must be of a quite "contrary sort." There are certain Hebraic elements of his nature in which he resembles his father, and in which we can trace the effects of his early training and associations. His deep, though often misdirected, religiousness, his delight in theological controversy, his wonderful familiarity with the Scriptures, his apt use of Biblical phraseology, and his pertinent quotations of texts reveal the impress of a stronger hand than his own. But here the resemblance ends, and Mr. Arnold would lead his readers to conclusions at which the earlier leaders of the Broad Church school, and certainly the Head Master of Rugby, would have stood aghast.

Of bold self-confident dogmatism the author of "Literature and Dogma" has more than enough. He poses throughout as "a superior person," calmly contemplating all forms of creed, but dwelling in a region immeasurably above them. He is too refined to make an attack upon Christianity, or even upon "the errors of popular Christianity." Neither does he contend with the enemies and deniers

of Christianity. They will, he assures us, sooner or later be convinced of their error, but by other agencies and through a quite other force than his. This last assertion would be grotesquely amusing if it were not sad. It is indeed deplorably true, and it is a marvel to us that Mr. Arnold does not see the terrible irony of it. The tendency of these pages is to make men enemies of Christianity rather than to convert enemies into friends. If positions which are here laid down are valid, Christianity must be logically and ruthlessly abandoned. Mr. Arnold practically sees this when he rests his defence of the Gospel exclusively on what he calls "the natural truth of Christianity," from which everything supernatural is eliminated. We are by no means blind to the immense value of this "natural truth." It is an indispensable element of Christianity, and can never be ignored with impunity. But it is not the whole of it, and to regard it as the whole is to inflict upon it an egregious wrong, and to subject ourselves to an immeasurable loss. A monarch is a man, as the rest of us are men. He could not occupy a regal position apart from the humanity he possesses in common with other men. Everything that belongs to him may, in this sense, be described as natural. But he has, at the same time, a royalty peculiar to himself, and to this he owes his pre-eminence. If we ignore that royalty, we necessarily deny his sovereignty, and bring him down to a "natural" level, above which his princely dignity necessarily raises him. There are, moreover, functions which can only be discharged by royal authority. If any one claims to discharge such functions on the ground of his possessing a royal authority, and either does not possess it, or is not accredited with it, can we regard his actions as valid or justify our conduct by them? If Mr. Arnold persists in representing the natural truth of Christianity, as that by which alone it can stand, it can only be by refusing to acknowledge aspects of Christianity which Christ Himself brought into prominence, and which are as essential to its existence as a religion as the royalty of a king is to his kingship, or as his possession of a more than ordinary authority is to his enactment of laws, his enfranchisement of slaves, his pardon of criminals, and his distribution of honours and rewards for military and civil service. To represent Christ as disclosing only natural truths, and performing only natural works, requires a degree of blindness and perversity in dealing with the Evangelical narratives which we should not have expected in one who is so continually

lamenting in his contemporaries as their gravest fault and most mischievous defect—*want of light*. On another and infinitely less momentous point, Mr. Arnold tells us that people have turned round upon him with a well-known Biblical adage. With all respect, we venture to emphasise their advice, and say in relation to this highest matter, *Physician, heal thyself*. Lucidity is the one quality of which Mr. Arnold boasts, and yet he has the audacity to tell us that miracles, by which he means the miracles of the Gospel history, are discredited “justly and necessarily, and through the very same natural and salutary process which had previously extinguished our belief in witchcraft,” as if the sober matter-of-fact records of the Evangelical narratives could for a moment be placed on a par with the senseless and lying wonders of magic! These miracles were wrought, not to gratify an idle curiosity or to create astonishment, but in fulfilment of a beneficent design. If not absolutely essential as credentials of Christ’s authority (as we contend), they were at least capable of strengthening men’s belief in it. They were attested by eye-witnesses of upright character, of profoundly practical wisdom and chivalrous devotion to the truth. The apostles were men who would rather “die than lie.” To their elevated teaching and unwearied energy, *inspired by their belief in miracles*, we owe the greatest intellectual and moral revolution the world has known. They would not themselves allow the possibility of their being mistaken. Their witness was either true or false. If miracles did not happen, they were not self-deceived, but deceivers of others, and merited the censure with which all liars are overwhelmed. And yet this self-constituted apostle of light, this champion of “lucidity,” tells us that the belief in miracles must go, because, forsooth, the belief in witchcraft has gone. When men fail to distinguish “things that differ,” there must be darkness somewhere. The luminousness of the atmosphere, and the culture of the age, are of little value to those who have feeble or perverted sight. When the light that is in a man is darkness, how great is that darkness! If Mr. Arnold were to affirm that all men are drunkards, or thieves, or liars, because some men are, or that all doctors are quacks because their profession has been disgraced by quackery, he would not be acting one whit more foolishly than he is in maintaining that “lucidity” demands the absurd and illogical course he has suggested in relation to miracles.

Equally unreasonable is it to identify our belief in the Evangelical miracles with clericalism and tradition. On what founda-

tions did these discarded powers rest? Certainly on no basis of truth or right, nor are they of the essence of Christianity. Our rejection of them in no way impairs our sense of the sincerity, the truthfulness, or the power of Christ, as our rejection of miracles cannot fail to do. Take from the Gospel narratives the records, say, of the cleansing of the leper, the giving of sight to Bartimæus, the raising of Lazarus, and Our Lord's own resurrection, and their whole complexion will be altered. The Christ then presented is an entirely different being from Him in whom we now trust. We lose invaluable proofs of His tenderness and compassion, of His power over disease and sin and death. Everything is thrown into confusion, and nothing can remain of our faith but the memory of its utter baselessness and the cruel deception it has practised upon us. Of course Mr. Arnold will reply that we still have "the natural truth of Christianity," but even that will be associated with falsehood, and will suffer from the degradation inflicted on the rest. Immense tracts of Christ's teaching will necessarily be submerged beneath the waves of cultured criticism. If Mr. Arnold holds that there is no difference between a king reigning in splendour and exercising supreme authority, and a king deprived of his crown with no sceptre to sway, and in all respects as other men, he must be allowed to do so. But it does not seem to us that the state of mind which renders such a contention possible is remarkable for its "lucidity." To strip the Gospel of all that is peculiar to itself, and in virtue of which it has unquestionably gained its supremacy, and then assert that it is immortal, is a proceeding that a very scanty measure of common sense will suffice to condemn.

The condescension with which the modern critic speaks of Jesus as "so manifestly above the heads of His reporters" in the Gospels is peculiarly offensive. We are led to infer that a certain critic is also above their heads, and is able, from the elevation on which he stands, to pronounce with unerring insight on their mistakes. What a misfortune it is that they could not write in view of his criticisms: What a different form their narrations would then have taken! How much more they would have seen!

Confronted, however, by the Person of Our Lord—and, after all, it must be remembered that Christ Himself is Christianity, as these significant sentences imply—Mr. Arnold says: "We cannot explain Him, cannot get behind Him and above Him, cannot command Him."

Of course we cannot, and the fact that we cannot should at least suggest the propriety of a little more modesty in the manner in which His critics discuss and set aside His claims, and should prevent us from making *our* lucidity the test and measure of the things that are to be believed. If the life and character of Christ were merely natural, if the supernatural could be rightly and honestly discarded, Mr. Arnold would experience no such difficulty as the one to which he here confesses. Is not the confession a direct and practical acknowledgment of a miracle? a miracle which is none the less impressive and significant because it relates to the Person rather than to the words and works of Christ. If we cannot explain Christ, we have no right to say with oracular confidence miracles do not happen. Mr. Arnold has supplied us with a test which proves the whole of his reasoning on this point to be fallacious and suicidal. His "subjectivity" is at fault. With the Gospels before him, he cannot get away from miracles. He is compelled to allow that Christ Himself is the greatest of miracles. From the standpoint he has voluntarily chosen he acknowledges his inability to do that which, more than anything else, his theory requires him to do.

Make it Interesting.



DOUBTLESS, our readers have heard the words before; heard them, perhaps, *ad nauseam*. The quality they commend was never in more general or urgent demand. On every hand, in home and school, in college and in club, in church and chapel, the advice is given, "Make it interesting." If you have to teach a class of Sunday-school children, or to direct the work of older students, your instruction must, above all things else, be interesting. If you have to conduct an evangelistic service, your address must, of course, be wise and weighty; but wisdom and weight will go for nothing unless you are interesting. If you preach to an ordinary congregation, your sermon may be soundly evangelical in doctrine and spirit, its thought may be careful and vigorous, it may be brimful of instruction, but it will be lost if it is

not interesting. If you are engaged to write an article in a magazine or a newspaper, solid learning, extensive knowledge, sound judgment, and even graceful expression will fail to ensure readers if you are not interesting. Men wish, first and foremost, to be pleased. They want sparkle, flash, smartness; not instruction. Wit, humour, sarcasm, and invective are the weapons they admire. Graphic portraiture, vivid touches of imaginative skill, winning appeals to the emotions, are in far higher request than the qualities by which our forefathers won their triumphs. The age is progressive, we are told, which often means that it is superficial, restless, and eager for what is well called "a short cut to happiness." It is not only in educational and religious circles that the demand to be interesting is made. We hear of it in connection with the arts and sciences. Quite recently we have come across another reference to it. Professor Seeley, in his able and brilliant lectures on "The Expansion of England," a work which we earnestly advise our readers to "read, mark, learn, and inwardly digest," has the following memorable passage:—

"I am often told by those who, like myself, study the question how history should be taught, Oh, you must before all things make it interesting! I agree with them in a certain sense, but I give a different sense to the word interesting—a sense which, after all, is the original and proper one. By interesting, they mean romantic, poetical, surprising. I do not try to make history interesting in this sense, because I have found that it cannot be done without adulterating history and mixing it with falsehood. But the word interesting does not properly mean romantic. That is interesting in the proper sense which affects our interests, which closely concerns us and is deeply important to us. I have tried to show you that the history of modern England, from the beginning of the eighteenth century, is interesting in this sense, because it is pregnant with great results which will affect the lives of ourselves and our children, and the future greatness of our country. Make history interesting, indeed! I cannot make history more interesting than it is, except by falsifying it. And, therefore, when I meet a person who does not find history interesting, it does not occur to me to alter history—I try to alter *him*."

This is wise and timely, as well as effective. There are things of infinitely greater moment than the "interesting" in the false, popular sense of the word, and in moral and religious instruction such interest can often be secured only by adulteration—toning down, keeping back. A healthy appetite cannot be satisfied with confectionery. Highly-flavoured food, "hot" sauces, spiced condiments are, unless cautiously used, hurtful, and men of simpler and more natural tastes decline them. We are not advocates of dullness or heaviness in speech

or writing. The demand for "interest" ought to be met as far as it legitimately can. But it is not supreme. Other things than the pleasing "more closely concern and are deeply important to us." They who continually complain that nothing interests them, ought to be placed in Professor Seeley's hands, and to be subjected to the process he describes, "I try to alter *him*." In how many cases is the fault in *ourselves*!

The New Theology.

II.



E proceed, in fulfilment of last month's promise, to inquire how far we may trust Mr. Munger's statement that the "New Theology" "does not reject the specific doctrines of the Church of the past." He gives us a list of these doctrines, with a condensed representation of the forms in which the "New Theology" accepts them. The list does not appear in logical order, but we will take it as it stands. It will be found that the old names of the doctrines are retained, whilst those names are, in almost all cases, made to bear either totally new or otherwise greatly modified or inadequate meanings. This is a gratuitous liberty, to which objection ought to be taken, inasmuch as it is only too likely to mislead the unwary, unless the changes of meaning are constantly notified and explained—a process which must be attended with considerable inconvenience.

We begin with the doctrine of the Trinity. According to Mr. Munger, the "New Theology" holds to that doctrine. But in what sense? We know the sense in which it has been held by the theologians of past days. The term "the Trinity" has heretofore been the name used to designate the doctrine that in the one and only God there is a threefold personality. It is no part of our present task to show that that doctrine is Scriptural, or to defend it from the objections by which it has been assailed. What we wish to ascertain is whether the "New Theology" accepts the doctrine in its old sense. Mr. Munger says that "it holds to the Trinity, though indifferent to the use of the word, but not to a formal and psychologically impossible Trinity." What, then, is "a formal Trinity," unless it be a Trinity

which is presented to us in the form of a threefold personality in the one God? And if the "New Theology" does not accept *that*, how can it be said to accept the Trinity at all? Further, what is "a psychologically impossible Trinity," unless it be Trinity which is impossible on psychological grounds? And to what extent can the Old Theology be made answerable for a doctrine of the Trinity which is to be so stigmatised? We submit that no intelligent Trinitarian has so received the idea of a threefold personality in one God as to be fairly chargeable with believing in a psychological impossibility. He simply believes in the unity of the Divine essence, and in the threefold personality of the Divine nature; and there is no incompatibility whatever between the two ideas.

What, then, is the Trinity of the "New Theology"? For an answer to this question, we turn to a passage in Mr. Munger's sermon on "The Reception of New Truth." He there says:—

"Take, first, the truth known as the Trinity, though one could wish, with Calvin, 'that the word itself were buried in oblivion.' It has another look to-day from that it wore a hundred years ago. That view, if urged still, makes a very dry, formal, un nourishing thing of it. If, however, we suffer it to be transformed, under the expanding conception of God that has come in with the age, it grows vital and inspiring. It is the characteristic thought of God at present that He is immanent in all created things—immanent yet personal, the life of all lives, the power of all powers, the soul of the universe; that He is most present where there is most perfection. With such a conception of God, it becomes easy to see how there should be a Son of man who is also the Son of God, and a Spirit everywhere present and acting. Revelation and thought so nearly meet that there is no chasm between them, and no stress is laid on faith as it passes from one to the other. The formal trinity and the formal unity, the more barren conception of the two, pass away, and God in Christ, filling the mould of humanity to the full, becomes a great illuminating truth. We may or may not pronounce the ancient phrases, but we need no longer hesitate to say, 'Father, Son, and Holy Spirit;' meaning a paternal heart and will at the centre, a sonship that stands for humanity, a spiritual energy that is the life of men, and through which they come into freedom and righteousness."

Now, in trying to understand this passage, we have to contend with the fog to which we playfully alluded in our former article. What is that "expanding conception of God that has come in with the age," and under which the doctrine of the Trinity "grows vital and inspiring"? Mr. Munger describes it as "the thought of God" as being "immanent in all created things—immanent yet personal, the life of all lives, the power of all powers, the soul of the universe, most present

where there is most perfection." This "conception of God" is not peculiar to the present age. It is hundreds, we might say thousands, of years old; and Trinitarians of former ages realised it as vividly as the "new theologians" of to-day. But what is its immediate bearing on the question of the Trinity? Mr. Munger says, "With such a conception of God, it becomes easy to see how there should be a Son of man who is also the Son of God, a Spirit everywhere present and acting." We ask, by what affinity do these two ideas come together? Why should we infer "a Son of man who is also the Son of God, and a Spirit everywhere present and acting," from our "conception of God as immanent in all created things," and as "most present where there is most perfection"? And even if the inference be traced out, what is the Trinity thus revealed? We have three terms, indeed—"God," "Son of man who is also the Son of God," and "a Spirit;" but, if we understand Mr. Munger rightly, these are simply three names for one Person, and, as he says, "the formal unity and the formal trinity pass away." This is only another way of saying that the doctrine of the Trinity, to which Mr. Munger assures us the "New Theology" "holds," is gone! Not a single vestige of it is left, and a totally different doctrine is substituted for it. True, we may still believe that "God is in Christ filling the mould of humanity to the full;" but does that belief include a Trinity in any proper sense? "Yes," says Mr. Munger; for "we need not hesitate to say, 'Father, Son, and Holy Spirit,' meaning a paternal heart and will at the centre, a sonship that stands for humanity, a spiritual energy that is the life of men, and through which they come into freedom and righteousness." The language is provokingly obscure; but, if we can make anything of it, we are obliged to make this—that the "New Theology" does not hold to *the* Trinity after all, but deliberately sets it aside to make way for a Trinity of another kind. Mr. Munger may well say of this doctrine, after the radical changes which the "New Theology" has introduced into it, that it "has another look from that it wore a hundred years ago," though why he should allege that the older doctrine was "dry and un nourishing," we are unable to guess. Innumerable believers have found it far otherwise; and, if Mr. Munger wants to see how, he should read afresh, and without prejudice, two discourses on the subject by Dr. F. D. Huntingdon—the first, in his "Christian Believing and Living," entitled "Life, Salvation, and Comfort for Man in the Divine Trinity;" and the second, in his "Christ in the Christian

Year and in the Life of Man," entitled "The Trinity, a Practical Truth."

We pass to the doctrine of the Divine Sovereignty. To this, Mr. Munger assures us, the "New Theology" holds, but not as "the corner stone of its system, preferring for that place the Divine righteousness; *i.e.*, a moral rather than a dynamic basis." If this means that, according to the "New Theology," the Divine Being maintains His sovereignty in the moral universe by moral and not by physical force, we can only say that this is not one of the elements of its novelty. But if the idea be carried a step farther, and made to imply that, because God rules moral creatures by moral rather than by physical force, there is no room for the idea that He so rules as to make secure the accomplishment of His will, we reply, first, that this is no new doctrine, but simply an old one re-asserted; and, secondly, that, whether old or new, it is flagrantly untrue to Scripture. Theologians have held it before to-day; but they have never been able to reconcile it with the teachings of St. Paul and other inspired writers, nor even with some of the utterances of Christ. A Divine sovereignty which includes Predestination, in any proper sense of the word, is resented, because it is supposed to imply methods of Divine government which are arbitrary and destructive of human responsibility; as if God must necessarily run the risk of failure in His administration, inasmuch as He cannot consistently *coerce* His moral creatures into loyalty to His throne! He does not coerce; but, on the other hand, His government is real, and not merely nominal. In one of his sermons, Mr. Munger speaks of "the justly criticised doctrine of the Divine sovereignty and decrees" as "now resolving into the universality of law, the favourite conception of the age." That this doctrine has taken unwarrantable and injurious forms is true; but it has not been reserved for our "New Theologians" to shake those forms off. That imperative work was done long ago. But what is that "law" the "universality" of which is "the favourite conception of the age"? It is nothing other than the expression of a personal will under an impulse of infinite wisdom, righteousness, and love. If the "New Theology" means this, it simply accepts the conclusions of the Old. If it means something which clashes with this, it does not speak on this subject in "the words of truth and soberness."

We are next informed that the "New Theology" "holds" to the Incarnation—"not," however, "as a mere physical event, for that has

entered into many religions, but as an entrance into the world, through a person, of a moulding and redeeming force in humanity—the central and broadest fact of theology.” Here we find but little scope for remark. But surely we may affirm that the Old Theology never regarded the Incarnation as “a mere physical event,” and never failed to regard it as “the entrance into the world, through a person, of a moulding and redeeming force in humanity.” This may not be an exhaustive and adequate statement of the doctrine, but it is true so far as it goes, and, in endorsing it, the “New Theology” can take no credit for *newness*. How much can be made of it Mr. Munger helps us to understand by his singularly fine and powerful sermon on “The Christ’s Pity.” If there be anything in the “New Theology” which is new on this subject, it can only be found in a silence on some aspects of it on which the Old Theology did not fail to speak.

We are further assured that the Atonement is retained “as a Divine act and process of ethical and practical import—not as a mystery of the distant heavens, and isolated from the struggle of the world, but a comprehensible force in the actual redemption of the world from its evil.” The meaning of this is sufficiently plain. According to the “New Theology,” the Atonement is purely “subjective”—in no sense “objective.” That is, it is not a method of satisfying law, but a process for producing holiness. In another part of the volume, Mr. Munger writes:—

“The conception of it [*i.e.*, of the atonement] that prevailed two hundred years ago shocks us of to-day. And more recent views of it as a matter of penal satisfaction and substitution, and as a mere contrivance for the expression of Divine feeling, no longer feed spiritual life; and so we are struggling towards St. Paul’s and Christ’s own statement of it, as containing the law and method of life for every man. ‘He that loseth his life for my sake shall find it.’ We are getting to read this truth as meaning Christ formed in us, a law and way of life.”

Again—

“It [the New Theology] would have a moral God, a Divine government truly moral; a moral atonement, and not one involving essential injustice, nor clouded with mysteries that put it outside of human use; an atonement resting on God’s heart, and calling into play the known laws and sentiments of human nature, and not one constructed out of a mechanical legality; an atonement that saves men by a traceable process, and not one that is contrived to explain problems that may be safely left with God,—an atonement that secures oneness with Christ and not one framed to buttress some scheme of Divine government constructed out of human elements.”

The refutation, or, rather, the correction, of this version of the Atonement would require many pages. We can only notice one point. The New Theology discards the Atonement as "a matter of penal satisfaction and substitution," and holds to it only as meaning "Christ formed in us, a law and way of life." In other words, the sacrifice of Christ, consummated on the Cross, is not the objective legal ground of our acceptance with God; but rather, as to the spirit which pervaded it, the model of our life, and the source of the moral and spiritual influences by which we become Christ-like—that is, by which we are brought into reconciliation, sympathy, and oneness with God. Undoubtedly there is an atonement wrought *in* the believer; but the Scriptures also reveal an atonement wrought *for* the believer. The doctrine of "substitution" has often assumed grotesque, and sometimes even revolting, forms in the hands of its professed friends but their misrepresentations of it are not a sufficient reason for setting it aside. It stands clearly and firmly in the Scriptures, and they are a more trustworthy authority than our "new theologians" can ever be supposed to be. Even the "new theologians" do not seem quite to agree, for Dr. Newman Smyth, who is reckoned to be one of them, writes of the Atonement thus:—

"How shall the infinitely Blessed One condemn our sin and forgive it by suffering its wound and hurt as though it were His own? The answer of revelation, the answer of history, is the cross of Christ. As the benevolence of God's love finds at the end and at the head of the creation the place for the God-man; as it takes the whole chain of created being up in its last link and binds it to the throne of the Eternal; as, through its vicariousness, the Divine love enters into man's very life, puts itself in the form of man in our very stead, being tempted as we are, making its own our experience of sin, desertion, and death; so, also, the righteousness of love is satisfied—satisfied once for all and for ever—in the infinite sorrow for sin which is manifested upon the cross. There, where humanity comes nearest to the heart of God, where man approaches nearest to the life of God, where the Deity takes humanity to itself—there is the altar, there is the holy place, there is the Gethsemane of spirit, where sin is suffered for with an infinite and efficacious suffering . . . Should the elder brother now say, 'Father, why not inflict the threatened penalty? how can you rejoice over one who went and wasted his substance?' then the answer of eternal love is, that sin has been condemned already; condemned more earnestly, with a deeper condemnation, in the suffering which has been incurred; in the very willingness to bear with it, to receive in its own bosom sin's deadly wound, and freely to forgive it. The Father's sorrow expressed in the Christ, the Divine feeling of shame for sin manifested in Christ's measureless grief for it; in one word, Divine

love vicariously suffering for sin, is its sufficient and God-like atonement.” —(*The Orthodox Theology of To-Day*,” pp. 44, 45 ; Dickenson.)

Of the statement that the doctrine of the Atonement, as involving penal satisfaction and substitution, “no longer feeds spiritual life,” we can only say, first, that, if this be so, the reason is not that the food is bad, but that appetite and digestion are at fault; and, secondly, that the statement is at once rash, false, and uncharitable.

We pass to the doctrine of the Resurrection. To Resurrection the New Theology holds, “as converting the whole essential nature of man.” But what is included in this? In his sermon on the subject, Mr. Munger says:—

“The view now offered is substantially this: that the resurrection is from the dead, and not from the grave; that it is general, in the sense of universal; that the spiritual body, or the *basis* of the spiritual body, already exists, and that this is the body that is raised up—God giving it such outward form as pleaseth Him, and thus preserving that dualistic state essential to consciousness, if not to existence itself.”

This putting of the matter is open to much animadversion; but our present purpose only requires us to observe, first: What *is* a resurrection from the dead, if it be not a resurrection from the grave? Mr. Munger believes, we suppose, that it is only the bodily part of our nature which dies. The *soul's* survival of death is, in no proper sense, a resurrection; it is simply the continuity of its life under new conditions. Was not Christ's resurrection, which is the type of ours, a resurrection from the grave? Did not Christ Himself say Mr. Munger's chemistry and mathematics notwithstanding:—“Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Marvel not at this, for the hour cometh in which *all that are in the tombs* shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment.” Secondly, this resurrection from the dead, says Mr. Munger, “takes place at death;” and, this being so, the body can have no part in it. What, then, is that “redemption of the body” for which Paul represents Christians as “waiting”? And what meaning are we to attach to his words: “Our citizenship is in heaven,

from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself?" Thirdly, we are told that "the spiritual body, or the *basis* of the spiritual body, already exists," and "that this is the body that is raised up." But, if so, Paul used singularly inaccurate language when he wrote: "It is sown a natural body; it is raised a spiritual body." The truth is that the "New Theology," according to Mr. Munger, so far from retaining the doctrine of the Resurrection, practically denies it.

Of Judgment, Mr. Munger says that it is "involved in the development of a moral nature." It is, he remarks, "a constantly recurring crisis," although he also "recognises the fact that it has an objective basis in the changes that attend man's personal history. Thus, a change of worlds," he continues, "is followed by judgment—the change evokes judgment; thus 'it is appointed unto men once to die, and after this cometh judgment.' But," he contends, "the Scriptures do not indicate that this judgment involves finality as distinguished from previous judgments; it *may* involve it, but not necessarily, and only as successive judgments, or crises, point towards finality." Not necessarily, certainly, if the necessity referred to be that which belongs to the nature of things. The question is whether the judgment which follows death is final according to a Divine appointment. We have an account of this judgment from the lips of the Great Judge Himself in the 25th chapter of Matthew, and that account closes with the words: "These shall go away into eternal punishment, but the righteous into life eternal." Do these words contain no indication of finality?

What is the "New Theology" version of Justification by Faith? It is that "faith by its law induces an actual righteousness—a simple, rational process realised in human experience." Here we have nothing more than a new glimpse of an old heresy—the heresy which confounds justification with sanctification. Justification, as taught by Paul, does not wait for a personal righteousness; it is realised independently of "the deeds of the law," and consists in the acquittal of the sinner by virtue of the believing relation in which he stands to the Atoning Saviour. It is a pity that Mr. Munger did not give his readers the view which the "New Theologians" take of the weighty and exhaustive representation of this matter which we have from the

pen of the Apostle Paul: "By the works of the law shall no flesh be justified. For through the law cometh the knowledge of sin. But now, apart from the law, a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season; that He might Himself be just and the justifier of him that hath faith in Jesus." These words must be oddly manipulated if they are to be squared to that doctrine of Justification by Faith which is taught by the "New Theology," and which says nothing more than this, that "faith, by its law, induces actual righteousness."

The only other subject to which we need refer is that of Regeneration. "The 'New Theology,'" says Mr. Munger, "does not differ from the 'Old Theology' in its treatment of Regeneration, but it broadens the ground of it; finding its necessity not only in sin, but in the undeveloped nature of man, or in the flesh." We are inclined to think that this difference does not show a defect in the "Old Theology" as compared with the "New." Mr. Munger seems to treat the "flesh" in such a manner as to imply that man's constitutional alliance with it in this world is an essential disadvantage, an implication which appears to contain a reflection upon man's Creator. Would man have needed a "new birth" if he had not sinned? Undoubtedly the need of the new birth has been deepened and intensified by the depravity with which the depraved will has infected the fleshly appetites. But conceive of man as morally unfallen—sinless; what is there, either in Scripture or in philosophy, to suggest that his constitutional alliance with flesh would have made the process called Regeneration in the slightest degree necessary? Did our first parents require to be regenerated before they partook of the fruit of the forbidden tree?

From these remarks we may see how far we can trust Mr. Munger's statement that "the 'New Theology' does not reject the specific doctrines of the Church of the past." They will also justify us in saying that what is new in this theology is not true, and that what is

true in it is not new. In some instances we have met its errors by citations from Scripture, but we confess to have done so with a half-suspicion that such citations will not be regarded by our "New Theologians" as having that measure of decisive authority which they possess for ourselves. The late Dr. Pusey once said, in an Oxford University sermon, "that the Church, which transmits to us God's truth, does not commit itself to the meaning of single texts"—a very convenient method of getting free for the establishment of a theology which shall not be dependent on Scripture teaching. Our "New Theologians" seem to be under the spell of a similar cautiousness. After making some important statements, Mr. Munger remarks:—

"If it be said that these truisms conflict with certain texts, we waive, yet do not grant, the point; and answer, that it is on the basis of these truisms there is such a *consensus* between Reason and Revelation that we accept it, and hail it as a Gospel."

That is, it is only in so far as Reason and Revelation are found to agree that any Gospel which Revelation contains can be regarded as trustworthy. The logical outcome of this is that Revelation must bow to Reason, in order to get its statements to be rationally believed! This being so, there can be no surprise that our "New Theologians" should protest against being tied down, in their interpretations of Scripture, to "the plain meaning of the words." The protest is legitimate if the phrase "the plain meaning of the words" be understood as equivalent to their mere surface meaning. But suppose we were to ask Mr. Munger to look at the passages, specimens of which we have cited against him, in the light of those deeper principles of interpretation which he himself lays down, and then to square them with the respective doctrines of the "New Theology" to which we have applied them, would he be able to do so? And, if not, would he "waive" the texts in order to be more free to retain the doctrines? To this last question his book does not enable us to give a certain and decisive answer.

A Word about Robert Hall.*

By S. R. PATTERSON, Esq., OF LONDON.



WHEN I was a school-boy at Leicester, Robert Hall was in the zenith of his power and fame as a preacher. The little plain meeting-house in Harvey Lane, in the midst of the dwellings of the working hosiers and the click of the domestic looms, was a place of pilgrimage from afar. The

* From the *National Baptist*, Philadelphia.

leaders of thought in London, on their way to Edinburgh, and *vice versa*, stayed to make an opportunity of attending service there.

My uncle's family were Episcopalians, and, though living within sight of Harvey Lane, I was not allowed to go there. I heard the great preacher at Harborough, and once at Leicester, and heard him also at the Bible-meeting in the Guildhall in response to the universal cry for him. On that occasion he spoke leaning for support on the back of a chair, and rivetted my juvenile self by the grandeur of his thoughts and the mellifluousness of his delivery. I see now before me the circle of stately clergy, the gratified "deputation," the eager audience in an ancient room, with portraits of Charles I., and other dark paintings on its ill-matched walls, and illumined only by one long, high window towards the street. Again I saw him when he visited our schools, after a ministers' meeting, on a week-day. Pipe in hand, in our playground, he spoke to me, on being told that I was the boy farthest from home of any one in the school. His few words were most pleasant and encouraging, enforced by a look of memorable power and goodness. Again I saw and heard him at Clipstone, at a missionary meeting. The roads to the village were thronged; all the houses, and the arbours in their gardens, were placed under contribution for hospitality. The windows of the chapel were taken out to permit outsiders to listen and hear. Everybody seemed to be solemnly glad, and great things and thoughts were in the air. Old Mack, the well-known minister of Clipstone, was at the height of his excitement as a host, and huge wreaths of tobacco smoke, to which the worthy pastor contributed at least his own share, arose on every side.

Mr. Hall was a fine man physically. He usually wore the common dress of a gentleman at that day, breeches and silk stockings. As Mr. Mursell once said to me, "Sir, he had the calf of an archangel." I remember a caller at my aunt's one morning saying that Mr. Hall had taken tea with them, and that, waxing warm confuting some assertion which he believed to be outrageously exaggerated, he said, as he handed her his tea-cup to be replenished, "Madam, you might as well attempt to float a man-of-war in this tea-cup," dashing his spoon into the saucer by way of emphasis.

I recollect my aunt going to a neighbouring artist about her picture, and saying on her return that the artist had taken Mr. Hall's likeness by stealth, as he objected to sit for it, and had painted his portrait then lying in a case on the floor. He showed it to her, and she asked if Mr. Hall had seen it. The artist replied that he had, and, on the cover being taken from it, said, "If that were not another man's property, I would put my foot through it."

I well remember seeing him at the head of the Harvey Lane Sunday-school at the coronation of George IV., when all the charity and Sunday-school children assembled in the market-place, and sang whilst a sheep was being roasted whole at the higher end of the square; this was in the year 1820.

It is to be hoped that the store of anecdotes which Mr. Mursell, his companion and able successor at Leicester, has treasured up may not be lost by the present inability, through illness, of the latter, but that they will be duly given to the world, for nothing was ever said or done by Mr. Hall which does not show his zeal for truth and freedom in their highest sense, as well as the perfect elegance of his *thought and diction*.

Alone—Yet Not Alone.



THOUGH I own myself no convert
 To the doctrine, often taught,
 That freed souls the earth revisit,
 If with faith and patience sought ;
 Though my walls no knockings echo,
 And I need *no card to spell*
 All the warnings and the teachings
 That these angel comers tell ;
 Yet in memory they are round me,
 Of my inner life a part ;
 Gently rapping, softly tapping,
 In the chambers of my heart.

 In the dimness of the twilight,
 When I steal an hour for rest,
 With a body weak and weary,
 And a troubled mind oppress ;
 Then the lost love of my girlhood
 Comes and whispers in my ear ;
 Cheers, and praises, and consoles me
 As he did when he was here ;
 Still his spirit, hovering o'er me,
 Seems to bid my cares depart ;
 Gently rapping, softly tapping,
 In the chambers of my heart.

 Then another sits beside me,
 Nearer, dearer, e'en than he ;
 Long-wept mother ! gentlest teacher !
 'Tis thy sweet voice blesses me.
 With its sound my youth returneth,
 And such spells are o'er me cast
 That the *present* fades, and leaves me
 Once more happy in the *past*.
 Ever keep thy watch, loved spirit !
 Of my inner life best part ,
 Gently rapping, softly tapping,
 In the chamber of my heart.

 But an Unseen—holier, greater
 Than all others—seeks me now ;
 One, before whose mighty presence
 All my earthly yearnings bow !

And an awe is mingling deeply
 With the knowledge *One* is nigh
 At whose coming souls grow purer—
 Sinful thoughts and wishes die.
 These the spirits hovering round me,
 Of my inner life a part ;
 Gently rapping, softly tapping,
 In the chambers of my heart.

Reviews.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F.R.S.E.,
 F.G.S. Hodder & Stoughton.

Second Notice.

LAST month we mentioned that this work, though only recently published, was in its fourth edition. The demand for it shows no sign of falling off. Its sixth edition has just been announced. We rejoice in this evidence of an intelligent interest on the part of the reading public in questions of the very highest import, and do not doubt that Mr. Drummond will be found to have administered a powerful impulse to Rational Religious Faith.

In our former notice we named some of the subjects in which Mr. Drummond traces the operation of "Natural Law in the Spiritual World"—Biogenesis, Degeneration, Growth, Death, &c. We must now endeavour to give our readers some glimpse of the manner in which this doctrine of the "Continuity of Law" is illustrated.

The investigations of the last two hundred years into the Origin of Life, Mr. Drummond tells us, have scientifically refuted the heresy of Spontaneous Generation. No life has ever been discovered which is not plainly proved to have proceeded from antecedent life. "Huxley categorically announces that the doctrine of Biogenesis, or life only from life, is 'victorious along the whole line at the present day.' And even whilst confessing that he wishes that the evidence were the other way, Tyndall is compelled to say, 'I affirm that no trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.'" Here, then, is a great Law of the Natural World. Within that realm, at all events, no life is self-produced. This fact, of course, ought to dispose of all atheistic theories. But Mr. Drummond adduces it for another purpose.

"For much more than two hundred years a similar discussion has dragged its length through the religious world. Two great schools here also have defended exactly opposite views—one, that the spiritual life in man can only come from pre-existing life, the other, that it can spontaneously generate itself. Taking its stand upon the initial statement of the author of *Spiritual Life*, one small school, in the face of derision and opposition, has persistently maintained the doctrine of Biogenesis. Another, and with greater pretension to philosophic form, has defended Spontaneous Generation. The

weakness of the former school consists—though this has been much exaggerated—in its more or less general adherence to the extreme view that religion had nothing to do with the natural life; the weakness of the latter lay in yielding to the more fatal extreme that it had nothing to do with anything else. That man, being a worshipping animal by nature, ought to maintain certain relations to the Supreme Being, was indeed to some extent conceded by the naturalistic school, but religion itself was looked upon as a thing to be spontaneously generated by the evolution of character in the laboratory of common life."

Mr. Drummond proceeds to show the advantage of having something more to oppose to the naturalistic explanation of the origin of religious life than the fact that it is biogenetic is the *ipse dixit* of Revelation—namely, the other fact that it has its parallel in Nature.

"With the elevation of Biogenesis to the rank of a scientific fact, all problems concerning the Origin of Life are placed on a different footing. And it remains to be seen whether Religion cannot at once re-affirm and re-shape its argument in the light of this modern truth. . . .

"What essentially is involved in saying that there is no Spontaneous Generation of Life! It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, nor any form of energy, nor any evolution, can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality; without this preliminary contact with life they remain fixed in the inorganic sphere for ever. . . . Where, now, in the spiritual sphere shall we meet a companion phenomenon to this? What in the Unseen shall be likened to this deep dividing-line, or where, in human experience, is another barrier which can never be crossed?

"There is such a barrier. In the dim but not inadequate vision of the Spiritual World presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the Natural World to the Spiritual World is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the Spiritual World by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilisation, can endow any single human soul with the attribute of Spiritual Life. The Spiritual World is guarded from the next world in order beneath it by a law of Biogenesis—*except a man be born again. . . . except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.*"

Thus there are not two laws of Biogenesis, one for the Natural, the other for the Spiritual; one law is for both. "The analogy is only among the phenomena—between laws there is no analogy—there is Continuity." The doctrine of Regeneration is a puzzle to Philosophy. Why should not a virtuous man grow better and better until he is fit for the Kingdom of God? For the simple reason that *he cannot*. Science says so as well as Revelation. To suppose such a thing possible would be the same absurdity as to suppose that a stone can grow more

and more living till it enters the Organic World! The distinction between the Christian man and the non-Christian man is the same as that between the Organic and the Inorganic, the living and the dead.

“What is the difference between a crystal and an organism, a stone and a plant? They have much in common. Both are made of the same atoms. Both display the same properties of matter. Both are subject to the Physical Laws. Both may be beautiful. But, besides possessing all that the crystal has, the plant possesses something more—a mysterious something called Life. This Life is not something which existed in the crystal, only in a less developed form. There is nothing at all like it in the crystal. There is nothing like the first beginning of it in the crystal, not a trace or symptom of it. The plant is tenanted by something new, an original and unique possession added over and above all the properties common to both. When from vegetable Life we rise to animal Life, here again we find something original and unique—unique at least as compared with the mineral. From Animal Life we ascend again to Spiritual Life. And here also is something new, something still more unique. He who lives the Spiritual Life has a distinct kind of Life added to all the other phases of Life which he manifests—a kind of Life infinitely more distinct than is the active Life of a plant from the inertia of a stone. . . . Compared with the difference between the Natural and the Spiritual, the gulf which divides the organic from the inorganic is a hair's-breadth. The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal Life. But it is life of so poor a quality that it is not Life at all. He that hath not the Son *hath not Life*; but he that hath the Son hath Life—a new and distinct and supernatural endowment. He is not of this world. He is of the timeless state, of Eternity. *It doth not yet appear what he shall be.*”

Thus “the difference between the Spiritual man and the Natural man is not a difference of development, but of generation.” What is this new and supernatural endowment in its nature and essence? It is Christ; not an outside Christ; not a Christ that is in heaven, to whom “we can stretch out some mysterious faculty, and deal with Him there.” “Vegetable life is not contained in a reservoir somewhere in the skies, and measured out spasmodically at certain seasons. The Life is *in every plant and tree, inside its own substance and tissue, and continues there till it dies.*” “I live; yet not I, but Christ liveth in me.”

We have but touched, as it were, this subject of Biogenesis; but we have quoted enough to suggest Mr. Drummond's method of finding in it the “Continuity of Law.” He adopts the same method throughout the volume. He opens the subject of Degeneration by some references to the natural law which is known as *the Principle of Reversion to Type*. Races of birds in a high state of culture, if removed from the culturing influences, “discard the badges of their civilisation, and conform to the ruder image of the first.” A garden planted with strawberries and roses, if neglected, will run to waste—*i.e.*, the strawberry will change into the wild strawberry of the woods, and the rose into the primitive dog-rose of the hedges. This law runs through all creation.

“If a man neglect himself for a few years, he will change into a worse man and a lower man. If it is his body that he neglects, he will deteriorate into a wild and bestial savage—like the de-humanised men who are discovered sometimes upon desert islands. If it is his mind, it will degenerate into imbecility and madness. Solitary confinement

has the power to unmake men's minds and leave them idiots. If he neglect his conscience, it will run off into lawlessness and vice. Or, lastly, if it is his soul, it must inevitably atrophy, drop off in ruin and decay."

This tendency to degeneration is a fact of human nature. It is theologically described as "a bias towards evil," and the end is Death. If a man falls from the top of a five-storey house, we say that he is lost, or that he is a dead man, before he has fallen a foot. So with the gravitation of sin in the human soul. "Gradually, with gathering momentum, it sinks a man further and further from God and righteousness, and lands him, by the sheer action of a natural law, in the hell of a neglected life."

Mr. Drummond traces the working of this law through many profoundly interesting particulars, over which we are compelled to pass. He comes next to the Law of Growth. "There is but one principle of growth both for the natural and spiritual, for animal and plant, for body and soul." All growth is organic. Its two great characteristics are *spontaneousness* and *mysteriousness*. "Consider the lilies, how they grow; they toil not, neither do they spin." They grow automatically, spontaneously. So a boy grows without trying. "Which of you, by being anxious, can add one cubit to his stature?"

"The soul grows as the lily grows, without trying, without fretting, without ever thinking. Manuals of devotion, with complicated rules for getting on in the Christian life, would do well sometimes to return to the simplicity of nature; and earnest souls who are attempting sanctification by struggle, instead of sanctification by faith, might be spared much humiliation by learning the botany of the Sermon on the Mount. . . . The stature of the Lord Jesus was not reached by work, and he who thinks to approach its mystical height by anxious effort, is really receding from it. Christ's life unfolded itself from a Divine germ, planted centrally in His nature, which grew as naturally as a flower from a bud. This flower may be imitated, but one can always tell an artificial flower. The human form may be copied in wax, yet somehow one never fails to detect the difference. And this precisely is the difference between a native growth of Christian principle and the moral copy of it. The one is natural, the other mechanical. The one is a growth, the other is an accretion. Now this, according to modern biology, is the fundamental distinction between the living and the not living, between an organism and a crystal. The living organism grows, the dead crystal increases. The first grows vitally from within, the last adds new particles from the outside. The whole difference between the Christian and the moralist lies here. The Christian works from the centre, the moralist from the circumference. The one is an organism, in the centre of which is planted by the living God a living germ. The other is a crystal, very beautiful it may be; but only a crystal—it wants the vital principle of growth."

This is why salvation is never connected with morality; not that it dispenses with morality, but that morality can never attain it. Only life can do that. Morality cannot reach perfection; Life *must* reach it—*i.e.*, it must "develop out according to its type; and, being a germ of the Christ-life, it must unfold into a *Christ*."

"A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than but a stone. But this small blade—it *doth not yet appear what it shall be*."

So "growth in Scripture is always described in the language of physiology." And it is a mystery:—the lily "pushing up its solid weight of stem and leaf in the teeth of gravity;" the soul of a Christian "rising slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself into the image of Christ;" well may we say the power is not of man. "The Christian is a unique phenomenon. You cannot account for him; and if you could he would not be a Christian." But does not this representation take away all conflict from the Christian life? Does it not make man irresponsible for his own soul? Mr. Drummond answers: "We are not lodging a plea for inactivity of the spiritual energies, but for the tranquillity of the spiritual mind. Christ's protest is not against work, but against anxious thought. . . . The boy never thinks of connecting his work with his growth. Work, in fact, is one thing and growth another, and it is so in the spiritual life." There is work for him who would grow to do, "work so great that the worker deserves to have himself relieved of all that is superfluous during his task."

"The problem of the Christian life is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. Much work is done on board a ship crossing the Atlantic. Yet none of it is spent in making the ship go. The sailor but harnesses his vessel to the wind. He puts his sail and rudder in position, and lo! the miracle is wrought. So everywhere God creates, man utilises. . . . God gives the wind, and the water, and the heat—man but puts himself in the way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam—and so, holding himself in position before God's Spirit, all the energies of Omnipotence course within his soul. He is like a tree planted by a river, whose leaf is green and whose fruits fail not. Such is the deeper lesson to be learned from considering the lily. It is the voice of Nature echoing the whole evangel of Jesus, 'Come unto Me, and I will give you rest.'"

With these extracts, put together, we trust, with sufficient connectedness to suggest the track of the author's thought, we must, for the present, close the book. We shall not tire our more thoughtful readers if we take them through some other parts of it next month.

OUTLINE SERMONS TO CHILDREN: with Numerous Anecdotes. Hodder & Stoughton.

A SIX-SHILLING volume, containing ninety-seven sermon outlines, many of which are not mere "skeletons," but are more or less fully clothed. We cannot say that they are all of equal merit; but they all commendably avoid the small talk, the twaddle, and the superficiality by which multitudes of sermons to children are grievously weak-

ened. About thirty different preachers have contributed to the volume, not a few of whom are men of celebrity both in this country and in the United States, and some of whom are known to have special gifts for the kind of preaching by which children may be most wisely and instructively interested—such as William Arnot, the two Bonars, Dr. Cairns, M. G. Dana, Dr. Dykes, Dr. Edmond, Dr. Marshall Lang, Rev. T. Teignmouth Shore, and others.

BIBLE PICTURES FOR LITTLE PEOPLE.
Sunday School Union.

NOTHING could be better for children of four or five years of age. The language is exquisitely simple, yet rich, and the illustrations are charming.

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THE PULPIT COMMENTARY. First Corinthians.

THIRTY THOUSAND THOUGHTS. Kegan Paul, Trench, & Co.

SPACE fails us, and we are compelled to postpone our notice of these bulky volumes till next month, when we shall have the pleasure of referring to them in terms of high commendation. The second of them is the first instalment of a gigantic work which consists of "Extracts covering a comprehensive circle of Religious and Allied Topics, gathered from the best available sources of all ages and all schools of thought."

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SUNRISE ON THE SOUL; or, the Path for the Perplexed. By the Rev. J. Ogmores Davies, Minister of Craven Chapel, London. Hodder & Stoughton.

MR. DAVIES has chosen a beautiful title for this book, and one which fairly indicates his purpose, though there is no hint in it that the work consists of a series of expository discourses. The Preface reveals its origin. It came from a very distinct, though not uncommon, spiritual experience through which its writer passed some years ago, and is a bright, genial, quickening illustration of the Divine, delivering, and enriching power which is in Christ the Saviour. Every page of the book reveals this in one way or another. The author's aim is to bring Christ and the perplexed soul together, and this he does by showing what Christ was, in a variety of instances, to those who needed Him,

when He was on earth. He finds twenty of such instances in nine chapters of the Gospel of Matthew, commencing with the 4th, and ending with the 16th. They are treated with great freshness and beauty of thought, with fine spiritual insight, and in language at once clear, chaste, strong, and impressive. We have read many discourses on Matt. xi. 28-30, but the one by Mr. Davies is equal, if not superior, to the very best of them; and a similar statement might be made quite truthfully respecting many other discourses in this delightful volume.

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ELDER LOGAN'S STORY ABOUT THE KIRKS: a Book for the Young. By John Strathesk. With Illustrations. **LITTLE BLUEBIRD,** the Girl Missionary. By John Strathesk. Edinburgh: Oliphant, Anderson, & Ferrier.

TWO first-class little story-books from the same author and the same publishing house, very different in theme, but both well written and well fitted for usefulness. We have given an extract from the first of them in another part of our present number, which will serve as a specimen of the style in which the whole story of the Kirks is told. "Little Bluebird" illustrates the ways in which a fine-hearted child can promote the Missionary cause.

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GERTRUDE ELLERSLIE: a Story of Two Years. By Mrs. Meldrum. Edinburgh: Oliphant, Anderson, & Ferrier.

A NEW and revised edition of a very elaborate and, in many parts, exciting story. A mere outline of the plot would fill two or three of our pages. It is very complicated, but is well cleared up, and the interest of the reader is

kept awake from chapter to chapter and through all the changes of situation and scene. Goodness may have to wait for its reward, but does not wait in vain. Worldliness, meanness, treachery, revenge, may seem to succeed for a while, but are sure to fail sooner or later. So this story teaches, in its own fresh way. There is plenty of romance, but no false sentiment. Sometimes the dialogue is rather overburdened with very small talk.

HERE AND THERE: Fragments of Truth and Wisdom. By Edith and Isabel Payne. Alexander & Shephard.

A FIRST venture in authorship, and by no means an unpromising one; novel in its form, and modest in its demeanour. Terse, suggestive sentences are selected from a number of the world's teachers—one for each page, the page being filled up by such thoughts as the authors have drawn from the extract. As the extracts are by no means hackneyed, the little book has an air of freshness, and we can vouch for the healthiness of its teaching. Twenty original poems are appended, which, to our minds, yield still better evidence of mental and literary power. We hope this first publication will be sufficiently successful to warrant its fair young authors in venturing upon a second. "Here and There" can be purchased for eightpence.

HOW IS THE DIVINITY OF JESUS DEPICTED IN THE GOSPELS AND EPISTLES? By the Rev. Thomas Whitelaw, M.A., D.D.

DOES GOD ANSWER PRAYER? By the Rev. McCheyne Edgar, M.A. Hodder & Stoughton.

THESE two works appear in the important series now in course of publication by Messrs. Hodder & Stoughton,

entitled "The Theological Library," at 3s. 6d. each. Dr. Whitelaw has become widely known as a careful and painstaking writer on Biblical subjects, and the work before us will enhance his reputation for Biblical scholarship and exegesis. His study of the teaching of the New Testament writers on the subject of the Divinity of our Lord is thoroughly confirmatory of the orthodox view. He is master of the literature of the subject; but his method is original, and his reasoning, based throughout on an intelligent use of Scripture, is sound.

We were prepared for an interesting discussion on the great subject of Prayer by Mr. Edgar by our acquaintance with an exceedingly useful book of his on "The Cross of Christ." The two works are constructed on much the same principle. In the Introductory Part, after a development of the Natural History of Prayer, we have a picture of what the world would be if it were to become a prayerless world. A statement of the method of discussion leads to the Second Part, in which Efficacious Prayer is set forth as a law of Nature. Part Three consists of verifications of the truth that God answers prayer drawn from Scripture which is utterly unintelligible and unaccountable on anti-supernaturalist principles, from the Life of Christ, from the History of Christianity, from the History of Civilisation, and even from the development of the scientific spirit. The notorious "hospital test" comes in for a minute and searching examination. It will thus be seen that we have here a Book for the Times.

THE HOMILETIC MAGAZINE. Nisbet & Co., 21, Berners Street.

WE regret that this very superior pub-

lication for ministers has been omitted from our notices for several months past. The omission is due, not to any diminution of our interest in it, but to want of space. It admirably maintains its high standard of excellence, and preachers who rise above the common level of thoughtfulness may always find in it a mass of healthy and suggestive material which, without resorting in the least degree to plagiarism, they can turn to useful account. We have now before us the numbers for October, November, and December, which complete last year's issue; and they contain the usual quantity of sermonic, expository, and discussional matter supplied by contributors of note. The Homiletic Magazine has a character, a place, and a work of its own amongst the rapidly increasing class of literature to which it belongs, and we not only wish for it, but predict for it, both long-continued and constantly extending success.

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THE MERCHANT EVANGELIST: being a Memoir of William McGavin. By the Rev. William Reid, D.D. Edinburgh: Oliphant, Anderson, & Ferrier.

Mr. MCGAVIN was, in many respects, a notable man in his day. It is more than fifty years since he died, and yet it is only within the last half-year that anything like an adequate account of him has been given to the world. "Better late than never." Dr. Reid was the one surviving man most competent to discharge the task, and he has so discharged it as to lay the Christian public under great obligations. Mr. McGavin was a man of excellent parts, of high character, of great activity, and of noble consecration to the service of Christ. He was the author of a masterly

exposure of Popery in a series of tracts published at intervals through four years, entitled "The Protestant," which made four closely printed octavo volumes, and which received high praise from the pen of Robert Hall. He produced many other controversial works of high merit, and was an effective lay preacher and evangelist. Such a biography is surely well worth reading.

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THE UNWRITTEN RECORD: a Story of the World we Live On. By James Crowther. Sunday School Union, 56, Old Bailey.

A PERFECTLY delightful gift-book for any season of the year, by a writer who is always welcome. Dr. Macduff writes a prefatory note, which contains the indisputably true remark: "Few have succeeded as he [Mr. Crowther] has in bringing out the harmonious utterances in the two great volumes of Nature and Revelation, and making the one the exponent and interpreter of the other." Our young friends will find any amount of pleasure in accompanying him in his rambles over the surface, and even below the surface, of "the world we live on," and in viewing with his help what he can show them here and there in the light of Scripture teaching. An additional attraction in the book is supplied by the appropriate and well-executed illustrations with which it abounds.

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STUDIES IN THE BOOK OF JONAH: a Defence and an Exposition. By R. A. Redford, M.A., LL.B. Hodder & Stoughton.

MOST of the works on Jonah are either expository, or homiletic, or reflective, some of them combining all these qualities. The work before us is for the most part of another order. It is

divided into three parts, in the first of which, after certain introductory remarks, we have a defence of the authenticity of the book against the attacks of rationalising critics, especially Kuenen, Ewald, and the Rev. T. K. Cheyne in the *Theological Review* for 1877. The supernatural element in the narrative is next considered, after which the author adduces the evidence which disproves the post-Captivity date of the book derived from its language, and other features. The first part closes with the inferences supplied by the use of the Psalms in Jonah's prayer. The second part opens with a careful rendering of the Hebrew text of the narrative into English under the able guidance of Ewald, to which succeeds an exegetical study of the principal words and phrases which the narrative contains. Part III. is devoted to an "Historical and Practical Exposition of the Main Features of the Book," including a setting forth of the office of prophet in the time of Jonah, some of the chief characteristics of the book which bears his name, the relations of Israel in his time to Assyria and other neighbouring nations, the character of the prophet himself, the religion and conduct of the seamen, the teaching of the book respecting the Divine character and purposes, the repentance of the Ninevites, and the place of the book in the Messianic prophecy. It will be seen that Mr. Redford's work deals with a great variety of interesting and important topics, and we can assure our readers that it does so in a very intelligent, intelligible, scholarly manner. The book is not large (it is published at 5s.), for no words are wasted; and yet it is easy and pleasant reading to all for whom Biblical questions have any attraction—an order of readers

which, happily, would seem to be increasing, if the number of first-class works dealing with such questions now in wide circulation may be taken as a criterion by which to judge. Among such works the one before us will properly take an honourable place.

WAYSIDE SPRINGS FROM THE FOUNTAIN OF LIFE. By Theodore L. Cuyler, D.D.

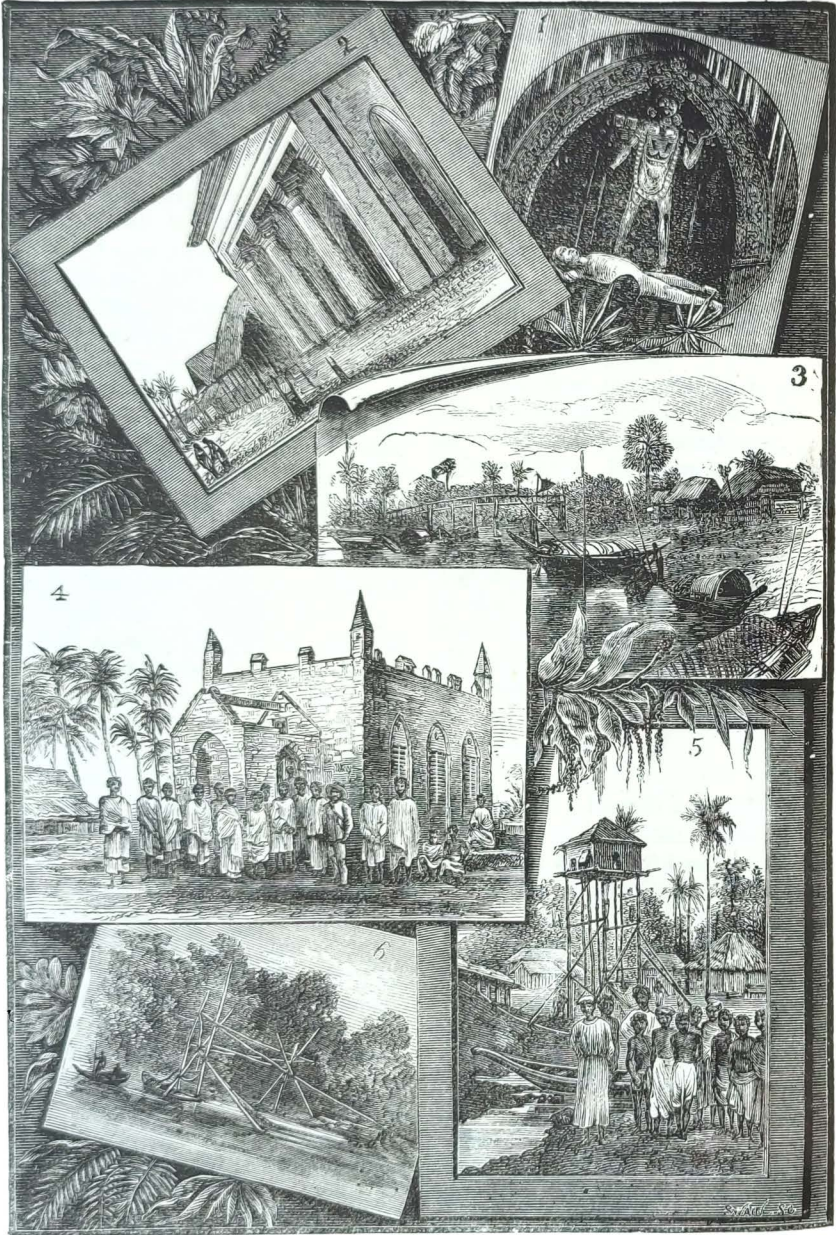
THE ANGEL IN THE MARBLE, and other Papers. By G. F. Pentecost, D.D. Hodder & Stoughton.

THESE excellent little volumes may be fitly noticed together, inasmuch as they are similar in their general purpose, style, and tone. There are twenty-five short papers in the first, and twenty-four in the second. The two authors need no introduction to English readers: they are known and admired as much on this side the Atlantic as on the other; and these collections of papers, written by them at different times, and published in various American periodicals, will be heartily welcomed in our Christian homes.

THE ETERNAL LIFE-BLOOD OF DIVINE SONSHIP. By S. Borton Brown, B.A. Partridge & Co., 9, Paternoster Row.

NOTWITHSTANDING a habit of somewhat mystical thinking which Mr. Brown has contracted, this little work is well worth careful study. It is an attempt to "get right at the heart" of the teaching of Christ in John vi. 53-57, and of John in his first Epistle i. 6, 7. The starting-point is found in the words "The blood is the life," and the idea seems to be that the life of Christian sonship is that which flows into the soul through the sacrifice of the Divine Son of Man.

THE MISSIONARY HERALD.
FEB. 1, 1894.



VIEWS IN EASTERN BENGAL.

(From a Photograph taken by the REV. T. R. EDWARDS, of Barisal.)—See p. 49.

THE MISSIONARY HERALD.

Africa for Christ.

THE CONGO MISSION.

DEATH OF THE REV. H. W. BUTCHER.

“VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”—JOHN xii. 24

“IN this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”—DAVID LIVINGSTONE.

MOST of our readers will already have become possessed of the sad tidings of the death of the Rev. Henry Wakefield Butcher, at Manyanga station, Congo River, on Monday, October 15th, from intermittent or bilious fever.

Mr. William Hughes, one of his colleagues, writing from Manyanga, under date of October 19th, says:—

“It appears that Mr. Butcher suffered from fever occasionally for two or three weeks previously, but, owing to his great courage and vigorous constitution, he sought no help, and paid very little attention to his illness. When Mr. Malloney, the seaman in charge of the mission-boat *Plymouth*, arrived at Manyanga on October 6, he found Mr. Butcher seriously ill from successive and heavy attacks of fever, with much vomiting, which had commenced about three days before his arrival. He at once applied the needful remedies, and succeeded, in the course of three days, in effecting a great improvement. On Thursday morning, October 11, they decided that Mr. Butcher should be moved to Bayneston, but, at the last moment, Mr. Butcher declined leaving Manyanga, saying, ‘I must stop here and see to my work.’ The boat, however, was sent off in charge of Shaw to bring me up, and I reached Manyanga on October 16, to find, to my intense sorrow, that my dear colleague Butcher had passed away on the previous evening to join Hartland and Doke, whom he had nursed so tenderly and loved so fondly. Mr. Malloney met me on the beach, and it was arranged that we should bury Mr. Butcher that afternoon at four o’clock. On my way up I saw his grave

made ready, situated about 150 yards from the beach. When I reached the house I took a long look at the body of my dear colleague, cold and still, and could not but feel bitterly grieved that I had arrived too late for a word to pass between us. At the appointed hour we buried him, amid tears and sorrow, and there he lies in his grave by the waters of the Congo, awaiting the resurrection of the just. There were present three gentlemen connected with the International Belgian Expedition, four or five native chiefs, with many of their subjects, some ten of his school-boys, and twenty or thirty other native boys, the grand fact of his coming to this far-off land and dying here, in his efforts for Christ and the benefit of the people, being a touching sermon to the natives assembled round his grave; and it was evident to us all how tenderly he was loved and how greatly he was mourned."

Only a few weeks after the death of his much loved colleague Mr. Hartland, Mr. Butcher wrote to Mr. Baynes:—

"Four years of toil and exposure seem a very short life's work, but time surely is not the measure of work done. John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

Of the spirit in which he gave himself to his work the following extract from a recent letter to the Rev. G. D. Evans, of Bristol, will testify:—

"Mr. Comber writes me, on hearing of the death of Mr. Doke, 'This means all the more work for *you* and for *me*, and for *all of us*. "Whatsoever thy hands find to do, do it with thy might."

"From this you can see the spirit of the men out here, for this, I am bold to say, is the spirit of us all: whilst we have life, all our efforts, all our thoughts, all our prayers, will be—FORWARD.

"We have come out to Africa to DO, and, if God so wills it, to DO and DIE. We have nothing to hold back, and, praise be to God, with His help *nothing shall hold us back*. Go on praying for us, dear brother, for whilst holy hands are held up for us in supplication the cause of truth and Heaven MUST prevail.

"My candle is nearly burnt out, and I am weary, what with building, ferrying, palavering, teaching, the heat of the day, &c.

"God bless dear old Bristol! My thoughts often wander there, and fancy paints fair pictures, whilst memory recalls dear scenes and friends in the far-off home-land.

"Remember me very kindly to all in the college. I have just received the 1882 Report. I shall be thankful if you will tell Dr. Gotch I feel daily indebted to him for his ever wise and genial instruction, and cannot but count it the happiest portion of my life which was spent at his feet in the dear old college in the Croft.

"I shall try and collect some things for the college museum before I come home, *if I shall live ever to come home*. Yes, thank God! I am full of hope,

though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones ; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

But few will ever know how earnestly and unreservedly he gave himself up to the manifold and pressing labours of his station. Often amid fever and weakness he would rise from his bed to carry on his work.

Writing to his cherished college companion the Rev. Alfred C. G. Rendell, of Earls Barton, under date of Manyanga, June 27th, he said :—

"No one will, I think, credit the amount of work one has to do. Yesterday I could scarcely find time to eat ; and now correspondence, accounts, building, teaching, bartering, palavering, carriers' caravans live all about me, with strong voices calling out ever to one pair of hands, 'Come, work !' I cannot read ; I cannot study. I really have no time to get sick. When I get fever I go to bed for an hour, and then up and at it again. Where are my home-dreams now ? I thought I should rub up Greek, theology, mathematics, and all sorts of things. My only satisfaction is, *God knows what I do*, and I think more than likely I shall never live to tell to others how I have been occupied during the time of my sojourn in this land. Never mind ! *this one thing I do*."

And thus, just on the threshold of his life-work, just as he had acquired the language and endeared himself to the natives, just as he had matured noble plans and high purposes, just at such a moment has our dear brother been called up higher to join the white-robed company of the redeemed and to engage in the more perfect service of the Father's House.

In the memory of such a life—brief, indeed, and yet more full of high and noble lessons than many a life prolonged—well might the Committee, at their last meeting, record their

"deep sense of the heavy loss that has fallen upon the Mission by Mr. Butcher's early death, their affectionate appreciation of his faithful and heroic service, and their earnest prayers that this sad event—so sudden and lamentable—may be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo water-way.

"The Committee desire very affectionately to assure the sorely stricken parents and relatives of their departed brother of their sympathy and solicitude, and they earnestly commend them to the grace and support of the Divine Saviour in this season of heavy loss and sore trial."

IMMEDIATE REINFORCEMENTS.

Already we are thankful to report there are indications not a few that the early removal of Mr. Butcher is regarded by many as a solemn and touching appeal for reconsecrated sacrifice and whole-hearted service.

From all parts of the country communications have been received urging the Committee to prosecute the Congo Mission with renewed vigour and still further zeal.

A very generous contributor writes:—

“ This Congo Mission is, I am confident, dearer to us to-day than ever ; instead of being discouraged by our losses, let us rejoice that our brethren have been counted WORTHY, let us all seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo brethren included.

“ I pray you, dear Mr. Baynes, be not discouraged, but rather lead us on to further efforts and to a more real self-denial ; this Congo Mission must be supported with no grudging hand. I shall double my subscription at once, and get all my friends to do the same. What a privilege it is to be permitted to help it on, even in ever so small a way.”

Many like communications have been received, urging the despatch of immediate reinforcements, and promising special and enlarged contributions.

In more than one of our colleges also Mr. Butcher's death has led to decision, with regard to mission work, on the part of many of the students.

One of these young brethren, writing about mission work upon the Congo River, says:—

“ What a solemn and heart-searching call this is ! I feel I cannot now be silent. A voice comes to me from the mighty waters of the mysterious Congo, and speaks of the lofty privilege of self-forgetful service : ‘ Neither count I my life dear unto me.’

“ Instead of discouragement I feel that in Mr. Butcher's death we have a fresh call and an all-conquering appeal. ‘ He being dead, yet speaketh.’

“ No, we *must not, we cannot*, give up this blessed enterprise.

“ Why, the International Belgian Society, I am told, has lost *thirty European* agents on the Congo—our Mission three—and to-day there are ten men offering for every one vacancy in the International staff upon the Congo.

“ The Lord help us all to see that the path of suffering and sacrifice is ever the path of success.”

The following resolution, unanimously adopted by the whole Committee at a very large quarterly meeting on the 16th of last month, distinctly sets forth their conviction as to the right step to take:—

“ *Resolved*, That, in view of the lamented decease of Mr. Butcher, and of the urgent and pressing call for further reinforcements for the staff of the Congo Mission, the Committee decide to carry out at once their resolution of November 20th, 1883, and without further loss of time send out two *additional brethren* to the Congo River, it being, in their judgment, absolutely needful to strengthen the Mission *at once*, so that for the future no station be left in charge of one European missionary only, two brethren, at least, being associated together at every station.”

In pursuance of this resolution we confidently anticipate that two addi-

tional brethren will be sent out to the Congo Mission during the current month.

We, therefore, earnestly commit this weighty and important matter to the special prayers of the churches that the Committee may be guided in the selection of specially well-qualified brethren, and that the brethren so selected and sent forth may be preserved and upheld, and be made in every way faithful missionaries of the Lord Jesus Christ.

Memorials of a Consecrated Life.

BY THE REV. W. R. SKERRY, OF WOODBERRY DOWN, LATE OF
COUNTERSLIP, BRISTOL.

AS no one was more intimate than myself with Mr. Butcher during the years of his Christian service, I have thought that a few memorials of him may be interesting in themselves and useful in leading others to follow in his footsteps. The conditions of his life and the elements of his character were such that his conduct may well become a copy to any young man in whom the love of Christ is an abiding impulse; as I look back upon it now his whole course seems but a brilliant example of ordinary gifts raised to their highest level through simple, wholesome consecration to Jesus Christ.

About eleven years ago Mr. Butcher, then only a lad, entered the city of Bristol to seek a living and make his way in the world. He was without friends or letters of recommendation, but not without keen, practical sagacity and abounding courage and perseverance. He speedily found employment as a builder's errand boy, for which service he received a few shillings a week. Living at this time to him must have meant bare existence. By the good providence of God he was directed to the house of one of the members of the Counterslip Church, and there he found kind hearts, Christian influence and many helps to piety: notably one, the son of the good woman with whom he lodged, attended one of the Bible classes in connection with Counterslip School, and he speedily induced Butcher also to become a member. The influence of this class and its teacher left ineffaceable marks on his character.

About this time an incident occurred which indicates the "rising beam" of that missionary spirit that was one day to lead him to noble service and early death amongst the heathen. In connection with the Annual Mission Service at Bristol there is a large gathering of the schools on Sunday afternoon to hear an address from the missionary; to this service Butcher accom-

panied his class. The day previous he had received a welcome surprise from his employer in the shape of a hearty commendation of his conduct and an addition of two shillings extra to his wages. He had carefully put the two shilling piece in his pocket and with it the small contribution for the missionary collection the next day, the only monies he possessed; when leaving the service, on Sunday afternoon, he found the silver coin gone and the copper remaining. This sudden diminution of his small exchequer for a moment startled him; but when his companion urged him to return and inform the collectors of the mistake, he smiled and said—"No, never! it could not have gone to a better object." This was so like the generous spirit of the boy as I knew him for years that I cannot refrain from recording the simple, almost prophetic act.

A few months after the commencement of my ministry at Bristol, one Sunday evening there came into the vestry two youths who wished to tell of their decision to become followers of Christ. One of these was Butcher. The circumstances of that evening are so vivid in my recollection as if they had occurred yesterday. The bright, ingenuous face, on which the ardent spirit cast a holy glow, seems to be looking on me now. Few words were needed to reveal the simple trust and fervid love that led to confession, and the name that is now upon the martyr roll was entered in my list for baptism and church membership. The motto I wrote on his baptismal card I remember was, "Be thou faithful unto death and I will give thee a crown of life," and I think he was true to the motto, and feel assured that he has won the crown. Never had a church a more loyal, bright, brave son than he. From the hour of his consecration to Christ to the day that he went to the land where his grave is he never caused an hour's pain or anxiety.

Again, after the lapse of a few months, I was preaching on Sunday evening on the consecration of youth to the service of Christ, especially alluding to the needs of the great heathen world, and exhorting some to give themselves to missionary labour. I realised that evening the force of Mr. Browning's words—

" God answers sharp and sudden in some prayers,
And thrusts the thing we have prayed for in our face."

Awaiting me in the vestry was Butcher; his first words were these: "I come to offer myself for mission work"! With great thankfulness of heart, yet with much trembling, I said, "Harry, if this be of God it will come to pass, but there must be much training and much testing of character and ability before the step you wish can be taken." I further said: "Where would you like to go?" He said: "The Congo." I replied: "Leave that to God, and now get to work on the thing that lies nearest to you."

This conversation was followed by three or four years of Christian service, in connection with the various branches of church work at Counterslip, that abundantly proved to me the fine qualities of the youth who was in training for hard and noble work in Africa. I think his fervid temperament must often have chafed at the hindrances placed in his course as tests of temper, stability and perseverance, but his loyalty and submission never once failed.

At length he was recommended to the Committee of the Bristol College and accepted as a missionary student. His stay in college was brief, the exigencies of the Congo Mission demanding men; but his two and a half years' residence was sufficiently long to enable him to secure many solid advantages of education, to benefit much from the culture and spirit of Dr. Gutch, of whom he ever spoke in terms of deep affection, and to win the esteem and love of all his fellow-students.

Butcher's temperament was too active and restless and his early education too deficient to enable him to become a close student in the ordinary sense, but he read with avidity everything that related to Africa and mission work there: he laboured in season and out of season to spread mission fervour and intelligence and create missionary organisations in the country churches around Bristol; and he prepared himself for the work of a pioneer and, picking up every scrap of practical knowledge that came in his way, he was ever the busy, ardent, genial spirit working towards the end which had become the master-passion of his soul. I shall never forget the day when he told me of his acceptance for Congo work by the Committee of the Baptist Missionary Society. It was almost impossible to restrain the exuberance of his joy. "At last," he said, "there is an open course between me and the ambition of my life."

Animated by this spirit, he said farewell to us all as he set forth to what has proved so short a day of toil; under the inspiration of this spirit he laboured, as his letters testify, "whilst it was day"; and, held by the holy restraints of the same spirit of lofty consecration, he refused to quit the post of duty, though danger was so imminent, preferring to be "faithful unto death" in the arduous task to which the Master had called him.

It is a sad, very sad, pleasure to me to write these memorials of him I loved so well, I had such high hopes of him and his work in the dark continent to which he carried the Light of Life. It is still more sad to mark how these quivering points of light, planted by our mission on the Congo, are being blown out one after another by the mouth of death. In this hour of eclipse may we remember that Christ, who is the "light of the world" "abideth for ever," and that Africa belongs to Christ. May the potent, mystic voice of the Spirit call fit men to fill the gaps and enlarge the ranks of brave but weary toilers in a stupendous task and in a lonesome land.

Good News from China.

TRANSLATED BY REV. A. G. JONES.

AT a time when our Churches are rallying to the reinforcement of our China Mission, it will be grateful to them to have the following encouragement laid before them.

This "good news" consists of a series of selections from a letter of Pastor Ching at 'Tsing Cheu Fu, addressed to myself in England. The original is, of course, in Chinese, and measures nearly four feet long by nine or ten inches in width.

After a few columns of introductory matter, he tells Mr. Jones that :—

"During 1883 some ten new places of Christian worship had been opened in the district, the stations and sub-stations now amounting to fifty-four; that the baptisms, in 1883, amounted to two hundred and twenty-two, bringing the total membership, in the district, up to nine hundred and nineteen, nett—a result that will not only gladden our churches, but shed joy over the heart of the man to whom originally, under God, this result is due, our brother Richard in Shan-si."

"UNLEARNED AND IGNORANT MEN.

"At the village of Pêng family, in the south east of I-Tu county, there is a church-member called Pêng Sz Wên, about thirty years of age. He was, originally, a working peasant, and in former times could not even read. In 1879, after he became a Christian, he gave a great deal of attention to learning, and preached the way of truth with fervour.

"The year before last, the members at 'Chên Kib Tien Tsz organized a sub-station, and asked Pêng to go and help them, by undertaking what was virtually pastoral duty. Last year the members at Nieh Kia Ho, having formed themselves into a church, also wanted his services. Now the two places were ten miles apart, so they agreed to have him in turns—one place on those moons with odd numbers, such as first, third and fifth of the year; the other, on the even numbered moons, so that thus, in each place, he might preach for them and manage their church affairs. The week days go in study and teaching the children. When the 'pastor' is with the people of the 'Chea village, the children go with him from the Nieh village, and when he is residing at the Nieh village, the children from the 'Chên village follow him also.

"The members of the two stations, men and women, are only twenty-nine, but they all rejoice to receive his ministrations and gladly and efficiently support him. Truly he is a man they can love and reverence.

"ENDURING THE CROSS AND DESPISING THE SHAME.

"In the county of Lin' Ku there is a village called Nan Chên 'Teu, where the soil is very poor, and the people support themselves, for the most part, by selling firewood; besides which, it must be stated, they are rather a turbulent lot. Last winter there was a man called Sun Mo 'Tsing, came into the city, got Christian books, and went home again. He soon exhorted his fellow villagers to become Christians, and it ended in two places for public worship being established; and in the day time every one being about his business; and at night, all meeting for reading and worship, all resting from labour on the Lord's-day.

“ The neighbours soon began to look on this with a malicious eye, and persecution of the Christians daily increased, cursing them openly to their face, secretly hindering them, but above all, by night, laying wait for them, to beat them and injure them.

“ Among the Christians were two men whom they especially persecuted, so that their lives were hard to answer for, and at last the persecutors arranged it with the local police that they should wink at their provoking a public row with the Christians, and on the strength of the result take an action against them, and so bring the church there to nothing.

“ At this stage the matter came before Mr. James, who on the one hand comforted these poor folks as best he could, and on the other, saw the county magistrate about it, so that the matter subsided.

“ Happily, though they endured so much, and so frequently these severe trials, about one hundred of the adherents continued firm in the faith ; and this autumn (1883), we received into the church, of men and women, about forty-five in all, of whom we are persuaded that they are sincere in their repentance, zealous in their labours of love, and in all important matters, public and private, that they work together with one heart and will, mutually succouring one another. How clearly it may be seen, that the difficulties of the life of faith are what, indeed, perfect God's will in us ; and that the riches and power of the world conduce to the injury of virtue. Well say the classics, ‘ Gold untried, is gold impure ; piety untried, is piety uncertain.’ Saints and prophets, past and present, all witness alike. Fidelity must ever suffer.

“ GLADNESS AND SINGLENESS OF HEART.

“ In the south-west of I-Tu county, there are now five places of worship, all traceable to the efforts of Nieh Tung Ngan, Wu Kien 'Cheng, and the members of another village called Wang 'Yuan, all of whom adhere faithfully to the ways of the church, give themselves to learning, are acceptable and successful in their exhortations, and mutually helpful to one another.

“ Although the Gospel has not been preached more than a year and a half in that quarter, the members in the district number sixty-one.

“ Having regard to the conduct and fruit of the workers there, I can say they all, generally speaking, have some work or other of benevolence that can be recorded in their favour.

“ Perhaps the most remarkable of these villages is the one Wang Yuan comes from. Originally they were not all of the same surname there, nor old residents closely connected ; but, from the time they became Christians, they have opened doorways in the partition walls between their yards, and all come and go, backwards and forwards, as if all of one family, helping one another in a cheerful spirit, so that I cannot with words describe their joy.

“ As an incident, I may mention that last summer, when the time came for baptizing, they were in a sad plight. The village is situated among the hills, indeed well up on the acclivity, while water is drawn from the little brook in the valley with great difficulty, even in small quantities. There was the baptisetry ready, but no water, and neither mules or donkeys to draw it up in quantity, as with the well-do-do. Must they go and carry it up in pailfuls? Hard, they thought. However, the day before the baptism, down came a great pour of rain the spring behind the house burst out, the water was got, and when the baptism was over, the spring stopped.

“ ‘ Ah, see ’ they said, ‘ we did not think that God conformed to man’s wish but now we see, when man follows the mind of heaven, then heaven helps the troubles of man. Truly, the common and unbelieving could never hope for such aid as this.’ ”

“ I WILL FEAR NO EVIL, FOR THOU ART WITH ME ; THY ROD AND THY STAFF, THEY COMFORT ME.

“ At Pi Kia Chwang, in the county of Sheu Kwang, there was a brother in the faith called Tung—a man of more than ordinary piety in his every-day life—about fifty, and in all his relations with men as careful as he was honest. He had formerly been many years a Roman Catholic, but some years since joined us and had public worship in his own house every Lord’s-day.

“ In the spring before last he took sick and medicine was of no avail. His appetite gradually became less up to the third Sunday in the first moon of the year, when he went to the usual meeting to meet the brethren and speak and worship with them ; but during the whole time, from beginning to end, he said but five words, ‘ I am going to die.’ This, however, was early in the day.

“ After he had eaten he went over to the bed, which was in the room where worship was held, and, kneeling down before it, engaged apparently in prayer. A long time passed and yet he did not rise. His daughter went over to look a him, but he had ceased to breathe—led by the Lord to His heavenly kingdom, bearing this last testimony to the faith, and praised by all his fellows with one voice.

“ A RIFT IN THE CLOUDS.

“ At Tsiang Kia ’Kiao in the county of Lin’-Kü, there was a woman of the family of the Wangs, who had married a person of the name of Nieh.

“ She was about sixty, and was formerly a believer in Buddhism. She had four sons and two daughters-in-law living with her, and was a very industrious woman, who regulated her household extremely well.

“ A few years ago, having herself come to believe and accept the truth, she led these two daughters-in-law also to repentance, and when all were received into the church, a new rule began. It was this. Every evening—no matter whether they were busy or not—every one in the house was assembled for family worship, and before any one was permitted to go to bed.

“ Last spring, however, this old lady was taken with a severe illness, being utterly unable to speak about household affairs, although her whole mind seemed yet given to silent prayer.

“ One day the two daughters-in-law saw her breathing was becoming very difficult, and the poor woman almost insensible. They stood around the bed, and called to her for a long time to awake her. She awoke, turned her eyes on them, and said, ‘ Why are you making such ado ; I feel I have left earth ? I see an endless number, clad in shining raiment, all unknown faces of fairest feature stretching out their hands with rejoicing to welcome me. My love, indeed, is with you all ; and so, when I heard your calling, I felt I must return to charge you. O, wait a little ! I still want to go. On no account call me again.’ ”

“ Her words were ended. The eyes were closed. Faithful to the last, she passed away to be with her Saviour for ever.

(Signed) “ CHING YUH JEN.”

O, reader, I know the valleys and villages where these things happened,

where these people lived, where they died, and where their bodies rest. It is all real. Its reality strikes awe into me. Is it all nothing to you? Has it no claim on you? Has it no fascination for you? Can you fold your arms with a vision like this in your heart, and do nothing to aid the work of Christ in China? Surely not.

A. G. JONES.

Views in Eastern Bengal.

(See *Frontispiece*.)

THE views engraved on the frontispiece to this number of the MISSIONARY HERALD were photographed by our Backergunge missionary, the Rev. T. R. Edwards, who has also kindly supplied the following explanations.

For many weeks past Mr. Edwards has been prostrated by violent fever, brought on by his overwork in the Barisal district. We are thankful to report that recent advices indicate improvement, and the doctors hope that ere long he may be well enough to take a short sea-trip to Ceylon or Madras with a view to the re-establishment of his health.

No. 1.—THE GODDESS KĀLI.

This is a picture of the most terrible and vile of all Hindoo objects of worship—the goddess *Kalee*. It is said that this goddess, after destroying a giant who had threatened the destruction of the gods, was so elated that she danced for joy until the earth shook to its very foundations. The gods in terror sent her husband, Shib, to stop her, and he could hit upon no better plan than casting himself among the dead at her feet. When Kalee perceived she was trampling upon the prostrate form of her husband she was so ashamed and surprised that she put out her tongue to an unusual length, and stopped dancing. So the world was saved. All Hindoo women, when surprised or ashamed, immediately put out their tongues.

Just listen to a description of this unearthly fury:—“Kalee is represented as a very black female. She wears two dead bodies for ear-rings, and a necklace of skulls, and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are like those of a drunkard. She stands with one leg on the breast of her husband, Shib, and rests the other on his thigh.”

In the picture on either side of her are two cannibals who have gorged themselves well with human flesh in the war. One is holding a human being up by the heels, intending to make a meal of him. Kalee wears a

gorgeous crown to look at, but it is only of tinsel. At her back is a lot of ornamentation of the same kind.

In former times human sacrifices were made to this fury. "It is said that the blood of a tiger pleases her for one hundred years; and the blood of a deer, a lion, or a *man* for a thousand. But by the sacrifice of *three men* she is pleased 100,000 years." This is the goddess worshipped by the Thugs and other robbers before going forth on their bloody work of pillage and murder. In her worship men are required to present their own flesh and blood. A person burning his own body is very acceptable to her. Those who drink themselves mad drunk and even eat human flesh in her presence may be sure of her blessing.

Let this suffice. My heart sickens within me to think of these enormities, and how the people "have changed the truth of God for a lie," "and have changed the glory of the incorruptible God for the likeness of an image of corruptible man."

I thank God that, although this fury is still worshipped, the people are restrained from committing these horrors by Christian laws, Christian education, and Christian influence, and I pray God that He will speedily overthrow this and every other idol in the land.

No. 2.—TEMPLE OF THE GODDESS KALI.

This is a temple of the goddess Kallee. In front of it are to be seen the sacrificial blocks in which the heads of goats are fastened and then chopped off. There are two—one for large and one for small goats. They are simply pieces of wood fastened in the ground, and made open at the top like the space between the prongs of a fork. The animal's neck is fastened between these forks by a peg which is passed over it. A man then pulls the creature at the heels, while the executioner, with one blow of a heavy axe, cuts off the head. It is considered a bad omen if the executioner has to repeat the blow. The bleeding head is then carried into the presence of the goddess.

Often in preaching we point out to the people that their own customs point out the necessity of a sacrifice for sin; but the blood of bulls and goats cannot take away sin, nor could the blood of any man avail. However, the goodness of God has provided us with a sacrifice in the person of His own dear Son Jesus Christ, who, being holy and without sin, offered up His life as an atonement for the sins of the world.

No. 3.—BAOPHOL STATION.

This is a picture of a sub-station of Backergunge. It is called *Baophol*, and is very pretty, with its trees, and bazaar, and bridge. This place I have

visited three times, and have been greatly encouraged in both preaching and selling books. The first time I went, almost every man in the bazaar bought a book. The postmaster, police daroga, and other officials bought several. I was also invited from house to house by the native gentlemen residing here, and was requested to sing and preach about Jesus. I thoroughly enjoyed myself, and it was late before I could get back to my boat. It is many years since the natives of the place have heard the Gospel, and hence their great eagerness. God bless His Word in this village! The police daroga and postmaster had many interesting conversations with my native assistant, Nilhambul, and were men of very liberal views. I trust and pray that a careful study of the books they have bought will lead them to our blessed Saviour.

No. 4.—CHAPEL AT DHAMSHOR.

This is a photograph of the chapel at Dhamshor, visited by our beloved Secretary, Mr. Baynes, two years ago. It is a solid brick building, and was built at a cost of about 1,200 rupees (£120). You see the Christians have allowed the porch to get into a sad state of repairs, but it is only fair to say that they keep the chapel itself in a very good condition. A short time ago they repaired it at the cost of 132 rupees. The preacher of this church is called Ram-Chondro. The figures in the picture are, first, myself; then on my right-hand side is John, the good old assistant missionary, who has spent a long life ever since the time of the Serampore missionaries in mission work; now he has grown gray-haired in the Master's service.

Next to John is Ramdoyal, who is a most wonderful man in his way, and his way is singing. He is generally put to sing the solos, which occur pretty frequently in Bengali services of song, and this he does by shutting his eyes, clasping his hands round his head as if to keep it from bursting, and then he sings in a most piercing shrill voice.

Next to Ramdoyal is a preacher called Alok, who is one of our great singers and composers. He has improved several services of song on the Creation, the Fall, Joseph, and of Christ. He has some nice little boys who sing remarkably sweet, and can beat the tom-toms with wonderful skill.

These, I think, are most of the worthies present. Very few of the congregation were present when the photograph was taken.

No. 5.—A NATIVE BAND-STAND.

This is a high platform, put up at *pujas*, marriages, and fairs, from which lofty position a band of musicians regales the public with music of the most shrill description. Such music attracts great crowds, and, no

doubt, answers for the organ-grinding at English country fairs. Any fair or marriage without one of these platforms, and a band to perform therefrom, is quite incomplete. On these occasions the clashing of cymbals, the beating of drums, and the shrieking of bagpipes are almost deafening. There is nothing to compare with the soul-stirring music of English bands.

No. 6.—A BHESHAL, OR FISH-TRAP.

This is a contrivance used for catching small fish. It is called a *bheshal*. Such contrivances are to be found very thickly in small channels and streams, but not in large rivers. It is composed entirely of bamboo poles. Though simple in construction, it is difficult to describe. First of all upright poles are driven into the bed of the stream at the three corners of a triangle; these are then firmly bound together by cross poles; upon these, two long bamboos, tied together at one end but stretched wide apart at the other, are nicely balanced so as to lift up and down easily; between these two poles where stretched wide apart a net is placed; this being done, all that is necessary is to lower it into the water; this is done by the fisherman pushing up the end of the poles where they are bound together. The contrivance then assumes the position in the picture. By looking closely, the fisherman may be seen sitting directly under the head of the poles. When he thinks sufficient fish have come within compass of the net, he simply gets up on top of the poles and presses them down. This raises the net and fish out of the water, when they are emptied into a boat kept in readiness.

By means of this contrivance, great quantities of fish are caught. The rivers, and channels, and streams swarm with fish; and, what is more wonderful, although the whole Bengali nation eats no other flesh but fish, the fish never seem to grow less. How wonderful is the providence of God! And how ungrateful and wicked is man in forgetting that bountiful God, and worshipping dumb idols instead!

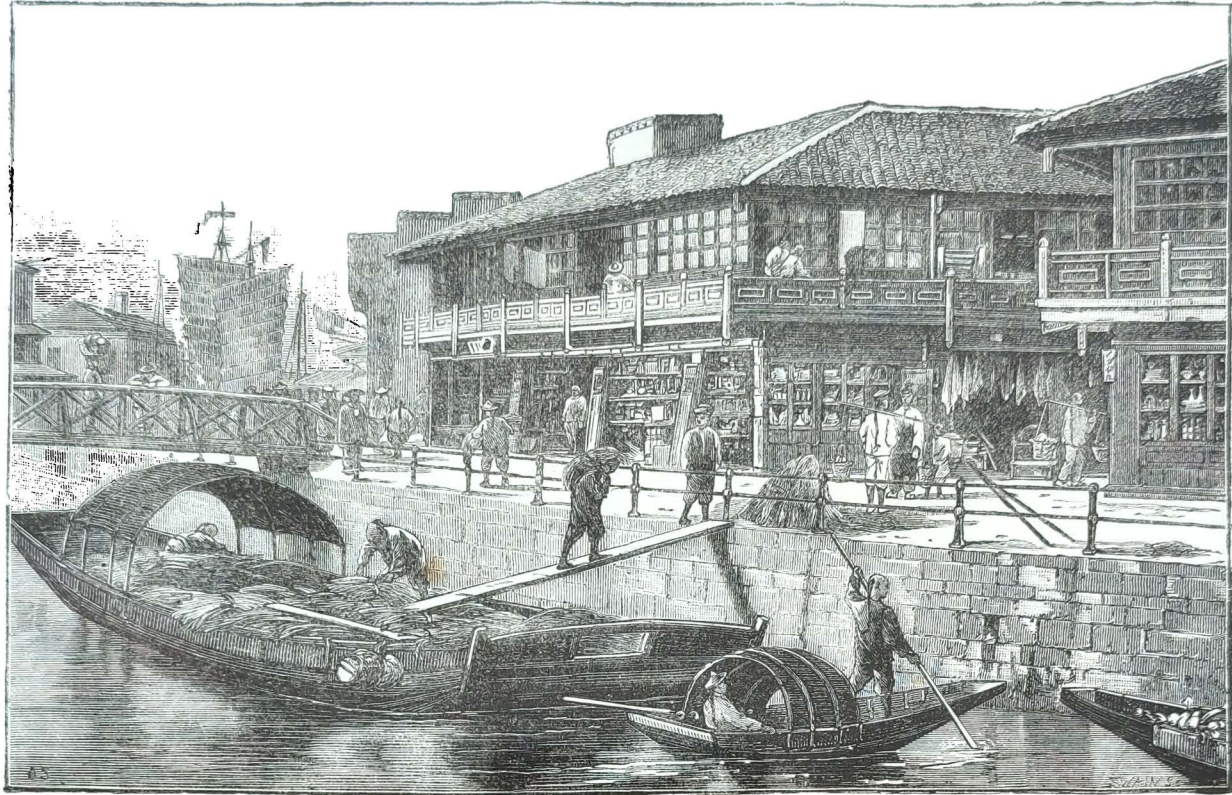
Barisal.

T. R. EDWARDS.

The Right Hon. the Earl of Aberdeen, K.T., has kindly promised to preside at the Annual Missionary Soiree of the Society, at Cannon Street Hotel, on Tuesday evening, April 29th, and the Rev. George Gould, M.A., of Bristol, to speak. The Rev. Hugh Price Hughes, M.A., of Oxford, will be one of the speakers at the Annual Public Meeting in Exeter Hall.

We are thankful to report the safe arrival in Africa of Dr. Sidney Comber and Mr. W. Ross, in "splendid health." The former is now at San Salvador, associated with Mr. Weeks, and the latter at Manyanga, temporarily associated with Mr. Holman Bentley, until such permanent arrangements can be made as will admit of Mr. Bentley's return to England for a season of urgently needed rest and change.

THE MISSIONARY HERALD.
FEB. 1, 1884.



CHINESE SHOPS IN THE YANG-KING-PANG, SHANGHAI, MID-CHINA.—(From a Photograph.)

Chinese Shops in the Foreign Settlement, Shanghai.

EUROPEANS and Americans have not unlimited freedom as to residence in China for purposes of commerce and intercourse. The Chinese Government have, however, allotted some eighteen or twenty foreign settlements at large trading ports. Shanghai is the most important of these, situated about mid-way on the coast-line of China, between north and south. It is some twelve miles from the large estuary of the famous river YANG Tsz KIANG.

Most people conceive of Shanghai as a wretched place; but the truth is, there are two Shanghais—the old Chinese Shanghai, a miserable, narrow-streeted, walled-in town; and also the modern foreign city, composed of the French, English, and American concessions. Of these concessions, the English is by far the grandest, being faced by a fine embanked wharf, planted roadway in front, and lined with a row of splendid commercial buildings, a mile or more in length, all detached, and planted round with semi-tropical trees.

Landwards, the city is laid out in streets, crossing one another at right angles, with fine houses of a semi-Oriental type, and some very fine shops. Farther in, towards the country, come the parts frequented by the Chinese, composed of low, two-storied houses, such as appear in our engraving; some few having creeks running in the centre of the streets, as in the sketch.

The street here shown is in the French settlement, and you can see a native lighter which has come freighted with straw or hay. These native quarters are estimated to contain a quarter of a million of people, whereas the foreigners do not amount to over a few thousands.

The Chinese living in these places are generally of the most degraded natures, though, of course, there are some honourable and well-conducted business firms. But nowhere could worse examples be found as to what is the result of one nation adopting the social and commercial advantages and practices of another without having communicated to it that Gift of Life which is the Root and Foundation of all. Myriads delivered from the restraints of their own country, but destitute of the spirit of another.

A. G. JONES.

New Year's Day Prayer Meeting.

ON the morning of Tuesday, January the 1st, being New Year's Day, according to usual custom, a special meeting for prayer on behalf of Foreign Missions was held in the library of the Mission House, Castle Street, Holborn, at eleven o'clock, presided over by the Rev. J. P. Chown,

of Bloomsbury, in the absence through illness of the esteemed Treasurer of the Missionary Society. There was a large attendance. The following letter from Mr. Tritton, read by Mr. Baynes, was felt to be a source of great pleasure and comfort :—

“Bloomfield, Upper Norwood, S.E., Dec. 13, 1883.

“MY DEAR MR. BAYNES,—Though compelled to be absent from to-morrow's meeting, you will believe that I am with you in heart. I earnestly pray that much of the presence and power of the Divine Spirit may be enjoyed by all present, and that the meeting may result in great blessing to the various missionary agencies of the Church at large. Let me wish yourself and my colleagues also a prosperous and happy new year.

“J. TRITTON.”

Letters were also read from numerous representatives of other missionary and kindred bodies, expressing deep regret at being absent. Prayer was offered by the Revs. W. L. Lang, M.A., of the Church Missionary Society ; R. S. Ashton, B.A., Secretary of the Evangelical Continental Society ; James Smith, of Delhi ; J. J. Fuller, of Cameroons, West Africa ; G. W. M'Cree, S. H. Booth, and Dr. Underhill.

Mr. Baynes made touching reference to the loss of another of the Congo band of missionaries—Henry Wakefield Butcher, of Bristol College—who, after two years of earnest and thoroughly consecrated toil, had been called to his rest and reward.

The following address was then delivered by the Rev. J. P. Chown :—

“We have an advantage in our meeting that is not always felt when we come to the throne of grace, and that is, that we know what we are seeking is in accordance with the Divine will, and for the furtherance of the Divine glory. Our prayers are but an expansion of that of the Lord. ‘Thy Kingdom come.’ Our desire is but for the carrying out of the Divine command, and our warmest wish but for the fulfilment of the Divine promise. It is well that we should so meet, too, in connection with our great work, because God has made prayer one essential element of its power and a Divine factor in its prosperity. We look back upon the past history of our Society, and, while it was cradled in prayer at its beginning, it has been in answer to prayer its noblest life has been sustained and its noblest victories have been won.

“Thinking of the past year, there is very much for which prayer and praise may well be blended together. It is not only that the life of former years has been maintained, but in some respects there has been a distinct and decided advance. It is so in the number of men sent out, as, if we take the Congo alone, the number of our brethren has been almost trebled since our meeting of two years since. The year just closed has yielded a large proportion of these, and though some precious lives have been smitten down, and we have to think of one dear brother sadly prostrated at home, and are called to weep over a new grave at Manyanga, where the dust of our dear friend Mr. Butcher has been laid, as though to take possession in the name of the Lord ; yet, looking at the work altogether, we may well thank God and take courage. While this has been so for Africa, we all know what has been felt about China ; and the resolution to which the Committee has been impelled, to add in due time fourteen to the inadequate

staff for that vast country, is one to which we believe they have been led by the Divine guidance, and in which they will be cheered by the Divine blessing. Scenes of unusual interest have been witnessed in this room when we have come to wish God-speed to bands of brethren and sisters whom we follow with our earnest sympathy and loving prayers. We cannot think of these meetings without remembering the kind and gracious presidency of our beloved Treasurer, under which they have been held, and the cessation of which for a time may well be mentioned, to acknowledge the answer to our united prayers, in which the dear life has been spared, and to tender the devoutest wishes in which we trust it may long be continued and abundantly blessed.

“Another feature of the year of great interest has been the endeavour to deepen the interest and elicit the aid of the churches on a scale such as had not before been attempted, and with a result that is most hopeful. The reports in our HERALD for this month are such as cannot but be cheering, and point us on to the Divine Word, that ‘to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised.’ It does not need to be said that, while we speak in this way of our own Society, we think of it only as one of all who are working for the Master, and for whose prosperity we pray. We rejoice in the resources and consecration and successes God has given to them, and feel that we are members of one body that must all rejoice or sorrow together. We have shared with honoured brethren, during the past year, in the anxiety that has come to them about Madagascar, and, with the whole Church of Christ, have in spirit stood around the spot where the remains of Dr. Moffat have found a resting-place.

“And so, dear friends, we meet for prayer, for which there are so many calls. Our brethren in the field must think of this meeting with interest, and, while we rejoice in all that is apostolic in their character and work, we know their request may well be apostolic too, as they say, ‘Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.’ Honoured men of prayer have been taken from us during the year, among whom we may mention Acworth, Green, Stovel, and Millard, who were all closely allied with us, and in one case in actual attendance up to a brief period before his departure; and, thinking of all our losses in this respect, we may well feel that additional privilege and responsibility is laid upon us. The dear Master, too, shows us, by example, invitation, and promise, what shall be in connection with prayer, which is His own appointment, and that He will never fail to honour. We want the showers of Divine blessing upon lands that are barren and desolate. It was while the prophet was prostrate on the Carmel heights, and sending his servant to look and watch, that the little cloud appeared that was the forerunner of those that covered the sky and poured out their treasures upon the earth. We want to receive the Divine recognition and commendation for the work. It was as our Lord rose from the baptismal water in the act of praying that the heaven was opened, the Holy Ghost descended like a dove, and the voice came which said, ‘Thou art My beloved Son, in whom I am well pleased.’ We want that our organisation should be, not a mere mechanism, but a living reality, filled with Divine power, and flushing with Divine glory. It was with Jesus ‘as He prayed’ that the Divine light streamed from Him. His very ‘raiment was white and glistening,’ and again the Divine recognition and commendation were given. We want, above

all, the power of the Spirit, by whom alone, and not by might nor by power, the great work can be done, and it was when the disciples were all united 'in prayer and supplication' that Pentecostal power descended on them, and there was the beginning of missionary work, as all the people heard in their own tongue the 'wonderful works of God.' It is with this feeling, then, that we enter upon another new year at the throne of the Divine grace; not merely entering upon it, we trust, but to continue it in the same spirit. Let there be this, and then there may be the looking for the blessing which will never fail. Not only looking, but in confident assurance of the faithfulness in which God shall deal with His people. Not only feeling this, but 'expecting' it, as Carey taught us ninety years since, expecting 'great things,' moreover, as we may from the 'exceeding great and precious promises' of His Word, and then 'attempting' the great things in which the blessing shall be found. Let it be, and 'God shall bless us, and all the ends of the earth shall fear Him.'"

Candidates for Mission Work in North China.

AT a recent meeting of the Mission Committee it was decided—in view of the importance of candidates for mission work in China becoming possessed of at least some measure of special and accurate knowledge with regard to China and the Chinese, their religious and social customs, their national polity, history, and manners, &c., and other allied subjects, BEFORE offering themselves to the Society for work in China—that public announcement be made that for the future candidates for work in China will be expected to become practically acquainted with the following works:—

1. "The Middle Kingdom: a Survey of the Chinese Empire and People." By Samuel Wells Williams, LL.D. Fourth edition. In two volumes.

2. "The Life and Teachings of Confucius; with Preliminary Essays and Explanatory notes." By Jas. Legge, D.D., LL.D. Crown 8vo, cloth, 10s. 6d. 338 pages.

3. "The Dhammapada: Texts from the Buddhist Canon, and accompanying Narratives." Translated from the Chinese by S. Beal, B.A. Post 8vo, 7s. 6d. 176 pages.

4. "The Speculations of the Old Philosopher, Lantsze, the founder of Taoism." Translated from the Chinese, with Introduction, by John Chalmers, M.A. Fcap. 8vo, 4s. 6d. 62 pages.

(The above can be had from Trübner & Co., London.)

The Committee have also resolved that copies of these works shall be sent to the libraries of all the denominational Colleges, and copies also placed in the Mission House Library belonging to the Society.

Foreign Notes.

CHITTAGONG.

Mr. De Cruz sends the following account of a recent baptism :—"On the 26th ultimo we had a very interesting baptismal service here. Baboo Shoshee Bhooshon Chowdry, a fairly educated young man of twenty-one years of age, belonging to a respectable Hindoo family, was baptized on the occasion. After the usual singing and prayer and the address, the convert gave an account of his conversion to God. Then after another hymn and prayer I and the convert went down into the water and I baptized him. The account of our brother's conversion was very interesting and encouraging to Christian workers engaged especially in educational work. The convert said that, eight years ago, while a student at Dacca College, he sometimes attended the services held in the Baptist chapel in that station, and on one occasion heard a very impressive discourse, on the Atonement of Christ, preached by Professor Livingstone. This convinced our brother of the absurdity of worshipping idols, and he began to pray to the true God, who has made the heaven and the earth, though not yet through Jesus Christ our Lord. In 1880 he removed to this station before it was re-occupied by our Society, and the following year I came here and built our present chapel. The convert soon found out this new place of worship, and became a regular attendant at the services, and one Sunday evening, at an after meeting, came forward as an inquirer. The following Sunday he came again, and I asked him if he believed in Jesus Christ. He said he was an inquirer, and was trying to find out the true religion. I gave him a tract entitled 'Napoleon Buonaparte's Testimony to the Divinity of Christ, and asked him to read it prayerfully. He did so, and became convinced that Jesus Christ is our only Saviour. Then, after undergoing further instruction for a few months, in November last year he desired to be baptized, but, unfortunately his relatives got hold of him and smuggled him off to Bickrampore, near Dacca. But God, who had begun a good work in our brother's heart, would not leave him alone, but increased his desire to be baptized, and last month he came back to us and was baptized. He promises to be a useful Christian, and is boldly preaching Christ in the bazaars and busties here. It is very encouraging to find this brother coming from a distance of 180 miles to be baptized, especially so soon after the disturbance that took place here last August on account of another baptism."

HAYTI.

The Rev. Alexander Papengouth, writing from Jacmel, under date of December 28th, says :—

"Our position here is very much about the same, except that many strangers and women and children have left the city, seeing what an irrepressible bombardment has taken place, and that most of our buildings have been greatly injured.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly

increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious and steady, in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I heal medically every day, and to all of whom I take the Gospel.

"Our large chapel harmonium has been broken to bits by cannon balls of the enemy, benches broken, the roof of the old house blown away, and many of my things greatly injured or destroyed.

"Food is getting unbearably expensive, and many die from starvation.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation.

"I will write again when I have opportunity."

Recent Intelligence.

The Rev. Robert Spurgeon, of Barisal, reached London on Thursday, the 18th of last month, in the s.s. *Rewa*. Mr. Spurgeon's health has greatly benefited by the voyage home.

Mr. Jones, of China, desires to acknowledge, with many thanks, the receipt of a large number of instructive prints, per parcels post, bearing post-mark "Argyll Street, Glasgow, [but without other advice], Jan. 14." Also, from Bristol, a roll of Religious Tract Society's prints—post-mark "Jan. 11;" no other advice received.

Mr. T. Sharman, of Balham Hill, makes the following suggestion, which we commend very heartily to our readers:—

"I perceive that strenuous efforts are being put forth to increase the funds of the Baptist Missionary Society; and it has occurred to me, that a considerable amount might be raised by the adoption of a systematic plan, which I am not aware has hitherto been tried. Whilst staying for several weeks at a boarding house in Warrior Square, St. Leonard's, some few months ago, a missionary box was passed round the table to the guests, immediately after breakfast, on *each successive Sunday morning*. The contributions were usually one penny, although anyone could deposit more if they chose so to do; but I observed that each visitor became a contributor. Now, if such a course was adopted throughout the various lodging and boarding houses in *all* the places visited by travellers, I think great pecuniary results would follow. I doubt not that both ministers and people connected with the denomination would willingly canvass the different places, and, where practicable, leave a missionary box for that purpose. I simply throw this out as a suggestion, and shall be glad to learn that, if not the practice adopted already, the suggestion may commend itself to your judgment."



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

FEBRUARY, 1884.

The Council.

AT the meeting of the Council on the 17th of January last, resolutions were adopted recording the death of several of the leading members of the denomination, and expressing the esteem in which they were held.

The late REV. JAMES ACWORTH, LL.D., who died October, 1883, in the eighty-fifth year of his age:—

“This brief record of the life and work of the late Rev. James Acworth, LL.D., by the Council of the Baptist Union expresses the affectionate regard they had for his character, the high estimation in which they held his abilities and learning, and the grateful appreciation with which they have reviewed the many and valued services he rendered to the denomination and to the whole Christian Church during his long and honourable course. He was born at Chatham on the 1st of August,

1798, and had therefore entered on his eighty-fifth year when he 'fell asleep in Jesus' at Scarborough in October, 1883. He was co-pastor, and afterwards pastor, at Leeds, from 1823 to 1835, when he became the President of Horton College, Bradford. From that time until his retirement in 1863, he presided over that institution in Bradford and, after the opening of the new college, at Rawdon. The remembrance of his great attainments, and no less of his kindness and generosity of disposition, lives in the heart of those who were privileged to study for the ministry under his care. He was among the foremost men of his day. He helped by his nobility of mind and by his earnestness and eloquence to form the opinions of the religious world and of the nation at large on the questions of right and liberty which have within the last half-century gained supremacy in this land, and he was one of the few of his generation to whom 'length of days' was given, and who was thus permitted to rejoice in the triumph of many of the questions for which through many years he and his co-workers laboured and prayed. The denomination to which Dr. Acworth belonged ever recognised his great services, and cherished for him unvarying esteem to the end. The Council of the Union now record these facts, and also testify to the loving remembrance in which his memory is held now that he has been called to the Father's house."

The late REV. J. H. MILLARD, B.A., who died October 22nd in the sixty-fourth year of his age :—

"The loss sustained in the departure of our brother the Rev. J. H. Millard, B.A., lays on us the duty of recording our estimate of his character and work. He was the son of a minister, and his days began in the midst of associations such as those in which he spent and closed his life. His first pastorate was at Huntingdon, in 1844, and continued—with the exception of five years spent in the pastorate of Maze Pond, London—till 1877. During this period a good work was wrought, one memorial of which is the spacious and beautiful chapel, the central home of extended and manifold labours. Nor was the country around forgotten. Eight village chapels were built for carrying on the work of as many branch stations. While thus engaged, our brother was also Secretary to the Baptist Union, first in connection with the Rev. J. H. Hinton, M.A., and then with Dr. Steane, and it owes much of its present position and influence to the unwearied devotedness with which, for many years, he laboured for its extension. The close of his life was spent in earnest and anxious work in what was practically a new cause at Derby, and, in the midst of gracious results, he passed away by a sudden call into the presence of the Lord. His simple-hearted devotion to the Master's work, his cultured spirit, his affectionate nature, his deep interest in the welfare of the Church of Christ, and especially that part of it to which he was most closely united, made his life precious, and make his memory fragrant to us all."

From lack of space the resolutions respecting the Revs. S. Green and C. Stovel are omitted, and will appear next month.

The Augmentation Fund.

The appeals for special contributions to meet the case of pastors who must otherwise have gone without any share in the voluntary part of the

Augmentation Fund were so generously responded to that the Secretary was able to distribute the full £10 to two out of the eighteen pastors pleaded for—subscriptions having been specially given in these two cases—and £8 to each of the remaining sixteen pastors. This result has been secured; the working expenses of the Fund—less this year than last—have been met; and only the small balance of £7 8s. 6d. due to the Treasurer carried over to next year's account.

It follows, therefore, that, of all the 154 cases approved by the Committee of the Council, 138 pastors received the full amount of £20 and sixteen pastors £18 each—that is to say, including the £10 which, by the rules, each church has to pay to the Treasurer of the Fund before the 30th of June.

It may be well to observe, to answer inquiries which have been made, that where a case is considered not so deserving of support as others it placed at the bottom of the list to take the chance of sufficient supplies. All other cases, being otherwise equal, are considered and dealt with in the order of the dates of their completion. It is earnestly desired that the free contributions will be so liberal this current year, and be forwarded to the Treasurer before the 30th of September, as to enable the Committee to make a full and final report to the Council at the Autumnal Session, thus relieving pastors of beneficiary churches and all concerned in the management of the Fund from the anxiety and pain inseparable from attempts to supplement ordinary contributions with special donations.

British and Irish Home Mission.

ENGLAND AND WALES.

HERTS ASSOCIATION—NORTHCHURCH.

Mr. Boshier is labouring steadily and earnestly as one of our mission pastors. In an interesting letter, which details difficulties as well as encouragements, he says:—

“I went to WIGGINTON, and called on a gentleman there who has a room, centrally situated in the village, used chiefly for a Sunday-school, and he generously placed it at my disposal for a service every Friday. This offer was the more welcome as the room is comfortably furnished with sittings, a harmonium, and a supply of ‘Psalms and Hymns.’ So far, then, as the accommodation for worship was concerned, we started well at this village. The following Friday week I arrived at this village between 2 and 3 p.m. Having passed the remainder of the afternoon in house-to-house visitation, I had tea at a farmhouse, and again continued visiting till the service at 6.45. With a few variations, this has been the mode of procedure throughout. I have been six times. On each occasion I preached, except the last. A pleasing feature in these services is that three or four of my Northchurch congregation come each time to assist in tract distribution, in inviting to the meeting, and in singing.

“My custom, on entering a house, is to ascertain the place of worship attended by the occupier, then lead up to religious conversation, finishing by inviting to the service, and leaving a few tracts. Twenty-four houses in Wigginton have been visited thus. I have met with repulse from none, and several conversations appear to have been helpful and well received, while some have been truly affecting. On one occasion, a young man of my church gave up his afternoon and evening to share the work with me, and his visits were much liked. The number of houses named above does not include those he called at, but only those entered by myself. I endeavour to avoid all collision with the church authorities, and never attempt to persuade any one to cease attending church, but I simply ask in such cases that they would come to our meeting on Friday evenings.

“At GADDESSEN not much progress has been made. I have been over two or three times to see a family at whose house a meeting might be held if the permission of the lord of the manor were obtained.

“We have been over to ALDBURY a few times on Wednesdays. We can do nothing there until we obtain a plot of ground and put up a chapel. The present room is unsuitable in every respect. We are treating with a lady in the village with a view to the purchasing of a site. The need is urgent. The village possesses about 1,000 inhabitants, who have no teaching except the most pronounced sacerdotalism. The people are shockingly ignorant in religion, and are afraid to attend chapel. The nearest Nonconformist places of worship are at Tring and our own at Northchurch. We are a little nearer than any. In addition to this, I have visited between thirty and forty houses in Gosson’s End, Berkhamstead. I do not care to say much about spiritual results, because these are of God, and I shrink more than ever from giving numbers. Yet the Master does not allow us to labour fruitlessly. Our Northchurch congregations have kept up. Two or three are awaiting baptism, though, on account of their private circumstances, some time may elapse before it takes place. Two young persons confess conversion as the result of our Wigginton endeavours, but, as they have not been visited for examination, it would be premature to say anything further. If God entrust me with health, I shall not be sorry when we can regularly attend each of these places. I have spent considerable time in going to and fro making arrangements. Brethren from Tring have conducted meetings on Sunday evenings at Wigginton and Aldbury, and at the former place there is an afternoon school. But we hope to be able to send once or twice a month there on Sunday evenings.

“We hope, also, to send supplies two or three times a month to Aldbury on Sunday evenings, and one every Sunday afternoon. I shall go there once a month on Sundays.

“You will see, I think, that the work engrosses all my time and thought, and occasions me not a little anxiety.”

A more recent letter from Mr. Boshier will appear in next month’s
CHRONICLE.

Education Fund.

The necessity for this Fund has not diminished since the Council resolved at Liverpool, in October, 1882, that it ought to be maintained, and

“adequately maintained.” The subscriptions have not fallen off, but have rather increased during the past year, but they are not yet equal to the demands made upon the Fund. Instead of £350 a year, the income should be, in order to meet the most pressing cases, at least £200 a year more.

That a need exists which this Fund can, in a measure, meet will be seen from the following extracts from letters received by the Secretary of the Union in response to a circular note issued by him a short time ago, in which he stated objections which had been put forward against the Fund, and inviting confidential replies from those who were either recipients or were hoping to be recipients of the benefits of the Fund. These extracts are taken from between fifty and sixty letters, written in an equally grateful spirit, and with more or less of a like clearness of view. They have been selected as representing all parts of the kingdom, and, at the same time, it is hoped the private nature of the communication is in no instance violated.

“It is said ‘that good schools are now provided in every district, schools under Government inspection, where for a small sum children may receive a substantial education.’ How does the case stand here? It is true there is a school, but it is a Church school of the narrowest type. There was an effort made two or three years ago to put it on a broader basis, or to bring about a Board. But squirearchy and clericalism were too strong for us. The school accommodation is sufficient for the parish. The managers (clergyman, squire, churchwardens, and one or two others) keep the whole affair as ‘Churchy’ as possible, and yet are careful not to make themselves amenable to law. It is a terrible sore for the Nonconformist portion of the community, and very few, if any, of them, except those who are absolutely obliged, will send their children there. Several private schools for girls and small boys have been started, and have a fair attendance, but for boys from ten years and upwards there is absolutely no school to which any Nonconformist minister, with any regard for his position or his principles, would think of sending his boys. Gentlemen who live in towns and large centres of population, where there are British schools, Board schools, Grammar schools, &c., have but a very faint idea as to the difficulty which exists in scattered rural populations in reference to this matter.”

“I have another strong reason for selecting a private school. It is the inevitable mixing of children, and the bad effect of constantly being in the company of those whom our Board schools are compelled to receive. You will not, probably, think me ignorant of a great deal that may be said in favour of this mixture. I have watched it ever since I have had to do with our schools, and I certainly believe that it is productive of a little good, and has done something to raise the tone. But there is a large discount to be taken off. The drawbacks, to my mind, are very serious. I am less inclined to advocate this mixture than five or six years since. You will understand the reasons—manners and language which it cannot be well for young children to become familiar with. As for girls, we have no girls’ school in our town. The

Board schools have taken the children of many parents who used to send them to private schools. Sufficient of a better class do not remain to make it worth while for any person to open a regular school. But nothing would induce me to send my daughter to the school. I look for a better state of things. The efforts of the teachers and one thing and another will, I believe, in time raise the tone of public elementary schools. But I do not think the time is yet come to disregard this matter entirely. My objection is not merely to children hearing such things, which, I fear, they must hear almost anywhere, but to their becoming needlessly familiar with what, I suppose, there is no parent who would not shield his children from as much as should be in his power. In spite of all discipline, this cannot be entirely suppressed."

"In regard to my case, it may be an exceptional one, as my child is blind. My salary amounting only to about £60 per annum from all sources, I could not possibly pay seven and sixpence per week, as the demand was, for the education and maintenance of my child. Under these pressing circumstances, I made an application to the Educational Board, and the Committee at once kindly granted me £10 per annum.

"My dear child, by the aid given her from this society, can read portions of the Word of God for herself, and do other small things, such as knitting, much to her amusement, and, if I can possibly keep her in school for three or four years longer, she may come to do something towards her own maintenance."

So far the Committee have not seen their way to take on to the list of beneficiaries any one of the cases which were reported as eligible at the meetings last October. In administering this Fund no debt will be incurred. An increase of subscriptions is therefore earnestly asked for, inasmuch as the time is rapidly passing away, during which a subsidy can be of any service in the education of the young people on whose behalf the help is sought.

Subscriptions received at the Mission House from December 19th, 1883,
to January 20th, 1884.

BAPTIST UNION.

Moulton	0 7 6	Willingham Tabernacle	0 10 0
Heaton	0 10 0	Hull, South Street	0 5 0
Sheffield, Glossop Road	1 0 0	Bognor, Fishbourne, Rev. G. W.	0 5 0
Cullompton	0 15 0	Purney, Warter Road	0 5 0
Ruabon, Groes Church	0 6 0	Earls Barton	0 10 6
Sydenham, Forest Hill	1 1 0	Hanley, New Street	1 1 0
Suffron Walden	1 0 0	Stanningley	0 10 0
Caversham	0 10 0	Stotfold	0 10 0
Clapton, Downs Cha., Arnold, Mr. G. ...	0 10 6	St. Peter's Park, Cox, Mr. A. H.	0 10 0
" " Baines, Mr. J.	0 10 6	Earls Colne	0 10 6
" " Bentley, Rev. W.	0 10 6	Sandy, Voysey, Rev. T.	0 5 0
" " Cox, Mr. G.	1 1 0	Mersham	0 5 0
" " Dore, Mr. J.	1 1 0	Streatham, Lowin Road	0 10 0
" " Dore, Mr. J.	1 1 0	Combe Martin	0 10 0
" " Garland, Mr. T., jun.	1 1 0	Brandon	0 5 0
" " Gordon, Mr. R.	1 1 0	Sandwich, Harvey, Mr. John.	1 0 0
" " Howard, Mr. J. B.	1 1 0	Redhill	0 10 0
" " Hughes, Mr. E. W.	1 1 0	" Hope, Mr. T. R.	1 1 0
" " Kent, Mr. W.	0 10 6	Balham	1 1 0
" " Mart, Mr. S.	1 1 0	Newport (Mon.), Commercial Street ...	1 0 0
" " Payne, Mr. W.	2 2 0	Leeds, Town, Mr. J.	0 10 0
" " Rickett, Mr. W. R.	5 0 0	Bedford, Mill Street	0 5 0
" " Wheeler, Dr. H.	0 10 6	Alperton	0 5 0
" " Woolley, Mr. T. B.	0 10 6	Tring, New Mill	0 10 0

Weybridge, Parry, Mr. J. C.	1 0 0	Bermondsey, Drummond Road.....	0 15 0
Newthorpe, Yates, Rev. Thos. (Don.)...	1 0 0	Mill End, Powell, Rev. A.	0 5 0
Campton (2 years).....	0 10 0		
Rawdon, Rooke, Rev. T. G., B.A.	0 10 0	Total	<u>40 16 6</u>

ANNUITY FUND.

Birmingham, O'Neill, Rev. A. G. (Don.)	0 10 0	Penge Tabernacle (Collection)	5 0 0
Abingdon, Coxeter, Mr. C.	5 0 0	Warminster, Butcher, Mr. R.	0 10 0
Præd Street and Westbourne Park,		Butcher, Mr. R. B.	0 5 0
Cayford, Mr. E.	5 0 0	Leeds, Andrew, Mr. J.	3 0 0
Crockett, Mrs.	0 10 6	Falmouth, Webber, Miss M.	0 7 6
Clifford, Rev. J., M.A., D.D.	2 0 0	Cox, Mr. N.	0 2 6
Davies, Mr. R. O.	1 0 0	Brockley Road, Mead, Mr. J. B.	100 0 0
Lilley, Mr. T.	5 0 0	Bootle (Collection).....	3 12 11
Hampstead, Hardy, Mrs.	1 0 0	Lancashire and Yorkshire, General	
London, Baynes, Mr. W. W.	20 0 0	Baptist Conference.....	5 0 0
Twickenham, Ayland, Mr.	0 10 0	Halifax, Stock, Mr. Michael	8 0 0
Eythorne (Collection)	3 11 7		
Huddersfield, Stock, Rev. J., LL.D.	5 0 0	Total	<u>178 0 0</u>
Wheatley, Mr. J. E.	2 0 0		
Sykes, Mr. T. E. (Don.)... ..	1 0 0		

AUGMENTATION FUND.

Birmingham, Hagley Road	10 0 0	Maidenhead, E. T. M.	1 0 0
Peterborough, Queen Street	3 3 0	Salendine Nook, Stock, Rev. J., LL.D.	0 10 0
Hemel Hempstead, Osborn, Mr. W.	0 10 0	Driffield, Welton, Rev. C.	0 2 6
Mutton, Mr. H.	0 4 0	Bloomsbury, Benham, Mr. and Mrs.	
George, Mrs.	0 10 0	James	10 0 0
A Friend.....	0 2 6	St. Albans, Betts, Mr. J.	5 0 0
E. G.	0 10 0	Whitchurch, Ledsham, Mr. W.	0 10 0
Chennells, Mr. A. J.	0 10 0	Great Torrington, "Anonymous"	0 10 0
Lane, Mr. J.	0 5 0	Glasgow, Hillhead Church, Roberts,	
Westbourne, Colman, Rev. R.	2 2 0	Rev. F. H.	10 0 0
Newcastle-on-Tyne, Angus, Mr. G.	20 0 0	Helston, Best, Misses	10 0 0
"One who has himself been helped" ..	0 10 0	London, Linley, Mrs. S.	5 0 0
London, "A Minister's Son"	0 2 6	Notting Hill, Manning, Mrs.	0 10 6
Camberwell, Arthur Street, Barrett,		Ryeford (Collection)	0 10 0
Mr. D.	1 0 0	St. Albans.....	4 0 0
Bristol, "A Friend"	0 10 6	Beckenham, Booth, Rev. S. H.	1 0 0
Over Darwen, Snape, Mr. W., J. P.	2 0 0	Loughborough, Baxter Gate	5 0 0
Downs Chapel, Clapton, Garland, Mr.		Deal	1 0 0
Thos., jun.	5 0 0	London, Hill, Mr. John	5 0 0
Haslingden, Whitaker, Mrs.	1 0 0	Weybridge, Parry, Mr. J. C.	1 0 0
London, Bacon, Mr. J. P.	10 0 0	Breachwood Green.....	0 10 0
Liverpool, "Anonymous"	5 0 0	Snailbeach, "A Friend"	0 1 0
Norwich, Gonld, Mr. H. P.	5 0 0		
Trevor, Mr.	5 0 0	Total	<u>111 3 6</u>
Cardiff, Thomas, Mr. W. H.	5 0 0		
Todmorden, March, Rev. W. and Mrs.	1 0 0		
Wallingford, Upton, Mr. E. J.	1 0 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—		GLOUCESTERSHIRE—	
Bloomsbury	4 11 0	Coleford	15 14 6
Brockley Road	I 6 10 0	Dry Meadow, Gloucester, per Mrs.	
Catford Hill	3 4 9	Wilkins, Proceeds of Sale of Work I	7 0 0
Clapton, Downs Chapel	13 6 0	Gloucester and Hereford Association	
Denmark Place, "Family Glean-		(Rural Churches)	12 10 0
ings," per Mrs. Goyer	2 13 4	Shortwood	I 2 16 6
Finchley, Edwards, Rev. J.	3 3 0		
Ladbroke Grove, Hayward, Mr. G. A.	2 12 6	HEREFORDSHIRE—	
Trotter's Trust, per Dr. Underhill...I	0 13 4	Ewias Harold	H 0 9 9
		Gorsley	H 2 14 0
BEDFORDSHIRE—		HERTFORDSHIRE—	
Bedford, Mill Hill, Watts, Rev. Thos.	0 10 0	Breachwood Green	I 0 15 0
DEVONSHIRE—		Hertfordshire Union (Rural Churches) ..	12 10 0
Plymouth, George Street	I 4 0 0	New Barnet	I 1 0 0
" Mutley	1 10 0		
ESSEX—		KENT—	
Writtle, Dowson, Mr. J.	II 1 1 0	Erith	2 2 0
		Folkestone	6 2 6
		Tonbridge	2 6 0

LANCASHIRE—		YORKSHIRE—	
Bacup, Irwell Terrace	I 1 10 0	Beverley	I 0 15 0
Liverpool, Pembroke Church	I 1 0 0	Bridlington	I 1 4 6
" Toxteth Tabernacle	I 1 17 5	Huddersfield, New North Road	I 4 5 8
Ramsbottom	I 2 12 0	Rawdon, Rooko, Rev. T. G., B.A.	I 0 10 0
Wigan	I 1 2 6	Sutton-in-Craven	I 2 3 10
LINCOLNSHIRE—		SCOTLAND—	
Lincoln, Mint Lane	2 10 0	Dunbar, Runciman, Mrs. E.	I 0 10 0
NORFOLK—		Edinburgh, Charlotte Chapel	I 4 0 0
Norwich, St. Mary's	10 0 0	Falkirk	I 2 0 0
NORTHAMPTONSHIRE—		Glasgow, Adelaide Place	I 11 10 0
Northampton, College Street	I 17 3 2	WALES—	
Peterborough, Lincoln Road East ...	0 5 0	Denbigh, Flint, and Merioneth Asso- ciation (Rural Churches)	10 0 0
NOTTINGHAMSHIRE—		IRELAND—	
Newark	H 18 15 0	Aughavey, Coagh	I 1 15 0
Notts, Derbyshire, and Lincolnshire Association (Rural Churches)	12 10 0	Ballinamore	I 1 0 0
SURREY—		Ballymena	I 2 1 7
Croydon, Bellis, Mr. T. K. (Rural Churches)	5 0 0	Cairndaisy	I 0 13 0
Weybridge, Parry, Mr. J. C.	I 1 0 0	Carrickfergus	I 1 0 0
" Parry, Mr. J. C.	E.S 1 0 0	" "A Sister in the Lord" ..	I 0 3 0
SUSSEX—		Conlig	I 0 10 3
Brighton, Queen's Square	6 8 4	Donaghmore	I 7 10 0
" Salem Church	I 0 10 0	Newtownards	I 4 7 2
		Tandragee	I 20 0 0
		Waterford (Rents)	I 24 10 0
		CHANNEL ISLES—	
		Jersey, St. Helier, Grove Street ...	H 2 10 0
		Total	290 3

Note.—The £5 which appeared in last month's CHRONICLE as from the Norfolk Association should have been entered as from Swaffham.

EDUCATION FUND.

Manchester	11 2 0
Bury, Mayo, Rev. W. J.	0 2 6
Weybridge, Parry, Mr. J. C.	1 0 0
Southsea, May, Mr. Raphael R.	0 10 0
Total	12 14 6

The Rev. S. J. Banks gratefully acknowledges the receipt of a box of clothing from the ladies of St. George's Church Working Society, Canterbury.

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

MARCH, 1884.

Our Denominational Economy.*



EVER before in the history of the Baptists were the denominational prospects more full of encouraging promise. There is considerable numerical advance; and, although less marked, there is great increase of internal unity. Whilst it has always been a grand principle in our belief that the conscience of the believer is supreme for himself, and to be respected by his brethren, yet, in the actual working out of our church life, we fear we have not always maintained that principle. Hence large families of churches have held themselves aloof from others of the same faith, and have thus maintained an isolation which has retarded in some degree their own evangelical influence upon the surrounding communities. Of late years those lines which separated them have happily become less distinct, and that, too, without diminution in the important element of conscientiousness. Loyal adhesion to the Holy Scriptures as the rule of faith and practice is as strong as ever among Baptists; while profounder research has diffused a wider knowledge of their inner verities. As one consequence of this, a broader charity prevails.

In some quarters there may be heard the mutterings of coming storms which may threaten the foundations of the faith of many.

* In inserting this article the Editor must not be supposed to assent to all the reasonings and suggestions it contains. An intelligent and temperate discussion in our pages of the subjects raised by the writer would be useful.

The inevitable transformation of cherished ideals and the overthrow of infirm doctrinal formularies may prove disappointing, but surely not calamitous, to those whose only creed has been the Word of God. Dire tribulations will overtake all men and all churches not established upon this rock—" *The Word of our God shall stand for ever.*" No denomination of Christians, as it appears to us, makes so complete and uncompromising a stand on the written Word as the Baptists, and the message of God in Jeremiah, the prophet, comes with peculiar emphasis just now to every minister and preacher among us: "HE THAT HATH MY WORD LET HIM SPEAK MY WORD FAITHFULLY."

In consideration of what constitutes the basis of our denomination, our position is practically impregnable; but we fear this advantage has been hitherto neutralised by the continuance of remediable defects in the fabric itself. We shall therefore examine certain features of our internal economy, that we may the better comprehend wherein both our strength and weakness lie.

II.

The comparative table at p. 248 of the *Handbook* reveals considerable variation in the number of the churches during the past ten years. In 1873 the number is given as 2,606, increasing annually until 1876, when it reaches 2,671, being an increase during that time of 65 churches. From some cause, chiefly, perhaps, inaccurate statistics, and the new scheme of grouping the small churches, the number in succeeding years falls away considerably, with an ebb and flow movement, until the present year, when the number rises to 2,593 churches, showing a *loss* since 1873 of 13 churches. That this is more apparent than real is clear from the fact (as given in this table) that we have not lost our church property. The column devoted to "chapels" shows variation, but, taking the first-named year with the last, we have an *increase* of chapels or meeting-houses to the number of **566**.

III.

The membership of our churches, as already intimated, reveals a gratifying increase. Ten years ago we numbered 244,416; now we are reported to be **304,802**, showing an increase for the ten years of **60,386** or an average of 6,038 of an increase *per annum*. For the purpose of a suggestive comparison we shall divide this large member-

ship by the number of pastors in charge, which is 1,939. This gives a flock of 157 members to each minister. Let this be compared with the present state of the chief Nonconformist denominations.

The Congregationalists do not publish statistics, and we shall have to pass them over in this comparison.

I. The Wesleyans, with a membership of 441,484, with 1,920 ministers, have an average of 230 members per minister.

II. The English Presbyterians, with a membership of 57,402, with 277 ministers, have an average of 207 members per minister.

III. The United Methodist Free Churches have a membership of 75,577, with 397 ministers, with an average of 190 members per minister.

IV. The Primitive Methodists, with a membership of 196,480, with 1,147 ministers, have an average of 172 members per minister.

V. The Baptists come last with 304,802 members, and 1,939 pastors, which allows an average of 157 members to each pastor.

It will be seen that numerically the Baptists occupy a position midway between the two great branches of Methodism. We are exceeded by the Wesleyans by 136,678, while the Primitive Methodists fall below us by 108,322. When we remember that Wesleyanism is little more than a century old, and that the existence of Baptists in this country is too remote to be traced clearly, it seems remarkable that we are so far behind some denominations, both in numbers and in organisation. Much of our retardment may be due to bitter and violent persecutions long continued, and the worldly contempt which still abounds for that solemn ordinance which we conserve in both the letter and spirit in which our Lord delivered it to His apostles. But there are other causes for our slow progress in these days, and these causes seem to be remediable. One grand source of weakness is the present state of the Ministry.

IV.

The ingress and egress of pastors—almost every year recording either an increase or decrease—is a curious feature in the “Comparative Table.” The number of pastors in charge for the year 1873 is given as 1,856; but in 1883 the number becomes 1,939, being an increase during the ten years of 83 ministers. It will thus be seen, also, that we have more ministers than the Wesleyans. The Congregationalists exceed us in this particular, but, next to them, it

appears that we have the largest pastoral roll of all the Nonconformist bodies in England. Moreover, sixty new men from our colleges entered our ministry last year in the following proportion:—

Metropolitan Tabernacle	-	-	-	-	-	16
Regent's Park College	-	-	-	-	-	9
Rawdon College	-	-	-	-	-	5
Haverfordwest College	-	-	-	-	-	5
Llangollen	-	-	-	-	-	5
Bristol	-	-	-	-	-	4
Chilwell	-	-	-	-	-	3
Manchester	-	-	-	-	-	3
Pontypool	-	-	-	-	-	2
Universities	-	-	-	-	-	4
Unknown	-	-	-	-	-	4
						60

It is a hopeful sign for the churches that they increasingly desire an educated ministry. When we last drew attention to this subject in the pages of this Magazine [vide BAPTIST MAGAZINE for June, 1878], our college-trained ministers numbered 1,108; now, the same class of ministers number 1,350, showing an increase of **242**. How the colleges have contributed to this result will be seen in the following table:—

Metropolitan College	-	-	-	-	-	433
Regent's Park College	-	-	-	-	-	150
Rawdon College	-	-	-	-	-	144
Pontypool College	-	-	-	-	-	126
Bristol College	-	-	-	-	-	111
Haverfordwest College	-	-	-	-	-	98
Llangollen College	-	-	-	-	-	65
Chilwell College	-	-	-	-	-	56
Manchester College	-	-	-	-	-	52
*Other Colleges and Universities	-	-	-	-	-	115
						1,350

If we add to this the large number of **897** who have been privately

* This number includes all those ministers who have been educated in Scotland, and those who have entered our ministry from other denominations.

educated, or self-taught, and many of whom we know to be highly accomplished, we increase our ministry to the grand total of **2,247**. Of these, as already seen, there are 1,939 settled over churches; but there are **308** ministers who, in the phraseology of Dr. Cowdy, are "free from the pastorate"! From this number we may safely deduct 200 as having retired, through age and infirmity. The remaining **108** are probably unable, chiefly through our absence of proper arrangements, to find appropriate spheres for the exercise of their ministry. There is great sorrow, and heart-burning hid under this fact—perhaps too unbearable to contemplate. Sir Walter Scott, when on his visit to Malta, observed the extreme rigour with which the Maltese maintained the rule of quarantine. A sailor had been pushed from the yard-arm into the sea. He swam strongly, notwithstanding the fall; but the Maltese boats tacked from him to avoid picking him up, and a British boat which did rescue the man was condemned to ten days' quarantine as the reward of the benevolent action. We fear a good many of our unsettled ministers find themselves in a corresponding plight. That our churches have of late years exhibited evidences of much restlessness is greatly to be deplored; and it is exceedingly unfortunate that we lack some approved denominational method by which devoted and good ministers may be transferred to other spheres in these too frequently recurring crises. As matters at present stand, a very slight event in the history of a church may precipitate a resignation of the pastorate; and this is very often attended with financial and other loss to the minister—who, in all probability, was in receipt of a stipend far from worthy of the church he had served. With such a weakness as this, it is a matter of surprise that our membership is so large; and what may not our progress be when this defect is set right? Until this is done, it is vain to think that we can adequately overtake our responsibilities to each other or to the world at large. Happily, the denomination has reached a position which will afford the power to mitigate, if not to completely remove, this hardship, so hurtful to the credit of the churches and so ruinous to our ministry. Nor must the difficulty be approached with hesitancy, but with resolution; for not only as a matter of mere economics is there at present great and inexcusable waste of spiritual and educational strength, but (and with solemn deliberation we say so) this waste must be displeasing in the sight of God, and may issue in something more

serious than the mere retardment of a denomination! We are not without evidences that a divine controversy has been in process among the churches, and the blessing of true fruitfulness has been withheld to a considerable extent. It would be easy to read with reproachful commentary some parables and discourses of our Lord which may have been too heedlessly overlooked, and which give *more* than hints respecting His estimate of those whom human judgment may regard as the "least of His brethren" (Matt. xxv. 40). What, then, are the immediate prospects of our unsettled ministry? Have we a sufficient number of pastorless churches? It would appear from our statistics, if even approximately accurate, that we have. The *Handbook* reports the number of CHURCHES to be **2,593** with **3,738** CHAPELS. By finding settlements for the **108** UNATTACHED MINISTERS there would still remain 546 churches without pastors, with 1,691 chapels and meeting-rooms. Doubtless many of these churches are small, and perhaps unable to raise creditable stipends; but, looking at the matter comprehensively, we cannot avoid the conclusion that it is not for lack of churches that so many brethren remain from year to year unsettled. In addition to this, there are the large numbers of towns, in almost every county in Great Britain and Ireland, where no Baptist church exists; and perhaps, before very long, the Baptist Union may find its resources such as to entitle the Council to attempt with *enthusiastic resolution* new missions in many of those places.

V.

The Baptist Union is specially valuable to the churches, because it aids in effecting a closer connection between the Associations. Such Associations as are stronger and wealthier than their neighbours might do more to help the weaker to bear their financial burdens, and it might be even of more advantage to the churches they comprise if in some cases they would amalgamate. Some of the weaker Associations would perhaps better their condition if they would enlarge their Committees. Small Committees, frequently *re-elected*, get unconsciously into ruts; and, from want of new enthusiasms, gradually cease to reveal a due spirit of enterprise. It would be of considerable service in consolidating the denomination if the churches came to see the expediency of giving the Associations a voice in the appointment of ministers to the pastorate; for it is dangerously possible at present for adventurers of questionable antecedents to climb into the ministry

by means of some church which has grounded in low water. Anyhow, the Association should be satisfied with the credentials of every minister settling within its borders, and the right-hand of fellowship from the Moderator should "signify and seal" its recognition of the worthiness of the entrant. From that time the new minister's reputation should be felt to have become in an emphatic degree part of the character of the Association. Should difficulties arise by which his continuance in the pastorate is endangered, it should be made easy for him to relinquish that position without having his reputation sullied by contention, and the Association should see that he is shielded from those vile expedients which are frequently resorted to by malignant natures in order to injure the pastor's respectability and usefulness.

The quarterly meetings of the Associations might usefully aid matters by devising plans for the settlement, or, at least, for the full engagement, of such preachers as may be known to be unsettled, and it ought to be held discreditable for Committees to be ignorant of such cases, should they exist. Ministers who have retired from the pastorate, whether on account of age or otherwise, should be regarded as members of the Association as long as their character remains unblemished, and they reside within its bounds.

VI.

It might be well if the denomination could hold itself responsible for ministerial stipends. Sometimes trouble arises from the way in which the pastors are supported. Voluntaryism might achieve greater triumphs among us if the moneys generally raised for this purpose were sent to some central office, and the amounts afterwards divided among the ministers. Our Augmentation Fund, whose income is at present far from sufficient, and exhibits perpetual difficulty in redeeming its undertakings, might be superseded by what we might term THE SUSTENTATION FUND. Baptist churches, whether large or small, should send to this Fund quarterly the amounts they have raised in their localities for ministerial support. By some method of this kind, the churches would not be so emphatically confronted with the sacred duty which some term "paying the pastor," nor would members of mercenary habits of mind be found so often comparing "spiritual" work with "carnal," and deceiving themselves about

the actual value of their ministers' labours. Probably all the members would possess in an increasingly higher degree those respectful instincts which lead back to the primitive attitude of listening to their ministers as servants of Christ appointed and upheld by Him for their edification. The weaker churches, thus unburthened from a depressing care, would rally about them with more elastic spontaneity, while the increased happiness and repose in the church life would make it wonderfully easy for all the members and adherents to give *more* when collecting for such a Fund. The £20,000 annually spent in augmenting the education of our ministers is sadly misspent, if we continue the heartless cruelty of permitting them afterwards to starve on the uncertain pittance upon which so many of them and their families, by a perpetual miracle, subsist. Societies for apprenticing ministers' children, Book Funds, and other random charities would then be less necessary. The time is fully come when the Council of the Baptist Union should resolutely grapple with this sad state of matters, in order that the ministers may be spared the heartbreaking and humiliation they are now, in numerous cases, subjected to, and in order that we may be no longer a bye-word among other denominations.

" Evil is wrought by want of thought
As well as want of heart."

Bury, Lancashire.

H. D. B.

The Christian Ministry not a Priesthood.

I.—THE HISTORICAL ASPECT OF THE QUESTION.



HE sacerdotal conception of the Christian ministry has obtained currency, not only among Roman Catholic theologians, but in a large and influential section of the Church of England. Episcopal ordination is supposed to create special and exclusive functions, so that he who receives it becomes an authorised mediator between God and man. The priest is regarded as a necessary medium of communication between heaven and earth, a dispenser of grace, apart from whose action the blessing of forgiveness can never be received, nor the Kingdom of heaven opened for our admission. In the Church of England, not less than in the Church of Rome, sacerdotal claims are

eagerly put forward, and sacerdotal practices jealously maintained. The pretensions of the Anglican party have been so prominently advocated in tracts and lectures, the judgment of our law courts has been so frequently invoked, and the columns of our newspapers have been filled with so many angry disputations on the matter, that everything in the way of proving our assertion would be superfluous. How far the position of the Anglicans is in harmony with the liturgy and articles of the English Church, we shall not at present stop to inquire. Of one thing we are thoroughly persuaded—that their sacerdotalism finds no sanction in the teaching of Christ and His Apostles, that it is the product of a weak and purblind superstition, and that its results are baneful and pernicious. It is not of Christ, but of Antichrist.

Of the great importance of a properly constituted order of ministers in the Christian Church, of men qualified intellectually and morally for the solemn duties of the office, and of the beneficent influence they may exert, we are most deeply convinced. Every well-organised society has its officers, and when we consider the nature of the Christian Church as an association which exists for perpetuating the remembrance and extending the knowledge of Christ, as a school for training the spiritual life of men, and as a centre of spiritual work and worship, we shall see at once that officers appointed for specific purposes are necessary to its existence and progress. For the evangelisation of the ungodly, for the instruction of the ignorant, for the conduct of worship, for the exercise of discipline, for the dispensing of charity and the transaction of various business, there must be a ministry. But it does not also follow that there must be a priesthood. Exaggerated ideas of the importance of the ministry, a too rigid distinction between “the clergy and the laity,” belief in “Apostolic succession,” certainly favour sacerdotal claims; and it cannot, we think, be honestly denied that in the early Church they prepared the way for the assertion of those claims. But they do not necessarily involve them. The teaching and the ruling powers of the ministry may be regarded with superstition, even though no other functions be ascribed to it, and such superstition should be strenuously resisted. But it is its development in a sacerdotal form alone that we propose here to discuss.

So far as the etymology of the word “priest” is concerned there can be no objection to its employment. It is but a diminished form

of the word presbyter or elder. But its original meaning has been entirely overlaid, and it is now commonly used as the equivalent not of *πρεσβύτερος*, but of *ιερεὺς*, or *sacerdos*, words of entirely different significance, and properly applied only to the offerer of sacrifices. The correct and therefore admissible meaning of the term has been abandoned, and a false meaning given to it. This false meaning has by long usage become so firmly associated with the word, that it is hopeless to attempt its rescue, and in order to discard the thing which we deem so hurtful we must discard the word which in our current speech describes it.

The first distinct traces of sacerdotalism are found in the writings of Tertullian at the close of the second and the beginning of the third century. He restricts the right of giving baptism to the "*summus sacerdos qui est episcopus*," though in other places he insists very strongly on the universal priesthood of believers. It was not until the time of Cyprian (A.D. 250) that the doctrine established itself in its naked form, and that the restrictions under which it had been previously asserted were removed. Ignatius, "the champion of episcopacy," the pseudo-Ignatius, whose language, as Dr. Lightfoot has remarked, is, when he enjoins obedience to the bishops, frequently so strong as to be almost profane, "never once appeals to sacerdotal claims, though such an appeal would have made his case more than doubly strong." Nor are there any traces of sacerdotal doctrine in Polycarp, Justyn Martyr, or Irenæus, though they would all assuredly have mentioned it had it then been believed, or been seriously urging its claims to belief. A passage is—as we are aware—frequently quoted from Clement of Rome which is supposed to favour the priestly conception of the Christian ministry. But, in the first place, the phrase which Anglican writers translate "Let each of you, therefore, in his own order, offer to God the Eucharist," may have not the slightest reference to the so-called Eucharist or Lord's Supper, and is more literally and with greater theological accuracy translated "Let each of you in his own order give thanks to God" (*εὐχαριστειω*). The idea of an offering such as is presented by a priest is imported into the phrase. Nowhere does this writer describe the Lord's Supper as a sacrifice, and where the word sacrifice is used it is evidently in a metaphorical sense, as in the expression "sacrifice of praise" (*θυσία αἰνέσεως*). Further, the aim of the paragraph in which the above phrase occurs, though its illus-

trations are drawn from the threefold order of the Jewish priesthood, is not to claim for the Christian ministry a corresponding priestly power, but to insist on its regular appointment by God. Clement pleads for nothing more than the need of observing the principles and law of Christian order, and the manner in which he enforces his plea proves that had he believed in the sacerdotal functions of the ministry he would not fail to have mentioned them. His reference to the Jewish priesthood would have enabled him so naturally and forcibly to have insisted on this point that we can account for his silence in relation to it on one supposition only, a supposition which is fatal to the pretensions of the priesthood. It ought further to be remembered that the genuineness of this passage in its present form is extremely doubtful. Dean Milman says of it, "It is rejected by all judicious and impartial scholars," and Neander affirms, "There can be no doubt in my mind that this epistle, as well as that of Ignatius (though in a less degree), has suffered interpolation from a hierarchical interest. In other passages of the same epistle we meet, on the contrary, with the free spirit of the original presbyterial constitution of the Church. . . . A disciple of the Apostle Paul, moreover, is the last person whom we should expect to find thus confounding together the points of view peculiar to the Old and to the New Testaments."

We contend, therefore, that sacerdotalism was first definitely propounded about the beginning of the third century of our era, and that no decisive evidence of its existence can be found in patristic writings earlier than the time of Tertullian.

But, even if such evidence could be found, we should attach to it no weight, unless it could also be shown that the teaching of the fathers is in accordance with the teaching of Scripture. Their writings are neither inspired nor authoritative, and we owe to them no greater deference than is due to the judgment of Christian men in any and every age of the Church. The idea that we are bound to submit to the doctrines and practices of the early fathers, of those at least who lived in the first three or four centuries, is altogether chimerical, and would land us in the most out and out Romanism. The only age which can claim authority over our faith and worship is the Apostolic age as represented in the writings of the New Testament. The position of the Apostles was altogether peculiar and exceptional. They were under the direct inspiration of the Holy Spirit, the appointed revealers of the will and law of Christ, the founders and legislators of the Church,

nor have there in any subsequent age been "successors" whose position was on an equality with theirs. To represent the Church of the first three or four centuries as having reached the ideal of Christian excellence, as having exhibited the unsullied purity, the undimmed splendour, of Divine truth, is utterly misleading. Do not the Apostolic Epistles themselves predict the immediate rise of heresies and apostasies, of perverse and corrupt teachings, which should mar the simplicity that is in Christ? There is scarcely a dogma or superstition of Rome for which some sanction may not be found in the Nicene and ante-Nicene periods. The germs of practices which cannot for a moment stand the test of Scripture, and which we are bound, by our very loyalty to Scripture, to spurn, can be traced to a far earlier date than the commencement of the Papal system. The beginnings of ecclesiastical tyranny and of desolating spiritual evils speedily manifested themselves after the wise guidance and the strong control of the Apostles were withdrawn.

The author of "Ancient Christianity" has remarked in his valuable and unanswerable work: "There is little risk in affirming that the first five centuries, or we might say the first three of the Christian history, comprise a sample of every variety of intellectual or moral aberration of which human nature is at all susceptible under the influence of religious excitement. No great ingenuity, therefore, can be needed in matching any modern form of error or extravagance with its like, to be produced from the museum of antique specimens." "Particular points had in view, it might be affirmed that Popery was a practical form and corrected expression of ancient Christianity." And, hence, we are under "a most solemn obligation to look to it, lest amid the fervours of an indiscriminate reverence we seize, for imitation, the very things which the Apostles foresaw, and forewarned the Church of as fatal errors."

Under these circumstances we unhesitatingly affirm that the opinions even of the writers who immediately succeeded the Apostles have no binding or authoritative power, and should not be received with unquestioning submission, nor would any sanction they might have given to the sacerdotal claims on the Christian ministry have commanded our assent. But those claims are so manifestly alien to the genius of the Gospel that, although there arose grave and pernicious errors, they, at any rate, were never urged until the spirituality of the Church had grossly deteriorated; until the weak and beggarly elements of Jewish legalism had acquired an unjust ascendancy; and

until the spirit of Paganism itself had insidiously crept into, and corrupted the popular conceptions of the Gospel, and the means of receiving the blessings it conveys. For it is to both these sources that we trace the sacerdotalism which has perverted the simplicity of the Gospel—the Judaism against which the Apostle Paul contended so strenuously, and the heathenism amid which the early converts necessarily lived. Judaism was never entirely subdued. It was the expression of tendencies which made their influence felt, even after the Jewish nationality was hopelessly overthrown, and which became more dangerous when they were dissociated from the Temple worship at Jerusalem. They operated more secretly, and excited less alarm, and had the dangerous advantage of an unseen, impalpable, or even disregarded foe. On the other hand, the whole drift of heathenism was set in the direction of priestly intervention. Its devotees were relieved of all direct responsibility, and made dependent on the power of their representatives, nor did they dream of claiming the privilege of direct and immediate access to the Deity whom they worshipped. “For the heathen, familiar with the auguries, lustrations, sacrifices, and depending on the intervention of some priest for all the manifold religious rites of the State, the club, and the family,” the sacerdotal functions must have occupied a large space in the affairs of every-day life, and we can easily understand how difficult it would be for him to appreciate the simplicity of Christian ritual, and to trust to its purely spiritual power. This, and this alone, explains the origin and progress of the doctrines against which we are bound to protest with all our urgency and strength.

J. STUART.

*The Collier Family.**

BY BARON FOUQUÉ, AUTHOR OF “UNDINE.”

(Abridged.)



ERTHOLD was a German merchant, and, in pursuit of riches, made many long journeys. One evening, as he was travelling on horseback in a gloomy old German forest, he lost his way far remote from any known human habitation. He was greatly alarmed, for he carried with

* This singular story is inserted for the sake of the obvious and useful moral which it conveys.—ED.

him rich jewels, and the recesses of the forest bore no good reputation. He came at last to a bosky defile, but it was so untravelled that the birds and the animals approached him without fear, and it grew more wild and gloomy as he followed its winding way. He at length espied an object at a distance that looked to him like a human being. He approached it, though not without fear, and found it to be a man of very pleasant appearance and gentle manners. Berthold unbosomed himself to him without reserve; and the man, in return, said that he was a collier, and that he and his family resided in the vicinity. He invited the merchant to pass the night with him. The merchant gladly accepted the invitation, and ere long came to a forest cottage, where he was gladly welcomed by the collier's family.

A lovely family they were, gentle and amiable; and very beautiful countenances they had, such as reflect only pure and unselfish hearts. The merchant felt certain that he had fallen into no evil hands, and that he and his treasures were as safe as though he had arrived at his own home in the grand old German city. Not only were the family remarkably beautiful to look upon, and winning in all their ways, but each member discovered a certain purity of thought and feeling to which the money-loving merchant was a stranger. The light of heaven seemed to illumine the faces of the fair-haired children, and a holy atmosphere seemed to fill the place.

They chatted, they sung, and anon the voices of the children rang out in innocent laughter. The merchant entertained them with an account of his journeys, and the collier, in return, related some incidents of his simple life. Suddenly there came a succession of low, measured raps on the door. A change came over the faces of the family, and the sounds of merriment instantly ceased.

"In the name of God, come in," said the collier, solemnly.

The door opened gently, and there glided in a little old man, who greeted the family very pleasantly, and seated himself at the table around which the family were gathered. He was a mere dwarf in stature; his face was very wrinkled and withered, and his eye was very sad. He seemed pained at the sight of the merchant, to whom he now and then turned his gaze with a mysterious light in his eyes. The merchant watched him closely and with much curiosity, not knowing what sort of a being he was; and, as he noticed the mysterious fire that now and then darted from his eye, he began, for the first time, to feel uneasy. At length the dwarf turned to the collier, and said, "The hour of prayer has come; if nothing prevent you, pray."

The collier commenced singing the fine old German hymn, "Now the woods are all reposing." His wife and children joined, and the flowing melody charmed the ears of the merchant, and brought a gush of tenderness to his heart. The dwarf also sung; and, although he was so small, his voice on the high notes shook the house. The hearts of the collier family seemed touched with seraphic rapture, and yet there was an undertone of sadness in all the song. The last notes died away, and, amid perfect stillness, the collier lifted up his voice in prayer, communing with God as one who dwelt on the borders of the celestial spheres; and the fair-haired children clasped their hands in prayer.

When the devotions were ended, the little old man arose, and with a light step left the room, bowing humbly as he closed the door. Presently he opened the door again, and darting at the merchant a wild and terrible look, slammed it with great violence. The collier looked disturbed, and remarked that such behaviour was rather unusual. The merchant intimated that the old man might be somewhat touched in mind, to which the collier assented.

"It is a long time," said the collier, "since he has given evidence of any evil intentions. I regret," he added, "that the only room I can offer you for a lodging has a door that is ill secured, and, as he frequents the house at will, he may enter the chamber during the night. If he should, be perfectly quiet, and think holy thoughts; do not give way to anger, nor utter any evil words; and he will be powerless against you, and will soon leave you to your repose."

Berthold felt insecure. As he ascended the stairs that led to his chamber, he found a terror which he could not stifle springing up within him. He retired at once, but left a taper burning in the room. He laid his portmanteau by his side, and his pistols on his pillow. The gusty forest wind moaned and sighed without, and the loose doors creaked and rattled within, and a deep sadness settled on the mind of the merchant. Oh, how dreary! for he felt as one who was alone, all alone in a mighty solitude. He endeavoured to fix his thoughts on his money-making schemes, but every sound gave him a start. At last he grew drowsy, and fancied that he was sinking into a refreshing slumber, when he suddenly became conscious that there was some one in the room. He heard a noise at his bedside, and started up with a colourless face and wide-staring eyes. He beheld the little old man by his bedside, handling his portmanteau of jewels. He forgot the

collier's injunction against giving way to unholy feelings and expressions, and, transfixing the dwarf with a look of fury, he exclaimed, "Robber, away! Hands off! Begone!"

The dwarf started back. His face wore a pitiful expression. He moved towards the door, and seemed praying in a great agony of spirit. Then he glided out of the room.

Berthold became calm at last, and his eyelids grew heavy. Midnight passed; the small hours of the night wore on, and repose seemed extending its reign even to that unquiet spot. He was awakened from a light slumber by a deep breathing above him that moistened his cheek. He opened his eyes, and saw, bending over him, the hairy face of the little old man.

"Fine jewels you have here," said the dwarf, laying his hands on the portmanteau, "but I can show you where there are finer."

"Where?" exclaimed the merchant, his eagerness for riches rising above his fears.

"Come and see; but first let me get my mantle;" and the dwarf left the room.

Presently the door flew open, and a great phantom stalked into the room, wearing a crimson mantle.

"Come," said the terrible visitor, "let us go into the forest."

"Into the forest with you?" cried the merchant in terror. "Who are you?"

"Look!" said the phantom, raising the crimson mantle.

Berthold fixed his eyes upon him, and recognised the features of the little old man.

"You and I are kindred spirits," said the phantom. "You are a man of the world and of passion. You let your passions expand to-night. Then I grew. And now I can grow and grow until I reach the stars.

"You saw," he continued, "what a shrivelled creature I had become. The singing and praying of these collier people had reduced me from a once mighty spectre to a mere dwarf, and would have rendered me invisible ere long. But now I am free—free as the air!"

He laughed a wild laugh, and stretched out his hand towards the merchant, as if to seize him. The merchant discharged his pistol. In a moment the household were astir, and the phantom was gone.

"In the name of God," said the collier, rushing into the room,

“what has happened between you and our house-spirit? Unholy thoughts and feelings have passed under this roof to-night. I just saw him, and he had grown.”

“And we must live these dreadful years over again,” said his wife with weeping.

“What do you mean?” asked Berthold, almost discrediting his senses.

“When we came to live here,” said the collier, “the house was haunted by a great phantom who wore a crimson mantle. He greatly distressed us for a while, but I told my family that if we relied on God, and lived pure and holy lives, we had nothing to fear. It proved even so. Every prayer that we offered lessened the size of the phantom, and every hymn that we sung made him less terrible in appearance. By years of watchfulness over the purity of our motives, and of devotion to God, we reduced him in stature, until he became a withered, inoffensive little creature, who loved the influence of devout conversation and of prayer and praise. Had nothing unholy passed under this roof, he must ere long have dwindled to a mere object, and have vanished away. But we will so live in the future that we will bind him again by holy influences, and render him as harmless as before.”

* * * * *

Years passed, and the flowing locks of the merchant were sprinkled with silver, but the remembrance of the night passed in the collier family faded not from his mind. He was travelling one day on the borders of the same forest, and he resolved to penetrate it again, and to revisit the much remembered spot.

The collier family were still there, holy and happy. At the hour of prayer they sang again the fine old hymn, “Now the woods are all reposing.” A subdued radiance passed through the room, and from it a breathing melody arose, like that which holds the senses with delight when moist fingers touch the attuned musical glasses. It was the house-spirit.

O ye, whose hearts and houses are disquieted with phantoms, remember the collier family.—From “*The American and Continental Monthly.*”

That Unutterable Four-lettered Name—Jehovah.*



IT will be a surprise to most of the readers of this Magazine to be told that the word "Jehovah" did not exist in this form in our English language, nor in any other language, till some three centuries ago. It is first found in a Latin book, dated A.D. 1516, written by Petrus Columna Galatinus, a converted Jew. From this book it passed into our own and other modern languages, and has since become more or less the property of most of them. Where did this word come from in the year 1516? Was it altogether a new word then, just come from the mint; or was it an old one in a new dress? If the latter, why had it been unused for so many centuries? Why is it now so little used in our English Bible? These are questions which I shall attempt to answer in this paper.

"Jehovah" is, in its consonants at all events, a Hebrew word, and it probably existed from the very earliest times. We are quite certain that it existed as long ago as the calling of Moses, for this is the covenant name under which God appeared at that time. Exodus vi. 3 does not, however, prove that the name was entirely unknown before, but that then, for the first time, its full significance was explained. "Jehovah" meets us in the second chapter of Genesis, and it occurs constantly right on to the last book of the Hebrew Old Testament. I have counted the verses in the original of the Old Testament in which "Jehovah" occurs, and, according to Baxter's Hebrew Concordance, the number is 414. In some instances the word is found more than once in the same verse, as in Isaiah: xxvi. 4; and I should not be surprised to find, after full inquiry, that the real number is not under 500. Besides this, the shortened form יהוה (*Jah*) occurs over fifty times in the Hebrew Bible.

Of course, in the New Testament the name never presents itself, for it is not found in Greek letters except in the patristic writings,

* In our English word there are seven letters, but in ancient Hebrew the consonants alone were considered true letters of the word.

where it appears in two instances at least as 'Iaβè (*Iabe*). The forms 'Iaô, 'Ievò, 'Iaov̄ (*Iao, Ieuo, Iau*), probably represent the contracted "Jah." In the Greek translation of the Old Testament—the Septuagint, as it is usually called—no attempt is made either to translate or to transcribe "Jehovah," but another Greek word—*Kύριος* (*Kurios* = our word "Lord") is employed, which is a translation of an altogether different Hebrew word אֲדֹנָי (*Adonaj**)).

In the New Testament, where Old Testament passages containing the name in question are quoted, the LXX.—by which the Septuagint is designated—is always followed, even in places which otherwise conform to the Hebrew text rather than to the LXX. In some passages "Jehovah" is represented in the LXX. by "God," not "Lord"—*i.e.*, whenever the name is accompanied by אֲדֹנָי (*Adonaj*)—in order to avoid the repetition of "Lord." In our Authorised Version "Lord" and "God" are printed in small capitals—LORD, GOD—when they stand for "Jehovah." In other cases they have the initial letter only printed as a capital, if they are designations of the Divine Being. If not names of the latter, the word may be printed wholly in small letters. For example, in Gen. xv. 2, "Lord" has all small letters except L, because the Hebrew word is אֲדֹנָי (*Adonaj*). On the other hand, "GOD" is printed in capitals, because the original word is "Jehovah." In the first verse of the same chapter, "LORD" is for "Jehovah," and so the letters are all capitals; while in the 22nd verse of the preceding chapter "God" is written in small letters except G, because it stands for אֱלֹהִים (*Elohim*). The English New Testament is a translation from the Greek and not the Hebrew; consequently, "Lord," "God," are not here found written in capitals, because they never stand for an original "Jehovah." And yet where the Greek *Kύριος* (*Kurios*) takes the place of the Hebrew "Jehovah," it would be more consistent to print "Lord" in capitals. Thus, in Romans ix. 29, Isaiah l. 9 is quoted. The "LORD of hosts" of the prophet appears in the New Testament epistle as "Lord of Sabbaoth" (the word "Sabbaoth" meaning, in Hebrew, "hosts," or "armies"). It would be an improvement in the translation either to transcribe the Hebrew word in the English Bible, or to make the passage in the Romans conform to the Old Testament rendering. Then, as "Lord"

* The last letter of this word is the same as the first of "Jehovah;" both are pronounced like the German *j*, or as our *y* in yet.

in both cases takes the place of "Jehovah," it should be written in capitals in the New Testament as well as in the Old.

Few of the readers of the Old Testament are aware of the distinction intended by putting "Lord," "God," into small capitals; and in the public reading of the Scriptures it is impossible to indicate this difference. Indeed, I would suggest to all who engage in the public reading of the Scriptures that "LORD," "GOD," so written, should be read "Jehovah." This has been my own practice for some time. It is on many accounts a great misfortune that the translators of the Old Testament did not see their way to transcribe the Hebrew name "Jehovah," and thus allow the mere English reader to know from his English Bible, as the scholar gathers from the original, whether the Divine Being goes under that name which is never given to any other—God's covenant name to Israel, "Jehovah;" or by the names rightly rendered "Lord," "God," which are ascribed, often, to men of high standing, and other deities, respectively. It is a consummation devoutly to be wished—what, in fact, all English readers are entitled to demand—that, in our forthcoming Revision of the Old Testament, "Jehovah" and "Lord" shall each take its own place.

How are we to account for the disappearance of this most peculiar Divine name? We must look for the beginning of it amongst the Jews themselves. "Jehovah" was the most sacred name under which God was known to them; so much was this the case, that it was never mentioned outside the nation. It was an esoteric name, never to be heard or spoken by non-Jews. This respect for the name soon developed into a superstitious conviction that the name was never to be uttered: so it came about that, in the public reading of the Scriptures, as well as in the private utterance of the same, יהוה (Adonaj = our "Lord") was substituted for יהוה (Jehovah). This practice of reading "Lord" for "Jehovah" continues down to our own day. Nay, modern Jews will not even (some of them, at any rate) write this name, so they simply write the second radical with inverted commas to the left, thus "י. In the writings of the Rabbis other names are employed to avoid this Awful one. We meet with the following expressions:—"the name," "the peculiar name," "the great and terrible name," "the unutterable name," "the name of four letters." The Jews professed, and still profess, to base this reverence on Leviticus xxiv. 11 and 16, where the sin of blaspheming Jehovah is severely condemned. Mr. Russel Martineau, M.A., in his essay on

the name we are considering, says, anent this reference to Scripture : "Feeling preceded : Biblical authority was found afterwards to justify the feeling. This is psychologically the natural order : and it is certainly the true order here, since the sense of the Biblical text is generally acknowledged to be perverted."*

The Greek translation undertaken by the Seventy (or Seventy-two) about B.C. 280 was made by Jews ; and, too sacred for utterance by the elect people, "Jehovah" was, *à fortiori*, too sacred for putting into Greek letters that would meet the eyes and be profaned by the lips of the Gentiles. So they translated the word read by the Jews (Lord) instead of the word acknowledged to be written. Hence they used *Κύριος* (*Kurios*) to represent the two Hebrew words for "Lord" and "Jehovah." The example of the Seventy was followed, more than seven centuries later, by Jerome, in the well-known Latin translation, the "Vulgate," where *Dominus* takes the place of *Κύριος* (*Kurios*). Our Authorized Version in this follows the above two celebrated translations in all but four passages (Exodus vi. 3 ; Psalms lxxxiii. 1-8 ; Isaiah xii. 2, and xxvi. 4). The abbreviated form יהוה (*Jah*)† is, in every one of the fifty-three passages except one—Psalms lxviii. 4—anglicised by "LORD." The Welsh translation gives "Jehovah" only twice (Exodus vi. 3 and Psalms lxviii. 18). In Luther's translation—the A.V. of Germany—the word is translated by "Herr" (Lord). In Osterwald's translation—the French A.V.—"L'Eternal" not unfitly takes the place of "Jehovah," while "Seigneur" (Lord) translates אֲדֹנָי (*Adonaj*). In the New Testament the former word never occurs. Of all the translations, the French seems the most correct in distinguishing "Lord" and "Jehovah" all through the Old Testament—though even *it* would be improved by transcription instead of translation. We have the same grounds for translating Moses, David, Jesus, and other proper names that we have for attempting to translate יהוה ; indeed, more, since the meaning of the last is more doubtful than that of the rest.

All through this paper I have used the word "Jehovah," though I have said it was not so written or pronounced till about 300 years ago. Another question remains to be canvassed. How should this

* See Ewald's "History of Israel," vol. ii., appendix by Editor, Mr. Russel Martineau, M.A.

† See note, *ante*.

name be vocalised? Was it pronounced by the people who first used it *Jehovah*, *Jahava*, or *Jahva*, or in a way different from all these? It is impossible to be quite certain which way the word was uttered originally, since, in reading, another word altogether different in sense and sound was put in its place. There is a tradition amongst the Jews that this most sacred of names was actually read by the High Priest on the day of Atonement. But, according to Maimonides, even this annual mention of the name soon passed into disuse. Lost among the Jews themselves for so many centuries—never, perhaps, communicated to the Gentiles—we cannot be perfectly sure of our ground in settling this question. The consonants of the word—Jhvh—we know, for they have never been abandoned in the written text. But what vowels are we to put in between them?

It should be borne in mind that in Hebrew, as in most of the Semitic tongues, the vowels were not written, but had to be supplied by the reader. This peculiarity has been happily compared to modern systems of shorthand (Pitman's, &c.). All that we are able to gather from our Hebrew Bibles relates, therefore, to the consonants of the word.

Let it be further remembered that, about the fifth or sixth century after Christ, a class of men called the Masoretēs* (from *Masorah** = tradition) invented a system of signs to indicate the traditional vowel sounds. Besides this, they acted the part of critical editors, correcting the text when they thought it needful. But so great was their regard for the Old Testament writings, that, rather than change one word, even a letter, they preferred putting into the margin the corrections they wished to make.† In order to aid the reading of the corrected text, the vowels belonging to what was to be read were attached to the words written. Some words of frequent occurrence had to be always replaced by well-known substitutes which were not inserted in the margin, but the vowels of which were found in the text. These unwritten corrections were called "perpetual readings"

* Dr. Ginsburg inserts a second *s* in these words; thus he writes them: *Massoretēs*, *Massorah*. But the Hebrew word—which is post-biblical—is מְסֹרֵת, with one *s*. *Vide* Fürst's Hebrew Lexicon (Third German Edition), page 761, under the word מָסַר (Masar).

† In our Hebrew Bibles they are usually given at the foot of the page, as many as are given.

(in Grammars usually “perpetual keris”). The name in question was one of these: that to be put in its place being *Adonaj*, the initial vowel of this latter being almost, if not—in early Hebrew—quite, identical with the “e” of “*Jehovah*.” Our “*Jehovah*” is really, therefore, a compound of the vowels of one word—the word read—and the consonants of another—the word written. Whatever is the correct vowing of this four-lettered name, “*Jehovah*” appears to be, beyond doubt, wrong. Professor Marks, of University College, London—my first teacher in Hebrew—is not, however, quite certain of this; indeed, he seems to think that “*Jehovah*” is the most correct pronunciation. In a letter to me dated May 28th, 1883, he says: “The pronunciation of יהוה (*Jhwh*) as you heard it from me* has been common to the Jews of the East and West for eighteen centuries. How it was pronounced in earlier times is a matter of conjecture, and upon conjecture only rests all that Ewald and his school have written about it.” Dr. F. Chance, one of the Old Testament Revisers, also maintains that Jewish tradition is in favour of “*Jehovah*.” But if the name was forbidden to be pronounced, I am at a loss to understand how there could be any tradition in regard to the word at all. Besides, according to Mr. Russel Martineau, the weightiest authorities are entirely opposed to the view of Jewish tradition taken by Professor Marks and Dr. Chance.

I have no space at my command to enter fully into the discussion, but the pronunciation sustained by general tradition—Jewish, &c. [Theodorus says the Samaritans called their God *Iaβè* (*Iabe*)]; that supported by the form and analogy of the word—it being a verb in the third person imperfect tense, answering to many other early Hebrew proper names, as Isaac; while the termination “ah,” makes it a feminine noun or adjective: these have led the most eminent scholars, from Gesenius downwards, to accept *Yahve* or *Yahveh* as the truest representation of the ancient name. The *Yahava* † of the first edition of “*Delitzsch on the Psalms*” becomes, in the second edition, *Yahve*, and he promises, in a subsequent edition, to make good his change of opinion.

Let it be taken for granted that, in reading Hebrew, we should

* “*Yehovah*,” giving *e* the sound of the French *e* mute, or the Welsh *y*.

† The German as well as the Hebrew *j* is sounded exactly as our consonantal *y*.

put *Yahve** for "Jehovah," another question remains: should we follow the Hebrew, and allow "Jehovah" to fall out of use in favour of *Yahve*? The latter is accurate, and, to a Hebrew scholar, significant, while the former is neither the one nor the other—the old explanation of "Jehovah," as being made up of the past, present, and future of the verb *to be*, notwithstanding. The argument from the significance of the name will have little weight to a mere Englishman, for neither conveys more meaning to him than is suggested by the scholarship of others. On the other hand, the English traditional name is much more musical and full—(compare our Welsh *gogonant* with the English paltry *glory*)—reminding one not a little of that "beautiful word, Mesopotamia." Apart from this, and more important, "Jehovah" is far too firmly rooted in our language to be uncomplainingly given up in reply to the demand of grammar. It has found an important place all through the literature of theology. It has been consecrated by the earnest prayers—written and extempore—of three centuries of Christians. Think, besides, of the endless inconveniences—I had almost said absurdities—of the change. In some congregations you would hear people praying to "Jehovah," in others to *Yahve*. In the same congregation the minister might lead the way with *Yahve*; the deacons and others would perhaps cling to the venerable—the worshipful—"Jehovah." Ewald, and even the orthodox Delitzsch, adopt *Yahve* in their translations; but it will be a long time before we can afford to part with the—to us—old name, and we should all be a good deal more than disappointed if the Revisers gave us *Yahve* (or *Yahveh*†). Let them give us the Covenant Name, by all means: this they surely cannot but do in all the 410 verses where James's translators have given us LORD or GOD: but "Jehovah" we must still have; it is too venerable a friend, and has gathered about it too much of sacredness, to be now set aside. I may follow up this paper by another on the significance of this mystic name.

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* Or, to be more correct, *Yah^eve*, inserting a short French *e* mute (or Welsh *y*) before *v*.

† The final *h* probably represents the vowel *e*, according to the textual vowel system of the early Hebrews.

Rest.

“ I WILL GIVE YOU REST.”

BY ANDREW A. LIPSCOMB, D.D.

I SOUGHT it oft. Naught asked I for beside ;
 Nor wealth, nor fame, nor friends, but only this,
 Rest from myself—the height of earthly bliss,
 Self freed from self—its discontent and pride.
 Somewhere, thought I, the secret must abide.
 But where ? “ O soul,” I said, “ thy long unrest
 Is pledge divine thou may’st be fully blest,
 And from the strife and storm securely hide ! ”

Too much had life for me. An ocean vast,
 Whose daily tides, by mighty forces swayed,
 Were oft by winds in battle fierce arrayed,
 Forbade me hear aught else save its rough blast.
 That quiet Lake I found, where Jesus taught ;
 And there the “ Still Small Voice ” my blessing brought.

Athens, Ga.

The Strong Helping the Weak.

BY THE REV. JAMES DANN, OF OXFORD.

“ Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.”—ROM. xv. 1.



HE typical sin of the world is selfishness. The essence of all the wickedness of which man is guilty, whether towards God or towards his neighbour, consists in narrowing the area of his views and efforts to self or selfish interests, either real or supposed. Christianity, as the great regenerative system devised and applied by God Himself, directs its efforts specially to the overcoming of this spirit. Christ, as the prophet and example of Christianity, was, above all things else, the embodiment of unselfish-

ness. The degree, therefore, in which the Church attains to the stature of its Great Founder is the degree in which it obeys the teaching of the text. On the other hand, the degree in which the Church comes short of this teaching is the degree in which it conforms itself to the ungodly world, and loses its privileges and its powers. Thus, if we wish to identify the causes of the Church's failure within itself to attain vitality, fervour, power, or in the world in loss of repute, or evangelistic influence, we shall inevitably find that it has originated in neglect of the precept of the text. Ever unmistakably, indisputably, a cold, barren, quarrelsome, useless church is a narrow, selfish, and unchristian church. The remedy for all our defects and ills, therefore, is to be found in—not organisation, culture, wealth, or numbers, but—in the cultivation of the spirit of the words which we have now under consideration. Proceeding to apply this general principle to particular aspects of our life and work, we do so—

First, *as to the ecclesiastically weak.*

Most of us are disposed to glory in our "independency." We regard it as the ideal New Testament church order, and are ready at once to fight most strenuously against anything which savours of "centralisation." For present purposes, we are not careful either to affirm or deny this proposition. We content ourselves with the heretical statement that that church or system may be regarded as *ideal* which best answers the ends for which churches exist. But—*ideal or not*—any church is an utter failure which sees no interest beyond its own pale, which gives neither sympathy, nor help, nor prayer to any "who follow not" with it, are unfamiliar with its methods, and cannot pronounce its Shibboleth, or to those with which it stifles conscience and warrants indolence by affirming that it has no direct connection or responsibility. It can hardly be necessary to point out how contrary all this is not only to the spirit, but also to the teachings of the New Testament. Were it so, the express admonitions and commendations of the broader feeling exhibited by the Macedonian churches, referred to in verses 26 and 27 of this chapter, and also in 1 Cor. xvi. and 2 Cor. viii. and ix., would suffice. But not only does such selfishness constitute the want of success in reaching the Christian ideal, it is equally the secret of failure in a denominational or ecclesiastical sense. We selfishly leave our smaller churches to themselves, and then, with a well-simulated grief, mourn over their weakness and final extinction. Or, if it pleases us better to take

another line in our Associational or Union jeremiads, we complain that other systems, less narrow and inelastic than our own, take up our work and supersede what by a most unwarrantable euphemism we are pleased to style, "our efforts." Depend upon it, our ecclesiastical strength will ever be found to lie not in a circumscribed regard for our personal or congregational comforts, or the conservation of the interest of our pockets, but in a broad sympathy with, and generous effort on behalf of, our less favoured brethren, in the spirit of the words with which we are now attempting to deal.

Secondly, *the text has an application to the cases of those who are physically weak.*

Under this head we would include all forms of want or suffering. Wherever these exist, it is our duty, not to talk about them merely, nor with a conceit of philosophical accuracy to identify their secondary causes, nor to lift our hands and eyes in pious horror over the squalor and vice, the criminality and cunning, which meet our gaze as we search through the slums of our larger cities, but promptly to ameliorate the suffering and supply the want. Suffering, *as suffering*, has a peremptory claim on Christian sympathy, and should be met by self-sacrificing help. First relieve the want and woe, and then go to work to understand and remove the causes of them. "But," it will be said, "this is utterly subversive of political economy—a most revolutionary doctrine." Perhaps it is, but then Christianity, the true thing of our text, and not the bastard thing which consists of theories, sham sentiment, and gaudy rhetoric, is not a system of political economy. It is always and everywhere a revolutionary thing, and laughs at "systems," and refuses to be expressed in their jargon, or bound by the trammels of their conventionalities. It is a thing of heart, and wherever it goes it fails not, by its mild but irresistible force, to "turn the world upside down." But, notwithstanding, it is the truest antidote of revolution. To say nothing of the dangers to life and property, and to the general security of good government, which must ever spring from the hungry multitudes of London, a vicious leaven, working with volcanic energy and threatening at any moment to shatter the fabric of society, the Socialism of our day, with its tendencies to cold-blooded and merciless Nihilism, owes its origin largely to hatred of the Christian system. How far the ramifications of this murderous upas-tree extend, it is impossible with accuracy to say. But wherever it exists

it is born of an inhuman Atheism which has for its first object the effacement of God. Not the God of the Christian, but the iron deity whom it has learnt to hate because of the cold indifference to, or harsh avoidance of, the bitter cry of human woe which has too often been exhibited by those who claim to be His followers. Of the loving unselfishness of our text it knows nothing, its view of our holy religion having been gathered from State-fostered ecclesiasticism, and the dry theoretical profession which, in an age like our own, so soon becomes a "mode" of taste or a "fashion" of thinking. Let us but cultivate the Christlike spirit—"He pleased not Himself"—and all such vicious plants must wither and die in the uncongenial soil which soon will form about them.

Thirdly, *the text has an application to the cases of those who are morally weak.*

Here, again, its spirit is sadly lacking in the Church. We sing with the greatest enthusiasm the hymn "Jesus shall reign," we shout in the chorus "Hail to the Lord's anointed," we pat our missionary brethren on the back, and send them "with a light heart" to their work in the midst of heathen cruelty and treachery, social darkness, enervating disease, and early death, and give them, as the offering of our consecrated lives, little *or nothing* of our money, and—our prayers. That is to say, if we can raise our enthusiasm to a pitch sufficiently high to carry us to the missionary prayer-meeting, which, alas! is too often the service which, of all the services, is the worst attended. And then we think ourselves hardly used if, in addition, we are asked to put ourselves a little out of the way on behalf of the heathen at home. Let us imagine what the text meant to William Carey, David Livingstone, and Alfred Saker, and what it still means to our brethren who are yet in the field. And *we*, too many of us, are afraid of contact with our own countrymen or countrywomen because they are ragged, or dirty, or deceitful, while we find only too great facility in excuses in debating their ill-desert, incurable habits, and generally "irreconcilable" character. We forget that, after all, *missionaries are not a distinct species of the genus Christian.* Every one of us is called to be a missionary, a centre of living light and power wherever our lot may lie. Perhaps that may not be in Africa, or India, or China, or perhaps *it may*, and it ought to be an urgent question with us *whether it is so.* But, if not, we have missionary duties devolved upon us at home, and we are unworthy of the

name we bear if we do not honour them. Do we talk of "inconvenience"? For shame! What inconvenience did He allow to stand in the path of His loving purpose who, for our sakes, "pleased not Himself"? A lifetime of suffering would be but a poor return for His love—"so amazing, so Divine." Be it ours to prayerfully live for the embodiment of the grand principle of our text. For happy is the man who so lives; blessed and useful shall he be.

Illustrations from a Preacher's Note-Book.

(Continued from page 456, vol. for 1883.)

53. Our Dependence on Others.



E are dependent on those around us in ways that we do not always see, and to an extent that we are not always ready to acknowledge. It is with us, in this respect, as with rivers. They are not dependent for their bright, broad, flowing waters on any one solitary spring or lake, but all along their course are constantly fed and swelled by numerous brooks and streams. Other lives are every day coming into contact with ours, and adding to their depth, intensity, and power. Some of these are like tiny rills, bringing to us but an insignificant influence, of which, at the time, we are hardly conscious; others are like wide currents, coming to us with a force which we cannot help feeling, and making a visible difference to the course of our life; but all of them are contributory to our growth, and affect us materially for good or evil, for weal or woe.

54. Dishonesty in Religion.

A distinguished writer on art has told us that, in ornamenting a building, it is well that the ornamentation should not be limited to those portions which are meant to be near the eye, but that even those parts which were never intended to be exposed to public view ought to be carefully and delicately finished. When people look admiringly at the finely chiselled front of a noble building they take it for granted that the sculpture is continued with more or less of

elaboration through the entire structure, even into the most private and hidden recesses; and where this is not so, says Mr. Ruskin, in his bold way, there is trickery and dishonesty. Of such trickery and dishonesty none of us, I trust, will be guilty in relation to our Christian professions and practices. Deception is bad enough in art; it is far worse in religion. When we exhibit publicly the fair graces of Christian integrity and truthfulness and meekness and charity and pureness, credit is given for the manifestation of a similar order of life in private. If we are lovely in the church men expect us to be lovely in the home; if we are attractive on great occasions men infer that we are attractive on little occasions; and, if we are not, then we are inconsistent, we are dishonest. As spiritual artists, we ought to aim at making our whole life graceful. The most secret as well as the most open parts of our life ought to be adorned with the beauty of Christian goodness and love. We ought to be as careful to live nobly when no human eye is upon us as when we are surrounded by the gaze of men. One thing is sure—and this ought not for an instant to be lost sight of—namely, that God, the great lover of beauty, sees the whole round of our life in all its minutest details, and lovingly and approvingly takes note of every little effort we put forth to make our character more in harmony with His own.

55. *Attachment to Christ.*

We are like ivy, which cannot grow or stand alone, but requires something to lean on and cling to. You may put ivy plants into the ground, and expend not a little labour and pains in trying to train them into graceful and luxuriant growths, but if there is nothing for them to lay hold upon all your toil will be so much energy wasted. But plant them against an old wall, or at the foot of a tree, and you may leave them to take care of themselves. They will soon climb up the wall or twine themselves round the tree, forcing their shoots into every crevice, attaching their tendrils tenaciously to every tiny protuberance, and presenting, ere long, a strength and a beauty which neither the suns of summer can wither nor the snows of winter kill. Our possibility of growth into spiritual comeliness and vigour depends upon the extent to which we cease our dependence on ourselves and cleave by faith and love to Christ. "Without Me," says He, or, perhaps, more exactly, "Apart from Me, ye can do nothing."

No amount of effort either on our own part or on the part of others will avail to make us what, according to the Divine idea, we ought to be. Such effort will only end in a miserable failure, unless, along with it, there is that true and full reliance on Christ which will unite us to Him, which will make us, in fact, indissolubly one with Him. Christian biography shows us that those who have shone the most in the world's darkness, and have done the most for the world's welfare, have been those who have been distinguished by the closeness, the intensity, of their attachment to Christ.

56. *Groundless Fears.*

I remember taking a stroll one sunny afternoon through some lovely fields near to the sea, and, whilst quietly enjoying the beauty and peacefulness of the scene, I was suddenly startled from my reverie by something which swept past me, and which came so close to my eyes as, for the moment, to shut out the light. I stopped at once with a kind of fear as to what it might be; but, on turning aside to ascertain the cause of my fright, I discovered that it was nothing more than a butterfly, which, by flitting so near to the eyes, had prevented me from seeing what it really was. I watched it as it settled on a tall blade of grass, and then, taking it in my hand, found enough in its graceful form and exquisite colouring to please, and even to fascinate. Many of the things which startle us as we pass along through life, and which fill us with alarm because we do not, at the moment, see them as they really are, would be found to be attractive and engaging if we did but pause in our way and take the pains to examine them. Instead of being to us a reason for fear and dread, they would become to us a ground of thankfulness and joy.

57. *Influence of Society on Character.*

Our character takes its hue from the society in which we move, as the stream takes its colour from the stratum through which it flows.

58. *Importance of Self-respect.*

It is very important that the young should not lose their self-respect. That is a quality which, when duly cultivated, is of more value than many are inclined to think. I know that self-respect does not lie far from self-conceit on the one hand, and from self-

depreciation on the other, and may easily drift into either of these extremes. But both these are vices, whereas self-respect is a virtue. It invariably exerts upon him who has it a morally healthful influence. It adds dignity, steadiness, and consistency to his character; it keeps all the aims of his soul from running low and loose, and makes him, in the hour of sore temptation, unshakable in his attachment to right and truth and purity and goodness. Let a young man once part with his self-respect, and he becomes like a ship that has let go its anchor, and is at the mercy of every wind and wave, liable at any moment to be sucked into a whirlpool or swept on to a rock-bound shore.

B. WILKINSON, F.G.S.

Andrew Gunton Fuller.



THE obituary of the last month records the decease of one who was honoured by the Baptist denomination not more for his name than for his work's sake. Andrew Gunton Fuller was the last surviving son of the great theologian who did more than any other writer of his age to deliver our own and other churches from the pernicious thralldom of Antinomianism, and to restore the ascendancy of the wiser scriptural and evangelical method of preaching, and who was also the first secretary of the Baptist Missionary Society. The name of Andrew Fuller is among the most illustrious of a band of able and distinguished men, and his works are among our theological classics. Many of our readers might not know that any member of his family was alive until a few weeks ago, for Mr. Andrew Gunton Fuller had reached the advanced age of eighty-five, and had long retired from active ministerial life. He was born at Kettering in 1799, and held pastorates at West Drayton, Blockley, Bow, Evesham, and Cardiff. His health was not always robust, and this interfered seriously with the prosecution of his ministerial labours, and prevented him from taking the prominent and influential position in the denomination to which his ability, his culture, and his piety alike entitled him. Mr. Fuller edited what is still the best edition of his father's works, in five volumes, with an admirable and discriminating memoir. His latest literary work was also a life of his father, written two years ago at the request of Messrs. Hodder & Stoughton, for their series of "Men Worth Remembering." As the production of a man of eighty-three, this memoir is a literary marvel, so

chaste, so fluent and expressive in its style, so pithy and humorous, so thoroughly *en rapport* with its subject, and yet so evidently the work of a man conversant with the intellectual and spiritual forces of the latter part of the nineteenth century. The book is so richly suggestive, so evidently the outcome of a "more behind," that the reader inevitably wishes that the book had been much larger, or that he could in some way or other have been brought into possession of the invaluable "Reminiscences" of which it is but a sample.

During the last seventeen years of his life, Mr. Fuller resided at Wolverhampton, and on the death of his revered wife in 1875, he broke up his own home, and lived with his son, Mr. W. M. Fuller.

Though he had retired from the pastorate, he frequently occupied the pulpits of churches in the neighbourhood, and was on all hands regarded with sincere and deep affection. His preaching had to the last a singular degree of freshness and spiritual power. They only, however, knew his work who met him in the intimacies of private life. His great stores of knowledge—scientific and literary—his artistic tastes and acquirements, his keen interest in Biblical studies, his buoyancy and vivacity of spirit, his genial mirthfulness, his frequent humour, and his active kindness, made him one of the most delightful of companions and the most valued of friends. His richly furnished mind, his generous heart, his pure and hallowed life, rendered him, even to the last, a man of more than ordinary power. He bore an honoured and distinguished name, of which he was in every way worthy, and he hands it down to his children with undimmed lustre. *Their* "laurels are greener" for *his* brows.


The Rev. C. Kirtland.



RECORD with special pleasure the holding of a meeting in the library of the Mission House, Castle Street, on the 17th ult., for the presentation of a testimonial to the Rev. C. Kirtland, late of York Road Chapel, Battersea, in connection with his retirement from stated ministerial work. Mr. Kirtland has been an indefatigable and eminently useful servant of the Divine Master, and of the Baptist denomination, for about half a century, and it was fitting that his services should be gratefully acknowledged, as they were at the Mission House meeting, not only in eulogistic addresses from the chairman (Dr. Underhill), and the Revs. J. Bigwood, D. Jones, Dr. Landels, and Mr. P. Cadby (a deacon of the Battersea church), together with letters from Sir Morton Peto, Dr. Trestrail, Rev. J. P. Chown, and many other leading ministers and laymen, but also in a very substantial annuity (over £100 a-year) which was presented by Dr. Landels. Our pages

have recently been enriched by a series of papers from Mr. Kirtland's pen, containing his "Reminiscences of Missionary Work in England and Ireland," which we are glad to see separately published in a collected form by Messrs. Alexander and Shephard. May the evening of our venerable brother's life be a very happy one!


Death of the Rev. Q. W. Thomson, of Western Africa.

UST as we are going to press, a valued correspondent informs us of the death, on December 29th, of the Rev. Q. W. Thomson, our wise and energetic missionary at Victoria, Amboises Bay, and Fish Town, Western Africa. Well may our informant exclaim, "How sad this is!" We have not the particulars of the mournful event, but presume they will be found in the March issue of the *MISSIONARY HERALD*.

Observations on "Christian Fellowship."

BY THE REV. F. TRESTRAIL, D.D., F.R.G.S.

II.

N Mr. Bigwood's concluding paper there is this remark:—"Whether the church will ever be restored to its original purity and simplicity of fellowship and constitution, it is vain to speculate." May I not ask *what church?* If he means that at Jerusalem, we shall all agree with him; but if he means *all* the churches planted by the apostles, as if they composed an amalgamated visible body, there is much room for questioning the statement. For in none of Paul's epistles to primitive churches do we see unequivocal signs of the purity which my friend ascribes to them; they are full of admonitions respecting prevailing evils and false doctrine. And if we turn to the epistles addressed by our Lord, after His ascension to heaven, to the seven churches in Asia, whatever might have been their "purity and simplicity of fellowship and constitution" in their earlier history, they had, after no lengthened period, most lamentably degenerated.

Mr. Bigwood strongly insists on the existence of a fellowship in the primitive Church of which we have no equal example in modern times. But what fellowship, in the sense of personal intercourse, had Corinth with Ephesus? Or had the churches of Galatia more of such fellowship with each other, than the churches composing one of our associations? The

tendency of all our organisations is to knit the various sections of the Church of Christ more closely together, and to concentrate their forces in a combined attack on the kingdom of darkness. When representative conferences, and unions of sections of the Church of Christ are gathered together in our large towns, Nonconformists and Episcopalians vie with each other in giving hearty expression to feelings of fraternal regard. I have attended almost every meeting of the Baptist Union for the last forty years, and I can truly say, that, every year, there are tokens of the increase of brotherly love, of a more enlarged spirit of forbearance in regard to matters on which a difference of opinion may exist, and of a longing for a deeper, as well as a more elevated Christian life.

While I am writing these lines, the churches of Christ throughout the world are uniting together in earnest prayer for the Divine blessing on all Christian work. The shortcomings, the faults, and the corruptions which exist among us are honestly confessed, and forcibly dealt with. Those who attend these meetings in a right spirit, find their hearts drawn out of the spheres in which they ordinarily move, and embrace their fellow-Christians all the world over! On this grand spectacle of unity in His Church, our risen Lord must look with satisfaction; and who can doubt but a large blessing will follow? No such spectacle was ever seen in Apostolic times. Let us, therefore, be thankful for it, and rejoice and be glad!

As my friend insists that the Christian Church was originally "a commune in the highest sense," he naturally deprecates the existence of "denominations, or sects, which are yet further divided into smaller independent societies, each having its own pastor, officers, and creed." And was it not so in primitive times? As far as I can see, the churches of which *the Church* of Christ was composed, were perfectly independent of each other in their organisation and action. If it were not so, the epistles addressed to *individual* churches, containing, as they do, instruction in doctrine, warnings against error, and directions for the treatment of unruly members, would surely be quite out of place.

The dependence of a church on the ministry of one man, the independence of numerous churches of each other, and the divided authority of pastor and deacons, are regarded by Mr. Bigwood as causing them to be "often the scenes of mutual discord and strife." But the primitive churches were not wholly exempt from these evils; and they are not the rule even among ourselves. Nor does "the divided authority of pastor and deacons," come so frequently into conflict as my friend's remark would seem to imply. There are some *thousands* of deacons in our churches. It is not to be wondered at, that, among so large a body of men, there should be found among them a few who are wholly unfit for the office, domineering, and self-willed. And if such an one should cause disturbance, or unsettle a pastor, we are sure

to hear of his doings. But who hears anything of the vast majority of our deacons, who are doing their duty, and earnestly and affectionately co-operating with their pastors? They are a noble body of men, and what our churches, especially those without pastors, and our younger brethren just entering on the ministry, whose experience must necessarily be limited, would do without them, I confess I really do not know.

To remedy the manifold evils arising from the multiplication of numerous churches in small towns and villages, Mr. Bigwood suggests, that, at least, those of the same denomination be united together, and "all their elders, with the addition of the most devout and respected members who may not be accustomed to minister in word and doctrine . . . form one collective pastorate and executive by whom the affairs of the church may be administered, and under the presidency of one of whom the meetings of the church may be held, some of these elders being partially, or wholly, supported by the church as may be desirable." This suggestion, though not new, and one which has been recently very much discussed, is most important, and I am glad to see it, and other cognate suggestions, put with so much earnestness and force in my friend's papers.

That the multiplication of small independent churches in our towns and villages is to be deplored, all agree. There is a great waste of money, and a very large expenditure of power,—far too large for the sphere in which it is employed,—leading to the election of pastors who had far better have continued to follow a secular calling; who have not, in many cases, enough work fully to employ their time; who are necessarily inadequately supported, and who, when they die, leave wives and children almost wholly unprovided for, occasioning piteous appeals to the sympathy and liberality of Christian friends. These are evils deeply felt and generally deplored. But when we come to consider the remedy, difficulties spring up on all sides. There is a growing desire to grapple with the question, and the proposal to group several such small churches under one pastorate, is constantly coming up in our assemblies; and though no great progress has yet been made, there is room for the hope of greater success. Mr. Bigwood has at least hit one nail on the head when he refers to the desire existing in these churches to "have a pastor all to themselves," a desire natural in some respects, but often unwise; perhaps, too, often selfish, and the sooner quenched the better.

But would the union of many large churches existing in the same town, into one, unite the members into closer fellowship? How could they all meet together, and act unitedly in the management of affairs? Except on the plan of delegating powers to a few persons who were empowered to act for all the rest, things would remain pretty much as they are now. Questions as to how many such churches were to be grouped—for in great cities it would simply be impossible to group them all—what was to be the limit of member-

ship, and what proportion should there be to the surrounding population, and others of a like kind, would rise in great abundance. And, after all, it would simply be a Presbytery, in the presence of which the independency of the churches could not stand. If our present system has its evils, so has the Presbyterian; and which has the greater is not easy to determine. All that is desired would be secured, or, at least, mainly, if the larger churches would take the smaller under their wing, foster to the utmost lay preaching, gather together more frequent meetings of the members for social and friendly intercourse and for the promotion of spiritual devotedness and life. Nor are those who attend on public worship wholly dependent for religious instruction on the ministrations of the pastor. Bible classes, conducted by intelligent godly persons, both for young men and maidens, and social improvement societies are found in most of our churches; while the large number of devout people who are engaged in Sunday-school work, are getting knowledge while endeavouring to impart it. If Mr. Bigwood had given to these various agencies the consideration due to them, he would scarcely have penned the following sentence:—"The feeble recognition of Christ in the church, the indwelling of the Holy Spirit in believers, of the communion or participation of the Holy Ghost to which every Christian is called, of the fact that Christ is the light and teacher of His disciples, is both a cause and a result of dependence on the minister for instruction, rather than the study of the Scriptures, aided by the Spirit of God." This is, indeed, a serious statement; and it be true, and applicable to all the churches in this land, to say nothing of those in other parts of the world, a radical change is absolutely needed, and the sooner it is made the better.

Reviews.

THIRTY THOUSAND THOUGHTS: Being Extracts covering a comprehensive circle of Religious and Allied Topics. Edited by Rev. Canon H. D. M. Spence, M.A., Rev. Joseph Exell, M.A., Rev. Charles Neil, M.A. With Introduction by the Very Rev. J. S. Howson, D.D., Dean of Chester. Kegan Paul, Trench, & Co.

THE title-page of this huge volume further states that the extracts are "gathered from the best available Sources, of all Ages and all Schools of Thought, with Suggestive and Seminal Headings and Homiletical and Illuminative Framework; the whole arranged upon a Scientific Basis; with classified and thought-multiplying Lists, Comparative Tables, and Elaborate Indices, Alphabetical, Topical, Textual and Scriptural." The volume before us is the first instalment of the great work thus minutely and adequately described, and comprises five sections:—
 1. Christian Evidences; 2. The Holy Spirit; 3. The Beatitudes; 4. The Lord's Prayer; 5. Man, and his Traits of Character. The technical description of the

volume is "Large Double Royal," and it comprises 539 pages, the published price being sixteen shillings. Subsequent volumes are to be issued quarterly.

We presume that most ministers and others who read widely, who accumulate books, and who like to have what they read at their command, construct their own 'Index Rerum,' and that they make classified collections of extracts from books which they obtain from the public libraries, or borrow from friends; and probably those who do this sort of thing on a fairly extensive scale will prefer the results of their own labours to those of any other collector. Even such students as these, however, would find the work now started to be one of great value; whilst others who have not time or industry enough to make their own collections may be glad that others have undertaken the task on their behalf. The method of this "Homiletical Encyclopædia" is elaborately set forth in the preface, and its advantages are expounded. It is a work of immense breadth, and must involve enormous labour. The extracts have all sorts of excellencies distributed amongst them, and the task of consultation is simplified and facilitated by the admirable order in which they are arranged, and the copious Sectional Indices which are appended. Indeed, the work may be expected to constitute, when complete, a miniature library, of no small compass and of very high value.

THE PULPIT COMMENTARY. First Corinthians. Kegan Paul, Trench & Co., 1, Paternoster Square.

SOME critics, we observe, are angry with this Commentary because of what they consider its inordinate bulkiness, which they regard as the more objectionable because of what they are pleased to term the "homiletic platitudes" with which it abounds. We half doubt whether such critics know very much about the Homilies which they thus disparage. Unquestionably the mere material size of the work is stupendous; a quality which must place it beyond the reach of many ministers to whom a good modern exposition of the Scriptures, as a whole, would be a priceless boon. But it must be remembered that the purpose and plan of the work are unique. Scarcely anything of the kind has ever before been attempted. What we have seen of the Homilies forbids our stigmatising them as flat and insipid. They are necessarily considerably condensed; but they are not cramped, and are often vivacious, and not infrequently distinguished by some measure of originality. The purely expository portions are generally in the hands of competent men, whose evident desire is to unfold the meaning of the Sacred Text in the true exegetical spirit. It is probable that at some future time this immense work will have to be broken up into parts; the Expositions, with the various Introductory Essays going by themselves, and the various sets of Homilies, or some of them, separately. But at present the Editors do well to adhere to their original purpose. The volume before us, on the First Epistle to the Corinthians, is in our judgment, a valuable contribution to our Biblical Literature. Archdeacon Farrar has written the Exposition, a fact which carries its own sufficient recommendation. So far as we have been able to examine it, this part of the work, as might have been expected, has the advantage of its vivacious author's varied and extensive learning, and is, for the most part, thoroughly sound. The

Introduction, which is also from his pen, is comparatively short, though, for aught we see, sufficiently full. The leading Homilist is Dr. David Thomas, whose celebrity in this order of work has been long established. For coadjutors he has had Dr. Donald Fraser, Dr. Ex-Chancellor Lipscomb, Revs. E. Hurndall, M.A., Prof. J. R. Thomson, M.A., R. Tuck, B.A., J. Waite, B.A., and H. Bremnar, B.D. A pathetic interest belongs to the Homilies supplied by Mr. Waite, a well-known Congregational minister at Cardiff, who died just after the volume was published.

THE REVELATION OF THE FATHER: Short Lectures on the Titles of the Lord in the Gospel of St. John. By Brooke Foss Westcott, D.D., D.C.L., &c. London & Cambridge: Macmillan & Co.

AS aids to clearness and depth of spiritual insight, Dr. Westcott's books are unrivalled. No writer enables us to pierce more steadily to the innermost heart of the Christian revelation. Distinguished as a critic and apologist, he is even more thoroughly at home in unveiling the deep meaning of the historic faith than he is in defending its outworks. In his hands evangelical orthodoxy is neither dry nor barren. Unflinching loyalty to Scripture in no way lessens his sympathy with progress, for he sees in Scripture a wealth of thought that can only be understood by the aid of a growing experience, and which itself beckons men on to loftier conceptions and grander achievements. The Christian doctrine of God lies at the root of all vital purposes and moral stability, and that doctrine is in no way more strikingly unfolded than in the names and titles of Our Lord, *e.g.*, the Christ, the Bread of Life, the Light of the World, the Door of the Sheep, the Good Shepherd, the Resurrection of the Life, the True Vine, &c. Even in view of "the best" that has previously been thought and said about these titles, Prof. Westcott's volume will prove a distinct and valuable addition to our knowledge. In no other work have we so clear an exhibition of their mutual relations, and of the light they throw upon the person and work of Our Lord; nor, again, do we know where to look for words which so distinctly prove the unique and abiding fitness of the Christian revelation to the diversified and growing needs of men. The triumphs of physical science and the material progress of the age render us even more dependent than heretofore upon the truth of the Gospel, which now, as in earlier ages, is capable of maintaining its authority and winning the reverent assent of all candid minds. Dr. Westcott writes with an ease and transparency of style, with a gracefulness and force which render the reading of his books a simple delight; while his fresh unconventional and really profound thoughts quicken our mental activity, and impress us with a stronger sense of the sublimity and power of that Revelation of the Father, which has been given us in Christ. This is a book to be read and meditated upon again and again.

THE EPISTLES OF ST. JOHN. With Notes, Introductions, and Appendices. By the Rev. A. Plummer, M.A., D.D., Master of University College, Durham. London: C. J. Clay, M.A., & Son, Cambridge University Press Warehouse, 17, Paternoster Row. 1883.

DR. PLUMMER'S second contribution to "the Cambridge Bible for Schools and

Colleges" will more than sustain the favourable impression made by his earlier volume, and will, in an equal degree, sustain the reputation of the valuable series to which it belongs. The Epistles of John have an interest of their own, not less important than that which centres in his Gospel, and grouped around them are questions relating to dogmatic and experimental Christianity of the highest moment. To all such questions Dr. Plummer has furnished us with an admirable and trustworthy guide. His small volume is, for all practical purposes, complete, both in the Introduction and Notes. He is an accomplished scholar, a keen dialectician, a sound critic, and a judicious expositor, in full sympathy, also, with the utterances of the great Apostle of Love. Our space does not admit us to enter into details, but the estimate we have expressed is the result of a full and minute acquaintance with this delightful little book.

RICHARD BAXTER. By G. D. Boyle, M.A., Dean of Salisbury. Hodder and Stoughton.

A MORE orderly Life of Baxter than the one written by Mr. Orme was greatly needed, and the need has been supplied in the work which Messrs. Hodder & Stoughton have included in their series, entitled, "Men worth Remembering," by the Dean of Salisbury. Another advantage which this new biography possesses is that it has been written in the light of modern ideas, and with the help derivable from Principal Tulloch and Dr. Stoughton. The present author was confined within prescribed limits; but he has wasted none of the space at his command, and has given a sufficiently full and vivid idea of the incidents of Baxter's chequered career, of his writings, of the part he played in the theological, ecclesiastical, and political controversies of his time, and of the high character he sustained as a servant of Christ in days of bitter trial. Probably thousands of persons have read with delight and with profit "The Saints' Everlasting Rest" who know but little of the history of the author of that wonderful book. They can now possess themselves of the facts of that history for half-a-crown.

ST. PAUL'S USE OF THE TERMS FLESH AND SPIRIT. The Baird Lecture for 1883. By William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. Glasgow: James Maclehose & Sons, St. Vincent Street, Publishers to the University.

ALL students of the writings of the Apostle Paul will feel, on reading the title of this work, that Dr. Dickson has undertaken to deal with an extremely difficult subject. He has, however, brought to its investigation a large acquaintance with the extensive literature which bears upon it, a ripe scholarship, and a loyal and earnest desire rightly to understand it. His conclusions are thus expressed:—

"We have seen that there is no adequate exegetical ground for the distinctive positions which these writers have laid down as to *σάρξ* carrying everywhere a fundamental reference to the matter of the earthly body or implying a necessary element of sin, and as to *πνεῦμα* involving the conception of substance, any more than for the special distinctions drawn by them between *σάρξ* and *σῶμα*, or—more or less in common with certain Biblical psychologists—between *πνεῦμα* and *ψυχή*. We have traced, on the other hand, as regards *πνεῦμα*, its origin from, and affinity

to, the Hebrew *ruach*, its paramount place in the Pauline system as the Divine power initiating and sustaining the Christian life, and its connotation of a religious aspect and interest even when applied as a designation for the mind of man; while we have found the leading senses of the Old Testament *basar* reproduced in the case of *σάρξ*, and the significance of the latter term—in its most characteristic Pauline use of contrast to *πνεῦμα*—to lie not in the conception of material substance, nor in that of man's lower sensuous nature, but in the contradistinction of the creaturely nature of man—or creaturely side of his nature—to the new life wrought by the power of the Divine Spirit in Christ."

THE LITTLE PREACHER. By Mrs. Prentiss. Hodder & Stoughton.

THOSE of our readers who are familiar with Mrs. Prentiss's best-known story, "Stepping Heavenward," and who remember our full review of the very attractive account of her life written by her husband, will be prepared to be assured that the story before us is an exceptionally interesting one. We give it high praise when we say that it is worthy of her genius and her piety. Little Hermon Steiner, when a child, was supposed to be a good-for-nothing person; but that was a grave mistake, as the course of the story very abundantly and interestingly shows.

THE ENGLISH BAPTISTS: Who they are, and What they have Done. Edited by John Clifford, M.A., LL.B. London: Marlborough & Co., 54, Old Bailey.

WE gave a very favourable account of these eight lectures by General Baptist ministers in London when they first

appeared in 1881, and are glad to see them in a new and cheaper edition. Our senior Sunday scholars and the young people in our families and congregations should carefully read them. They can be purchased for a shilling.

VICTORIES AND SAFEGUARDS; or The Divine Balance of Truth Practically Considered. By the Rev. Charles A. Fox, B.A. Partridge & Co., 9, Paternoster-row.

THIS admirable little book is addressed to Christians who are cherishing some earnestness of spiritual aspiration. Merely nominal or half-hearted Christians will turn away from it before they have read half-a-dozen pages. But those who desire to make spiritual progress will be thankful for the helpful teaching and the wholesome encouragement which the book contains. It deals freely with the subject of holiness, but avoids the mistakes into which some writers on that subject have fallen.

THE LORD'S SUPPER HISTORICALLY CONSIDERED. By the Rev. G. A. Jacob, D.D. London: Henry Frowde, Amen Corner; Seeley, Jackson & Halliday, Fleet-street.

DR. JACOB has drawn most of the materials required for this very admirable and useful little work from the two bulky volumes published four years ago by Dr. Charles Hebert, entitled: "The Lord's Supper; History of Uninspired Teaching." In Dr. Jacob's historical review, "the lines of Dr. Hebert's Book have been for the most part followed; but other sources of information, when desirable, have also

been consulted." We have thus a valuable historical compendium on a vitally important subject, which conveys information which can only be otherwise obtained by extensive reading and careful research. Dr. Jacob is happily free from the heresies which have gathered round the Sacred Ordinance. In his view, the Lord's Supper is "not a sacrifice; and therefore no 'altar' or 'sacrificing priest' (*ιερείς*) has any place in its administration." "No change whatever is made in the sacramental bread and wine through any words or acts of the officiating minister." "There is no presence of Christ's real body and blood in, or with, or under the form of, the bread and wine." "There was not at any time, and is not now, any inherent power or efficacy in the human body of our Lord to act beneficially upon the bodies or souls of men." "The words used by our Lord in the institution of this ordinance, and all the kindred or associated expressions taken from John vi., are altogether *figurative* and *symbolical*." This is sound Protestant teaching, and comes pleasantly from a clergyman of the extensively Romanized Church of England.

PRESENT-DAY TRACTS: on Subjects of Christian Evidence, Doctrine, and Morals. By Various Writers. Religious Tract Society.

ON several occasions we have directed attention to this important collection of tracts, which are "designed to meet the needs of the increasing number of persons in all classes who are disquieted by current speculations concerning the fundamental truths and principles of the Christian faith." We have the

third volume before us, which comprises Nos. 13 to 18. Sir R. Pattison, F.G.S., and Prof. Pfaff, of Erlangen, deal with the geological evidence respecting the Age and Origin of Man; Sir W. Muir, K.C.S.I., with the Rise and Decline of Islam; the Dean of Canterbury (Dr. Payne Smith) with the Mosaic Authorship and Credibility of the Pentateuch; Dr. Henry Wace with the Authenticity of the Four Gospels; the Rev. W. F. Wilkinson, M.A., with Modern Materialism; and Prof. Legge with the Comparisons between Christianity and Confucianism in their Teaching of the Whole Duty of Man. We have also received the following in their separate form:—The Historical Evidence of Christ's Resurrection, by the Rev. Prebendary Row; Christ the Central Evidence of Christianity, by the Rev. Principal Cairns, D.D.; Christianity and the Life that now is, by Dr. W. G. Blaikie; The Existence and Character of God, by Prebendary Row; The Religious Teachings of the Sublime and Beautiful in Nature, by Prof. Rawlinson; and Ernest Rénan and His Criticism of Christ, by Prof. W. G. Elmslie. We have read these beautifully printed tracts with profound interest and with unmixed satisfaction. Their authors are men of mark, men of weight, men of authority in relation to the subjects on which they have written; and persons whose Christian faith has been in any degree impaired by the bold speculations of the age can scarcely peruse them thoughtfully and candidly without concluding that their doubts rest on specious rather than rational grounds.

BAPTIST WORTHIES : By William Landels, D.D. No. XI., Sir Robert Lush. Baptist Tract and Bible Society, Castle Street, Holborn.

IN the brilliant and beautiful career of Sir Robert Lush, Dr. Landels had a completely congenial subject, with all the details of which he was minutely familiar. In the production before us he has made use of the sketch which appeared in our pages shortly after Sir Robert's death, and which, we may as well say, was from his pen. It must not be supposed, however, that the present narrative is a mere reprint of the former one. The story has been re-cast, re-written, and enlarged, and is in every respect worthy of its author and its subject.

OPEN DOORS : JANUARY. Elliot Stock.

A NEW monthly record of woman's work for women, and specially intended to set forth the various Christian enterprises undertaken by Mrs. Meredith and the ladies associated with her, including the Nine Elms Mission, Wandsworth-road, the Prison Gate Mission at Millbank, the Women's Missionary Institute, which is specially interesting in connection with Women's Medical Missions to Heathen Women, and the Christian Women's Education Union. The periodical is published at 2d., is tastefully printed, and promises to be one of much interest and usefulness.

RELIGIOUS EXPERIENCE FROM DAWN TO SUNSET : with its Progressive Stages Scripturally Denominated and Described. By an Old Wesleyan. Elliot Stock.

A NICELY written tract, which fairly answers to its title. Mr. Wesley's

doctrine of "Perfection" is introduced, as was natural ; but not, as it seems to us, in any way calculated to mislead, which is more than can be said of the way in which it is often used.

CHRIST THE FIRST AND THE LAST. By the late Rev. T. D. Harford-Battersby, M.A., Vicar of St. John's, Keswick, and Honorary Canon of Carlisle. Hodder & Stoughton.

THIS volume consists of twenty sermons preached by Mr. Harford-Battersby during the last ten years of a somewhat prolonged ministry. They are not at all controversially theological, but are saturated with evangelical truth and instinct with spiritual power. They cannot be spoken of as finished compositions ; but they are clear, faithful, affectionate, and impressive—far above the average of the sermons preached in Episcopalian pulpits.

THE MIRAGE OF LIFE. With Illustrations by Tenniel. Religious Tract Society.

A BEAUTIFUL reprint of an old favourite of our boyhood ; consisting of short but vivid sketches of eminent men who were grievously misled into folly and disappointment by the indulgence of the worldly spirit.

LECTURES CHIEFLY EXPOSITORY ON ST. PAUL'S FIRST AND SECOND EPISTLES TO THE THESSALONIANS. By John Hutchinson, D.D. Edinburgh : T. and T. Clark.

THE twenty-seven lectures comprised in this volume are a good specimen of the expository preaching which happily

prevails in the North, and which we should like to see more widely adopted in the South. Dr. Hutchinson is not only a careful student, but a Biblical scholar, familiar with the chief Continental and British commentators both ancient and modern, and well versed also in our general literature. His lectures are not indeed brilliant, nor can they lay claim to any marked originality, but they are thoughtful, judicious, reverent, and practical, such as sound evangelical scholarship and keen insight into human nature might be expected to produce; such also as will promote the intelligence, the fixity of faith, and the spiritual vigour of our congregations. Dr. Hutchinson writes after a thorough study of rationalistic criticism, and an impartial testing of the positions of modern thought; but he is not therefore enamoured by them. He refutes many of Dr. Farrar's assertions as to the meaning of the word "eternal," &c., and is throughout in accordance with the old beliefs. The prediction as to the Man of Sin he regards as still unfulfilled, and, while he finds much in Romanism corresponding to it, he sees other elements which Romanism does not at present supply. His position as to the Second Advent is free from all exaggerations, and, while failing to satisfy extreme men on either side, will gain general approval. Lectures of this stamp should be studied by ministers of all churches who wish their preaching to be Scriptural, practical, and edifying.

A POPULAR INTRODUCTION TO THE HISTORY OF CHRISTIAN DOCTRINE.
By Rev. T. G. Crippen. Edinburgh:
T. & T. Clark, 1883.

MR. CRIPPEN is unquestionably right in his idea that there exists no popular

handbook of the *History* of doctrine. The best Church histories are beyond the reach of most readers, while Dorner and Hagenbach have addressed themselves to professional students. We therefore welcome this work as in every sense opportune. It covers the whole area of doctrine, and as an outline is admirable. It displays a thorough knowledge of the great controversies to which we owe what is technically called "the development of doctrine"—*i.e.*, the more accurate apprehension and the more exact formulation of Christian truth; and the corresponding rejection of its counterfeits. The arrangement of the work is orderly and concise, its style transparent, and its spirit reverent, generous and candid. To one or two statements we might take exception—*e.g.*, that the phrase "born again" in the quotation from Irenæus (p. 173) refers, as a matter of course, to baptism, and that the permanent endowment of religious institutions is objected to by extreme voluntarists, because of "an unreasoning jealousy of clerical influence," &c. In some cases it may be so, but every contention should be judged by its own merits. The appendices on the ancient creeds, on sects and heresies real or reputed, and the list of the Church Councils, are specially valuable in so succinct a form. Mr. Crippen has produced a book which cannot fail to be widely appreciated.

A COMMENTARY ON THE SHORTER CATECHISM. By Rev. Alexander Whyte, D.D. THE GOSPEL ACCORDING TO ST. MARK, with Introduction, Notes and Maps. By Thomas M. Lindsay, D.D. Edinburgh: T. & T. Clark.

THESE are the latest instalments of

Messrs. Clark's "Handbooks for Bible Classes and Private Students." Dr. Whyte's "Commentary on the Shorter Catechism" is in itself a body of Divinity, small in its proportions, but weighty in its substance, pithy, pointed and forceful. He clearly explains the more important phrases of the Catechism, and appends numerous quotations from our best writers in theology and philosophy, in prose and poetry. These form a valuable *Catena*, and prove that the doctrine of the Catechism is neither incomprehensible, unscriptural, nor unsuited to minds of the loftiest order. Modifications may here and there be required, but substantially this is the only theology which will live. Much depends on its being taught intelligently and sympathetically. Let it be presented as it is presented in Dr. Whyte's pages and it will be regarded as neither dry nor obsolete. If in all our congregations classes could be formed for the study of this work, the result would be an incalculable gain. A book so learned and discriminating, so glowing in its enthusiasm and yet so chastened in style, lays all Evangelical Churches under obligation, and we trust that in them it will be cordially received.

Dr. Lindsay's Commentary on Mark is, like all his work, scholarly and conscientious—in every sense abreast of the times. The introduction is by a long way the most full and comprehensive which has been given in any popular manual of this class, and is an altogether masterly production. Several of its features are worthy of special mention—*e.g.*, the remarkably minute analysis of the Gospel, with notes on the omissions of incidents, &c., recorded by the other Evangelists; the map of Palestine in connection with our Lord's life,

the places He visited, and all events of special importance being set down in chronological order; the table of miracles and parables recorded by Mark, and of incidents and circumstances peculiar to his Gospel. The Chronological Summary will also be of special advantage to the student. The book altogether is a notable addition to our popular commentaries, and is worth not only many times its own cost, but the cost of many bulky volumes.

MARTIN LUTHER, the Reformer: By Julius Koestlin. London: Cassell and Co., Limited.

OF the shorter "lives" of Luther, this is decidedly *facile princeps*. It was prepared by Dr. Koestlin for popular use at the request of the German Government, and, under such august sanction, has had an extensive circulation, not only in the Fatherland, but in other parts of the Continent. Miss Weir's translation is accurate and elegant, and will do much to popularize the work in England. We are glad to note that it is in its third edition. Its ably-drawn portrait of Luther, and its manly vindication of his principles, will greatly aid our Protestantism in its conflict with sacerdotalism and ecclesiastical tyranny.

ISALAH OF JERUSALEM: in the Authorised English Version. With Introduction, Corrections and Notes. By Matthew Arnold. London: Macmillan & Co., 1883.

THERE are many points of the first moment on which we differ from Mr. Arnold *toto caelo*, but we are by no means insensible to the worth of his work in other directions. The distinc-

tion he draws between Isaiah of Jerusalem and Isaiah of Babylon is based on an unscientific and foregone conclusion against the supernatural. Besides which, we cannot, even by adopting it, get rid of prediction. The prophecies with respect to the servant of Jehovah relate to far later ages than that of the Babylonian captivity and imply what the rationalistic critics declare to be impossible. Of the historical setting of chapters i.—xxxix., Mr. Arnold has given a concise, lucid and singularly beautiful account. Many of his interpretations, on account of his peculiar stand-point, necessarily fall short of the full meaning of the text, but even these help us to see the *nearer* sense of the prophecy—its immediate historical relations in a vivid and powerful light. The rich and wonderful symbolism of the three names *Immanuel*, *Shearjashub* and *Mahershalhashbaz*, is strikingly brought out, and we know not where in the same compass an English reader can gain so clear an idea of Isaiah's actual surroundings. With respect to the translation also Mr. Arnold has made some valuable suggestions. He rightly deprecates unnecessary departures from the Authorised Version, and has shown with how few changes it can be greatly improved. But beauty and effect are secondary to truth and accuracy, and on this ground we should be prepared to welcome and even to desire changes where Mr. Arnold would leave matters as they are. The winning gracefulness of Mr. Arnold's literary criticism deepens our regret that, on questions of immeasurably greater importance, he should have taken a position so fallacious.

FRIENDLY GREETINGS. Illustrated Readings for the People. Religious Tract Society.

THESE "Friendly Greetings" are sure to be reciprocated to the full by all the young people and others for whom they are designed, and to whom they may come. We have looked through the new volume with the usual admiration and delight; binding handsome, illustrations profuse and brilliant, printing delightfully clear, contents of the utmost variety; all charming and full of wise instruction. Altogether and in every respect a beautiful production.

THE BLACKBIRD'S NEST. Religious Tract Society.

A DELICIOUS story for little children, charmingly told, and exquisitely illustrated.

JEWEL POETS: George Herbert, Henry Vaughan, William Blake. Edinburgh: Macniven and Wallace.

THREE dainty little books for the pocket, containing characteristic selections from the three quaint, but fine and deservedly admired poets above-named, each having a volume to himself.

LITTLE CHILDREN'S HYMNS AND SONGS. Hodder and Stoughton.

WE like this collection exceedingly, and think it one of the best, if not the very best, we have seen. Many of the pieces are new, and all are really good. "They are selected for children as they now are rather than for what they may become," and they are such as most little children may truthfully sing.

Many of them have been set to music by Mr. Henry King Lewis, and are published in this form under the title of "Songs for Little Singers" by Messrs. Hodder and Stoughton for eighteenth-pence in paper covers, or in cloth, with gilt edges, for 3s. 6d.

HIS LIFE-WORK. A Temperance Story, with Song. By Mary Howard. National Temperance Publication Depot, 337, Strand.

A CAPITAL story for Temperance meetings. It is interspersed with eighteen musical pieces, and can be had in the Tonic Sol-fa as well as in the Old Notation. A good reader and a good choir would make it very effective. Its price is only threepence.

GODLINESS THROUGH THE TRUTH: or Suggestions to the Spiritual. By William Morris, M.D. Elliot Stock.

THIS pamphlet contains some good things on the chosen subject, but it is written from the "Conditional Immortality" standpoint, which we have not seen sufficient reason to assume.

FIGHTING AN OMEN; or, Happy is the Bride that the Sun Shines On. By E. Henderson Smith. Religious Tract Society.

AN interesting and useful story of wedded life which commenced under circumstances which were superstitiously regarded as painfully ominous. For a time the worst prognostications were realised, and might have been so to the end, but for the faith, hope, courage—the simple-hearted, fervent piety of the wife. Storms of disappointment

and trouble followed each other thick and fast; but prayerful and patient endurance was rewarded, and the settled calm came at length.

LAYS OF LOWLY SERVICE, and other Verses. By Georgiana M. Taylor, Author of "Oh, to be Nothing." Morgan & Scott, 12, Paternoster Row.

A GOODLY number of poems of the religious life, which are decidedly above the average. Frances Ridley Havergal was delighted with them.

A CUP OF BLESSING FOR EVERY DAY IN THE YEAR. By C. B. Edinburgh: William P. Nimmo & Co.

A WELL-ARRANGED and well-got-up birthday book of cheering and consolatory texts from Scripture and other sources, to each of which a suitable poetical extract is attached.

THE PILGRIM'S MINIATURE LIBRARY. Six vols. (1) *Watchwords for Christian Living*; being Good Thoughts selected from the best Religious Writers. (2) *Counsel and Comfort for Daily Life* (similarly selected). (3) *Saintly Words*; being Devout Thoughts from the writings of Augustine, A'Kempis, and Jeremy Taylor. (4) *Light from the Sacred Page*; being a Religious Text-book in the very words of Scripture. (5) *Across the River*; views of the Heavenly Home, from Dr. McLeod, Dr. Allon, Dr. R. W. Hamilton, Dr. Candlish, Dr. Spence, and Dr. J. Hamilton. (6) *Poetry of Christian Life and Experience* (from various authors). Edinburgh: Wm. P. Nimmo and Co.

THE NINEPENNY POCKET SERIES. *Pietas Privata*; the Book of Private

Devotion, Prayers and Meditations, chiefly from the writings of Hannah More. *Stumbling Blocks Removed*; by James H. Brooks, D.D. *Goodly Pearls*, gathered by E. D.—y. *The Despised Friend*; extracted from "The Saint and His Saviour," by C. H. Spurgeon. Hodder & Stoughton.

To each and all of these little books we give our heartiest commendation. Two or three of them are well known and highly prized; and all of them deserve to be so.

THE SCOTTISH REFORMATION MOVEMENT IN THE SIXTEENTH CENTURY. By the Rev. Thomas Gordon, B.D. Blackwood & Sons, Edinburgh and London.

WITH great insight, sagacity, and carefulness, Mr. Gordon has set forth the causes—religious, social, political, and ecclesiastical—which led up to the emancipation of Scotland from the yoke of Rome, and to the establishment of Presbyterianism. A Presbyterian by conviction and by sympathy—as we judge from the whole spirit in which he has conducted his examination—he is nevertheless a Presbyterian of the broader type which has already begun to tell with great power in Scotland, and which seems to us to be carrying the spirit of religious liberalism to somewhat daring and dangerous extremes. That spirit, however, has but a very mild manifestation in the valuable sixpenny pamphlet before us, which is well worth a careful study.

RECORDS OF FIVE YEARS' MISSION WORK IN BRISTOL. By C. R. Parsons. London: W. Mack, 4, Paternoster Square.

HAPPILY, organised Mission work is being vigorously carried on in many, if not in most, of our towns and cities; and narratives of the good which is being accomplished by it can scarcely be too greatly multiplied. The account which Mr. Parsons has given of his work in Bristol is unpretentious, yet graphic, impressive, and fitted to demonstrate the incalculable value of town missionary labour. Its perusal would encourage and stimulate all who are interested in this kind of Christian enterprise, and the number of such is increasing every year.

LIFE IN A LOOK. By Maurice S. Baldwin, Dean of Montreal. Hodder & Stoughton.

WE have here an admirable little book consisting of four chapters, the first three being on the New Birth: its necessity, its nature, and its connection with Christ on the Cross. The last chapter is entitled "Looking to Jesus; or, Growth in Grace." The book is an excellent guide to those who "wish to know how to be saved;" and we would specially commend the author's explanation of Christ's phrase, "born of water," in the conversation with Nicodemus. This explanation is the one we ourselves have preferred for many years, though we do not remember to have before seen it in print. The "water" is the "word"—"the water of life," *i.e.*, the Gospel. Dean Baldwin has presented this view in a very convincing manner.

[THE MISSIONARY HERALD,
MARCH 1, 1884.



HIS EXCELLENCY THE CHINESE AMBASSADOR, THE MARQUIS TSENG,
*Minister Plenipotentiary and Envoy Extraordinary to Russia, France, and
England.*

(From a Photograph by W. BLACKALL, Folkestone.)

THE MISSIONARY HERALD.

Death of the Rev. Quintin Wilson Thomson, of Victoria, West Africa.

WITH feelings of the deepest grief, we inform our readers that, by the last West African Mail, letters were delivered announcing the sad tidings of the death of the Rev. Quintin Wilson Thomson, who, after more than nineteen years of devoted and self-sacrificing toil on the West Coast, fell asleep at Victoria, on the evening of Saturday, December 29th, 1883, after little more than a fortnight's illness of fever congestion and bronchitis. Only two letters have been received—one, dated Victoria, Sunday, 30th December; and the other, Cameroons, January 10th; the former from Mr. Thomas Lewis, the latter from Mr. Samuel Silvey, further details being promised by the succeeding mail. Mr. Lewis, writing on Sunday evening, December 30th, from the Mission House, Victoria, says:—"I am, indeed, deeply grieved to inform you of the sad news in connection with our mission here. You will be deeply pained to know our dear brother, Mr. Thomson, is no longer with us. He was taken very ill about a fortnight ago, and last night, about 9 o'clock, he passed from us. He had severe attacks of bronchitis and fever. He was buried this afternoon in our little burial-ground. Our hearts ache, and there is a great blank here.

"Mrs. Thomson feels it terribly; she is in but poor health, and does not deem it wise to leave at once, but may leave for England about the beginning of March.

"We must have *immediate reinforcements*. I do not see how the work is to be carried on without two more men *at once*.

"For the present I take charge here, and Mr. Silvey at Cameroons."

Just at the present moment it seems almost impossible to realise the full meaning of this mysterious providence; for, humanly speaking, at no previous period of the West Coast Mission has the continued presence and

counsel of the faithful worker, now at rest, appeared to be more urgently and indispensably necessary. In his own words to Mr. Baynes, written only three months ago—referring to his work—“I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties, and I look forward to the future with more hope than I have known for years. I believe the work here, by the continued blessing of God upon the new plans laid down by the Committee, will soon assume a better and brighter aspect; and my heart glows within me as, by faith, I see the time. I am full of hope, although sensible, too, of a growing weight of responsibility and daily anxiety. Oh! for more and more of grace to cast all our burdens upon the Divine burden-bearer. Our hope and trust are in Him alone; are they not, dear brother?”

And so, in the inscrutable providence of God, in the midst of these plans and in the height of his usefulness, our brother has been suddenly called away, leaving the mission on the coast without any senior or experienced missionary to carry on the work, our brother, the Rev. J. J. Fuller, being just now in England. “He doeth all things well,” and so, in simple trustful faith, we desire to bow in humble submission to the Divine will that has so ordered events, cherishing yet more deeply than ever a feeling of dependence and resignation; knowing that He, whose work it is, can so overrule this sad and mysterious dispensation as to bring about the furtherance of His kingdom and the wider extension of His glory.

For the sorely-stricken widow and the fatherless children, for the aged parents, and bereaved relatives, we would humbly and earnestly supplicate Divine help and compassion, that, in this hour of bitterness and grief, they may be abundantly supported and upheld by the special presence and grace of the Divine Saviour, and by the blessed anticipation of a joyful reunion in the everlasting home. The Committee desire very affectionately to commend them to the special sympathy and prayers of the churches throughout the country, and to the tender solicitude of the denomination at large.

As we only received these distressing tidings just before going to press, it is impossible to say all that should be recorded of the faithful and devoted worker now passed from us. Soon, however, we hope to place before our readers some further particulars of a life of no ordinary interest, and of a self-sacrificing, unobtrusive devotion to duty under difficult and trying conditions, such as is rarely found, even on the mission-field. In the words of Mr. William Dixon, late school teacher at Victoria, who was associated with Mr. Thomson all the time he was in Africa:—

“Ever calm, quiet, and collected, full of faith and reliance upon the

Unseen, when circumstances looked grave and dark, he always met trials and reverses bravely.

“Of his long and lonely journeys far into the interior, prosecuted with dogged and quiet endurance, all can tell who know anything of the West Coast Mission. His knowledge of the people, their language, their customs, and their peculiarities, was, indeed, remarkable; far surpassing that of any other European resident in that part of Africa.

“The financial and business affairs of the mission were conducted by him in a most masterly manner, for he was one of the most intensely practical missionaries ever connected with the Society; while his tender, gentle spirit, especially in sorrow or difficulty, can never be forgotten.”

“Blessed are the dead that die in the Lord. He being dead yet speaketh.”

The Chinese Ambassador to us.

THE ordinary names by which the Chinese call China are “The Middle Kingdom”—implying that they are in the centre of the universe, and every other kingdom outside; or “The Heavenly country,” by which we are to understand they consider *they* are under an especial care of Heaven, bestowed on them as not on others. Hence we call them “Celestials,” and hence, too, their pride as a nation, they being surrounded only by peoples vastly inferior in most things to themselves.

During the present century, however, China has been woken up to the fact that there were other powers in the world she had not reckoned with before; and now, after successive wars, she receives ambassadors from Europe and America, who are not, as formerly, treated as bearers of tribute to the Emperor of China. She also sends out ambassadors to Western nations.

The engraving we present this month is an excellent likeness of one of the present ambassadors—the Marquis Tsêng (pronounced Dzung—the *u* as in wrung). He is the son of a very celebrated member of the Chinese aristocracy—a great minister, statesman, and general of some twenty-five years ago, who was a marquis in his own right in perpetuity. His uncle is the late Governor of the Province of Shan-si, with whom Mr. Richard had so much intercourse during the famine there.

The present marquis is about forty-six years of age, and married. He is a man who has come very much into contact with foreigners in his own country as well as in Europe; and, judged by the standards of his own country, is a man of rank and culture, apart from any want of knowledge he may seem to show as to the etiquette of our diplomatic intercourse.

In a speech recently made at a banquet in Hastings, he gave expression to some very enlightened views; not hesitating to remind us that, as many of our ideas had an Oriental origin, so might we still find in the *far* Orient many a neglected lesson of wisdom to learn.

Let us all be frank with ourselves. Let us acknowledge the impatient and harsh way in which we have treated the Chinese nation in time past. Even if they have been overbearing, let us still, above all and beneath all, maintain our ground upon the fact that they are men as we are; that they are our brothers; and endeavour, by everything we can contribute towards this attitude, to convince them of its reality. We know it is hard to deal with the child who will not sit down at his father's board among the others; but even be it so, let us bear and forbear, and seek, increasingly, to model national relationships by the rules of personal virtue. A. G. JONES.

Notes of a Bible Tour

FROM ROME OVER THE APENNINES TO PESCARA AND BACK BY ANCONA AND FOLIGNO.

BY THE REV. JAMES WALL, OF ROME.

WE left Rome—Mr. Shaw and myself—on Tuesday (October 16th) morning at six o'clock. Reached Tivoli soon after eight, where we had time to get a cup of coffee, when we started in the diligence for Avezzano. We had scarcely left the city when the conductors had to dismount to repair the break, which almost stopped the vehicle on level ground, and thus gave little promise of service when needed in the descents of the hills. With us in the carriage were two gentlemen, of whom one turned out to be my neighbour—an agnostic, and, as far as such a person can be, in favour of the political and social influence of the Gospel. When in a college at Naples, he had received a portion of the New Testament. When the masters found it in his possession they gave him confinement on bread and water for a week. He seemed interested when he heard that I had had

something to do with the distribution of those gospels so many years since in Naples, and gladly accepted the offer of a copy of the whole New Testament. The ride up the valley of the Anio was very fine. The old river still rolls its waters past the ruined roads, and aqueducts, and wayside tombs of the Empire. Horace's farm still sends its rippling tribute to the Anio, but desolation dominates the scene. Papal misrule ruined the very rocks. Not only have the sacred woods disappeared from their summits, but also the soil. A red Indian has passed by and scalped them. At Arcoli the diligence stayed to change horses. The mountain air had sharpened our appetites. In the wayside inn half a dozen women were sitting round a table. A large pot of *polenta* had been poured on to the clean boards, and then covered with chopped sausage. Of course they invited us to partake, and, of course, the invitation

was accepted. The people seemed delighted. The *polenta* was good, and we left the simple home refreshed in body and mind.

CARSOLI.

Carsoli, a small town among the mountains, is well worth visiting. Mediæval houses, so small that they seem fit only for a race of pigmies, are found in their pristine form, queer as the woodcuts of our oldest Bibles. Filth, priests and pigs everywhere. On the top of the Apennines we stayed at a small inn. An old tinker had made a hole in the ground, put some charcoal into it, and was blowing away, making small lamps. A traveller who left the diligence at that point to go to a town several miles off, carried with him a large revolver, because, he said, there might be a brigand in the way. There were wolves in the woods, and even bears in the mountains. When we had commenced the descent, horses and driver were changed. The two horses behind were only old and lazy. The leader seemed mad; the driver almost foolish. Shouting, kicking, swearing, blaspheming. At last we start. The enraged driver lays on with all his might, not only to the horses, but to all he met—pigs, sheep, and women. The passengers look with alarm as they fly past the precipices, and swing round the sharp curves. No amount of shouting suffices to arrest the attention of the driver. At last one of the passengers knocks a pane out of the carriage window, and the man, who cares little for life and much for glass, moderates the speed at once. The country now changes, and, as we descend, cultivation becomes general, and the state of the people greatly improved. This part of Italy was never under the Popes. The scenery, too, is very fine. Monti Velino rises to a height of 8,792 feet, and the Gran Tasso to 9,813 feet.

We reached Avezzano, a town of six or seven thousand souls, at about eight o'clock the same evening.

AVEZZANO.

We had brought with us three hundred New Testaments, and intended selling them all at the highest price we could get for them in the short space of time we had allotted to ourselves. Avezzano is a central town, where roads cross, and far inland, away from evangelistic influence. It seemed desirable to leave as many testimonies of the Truth as possible in that centre. After reconnoitring the place, we decided to sell a hundred copies of the New Testament in Avezzano. The first thing was to find where to sleep. There was no room in the inn, which only seemed to possess an extra bed or two, but the host sent a man with us to a private place. Down a narrow street, dirty and sloppy, we were led to an almost empty room, in what seemed to be a haunted house. The people in the street were nearly all engaged in making wine. In nearly each shop persons in long white smock-frocks were engaged treading the grapes, others were boiling the must in large cauldrons. Singing was heard in all directions; and, there being no chimneys, clouds of smoke were issuing from the upper part of the shop doors; and, here and there, men were crossing the street with pails of wine on their heads, and their legs stained black red with the juice of the grape.

Early next morning we began our work at the inn. We unpacked our books and the sale commenced. The landlord and the waiter each purchased a copy, and the former offered us a room for a meeting if we stayed for the evening. We went from shop to shop, from house to house, offered to all we met; went upstairs, when we could, into public offices, barracks, prisons; indeed,

visited the whole town, and in two or three hours sold one hundred copies of the New Testament. Many touching incidents were crowded into that morning's work.

SALMONA.

By eleven o'clock we were in the diligence on our way to Salmona which we reached in the evening. This is a large place with a cathedral and colleges. We decided to sell the same number of Testaments here as in Avezzano, and therefore went out early, going from street to street. Here the sale was much more difficult. The people told us plainly they did not want religion. One of this class, quite a gentleman, who had been persuaded to purchase a copy, began to read it to a number of his friends. When I returned that way he called out to me and said, "I like it, and am beginning to believe." Notwithstanding the reluctance of many to purchase, having redoubled our effort, we sold the second one hundred copies of the New Testament in Salmona and started the same evening for Pescara, a small fishing-town on the Adriatic. We were now in the ordinary Italian town, with its politics, art, vice, and seething under-swell of socialism and atheism. We went through the whole town, and spoke individually to hundreds of persons; but our hearts were saddened at the desolations of atheism. One man, a fine-looking carpenter, told me that he had now no religious need, and that if he felt any he would quench it. When I told him that if he read the Gospel it would be different with him, he said, for that very reason he would not read it. This was no isolated case. The men who spoke to us thus, seemed to me to be among the more honest, and, therefore, the more hopeful. We sold about forty New Testaments and

then started for Loreto, which we reached about sunset on Friday evening.

LORETO.

Loreto is a kind of Catholic Mecca; it is a creation of superstition. We expected to be thorns in the flesh of the people here, and therefore resolved not to let the object of our visit ooze out before the morning. On the ground floor of the hotel where we stayed was a shop, full of little images and other objects of worship, kept by rather an accomplished lady, who, in a variety of ways, tried to induce us to make purchases of her. At last, I promised to enter her shop on the morrow. Not only the hotel where we stayed, but the whole street in which we were, is supported by the tens of thousands of pilgrims who annually visit the holy stones of this Mecca. When we sat down to supper, the waiter recognised me at once. He was an old hearer in Lucina. After supper we walked round the square and the immense church which rises above the house in which superstition holds our Lord was conceived.

The enormous masses of masonry rise from the crest of the hill, and frown, in gloomy grandeur, on one of the loveliest scenes on the face of the earth. Within, art has wrapped the fairest forms about the deepest degradation of the soul, and the potentates of the earth have there put their seals to the foulest lies. Long before light the next morning crowds were tramping past our hotel to the prostituted shrine. When we entered, hundreds were prostrated in the nave, and hundreds, also, in the side chapels. The *holy* house beneath the dome was crowded. With difficulty I wedged my way through the poor victims who stood in ecstasy before the window the Madonna had looked through; who thought miracles might sweat through the walls she had

touched, or salvation be obtained by looking at the hearth of the kitchen in which she had cooked for the sacred family.

AT WORK.

We now began our work. In the first place I entered the shop in the ground floor of the hotel, with some New Testaments in my hands. The lady referred to was there, but marvelously changed. She scowled at me, and drew herself up as if to strike from a greater height. Her tragic finger pointed through the door to some imaginary place where I could buy a soul for a *centime*. Without giving me the full direction, she began to shriek, "Go, go!" In the next shop things looked rather more serious; a tall, strong man, who recognised the book I carried, ordered me, with a threat, to quit immediately. All down that long street there was not a single desire manifested by anyone to hear the Gospel or obtain the Scriptures. Here, as elsewhere, we went through the whole of the town, offering to all. Among other classes we found some who had desires after truth, and who purchased the Scriptures, so that we left about twenty copies in about the most Catholic place in this part of

Italy. We then took train and returned by way of Ancona, reaching Rome on the Saturday evening.

In five days the distance travelled was more than three hundred miles—the number of Testaments sold, two hundred and eighty-three—money taken from sale of Scriptures nearly seventy francs, travelling expenses about one hundred and forty.

REFLECTIONS.

Such a visit, occasionally needful to the missionary, is always a help to him. It shows not only the immense need there is of the *Bible* in Italy, but also proves that Bible work can be done on a large scale and comparatively small expense. It is certainly discouraging, after all that has been said about evangelisation in Italy, to find one can travel two hundred miles through dense populations which are unsupplied with a single evangelist. If this is not a call from God, I do not know what is; and I can hardly conceive a field where labour could be more profitably given, or life more usefully spent, than among the interesting pagans and disheartened sceptics of the Central Apennines.

JAMES WALL.

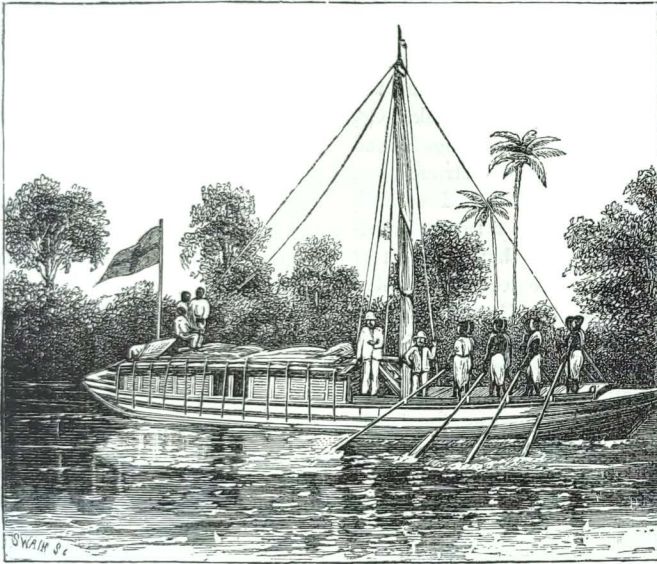
Rome.

Our Mission in Eastern Bengal.

BY THE REV. THOMAS MARTIN, OF BARISAL.

THE Barisal Mission Boat, *Zillah*, from a photograph by Rev. T. R. Edwards, which is shown on the next page, is one that has been in use for a long time. The writer of these lines has lived and travelled much in it during many years. *Zillah* is the name of the only daughter of the late Rev. John Sale, a good and faithful missionary who lived many years at Barisal. *Zillah*, his daughter, is now the wife of James Young, Esq., a good man and a good friend of the native Christians of Backergunge. (Backergunge is the name of the district, and Barisal is the name of the chief Mission Station where the missionaries live.) When the boat needed

repairs, some fourteen years ago, Mr. Young gave a liberal donation to help to repair it. Hence the missionary, out of gratitude to his son-in-law, and to perpetuate the memory of his daughter, had the name *Zillah* put in large letters on the stern of the boat, and the missionaries who succeeded Mr. Sale retained the name. Two young European missionaries are standing on the deck of the boat near the mast with their faces towards you. The name of the taller one is Rev. Arthur Jewson, and I think the name of the other is Rev. Robert Spurgeon; but the faces are not distinct, and cannot be easily recognised. The men standing at the oars, ready to pull, are natives, and most likely they are native Christians, for we generally employ



THE BARISAL MISSION BOAT "ZILLAH."

(From a Photograph by Rev. T. R. Edwards.)

native Christian boatmen. You will see that each has a cloth tied round his waist, which falls down a little below the knee, while another cloth is thrown loosely over the shoulders, leaving the arms and most of the back bare. One of those standing on the roof of the boat is the "manjee," or steersman, who holds the rudder, and the other two are, no doubt, servants. It appears the missionaries have been to Calcutta to attend the Missionary Conference, for those dark lines which you will observe across the venetian windows of the boat are pieces of bamboo suspended from the roof and falling down to within a few inches of the water. On the way to and from Calcutta they have to pass hundreds (I might say thousands) of native

boats, laden with jute, rice, sugar, and other articles of produce, and the bamboos are put over the venetian windows to protect them from being broken, if they should come into collision with native boats. The Mission-boat is nice and comfortable inside. It has two large rooms, a sitting-room and a bed-room, and behind the bed-room, at the stern, there is a bath-room—a very necessary and convenient thing in a hot country like India. As you go inside the boat from the deck, there is a nice little compartment in which the food is cooked. There are about 5,000 native Christians of all ages scattered over a part of the district—that is to say, about twenty-five miles in length, and about the same in width. During the rainy season, this part of the district is eight or ten feet under water for about five months every year, and then the missionary spends about three months of this time in visiting the native Christian churches, and in instructing the people. The boat goes from chapel to chapel over the rice fields, and through the tall-growing rice crop. It is propelled, or pushed, over the rice field, by long bamboo poles; but when there is a favourable wind the boatmen hoist the sail, and the boat goes along at a wonderful speed. Few boats can keep pace with this Mission-boat under sail. During the cold season, and a part of the hot, the missionary travels in this boat to other parts of the district for the purpose of preaching the Gospel to the heathen in the markets and bazaars. It is thus a messenger of peace and goodwill to Hindoos and Mohammedans as well as Christians. Besides carrying the missionaries and native preachers to these places, it always carries a large number of Scriptures and tracts in Bengali, to be sold to those who can read, and who are willing to buy them and take them to their homes.

THOMAS MARTIN.

Barisal, Eastern Bengal.

Work in the Delhi District.

WE are indebted to the Rev. James Smith for the following extracts from a recent letter he has received from the Rev. Herbert J. Thomas, of Delhi:—

“Just before going down to Calcutta to attend the Conference, I went for my first missionary tour with Bernard. I went with you last year to Palmal, but then, as you know, I could only look on and learn, not speak; this time, however, I had the joy of sharing

in the work. We went in a baili into the northern district, as Bernard had just returned from a journey into the southern, and Dr. Carey was planning another in that direction. Bernard started off with the baili and baggage on Tuesday, 6th November, and went

as far as Loni; I was detained at home that day by the sudden arrival of Mr. Dillon, of Poona, but next morning walked out early to overtake him. On the way I preached at Ghaunda, and also to a small group of men resting under a tree by the roadside. I did not stop at Loni, as Bernard had preached there the previous day, so we walked or rode on to Khekrah for our first day's journey, preaching at Gaddhi, Bapuljakan, and Manduala (twice) on the way. We had a good time in the bazaar at Khekrah, though rather a noisy one, Bernard bearing the brunt of the opposition, as I could not make out their awful village boli. The *sara* here, as you know, is very small, and the food almost *nil*; any way, after a rather hard day's work and no breakfast, I was only able to have a dinner of *ladu* and another kind of sweetmeat something like *jalebi*. This was a small inconvenience linked with a great pleasure, for we began selling gospels and tracts most freely at Khekrah.

" BAGHPAT.

"Next day we went to Baghpat, making one halt at Kathah, where we had a good congregation in the gate of the town. A young Mussulman here very much amused me with his exhibition of English. After 'Good morning, sir!' 'What is your name, sir?' and one or two such like phrases, he relapsed into silence, or Urdu, and I thought he had exhausted his whole stock, but I found I was mistaken and had done him an injustice; for on getting into the bails, he said, as a last effort, 'Good-bye, *my dear!*' I did not laugh out then, but have made up for my self-restraint since. We put up in the big *sara* at Baghpat, and after breakfast spent a most enjoyable hour or two in the old town; we preached in two bustis to interested groups of *aveaners* and other low castes, and also in the

Hindoo school on the hill,—the *choodri* showed us no little kindness, and we sold all the books I had with me at the time, and one or two of the young men came back with us to the inn for more. After a rest we went into the bazaar and preached in three or four places, every time to large crowds, and every time also selling Scriptures and tracts. Only two men proved troublesome, one of whom, a *Jeminda*, was shut up by the people when I was about to sing a *Bbhajan* at the request of a *Mahajan*, who had asked us to tell him what was in our books. Again and again I have found a *bhajan* most useful, both in collecting a crowd, and in quieting them when gathered, as I never was interrupted when singing 'Gisú Masèh merá práu bacháyá,' though, as you know, *preaching* the sentiments of that *bhajan* will usually provoke *bahuá* on the part of some of the audience. Altogether, we sold in Baghpat one rupee's worth of gospels and tracts, quite clearing out, on this our second day, our whole stock of twenty-four Hindi gospels. I was so happy that night, and never before had I felt such a sense of pleasure at the thought,—there are now again copies of God's holy truth in the hands of many in Baghpat who never read it before! God enlighten and bless every reader of them!

" BAROUT.

"Next day we sang and preached at Sasánah, Sarúrúpúr, Tandí, Barout, and Barant. Samuel Wales and his wife send their *bahut*, *bahut salám*. They are working well, and I had the joy of baptizing the first fruits in Barout. There were three candidates for baptism, Wales' daughter, and a *Chunar*, Dhan Singh, and his wife, Samekor. We were greatly pleased with the conversation we had with them all, and decided to baptize them, but with great sorrow

Dhan Singh drew back ; he dreaded the persecution he would have to endure, as the Christians at Chaprauli have. I did not attempt to reason with him, simply pointing out the power and readiness of Christ to sustain those who trust Him, and adding, that when he felt he could bear all things for Christ's sake, and in Christ's strength, we should gladly baptize him. Samekor was a woman of very different metal, and gave a clear and unmistakable evidence of her faith in Jesus Christ. Samuel Wales and his wife also wished to be immersed at the same time, so, after a short service at his house, we went to the canal, where I baptized them, their daughter, and Samekor. Next day, Sunday, we had the Lord's Supper together. We preached several times on Saturday in the bazar, and on Sunday morning I went out by myself into other parts of the town.

“ CHAPRAULI.

“ We left at 11 o'clock and went to Nasauli, and met two of the Christians Bernard baptized last year ; then we went on, stopping at two or three villages off Chaprauli, which we reached late at night, but after 'pári' we had a large gathering outside the school-house. We stayed here all day Monday, preaching in various parts of the town, conversing with the crowds who all the while gathered round the school, and in the evening had the Lord's Supper with the Christian brethren. We propose building a school here shortly, as the Chumars have given the land, and the Jats have promised to give bricks, &c. On Tuesday we went through two villages to Kotanah, where we had hard work and noisy, and which we left very dispirited ; but as we were not told to speak only to those who will hear, we dare not fear God's Word will return unto Him void. Crossing the river we preached in Moharikpur and Tajpur

and put up for the night at Morthal, in the Government schoolhouse. We had good preaching in the bazar, and again next morning in a chaupal. The road to Soupat was thronged with people returning from Ganga ji Mela, and we preached to a crowd of them under a tree near a pî-á-o. In Soupat we had a good time, preaching and singing for three hours or more in various parts of the town, and then we went on through Bahalghar to Rai, in the sara of which we put up, and then had a preaching in the village. We finished our tour next day, Thursday, by preaching in five or six more villages.

“ THE FOOLISHNESS OF PREACHING.

“ Altogether I very much enjoyed the work ; I have gained experience and knowledge, and while I sometimes felt much discouraged by the reflection, 'What possibility is there that a hurried visit, a few words at best but partially understood, coming to the poor people simply as a rather unusual and not very noteworthy incident, should influence the religious thought, and interfere with the education and prejudice of a lifetime, in the case of any one of the hearers?' still I did feel that the very mention of a new and unknown Saviour, whose grand characteristic is love, is often used by our Master as the influence to arouse curiosity and inquiry ; and blessed be His name, the 'foolishness of preaching' does exalt the wisdom and glory of God. I am as sure that the violent Mussulmans and bigoted Sarangis of Kotanah shall call Him blessed, as I am that the commission to preach Jesus Christ and Him crucified to every creature was made by the Eternal One, who never sent His servants on fool's errands, nor wasted His own resources in vain displays of love and kindness. There is a work going on I am sure. The darogha at

Rai told me he believed Christianity would spread over the whole of India, and he did not mind much if it did. There has been, as you know, injustice and persecution suffered by the Chappauli Christians, yet in that very town there are three or four more Chumars asking to be baptized, and many Jats offering to help to build the school if their sons may also attend it. I baptized the first convert in Barout, and know Dhan Singh will soon follow, and rejoiced to hear from his fellow

basti people that he was a good, kind, and respected man amongst them. But there is little need for a young man, only just past his probation, to write like this to *you*. And yet I know also God has privileged me to enter, or to begin entering, upon your labours, and I pray His Spirit may rest upon me to make me faithful to my advantages, humble in my rejoicings, and hopeful in my disappointments.

“HERBERT J. THOMAS.

“Delhi, N.W.P.”

A Tour with Mr. Gogon Chunder Dutt.

THE following account, written by the Rev. Arthur Jewson, of Barisal, has just reached England:—

“Koolnea, Dec. 10th, 1883.

“MY DEAR MR. BAYNES,—I think the following little incidents will encourage Mr. Dutt's numerous friends in England. On November 15th, 1883, Mr. Dutt, four preachers, a colporteur, and I started from Koolnea in the mission boats.

“A BENGALI THATCHER.

“We had accepted an invitation to spend the first evening at the homestead of a thatcher, who, about four years ago, attended one of the missionary meetings which are held monthly in the courtyard of Mr. Dutt's house, and liked the music and singing so much that he went again and again, and began to feel he would like to become a Christian. His father and brothers threatened that they would not live with him if he embraced Christianity; but, finding him resolute, they tried to persuade him to defer deciding, and then were persuaded by him to come and hear the music. The Holy Spirit graciously inclined their hearts toward Christ,

and at last they asked Mr. Dutt to send some one to teach them more about Christ. Mr. Dutt sent Kāngali, a Hindoo convert, who, though he cannot read, is full of faith and zeal, and, as he goes about from place to place with passengers in his boat, he loves to preach, sell Scriptures, and give away tracts. Mr. Dutt told him to take nothing with him, but to go and live and eat with the people. When he did so the neighbours outcasted the family; the landlord fined them a sovereign, which, though it was illegal, Mr. Dutt persuaded them to endure for Christ's sake Also, in order to get them to leave the village, various false charges were brought against them in the Court, and the husband of the thatcher's sister married another wife; and when, to escape his cruelty, the poor woman took refuge in her father's house, the man threatened to come and break it down and beat her. Hearing of all this, Mr. Dutt went to the village to reason with the people, and to encourage the poor Christians to be faithful to their Saviour. When Mr. Dutt asked the poor wife what she

should do if her husband beat her, she said, 'I am ready to give my life for Christ.' The thatcher had previously been baptized; afterwards the sister and another brother were baptized; another family embraced Christianity; two Christian families moved to the village, and a little church was formed under the care of one of the three preachers who are supported by Mr. Dutt's Home Missionary Society.

"A CHRISTIAN NATIVE COMMUNITY.

"It was then with very great interest that soon after the full moon had risen we left the boats, and wended our way along field-paths, through the ripening rice and the shadows of palm-trees and of feathery bamboos, to this little Christian community. On reaching the homestead, we sat down in the house which they have set apart as the chapel, and talked to the head of the family, an old man, who told us he felt a great leaning toward the Roman Catholics, as two priests had visited him, and manifested so much love, and had taken the children of a neighbouring Christian away to their boarding school at Jessore, and were going to give them a good English and vernacular education, free of cost, and had even given the parents a parting present of money. We tried to persuade the old man not to have his attention drawn away by the priests and their gifts, but to look to Jesus, who alone can satisfy the soul. In the meantime an awning, which we carried about with us from place to place, had been put up in the court-yard, formed by the houses of the homestead; and we all sat down on mats to a good meal of rice, vegetables, fish, and ducks.

"EVENING SERVICE.

"After supper the evening's service began. It consisted of singing to the accompaniment of a drum and a

pair of cymbals, a number of hymns describing the history of Christ. These were interspersed with several hymns and short addresses. After the service came the collection and sale by auction of fruit and vegetables which had been brought by those who could not give money. These amounted to five shillings, and the man who made the collection called attention to the pleasing fact that some of the Hindoos and Mohammedans present had also given their mites. The poor woman I have mentioned also gave her gold nose-ring, worth eight shillings, for she had given up wearing it on becoming a Christian. I may here add that since returning home I have had the pleasure of examining the thatcher's aged mother as a candidate for baptism, and very pleased I was with her intelligent apprehension of Christian truth, and her heartfelt expression of attachment to Jesus.

"I have dwelt thus fully on the above little incident, not because there was anything remarkable about it, but because I believe it will give you a good idea of the nature of the ordinary work which is going on in this district.

"WORK AFIELD.

"I will now very briefly mention two or three other things by which, I hope, you will be able, more intelligently, to sympathise with and pray for Mr. Dutt and his neighbours.

"On Saturday, after the usual very interesting Bible class, we left our boat at a market place and started off, two-and-two, to visit the homesteads near. The preacher whom I accompanied visited seven homesteads; we were always listened to with attention, tracts accepted, and sometimes portions of Scripture bought. On returning to the boat we found that quite a crowd of sick people had assembled on the bank, and Mr. Dutt, whose fame as a homeopathic

doctor is so great that he not unfrequently has people come twenty miles to him for medicine, and Ram Charan Ghosh, one of his preachers, whom he has also trained in a very efficient manner, were attending to the diseases both of their bodies and souls. That afternoon we were very busy preaching in the market, and Mr. Dutt gave or sent medicine to not less than 200 patients.

"MANIFOLD LABOURS.

"We spent Sunday at Kadamdi, where the annual fair is held. The appearance of the village is a credit to the Christians, and I was pleased to hear from the pastor that, with the exception of two or three old women, all can read. In the afternoon I gave an address at the Young Men's Association, and was delighted to find that these young men meet every Sunday to try, by mutual instruction and criticism, to fit one another to preach the Gospel. On Tuesday, a Mohammedan whose family had been greatly benefited by Mr. Dutt's medicine, found us in a market and asked us to go home with him, as all were so anxious to see Mr. Dutt and to express their gratitude to him. We went, and after preaching the Gospel to some fifteen men and boys, Mr. Dutt was taken to see the women, and, after he had preached and sung to them, at his suggestion they also sent for Ram Charan and me; and on leaving they gave us two fowls and four rupees for the Home Mission Fund.

"MEDICAL WORK.

"On Wednesday we were staying at a Christian's, whose house is called, by interpretation, Cocoa-Nut Homestead. Though the spot is a lonely one, boat-loads of invalids continued to arrive all day. Mr. Dutt was even asked to visit several women who had been brought in a boat to a secluded spot that they might, unobserved, obtain the benefit

of his advice. Here we preached many times, and about 200 patients were attended to. On Friday we were at a little village called Old Woman's Land; the distinguishing feature of the day was that a break was made in the dispensing of medicine in the middle of the day in order that a larger number of the patients that flocked to us might be present at the missionary meeting.

"On Monday we were at the large Christian village of Shalabuyni, which has been built on land reclaimed from the Sunderban jungle by the Christians. It is reached from the boat by a bank some two hundred yards long, which was constructed, through their inundated rice-fields, by the unsalaried pastor of the village, at a cost of sixty rupees, on the occasion of their welcoming Mr. Dutt back from England. At the Missionary meeting, Mr. Dutt referred to the fact that, though their crops were suffering much from drought, fifteen of their number had gone into the Sunderbuns and cut down a boat load of wood, and sent it to be sold for the Home Missionary Society, and it had realized sixteen rupees. Since then there had been an unusually high tide, their corn had revived, and they had every prospect of a splendid harvest and high prices.

"MEDICINE WANTED.

"The friends at Stroud will see, from this account, that Mr. Dutt is making excellent use of the fine box of homeopathic medicines, which they gave him, and other friends may be glad to know that he would be very glad to receive two or three more boxes, as he desires to train some more of his preachers to heal both the souls and the bodies of the suffering thousands around him.

"I am, dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON.

"Barisal."

[THE MISSIONARY HERALD,
MARCH 1, 1884.



BACKERGUNGE NATIVE CHRISTIAN CONFERENCE. *(From a Photograph.)*

Backergunge Native Conference.

EVERY year's Conference is an improvement upon the one that preceded it. The gathering is becoming a power in the district, and may develop in many directions in the future to the benefit of the community. It is something more than a gathering to discuss matters of importance touching the welfare of the thousands of Christians in the district, though that is no mean portion of its work; in addition to this it also in some degree controls the whole community, by forming, accepting, and enforcing rules that are binding on all alike; and a number of evils have been thus successfully suppressed. The missionary aids by his counsel, and encourages by his presence; but on many points the members of the Conference have greater insight into the native character, customs, and tendencies than any foreigner is likely to possess. All preachers and deacons are members; but, in addition to these, a number of the people who live where the Conference is held are usually present. A general collection defrays the expenses of the gathering; but the church that invites the members bears the greater share of this burden, and is responsible for details in arrangement.

This year the meetings were held at Soogram. Brother Edwards presided. The people decorated the chapel with excellent taste, and showed in many other ways their delight at receiving the members. Perfect harmony reigned in every sitting. The speeches showed that such opportunities for the development of the talent in the churches are not thrown away. Varied and many were the subjects brought forward and discussed. An earnest and lively prayer-meeting opened the sittings. The first subject presented was, "The best way of preaching the Gospel." This was followed by a discussion on "The present condition of the Christian community in the district." I had to read a paper on "Church government" the following morning, and a long and interesting discussion was aroused. Some rules too, to aid the pastors in this portion of their work, were formulated and accepted. This was followed by a paper on "Our young men," and many excellent suggestions were thrown out as to how to utilize this class in God's work. Some urged upon them Sunday-school work; others suggested prayer-meetings in homes where the pastor could not visit; and most encouraged them to unite in an association for mutual improvement.

"Roman Catholicism" was the next subject brought up. The question of great moment was, "What attitude ought the Christians to assume towards those who had gone over to that sect?" I suggested that they should be treated as Phirtees (apostates) are treated now—*i.e.*, that none of our people should eat with them, or in any way have fellowship with

them. This was heartily agreed to, and a rule was formulated at once on the subject. To have been less strict would have been disastrous to the community. It will deter many who are being tempted to go over, and shame those who have gone, if it does not lead them to desire to return.

“The service of song” then came under discussion, and was wisely and warmly dealt with. Bengalees, as a musical race, do not need to learn much from Europeans on this subject. “Wife beating” was the subject of an excellent paper that could hardly have been excelled in its spirit and matter. Early marriages are at the root of this vice, and so is the want of education, but especially the absence of the Spirit of Christ. A paper on “Prayer meetings,” and the discussion that followed, were very inspiring and encouraging. Many bore testimony to God’s willingness to answer prayer, and most cheering instances were related.

The Madarepore Mission called forth many remarks. It was taken up and started entirely by the Conference, and it is now in its third year. A preacher has been supported, his house built, and land rented. Little visible result has at present followed, but their “labour is not in vain in the Lord.”

Two young women read papers to the Conference on the third day. One of them was well composed, and interested us all much. Afterwards a wife of one of the preachers appealed earnestly to her sisters for help for the Madarepore Mission; and proof that her words were not in vain was given when the plate went round. As this is the first effort made by our native women in this way, we were greatly pleased by the success of the meeting devoted to them. The large chapel was crowded to the closing sitting. I addressed them on the words, “He loved me, and gave Himself for me,” and Brother Edwards presided at the communion table afterwards. Thus we parted, commending each other to God’s care for another year. May it be a prosperous one!

ROBERT SPURGEON.

Tidings from Stanley Pool.

BY the kindness of Mr. Whitley, of Byculla Park, Enfield, we are able to give our readers the following extracts from a letter written by Mr. W. Holman Bentley to Miss Rooke (now engaged in Zenana Mission work in Delhi), and dated “Arthington Station, Stanley Pool, October 6th, 1883” :—

“MY DEAR MISS ROOKE,—My father and mother have told me that I am indebted to you for so kindly providing me with the harmonium I need.

I am indeed grateful for this very kind assistance, and hasten to express my thanks.

“The African is fond of music, but

it is a difficult task to teach my own dear boys to sing without an instrument to help them, especially at first.

"Their scale is different to ours, as you may be aware, and there is yet another difficulty—whatever our Scotch friends may say about instrumental aids to worship, I fear my boys might wonder whether the strange noises we can make were at all musical. Now, as they stand round Mr. Comber's harmonium at evening prayers, they sing our few Congo hymns heartily and gladly. Not satisfied with one, they ask for one more and one more until we are tired, and say that it must suffice.

"You may wonder why I asked for a harmonium when there is one here. Mr. Comber brought one out with him four and a-half years ago. It travelled about in Congo a great deal, and has had a rough life during our pioneer work along our present line, sometimes being stored three months at a time without being aired. When it finally reached here it had scarcely any voice left, leaking badly. . . .

"I have given careful instruction as to its transport to this place, and it will receive every care here; when I return, we have good reason to hope that our steamer will be nearly finished, and the instrument will be ready to surprise the wild savages up river. For I am only here temporarily; we have wandered indeed, but now the wandering is begun in real earnest. It is impossible to foresee the kind of life I must lead, but it is most probable that I shall have a station to call my home somewhere within 400 miles of here. We have had a fair training, and we hope that, as soon as it is safe to risk a few things at a new station, we may be able to set to work in real earnest, and at once.

"Our great hope is in the children,

and our first attempt is to get boys for training from whom we may pick up the language, and to whom we may look for assistants, teachers, evangelists, and at last pastors. Their ears and hearts are more readily reached than those who have become brutalised by the aimless, cruel, wicked life of the 'happy, innocent savages.'

"The children are very sharp, bright little fellows; but at fifteen or sixteen their intellectual life seems to stand still; there is nothing left then but bad to learn.

"How to turn their half-believed superstition to practical account. How to extract cloth from all around them through fear of accusation of witchcraft, and at the same time ward it off themselves. It is impossible to describe the terrible degrading effect of this system. In many parts a woman cannot plant a sufficient crop of arachthis and cassava, because, if she did not want when others did, she would at once be marked for the next witch palaver. A man cannot earn and work as much as he would, for the same reason, while all the cloth they get is not to wear, but to buy slaves, or rather retainers and wives; the rest is hoarded, that it may be wound round them when they die.

"Wars are frequent, and great palavers made for the purpose of extracting heavy fines; a pitched fight in their market every month or so, and every one liable to unreasonable and uncontrollable bursts of passion. Greed and cruelty, at which every one laughs, until it is his turn to suffer.

"These things keep these countries in a continual ferment. All are ready to acknowledge this; all will deplore it as one speaks of it, especially in a new place. When I have been talking to some one about these things, those close to me betray a nervous anxiety

that all possible shall hear this talked about a thing no one has ever dared to combat.

"It might seem a sad, hopeless outlook, but there is no reason for regarding it in such a light.

"They feel the need of the light and help we bring; and, although our expectations as to those who are now adult must be very moderate, we have a promising field in the children. When their education has been pushed to a certain point, there is no need for that intellectual stagnation to set in—a wider field is set before them. When they begin to think for themselves, the excessively gross superstitions must lose their hold.

"But we always tell them that, good as all these things are, there is no hope either for them or their people unless God Himself change their bad hearts. We have not come to teach them to read, to make cloth, &c., &c. We have come to tell them of the great 'Nzambi, their Nzambi, and how His Son came to teach us; to tell us of the Father's love; to set things straight; and then to complete His loving work, by giving His own life to reconcile us to God.' The other things we teach them are accessories. Our best school is at San Salvador, where some forty boys and more are in constant training, half of them living in the house.

"At Bayneston, too, our brother Hughes is getting on well. Here we have nine boys; only one of these is from the immediate neighbourhood.

"The chiefs here would much prefer receiving heavy presents to doing anything for the white men. They see that the presence of white men who are pushing up river threatens their ivory monopoly; and although they half believe that we have other objects than ivory, they think that perhaps if they refuse to send us boys to teach, we shall

go back to our country, and then that will be one party of whites cleared away out of their land.

"This attitude is already showing signs of breaking down, however, and we have good reason to hope that ere long we may have a flourishing school here. There are swarms of children about, many of whom would be glad to learn. We have now sent to a well-disposed friendly chief, Makitio, of Ngombe, 60 miles south-west, to tell him that he may send three more boys. From his district come the boys we now have; they are Baknogos, and speak a dialect differing very slightly from that of San Salvador. The transport service is working well. Nearly all the *Peace* is here now, only four months after the first plate arrived. Our stores at Underhill and Manyanga were almost empty by the last advice; 300 loads reached here last month. No pieces of the steamer are lost; her fine little tender, a steel sectional boat, is here in company with Dr. Sims, of the Livingstone Mission; we went round Stanley Pool in her. We find the 'Pool' to be about seven times the size Mr. Stanley gave. It is nearly three times the size of the Isle of Wight. At first we thought it larger still, but on charting it out it is about 400 square miles in area.

"The view from our station is very fine, and now, as the rains have set in, the air is perfectly clear. It is difficult to realise that hills seen so clearly and apparently so near are thirty miles away. There has been some anxiety at home as to De Brazza and his possible movements. It will be indeed a disaster all round if the Upper Congo is left to the absolute control of France. We can but hope that at least it will be neutralised.

"We are in correspondence with the missionaries at Gahon (American Presbyterian); they are much troubled and

harassed by the French there—a new commandant is behaving very badly. Their schools are closed, and any teaching in other than French, and such as the French may direct, is prohibited. They are trying to drive out of the colony all influence other than French. The navigation of the rivers is stopped by a law forbidding any one to carry firearms, and, as a consequence, the traders' boats are pillaged wholesale by the natives on the banks.

"England will act very unwisely if, through geographical or other ignorance, she allows Central Africa to be cursed by France. . . .

"We are all well here, and on good terms with all, even with the king of the west bank of the Pool, including Nifwa. But to cross unto the French territory, as it is called, would very likely cause trouble.

"You will have heard by this time of the disaster which happened to the pioneer of the Algerian Mission (Jesuit), the Abbé Guyot. Now the 'Mission du Saint-Exprit et du Sacré Cœur de Marie' is in trouble, five miles from here, away across the Ndamo Falls. The Catholics are seeing trouble.

"Five Husas of the Belgian Expedition were drowned a day or two ago attempting to cross the river, which is about two miles wide, by passing only 500 yards above these terrible falls. It was sheer madness. They were natives from Lagos. . . .

"I have to devote my time and energy to the languages just now, and can only write letters at night when fairly tired.

"Believe me to remain,

"Yours sincerely and gratefully,

"W. HOLMAN BENTLEY."

Work for the Zenana Mission.

AT the request of Mrs. Angus, we gladly insert the following letter from Miss Thorn, of Delhi, whose recent visit to England did so much to create deepened interest in the work of the Zenana Mission in Delhi and elsewhere.

"Baptist Mission, Delhi,

"December, 1883.

"MY DEAR MRS. ANGUS,

"Will you please to convey our very hearty thanks to the kind friends who have sent us such a nice box of dolls, bags, picture-books, and children's clothing, &c. We are hoping this year to induce some of our Zenana pupils to come to our houses to receive these gifts of love from distant England; they have never yet done such a thing. Though some few have come to see us, they have always taken care that the neighbours should not know whither they

were bound; but now we shall have to tell each one who else is expected.

"I have heard from several sources that our friends in England get tired of doll-dressing, and would be glad to do something more useful. Our pupils have no book-cases in which to keep their books; and, as the youngest child of the family is allowed to have whatever it cries for, the lesson-books come in for a share of its attention, and are soiled and torn accordingly. I think ladies at home might assist in their preservation by the gift of suitable book-bags—an improvement upon the native 'judān,' in which

boys carry their books to school. The bag should be of the shape of an ordinary night-dress case—length twelve inches, width nine inches—lined with holland or glazed calico—the outer covering being cretonne, satin, chintz, or anything pretty, except American leather (as that spoils very quickly in the heat), and fastened with buttons or braid or tape. Also some well made needle-cases, such as English ladies use, would be valued, for the work-basket is as rare as the book-case in the Zenana; and although the family garments are made at home, the needle is generally stuck in one corner of the work in hand and often takes long to find.

“A large number of our pupils being women, such gifts as these will be

more suitable than dolls, and will help in enforcing lessons of tidiness.

“The last pattern for boys’ coats sent to you is more simple than the previous one, and we shall be thankful to have any number of the two larger sizes made in strong calico, with a narrow band of Turkey red at the neck and waist; they are needed for our boys’ boarding school. If any working party would like to undertake the winter coats for thirty boys, I shall be glad to send particulars to them direct as to the sort of coat required. Cardigans or knitted jackets high in the neck, and with long sleeves suited for young people, would also be very acceptable.

“I remain,

“Yours affectionately,

“BERTHA THORN.”

Recent Intelligence.

Mr. Thomas S. Penny, of Taunton, writes as follows, and we very cordially commend his suggestion to the imitation of our readers:—“I think you would like to know that last week I went to Hatch Beauchamp, a small country village, and gave an address on our Central African Mission, with a view to deepening interest in the Society’s work. I took my African map with me and found it a wonderful help, not only to my own speaking, but to the clearer grasp of the subject on the part of my hearers. On Sunday last, in the afternoon, I went to Fivehead Sunday-school with the same object, and in the evening gave a missionary address at another village—Isle Abbots. I believe that increased contributions will result in all these branches. I propose to visit one or two other places in the same way, in the hope that friends there may also be stimulated to do more. I venture to suggest that if friends connected with other town churches would in this way visit COUNTRY churches, a double purpose would be served—namely, a deeper feeling of brotherhood between town and country would be created, and the funds of the Society would also be largely benefited. It seems to me that we want all our churches to take an intelligent interest in missions, and I cannot but think that the better they are informed as to our work, the more cheerfully they will give, and the more earnestly they will pray. You will, I am sure, pardon my troubling you, but having proved the advantage of my suggestion (two branches with our own church—viz., Creech and Corfe—having commenced their auxiliaries through his instrumentality), I feel I ought not to refrain from mentioning the matter to you.”



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE

MARCH, 1884.

Annual Session, 1884.



THE arrangements for the Annual Session are nearly complete. We are unexpectedly obliged to defer announcing the name of the preacher of the annual sermon for the British and Irish Home Mission, at the City Temple, on Friday evening, April 25th.

On Monday, April 28th, the first day's Session of the Baptist Union will be held in Bloomsbury Chapel, commencing at eleven o'clock. The Rev. F. TRESTRAIL, D.D., of Bristol, will conduct the devotional service; after which the retiring President, the Rev. J. P. CHOWN, of London, will introduce the President-Elect, the Rev. R. GLOVER, of Bristol, who will take the chair and will deliver the

inaugural address. The Report of the Council, the election of officers, balloting for members of the council, and other matters of business will follow. It is with much pleasure we announce that the Rev. S. G. GREEN, D.D., formerly President of Rawdon College, and now Secretary of the Religious Tract Society, has consented to allow his name to be put in nomination for the vice-presidency. Unless the necessity should arise during that morning's sitting, there will be no adjourned Session in the evening of the day.

On Wednesday evening, April 30th, a public meeting, on behalf of the Baptist Union British and Irish Home Mission, will be held in Bloomsbury Chapel. The chair will be taken by the treasurer, Colonel Griffin. The Rev. C. A. DAVIS, of Zion Chapel, Bradford; the Rev. J. DICKSON, of Donaghmore, Co. Antrim, and the Rev. H. O. MACKER, of Portland Chapel, Southampton, will speak. Tea and coffee will be provided in the lecture hall of Bloomsbury Chapel, to which all pastors and delegates, on presenting their sessional tickets, will be cordially welcome.

On Thursday, May 1st, the second day's Session of the Baptist Union will be held in Walworth-road Chapel. The devotional service will be conducted by the Rev. J. Trafford, M.A., of Weymouth, and will commence at half-past ten. At eleven, the President will take the chair. A paper will be read by Rev. W. Anderson, of Reading, on "Truths Essential to Church Prosperity," to be followed by a discussion. Notices of motion will then be taken in the order in which they may be announced at the close of the Monday's Session. The Session will be closed by an Address from the Rev. John Aldis, of Bratton, on "Glad Service."

To facilitate business during the two days' Session, as at the Autumnal Session at Leicester last October, matters of routine and the time to be devoted to each subject will be printed on the agenda paper.

THE LATE REVS. S. GREEN AND C. STOVEL.

In the *Chronicle* for February, the resolutions which were adopted by the Council on the 17th of January last, recording the death of the Rev. James Acworth, D.D., and of the Rev. J. H. Millard, B.A., were published. This month the resolutions are added in which is recorded the loss the denomination has had to bear through the death of the Rev. Samuel Green and of the Rev. Charles Stovel, and the affectionate esteem in which their memory is held.

The late REV. S. GREEN, who died on the 25th of May, in the 88th year of his age :—

“The Council would put upon record their deep sense of esteem and respect for the memory of their departed friend, the Rev. Samuel Green. The first thirty years of his public life were spent in various responsible spheres of pastoral labour, beginning at Falmouth and closing at Lion Street, Walworth. The ministry of these years was distinguished alike by spiritual power and intellectual vigour, such as was felt at the time and is gratefully remembered by its records and results of to-day. The remaining portion of his course, though not specifically employed in the care of any one church, was no less earnestly given to the Master, and in his unceasing labours, ministerial and otherwise, he was eminently useful. His connection with the varied public societies, denominational and more general, and the use of his pen, honoured as they were, were only parts of a life of singular devotedness and blessing. Those who knew him best will join most heartily in this tribute to his memory, and feel that he, ‘being dead, yet speaketh.’”

The late REV. CHARLES STOVEL, who died 22nd October, 1883, in the eighty-fourth year of his age :—

“The Council of the Baptist Union, in placing on their minutes the death of their venerated and honoured brother and colleague, the Rev. Charles Stovel, record the high esteem in which they hold his life, character, and Christian work. He was one of the early members of this Union, evinced a deep interest in its proceedings during the whole of his life, and took an active part in the last revision of its Constitution. His lot was cast in an age of great men and of great deeds, and he took his place beside the former, and his full share in the accomplishment of the latter. In the vindication of human rights, of the spirituality of the Church of Christ, and of Missions to the heathen, his voice was potent in the pulpit and on the platform. In his love of the distinctive principles of our denomination, and in his courageous defence of them, he was ever faithful. There are in the Council some who can recall the thrilling indignation with which he denounced injustice, and the melting pathos with which he pleaded for the right. He kindled in the minds of young ministers a passionate attachment to his person and his ministry, and he ever cherished towards his ministerial brethren deep and tender sympathy, which overflowed in acts of kindness. He knew not the fear of man, but the fear and love of God were constraining influences of his life. His memory and his work are the treasure of our churches, and should inspire us with faith, courage, and devotion in the service of the Lord Jesus.”

IRELAND.

COLPORTAGE.

For some time past inquiries have been made as to how best to promote the work of the mission in Ireland, inspired by the same desire for the wisest expenditure of denominational funds, and for the most satisfactory

results, as led to the conference a few months since, in the rural churches, in connection with the work of this mission in England. Without presuming to forestall the decision of the Council, or the report on the Irish mission which the Council directed the Committee to prepare against the April meeting, it is quite within our province to say that the Committee have been carrying into effect the resolution of the Council adopted at Leicester last October, in respect to colportage work in Ireland. Two colporteurs will, within a week or two, be stationed at Athlone. The district will comprise the town of Athlone and the villages within a radius of eight or ten miles round Athlone. That place has been first chosen because it is in the heart of Ireland, and where the proportion of Roman Catholics to Protestants is seven to one. There we have a chapel, to which the colporteurs will be attached, where they will be able occasionally to assist Mr. Ryan in the public services, and where they may gather in any direct fruit of their work. The reason for stationing two colporteurs in the same town is, not that they may travel over the same ground. The neighbourhood round Athlone, including the town itself, will be mapped out in two districts, one for each colporteur; but the Committee have felt that residence in the same town will give opportunity for mutual counsel and help. In Athlone, Protestantism is relatively weak, and the difficulties of the work are sufficiently great, without adding to them those which arise from a sense of isolation. The Lord's own method was to send out His disciples two and two, and we cannot, under comparatively like conditions of service, err in following His divine plan.

The instructions to these colporteurs at Athlone and elsewhere, will be to visit systematically all classes alike. They will sell only such books as are approved by the Committee, and they will avail themselves of every opportunity of speaking to the people of the love of Christ, avoiding controversy.

This is no new method in the history of the mission, but the time seems opportune for attempting to strengthen and enlarge the mission in this direction; and in describing this particular sphere for colportage work, the Committee indicate what may be done in other centres, provided an increase in the income should justify further outlay.

HERTS ASSOCIATION—NORTHCHURCH.

As our readers are aware, Northchurch is one of the centres adopted under the Rural Churches plan for evangelistic work, and is under the care

of Mr. Boshier as our mission pastor. Last month we published one of Mr. Boshier's letters, and supplement it this month with the following :—

“After a little more than six months' continuous work at Wigginton, and five months at Aldbury, I am in a position to state more about both these places.

“Efforts have been made at Wigginton to reach the people by earnest men from neighbouring towns or villages, by visiting and holding open-air meetings on summer evenings. It is certainly not easy to reach all ; and our own congregation on Friday evenings fluctuate much. Living in the village are members of the various dissenting places of worship in Tring, who regularly attend their own chapels on the Lord's Day, and a few come to our service on Friday. A fair proportion of the villagers attend the church ; but from neither of these classes do we wish to get our congregation chiefly. Supplies from two of the Baptist chapels at Tring have conducted a service or prayer-meeting on Sunday and Tuesday evenings in this village for years, and the ministers of New Mill Baptist Chapel have come out to preach on Tuesday evenings at intervals. Thus the Baptists may claim to have done a large proportion of the spiritual good in the village. But the people have not been called upon at their homes from week to week as they now are ; and thus the possibility of reaching those who would not come to a place of worship has been overlooked. I have called at nearly every house in the village. I cannot enter into details here. In passing through a picturesque neighbourhood such as this, one does not dream of the contrast between the lives of many of the poor and the natural beauty around. But, in spite of all that would dishearten, our work has been regularly pursued. One or two young persons from my own congregation have been out to this village nearly every Friday to visit and invite to the services, altogether in addition to my work, which they effectively supplement. I find their help most valuable in exerting an influence where mine had failed, and they have induced a number to come to hear the Gospel. Thus these friends generously give up half a day nearly every week to this trying, yet blessed work. There appears to be an awakening to spiritual things in the village, but we have had no evidence of a conversion during the past few months.

“At Aldbury we have been greatly encouraged. It is now just a year ago that, at the request of some Baptists living there, I visited this village for the first time. At the evening service, about six persons came to hear me ; their Sunday-evening congregations were about four times that number. We now have at our regular Wednesday service more than used to come on Sunday, and the Sunday attendance has so grown that the people are not easily accommodated with sitting room. The difference between the apathy of twelve months ago and the desire to hear the Word at the present time, is most marked. For many years, supplies have come from adjacent places to conduct services or prayer-meetings in this village.

“New Mill ministers, members from Frogmore Street, Tring ; from Akeman Street, Tring ; from a village called Ivanhoe ; and from Northchurch Chapel, have all indiscriminately and unitedly taken services for many years. But, as at Wigginton, such a work as ours, with a service week by week, has never before been attempted. At almost every village where I have called I have been well received, and there are not a few instances in which the religious conversa-

tion has been made useful. One night, after my service, hearing of a case of serious illness, I called to see the person, and pointed out to her, as clearly as I know how, the way to salvation. On my leaving her she thanked me, and when, the next week, I visited the village, I was informed that she had passed away very peacefully in the meantime.

"Two who attend our services have recently found the Saviour, but neither of them have joined us at Northchurch. One was baptized and received into fellowship at a chapel at Tring recently, and the other case is now before the same church with a view to baptism and church membership. Others appear to be seeking Christ, and altogether our Aldbury station fills us with hope of future good to be done in God's name. We are making slow, but, I trust, material progress at Northchurch. Our meetings are still well sustained. We have launched a district Magazine, which circulates in Berkhamstead, Northchurch, Aldbury, and Wigginton chiefly. It has been well received, and, as it conveys evangelical truth to very many homes in an attractive way, we are expecting that it will exert considerable influence for good. It forms, besides, a new means of keeping us together and of sustaining the interest.

"Last month I baptized three who have recently consecrated themselves to God. One or two others profess conversion, but are hindered by circumstances from following Christ in baptism at present. Others, again, seem anxious about the forgiveness of their sins.

"The discouragements are many; but God does so richly bless our little efforts that the satisfaction of doing His will and work compensates for anything else."

NORTHERN ASSOCIATION—NORTH NORTHUMBERLAND.

The Council have finally arranged with the Northern Association to support, under the Rural Churches plan, an evangelist, Mr. D. Ross, in the district known as North Northumberland. The Northern Association has proposed to the Committee to remove Mr. Ross' residence from Berwick to Alnwick, as being more central to his work. To this the Committee will consent, and we desire for Mr. Ross, and the brethren in the Northern Association who are so earnestly working with him, every success in the ingathering of many to the Kingdom of God, and much of the Lord's presence with them.

Subscriptions received at the Mission House from January 21st to February 20th, 1884.

BAPTIST UNION.

Middleton Cheney	0 10 0	Salterforth	0 5 0
Henley-on-Thames	0 5 0	Bath, Hay Hill, Thomas, Rev. G. E.	0 10 0
Ipswich, Burlington Church	2 2 0	Harrogate, Pottenger, Rev. T.	0 10 0
Suffolk and Norfolk Union	2 2 0	Naunton and Guiting	0 5 0
Poplar, Cotton Street	0 10 0	Hendon	1 0 0
Brecon, Evans, Mr. J.	1 1 0	Halifax, North Parade, Dyson, Rev.	0 10 0
Cambridgeshire Association	2 2 0	Watson	1 1 0
Waterbeach, Toller, Mr. Jas.	0 10 6	Bradford, Westgate, Acworth, Mr. J.	1 1 0
Bradford, Leeds Road	1 1 0	Hammersmith	2 0 0

Jures St. Mary.....	0 10 6	Leeds, South Parade, Bilbrough, Mr. J. B.	0 10 6
Peterborough, Queen Street.....	1 0 0	Rishworth.....	0 5 0
" " Barrass, Rev. T.	0 5 0	Leeds, Burley Road	1 0 0
North Curry	0 5 0	Bridlington.....	0 5 0
Amphill.....	0 5 0	Beverley, Well Lane	1 0 0
Prickwillow.....	0 5 0	Bradford, Westgate	2 0 0
Battle.....	0 5 0	Stockwell.....	2 2 0
Ashley.....	0 10 0	Leeds, Wintoun Street.....	0 2 6
Wincanton.....	0 5 0	Westbury Leigh	0 5 0
Bromley, Luntley, Mr. P. H.	0 10 6	Sheffield, Portmahon	0 10 0
Bewdley.....	0 5 0	Stow-on-the-Wold.....	0 10 0
Cañe, Castle Street	0 10 0	Metropolitan Tabernacle.....	2 2 0
Bradford, Trinity.....	1 1 0		
Sheffield, Townhead Street	0 15 0		
Snailbeach, Lord's Hill.....	0 5 0		
Arnley.....	0 5 0		
Blackloy	0 5 0	Total	<u>£34 3 6</u>

ANNUITY FUND.

Sheffield, Briggs, Mr.	1 1 0	Huddersfield, Shaw, Mr. Joshua.....	6 0 0
" Kent, Mr.	0 10 0	Cross St., Islington, Rooke, Miss E.	8 0 0
Hull, "A Friend," per Rev. J. O'Dell	5 0 0	" Jones, Rev. F. A.	5 0 0
West Croydon	5 0 0	Accrington, Entwisle, the late Mr. J.	5 0 0
Poplar, Cotton Street, "A Friend"	0 10 0	West Croydon, Brock, Mr. G. E.	10 0 0
Long Crendon (Collection).....	1 9 9	Thaxted, Lowe, Mr. R.	0 10 0
Falmouth, Freeman, Mrs.	3 0 0	" Lowe, Miss H.	0 5 0
Bradford, Barber, Mr. Wm.	3 0 0	" Perry, Mr. A.	6 5 0
" Aykroyd, Mr. J.	25 0 0	" Burrows, Mr. H.	0 4 0
" Birkinshaw, Mr. J. R.	30 0 0	Bedford, Watts, Rev. T.	4 0 0
" Illingworth, Mr. F.	23 0 0	Bromley, Luntley, Mr. & Mrs. P. H.	1 0 0
" Leveidge, Mr. S.	10 0 0	Regent's Park, Chandler, Mr. B. W.	5 0 0
" Morley, Mr. Counc. J. L.	15 0 0	Gildersome, Haslam, Rev. J.	5 0 0
" Brown, Mr. W. B.	1 0 0		
Thaxted, per Mr. James Jordan	3 18 6	Total	<u>£178 13 3</u>
Newthorpe, Yates, Rev. Thos.	1 0 0		

AUGMENTATION FUND.

West Croydon.....	5 0 0	Cloughfold	1 15 9
Watchett and Williton.....	1 0 0	Leicester, Dover Street	5 0 0
Bath, Hay Hill, Thomas, Rev. G. E.	1 0 0	Metropolitan Tabernacle.....	15 0 0
Lyndhurst (Sacramental Collection)	0 15 0		
Birmingham, Wychiffe Chapel, Brown, Rev. J. J.	5 0 0	Total	<u>£34 10 8</u>

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—

Hammersmith.....	5 0 0
Highbury Hill	7 15 5
Poole, Miss S.	I 0 5 0
Voelecker, Dr.	1 1 0

BERKSHIRE —

Newbury	I 4 19 4
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BUCKINGHAMSHIRE—

Stantonbury	H 1 1 8
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DEVONSHIRE—

Teignmouth, Butterworth, Rev. J. C.	0 10 0
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DORSETSHIRE—

Gillingham	I 1 1 7
Weymouth	I 3 5 0
" Trafford, Rev. J., M.A.	1 10 0

GLOUCESTERSHIRE—

Cirencester	I 2 7 11
Wotton-under-Edge	I 1 0 0

HAMPSHIRE—

Southern Association	H 46 0 0
Beaulieu, Burt, Rev. J. B. (specl.)	H 2 10 0
Lymington	I 1 0 0

HERTFORDSHIRE—

Markyate Street.....	I 0 10 0
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KENT—

Bromley, Luntley, Mr. and Mrs.	2 2 0
Ramsgate, Clark, Mrs. E.	H 0 1 0
" "	I 0 1 0

LANCASHIRE—

Accrington, Williams, Rev. C. (deficit)	1 1 0
Liverpool, Myrtle Street	I 5 0 0
Rochdale, Drake Street	I 3 12 10

MIDDLESEX—		Melksham	I	0	11	0			
Harlington	7	5	0	North Bradley	I	0	18	7	
OXFORDSHIRE—		Swindon	I	9	9	0			
Caversham, West, Mr. E.	R C	10	0	0	Warminster	I	3	12	6
SOMERSETSHIRE—		Westbury	I	1	16	0			
Crewkerne	I	1	17	8	Wilts and Somerset	I	5	14	6
Fivehead	I	0	12	6	"	"	7	8	3
Hatch Beauchamp	I	1	2	6	WORCESTERSHIRE—				
Wincanton	I	1	13	6	Blockley, Mrs. Judson's School ...	I	0	7	6
Yeovil	12	7	1	Great Malvern, Page, Miss Selfe ...	I	5	0	0	
SUFFOLK—				YORKSHIRE—					
Ipswich, Stoke Green, The Sunday School	I	3	0	0	Gildersome	4	3	0	
SURREY—				Halifax, North Parade, Dyson, Rev. Watson		I	0	10	0
Surbiton Hill, Butterworth, Miss M. A.	I	1	0	0	Huddersfield, Lindley	2	17	6	
SUSSEX—				WALES—					
St. Leonards, Champion, Miss S....	0	10	6	Cardiff, Tabernacle	8	16	6		
WILTSHIRE—				SCOTLAND—					
Bradford-on-Avon	I	1	16	8	Dundee, Long Wynd Sunday School	I	1	0	0
Devizes	9	3	10	IRELAND—					
Downton	1	16	6	Grange	I	1	6	0	
				Total	£	192	10	10	

EDUCATION FUND.

Chipping Sodbury, Foxwell, Mr. A. J.	0	5	0	Metropolitan Tabernacle	10	0	0	
Birmingham, Wycliffe Chapel, Brown, Rev. J. J.	1	1	0	Total	£	11	6	0

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

APRIL, 1884.

*Faith in the Living and Reigning God.**

BY THE LATE HENRY N. BARNETT.



THE old prophets and saints had faith in the living and reigning God in great power. They held it with a sublime tenacity. They held it without any reserve. It was to them a well-spring of joy and virtue. It was in their hands a sharp sword of duty. It expressed itself, not in abstract propositions, but in enraptured songs; it justified itself, not by profound metaphysical ratiocination, but, by the exploits of chivalry, the sacrifices of love, and the triumphs of moral power. For this faith became to them the chief source of their great strength in action, and the chief support of their great patience in endurance.

Alas! we do so little; we complain so much; our songs are so infrequent and so slow, because we realise so little of the soul's true trust in God. By reflection let us now strive to edify one another in this great Gospel of the living and the reigning God.

That all things which exist were originally created by God is a truth which I prefer, if you please, to take for granted. Nor is there anybody here who will controvert the proposition. I have, then, no questions to ask or to answer on that point. But the

* From a Sermon preached at South Place Chapel, Finsbury, on Sunday morning, June 17, 1860. Texts: Isaiah xl. 28-31; Psalm xlvi. 10; Psalm xcix. 1; Psalm xcvii. 1.

uniformity and regularity which we ascribe to all natural operations, has a tendency to foster the conception of a Deity inactive and remote; and really to love, trust, and worship a foreign, incommunicable, and inactive God is, in our condition, almost impossible. Why should we grovel on in this baneful error, that Will cannot be just as regular and as orderly as Law itself? Indeed, a perfect will **must** be always orderly and regular. In our own circles we invariably ascribe vacillation, caprice, and inconstancy to an ill-balanced nature. God, however, is perfect; perfect in His power; perfect in His knowledge; perfect in His purity; and why may we not, therefore, conceive of Him as perfect in the regularity, wisdom, utility, benevolence, and truthfulness of all His volitions?

Only realise the fact that He is so, and what a dignity it adds to nature! How the Father is brought home to us—to our eye in all beauty, to our ear in all music, and to our hearts in all the moral influences with which the materials around us are pregnant! Now, as we watch, with admiring gaze, the movements and operations of this wide economy of worlds, we do but observe the sublime and stately evolutions of a Mind all divine. We notice nothing which is not instinct with Deity on the one hand, and which may not, therefore, become interpretive of faith on the other. The winds that sweep over the plain, making melody as they float along, are but the breathings of Him who breathed into our nostrils the breath of life; and we, inspiring all their freshness, breathe them forth again in prayer and in song, thus throwing all the gladness and desire of our hearts into the music of the spheres. The thunders that shake the earth, and the lightnings that rend the heavens, are but the flashings of an eye and the reverberations of a voice, to us resistless as revelation, and terrible as law. In every valley we see the footprints of awful passings to and fro among the souls of men; and as we ramble in their shaded serenities, we feel ourselves to be the followers of God. The mountains, which seem as though they would stand for ever, are not only the living monuments of His glory, they are also the stupendous altars of our adoration. The “spangled heavens and shining frame” of the midnight sky is a magnificent robe cast about Him, richer far than all the manufactures of this world, adorned with myriad jewels, more resplendent and more precious than those which decorate the brows of kings; and every star which reflects to us the majesty of God, reflects to God the bright and throbbing hopes of

man. The warm sunshine, in which we rejoice, and feel our life renewed, is but the glow of His most blessed smile. There is not a flower in the hedgerow which does not depict to us His beauty, and read to Him our modest aspiration. There is not a bird, winging its cheerful way through the air, which He has not inspired to sing a song for us as well as for itself. The universe is a vicarious medium of the fellowship that is eternal between the truly human and the truly divine; and God, the Great Spirit, for ever watches, dictates, animates, glorifies, vitalises all. This is not Pantheism; it is but simple Piety. "The Lord reigneth; let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein."

And do you not think that God lives and reigns in the dispensations of time, as well as in the conduct of nature? Is He not as active in the history of mankind as in the operations of the universe? I am aware that here faith finds itself encompassed by great difficulties. In our interpretations of government, whether human or divine, we instinctively use as a standard of judgment our preconceptions of the character of the governing power. Now of God we conceive that He is perfect in His holiness, His faithfulness, and His love. We cannot, in the most casual thought, attribute to Him carelessness, partiality, or prejudice—those qualities by which the relations of men to things, and to one another, are confused and disturbed. Consequently, the first inference from what our conception of the character of God is, would be that He would invariably manifest a prompt, open, and practical sympathy with the good; that He would ostentatiously display His intolerance of evil; that He would extend His omnipotent protection to the oppressed; and that He would inflict, in impressive retributions, His vengeance upon the wrong-doers. Strange to say, however, the first impressions of actual life are just the reverse of these expectations; and our premature and shallow theory of the law of Providence is curiously and startlingly contradicted by the developments of Providence in so far as they at first strike us, and often in so far as we can by our most cautious observation comprehend them. The best of us are often staggered by the apparent moral incongruities of life. We stand gazing in amazement at the many successful iniquities of this world—iniquities which so long elude the punishment pledged against them, and which seem to be so perversely favoured by fortune, that we cry out, "Where is now the God of this

world? Is He dead? Does He sleep? Or has He an existence only in the fancies of the fanatical, the foolish, and the weak?" The profoundest divines have perplexed themselves to insanity with inquiries into the origin of evil. ¶ Now it is easy for you, who flatter yourselves that you have gained the mountain-tops of wisdom, and who are about as cold as you are lifted up, to say that *there is no evil*. I most devoutly believe, that the final results of Providence will prove that all its laws, motives, and processes have been right and good; but we have amongst us, nevertheless, the bare facts of human misery, affliction, wrong, injustice, treachery, fraud, vice, despair; and, surrounded by the multiplying ravages of all these terrible elements of human life; listening to the sighs and the groans, the lyings and the cursings, of our fellow-creatures; beholding their tears flowing thick and fast, until the very earth is deluged with them; seeing the red stains upon their flesh, until our eyes are sickened, and the universe seems to acquire a sanguinary hue, as though the sun were veritably changed into blood—in fright and woe we ask the question, "If the Lord really reigned, would it be thus with the world?" We see all the advantages, conveniences, and honours of life apparently mal-administered. We see how the wicked, by the very tenacity of their selfishness, and the very audacity of their unscrupulousness, lay hold of the riches which are power and pleasure for man; and how, by the moral sensitiveness that keeps them pure, and the social generosity that makes them good, the righteous are tied down to that poverty which, as things are, is the weakness and misery of man. In short, and not to harrow our hearts by enumerating examples with which we are all too familiar, we find such gigantic and imposing anomalies in the conditions and experiences of humanity, that at times we are bewildered, baffled, and overwhelmed.

Well! even if God had nothing whatever to do with the administration of this world, how glorious it would be to escape from its markets of fraud, its theatres of folly, its haunts of shame, its prison-houses of woe, its asylums of insanity, its hospitals of disease, and its sepulchres of death, into that sanctuary where the Shekinah—the symbol of the Holy Presence—for ever shines forth; where the music of redemption may be heard night and day, rising softly from softened hearts, and mingling harmoniously with celestial psalms; where the subdued and sanctified sons [and daughters of humanity, having broken loose from the bonds of the world, may be seen bowing down

in sublime humility at its footstools of prayer, ministering modestly and smilingly at its altars of sacrifice, and looking up hopefully and peacefully through its transparent roof into that paradise of God to which it is the illuminated pathway and the beautiful portal. Ah ! if I, believing in the existence of God, could not also believe in the ever-active energy and all-controlling will of God in the administration of human affairs, I would shut myself out from the war and whirl, the intoxication and madness of the world, and seek, along with monks and saints, that purity, repose, and spiritual hope which would be denied me so long as I confronted its shameless villainies, or maintained a restless competition with the heartless and godless forces of which it is the victim and the sport. Faith in the living God, so far from being a basis of that fatalism which tends to lethargy or to despair, is the only support of moral vivacity and assurance ; and if philosophy should sap, or facts crush that faith, we should find our only solace in the gloom and silence of a cloistered life—our only satisfaction in the sternness and severity of monastic virtues.

The Atheist derives no advantage from the circumstances by which this faith in the living and the ruling God is occasionally and momentarily staggered. Supposing you get rid of the Deity, under whose administration the terrible facts I have alluded to appear, you do not alter the facts themselves ; you do but destroy the compensations associated with them, and the hallowing confidence by which they are relieved ; insomuch that, if you do not utterly ignore them in the supercilious and callous indifferentism of your creed, you must be borne down into abject cheerlessness by their unmitigated horrors and their unchastened malignity.

This faith in an overruling wisdom, however, this glorious trust in a Providence of love and truth and power, this belief that the all-perfect God, the everlasting Father of mankind, is active in all the affairs of time, and supreme in all the experiences of His creatures, casts its own sunshine over the soul when darkened by its most terrible doubts, builds it up in legitimate and unassailable assurance after it has been cast down into uttermost woe. Coming near to Him, reflecting, as we may reflect, on His infinite knowledge and majesty, we begin to feel how little it is we know, after all, of those affairs of time which we have been tempted so bitterly to judge ; we discover how ignorant we are, and must be, of the secret motives and

real significances of events; how impossible it is for us to read the entire history of the world, and therefore how impossible it is that we should read any portion of it aright. As we have not seen the beginnings, as we cannot possibly comprehend the essences, as we cannot foresee the final issues of those things that perplex us, we learn to "be still and to know that God is God." We come gradually to feel that the infinite prescience of the Father is an infinite justification of His providence; that He is surely regarding the future interests of His children whilst permitting them to suffer from present and passing disasters; and that, through all their stiff-necked rebellions against His Word, He is grandly merciful and profoundly patient in the consistency with which He maintains that moral freedom in which they were by Himself wisely created.

And now, buoyed up by these religious reflections, let us glance again at the hard records of human life. Our faith is more than confirmed by the survey. What have we been saying? Where is this godlessness of history of which we speak? Why, there is nothing in the whole experience of mankind so uniformly illustrated as the absolute superiority of events to all human control. Men can will for themselves; two men can work with one another; but in history "all things work together," without reference to the will of any individual, or the intrigues of any community. Human motives, looked at singly or in the aggregate, will not account for the phenomena of the world's great life. Have you not heard how that a time has come when the mightiest genius has been panic-stricken, when the subtlest sagacity has been suddenly confounded, when the most invincible power has been stricken with paralysis, and how that this calamity to the dearest object of a nation's trust in the crisis of a nation's destiny, has been the means of a nation's deliverance? Have you not heard how combinations of little influences, utterly unforeseen and apparently contemptible, have upset profound and elaborate arrangements, in which the wisest heads had conspired, and to which the resolves of the firmest souls were pledged? Have you not witnessed the merest accident, humanly speaking, leading on to the grandest results, divinely speaking? Have you never traced back to the darkest mystery the brightest revelation in the light of which this world has been permitted to rejoice? Do you not remember how the most terrible extremity of your most famous man became the proffered opportunity of a meeker and a mightier man till that

moment obscure? Do you not call to mind how, when all your habitual resources were exhausted, new and richer resources of blessing and of strength were opened up to you? Well, can you doubt that all these occurrences, however agonising in the process of their manifestation, were but the slow and certain developments of principles that are eternally wise and eternally true? The very comprehensiveness of those principles might convince us that some details in the range and method of their application must be necessarily perplexing and painful to us. And this perplexity, this pain, should itself teach us a lesson. We are perplexed by uncertainty; our pain is the pain of suspense. There is not an element in the universal life of mankind, there is not a feature in the present condition of our family, our church, our country, or the world, by which we are not reminded that the aims of Providence are not yet worked out. The drama of experience is not yet finished, and we must wait until the curtain falls before we can be qualified to pronounce our verdict on its merits. At present the meanings of the plot are more than half-hidden from us; and, oh! that will be a thrilling moment for the faithful and the good when, standing, as they shall stand, on some tall eminence, they will be able with radiant sagacity and impartial judgment, with faculties expanded to the vastness of the task, and a temper attuned to the sanctity of the privilege, to trace the entire current of life from its fountain beneath the eternal throne; and, perceiving in every event of time, and in every combination of events, the workings of a wisdom that is infallible, and of a love that is faithful for evermore, will be inspired to sing forth the last and the everlasting song of redeemed humanity, "Hallelujah! for the Lord God Omnipotent reigneth, King of kings, and Lord of lords: the kingdoms of this world have become the kingdom of our God and of His Christ, and He shall reign for ever and ever."

It is impossible to over-state the comprehensiveness of this hallowed principle. Believing in the living and the ruling God, there is nothing glorious, hopeful, or lovely which I cannot believe. This faith supplies me with all faith. It is the faith infinitely greater than any other, which includes all others less than itself. In those hallowed moments that we are sometimes permitted to realise in this world, when the passions of the flesh are subdued, and the ruder commotions of our life are silenced, I feel myself in a sort clarified, consolidated, sublimated, deified by this faith. Its potent inspiration

fills up the expanded soul, leaving no room for dread or doubt. Light, love, and joy break in upon the heart in splendid surges from the Infinite. In such moments, looking at the world, I find it careworn with anxious speculations, and sick with hopeless controversies; and I can afford to pity its follies, and would rush to redeem it from its curse. You ask me, if a man die, shall he live again? My answer is simple: I believe in God; I believe in the eternal supremacy of purity, truth, and love; and I am so entranced by that assurance, that I have no care to inquire how far the continuance, the modification, or the destruction of my poor being may be bound up with the graciousness of the process, or the glory of the result; one throbb of this most blessed faith is, in joy and peace, itself an immortality, and I accept the joy and peace as truest promise and mightiest proof. You ask me, can the disciples of this or that creed hope for salvation? Again I answer, I believe in God; and in the generosity of that most Catholic faith, I am resigned to all the stern conditions of Heaven, and all the impenetrable mysteries of Hell. Stupendous calamities fall upon me; my brain whirls in the fever of incipient insanity; my body rots with disease; but I believe in God; and so long as this faith illuminates my soul, I feel myself to be healthy, wise and strong. Sore distresses visit me; but I believe in God: and this faith is more than a solace to my heart, it inspires within me a sentiment far more masculine than resignation; I am victorious by virtue of my humiliation; I triumph in my woe; the champions of barbaric chivalry, the heroes of sanguinary war, have nothing in common with my glory or my gratification; for I am "*more than conqueror* through him that loves me." I believe in God; and therefore prosperity has no glare to dazzle my vision, long accustomed to gaze upon a deeper splendour. I believe in God; and therefore adversity paints no blush of shame upon my cheek; for in that faith I feel the material and moral resources of the universe are pledged to my advantage. I believe in God; and death, by which some men are all their lifetime held in bondage, can spread no shadow over my spirit, which is wrapped in the glow, and thrills with the rapture of God's own immortality. I believe in God; and therefore I know that through all the long records of life in this world, since the stars sang together the song of their creation, and the sons of God shouted with the joy of budding consciousness, there has not been a single mistake in the enforcement of Heaven's most holy

law, or in the discipline of man's most varied and versatile nature. I believe in God; and therefore I am persuaded that the unfolding future, even to the far-off mysteries of the Eternal, is pregnant only with blessing, and is pledged to the faithfulness and omnipotence of purity and love. I believe, and I rejoice. I rejoice with joy unspeakable and full of glory. I rejoice with trembling; for the heroes of our day are men, and not gods; men competing with men as resolved and as sagacious as themselves; men fallible and liable to make fatal mistakes; men surrounded with every form of moral and physical difficulty; but nevertheless I do rejoice and will rejoice. "The Lord reigneth, let the people tremble;" for wickedness is hurrying to its doom. "The Lord reigneth, let the earth rejoice;" for the harvest of its freedom is ripe, and the reapers are already in the field.

The Christian Ministry not a Priesthood.

II.—THE TESTIMONY OF SCRIPTURE.



BEING that there is nothing in the historical aspects of the question to command our belief in the sacerdotal conception of the Christian ministry, we are prepared the more confidently to direct our appeal to the New Testament—the one inspired record of the will of Christ. "To the law and to the testimony; if they speak not according to this word, it is because they have no light in them."

The first point which suggests itself, or rather forces itself on our attention is the fact that, in no single instance are Christian ministers by the writers of the New Testament called priests. They are never represented as possessing priestly gifts and powers, nor are specifically priestly functions under any circumstances associated with their office. That office is described in various aspects and relations, but it is nowhere described as a priesthood. We read of elders or bishops or overseers, and also of deacons. The elders of the Church at Ephesus are exhorted to "take heed unto themselves and to all the flock of which the Holy Ghost had made them overseers, to feed the Church of God which He had purchased with His blood." To the

Corinthians Paul writes, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." But not a word is uttered about a priesthood. In the Epistle to the Ephesians, we have the following enumeration, "And He gave some apostles, and some prophets; and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Thessalonians are commanded "to know them which labour among you and are over you in the Lord and admonish you, and to esteem them very highly in love for their works' sake." And among the duties of the eldership are mentioned the warning of the unruly, the comforting of the feeble-minded, the support of the weak, and others of a similar nature; but not a hint is there of any sacerdotal function. The Epistles to Timothy and to Titus are largely occupied with questions affecting the ministry, and we find it said that "a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." He "must preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The Hebrews are urged to "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." Peter exhorts the elders, as himself one of them, "Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre but of a ready mind, neither as being lords over God's heritage, but being examples to the flock."

Now, these are, if not all the passages that bear upon the subject, at any rate the chief. They certainly give us a full view of the Apostolic estimate of the Christian ministry, and yet there is not a solitary instance in which sacerdotal powers are said to have been committed to it, such powers, for example, as we learn from the Epistle to the Hebrews, were the main characteristic of a priesthood—offering sacrifice, and thereby making atonement for and ensuring the forgiveness of sins. This is, to say the least, remarkable; to my mind, on the supposition that the ministry is a priesthood it is utterly inexplicable. If these powers are really possessed by any class of men, they are the most majestic and awful with which they can be endowed,

and in their importance quite overshadow all others, both in the secular and religious world. No earthly monarch, no statesman or legislator, can claim an authority which even remotely approaches this. Is it then likely that such powers would have been unnoticed in that Book which is the acknowledged and authoritative charter of our faith? Is it likely that the Apostles would describe all the features of ministerial work *except the principal one*, and still more that they would have omitted such a description when they knew that their teachings would be referred to in all subsequent ages of the church for the regulation of Christian belief and practice? What should we think of the description of a king which ignored his royalty, or of a judge which omitted all mention of his power to decide a lawsuit, to settle the disputed points of a controversy which had necessitated an appeal to him? Could we accept as adequate the description of a magistrate in which nothing was said of his authority to punish criminals? And yet the omissions in these cases would be trivial compared with that which must be charged against the writers of the New Testament, if the Christian ministry is really a sacerdotal caste. There is, I believe, only one explanation of the fact. They do not speak of the ministry as a priesthood, because it is not a priesthood. They describe it as being what it is. In the minds of inspired men, sacerdotal ideas had absolutely no place. They are evidently an after growth—the false and noxious product of later and more corrupt times.

An attempt has been made to force a sacrificial action out of the Saviour's words in the institution of the Supper—"This do in remembrance of Me." It is said that the term *τοῦτο ποιεῖτε* is a sacrificial term. The argument, if we can for a moment honour it with such a misnomer, is almost unworthy of serious refutation. When the verb *ποιέω* means to sacrifice, or to offer sacrifice, it is because it is followed by a noun in the accusative case, denoting a sacrifice or offering. It occurs some hundreds of times in the New Testament, and is not in any instance the simple equivalent of sacrifice. Its real force in this case is explained by Christ Himself—"Take, eat, this is my body." And in reference to the cup—"Drink ye all of it." This, and this only, is what they were to "do." So the Apostle Paul, after using the phrase, "This do," adds "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." Another thing must not be forgotten, the words were addressed not to

one or two, as representing the officiating ministry, but to all the communicants of the Lord's Supper, so that if any priestly action be implied in the term, it is the action of the universal Christian priesthood. Ministers and people are here on a level. Not one of them can on this ground claim an honour which does not belong to all.

There is another verse of Scripture which the sacerdotal party claim as favouring their views. "We have an altar whereof they have no right to eat who serve the tabernacle" (Heb. xiii. 10). It is assumed that the altar is the Lord's table, that the Lord's Supper is therefore a sacrifice, and the presiding minister a priest. A full discussion of the passage would trespass too greatly on our space, but happily it is not necessary. It is surely evident from the context that the main purpose of the writer is to institute a contrast between the offerings of the Jewish law and the sacrificial death of Jesus Christ. The altar—which occupies an altogether secondary place in the figure—can therefore be no other than the cross on which His death was effected. That is our altar. *We have and can have no other*, and its benefits can be received only by those who renounce all other offerings as a means of access to God and of securing His favour. The persistent way in which this clause has been urged by sacerdotalists is simply a proof of the paucity of their arguments from Scripture. Such a proceeding in a controversy of this nature is perfectly unwarrantable, for even allowing that the Lord's table is the altar referred to, there is no other place in which it is so called, or in which the sacrificial view is affirmed or necessarily implied. Hence these words would on that supposition either stand in antagonism to other Scriptures, or be used in a metaphorical and not a literal sense—in the sense, that is, of representing the Cross and the sacrifice which Christ offered upon it. But the true explanation is, I feel sure, that which is given above. As regards the teaching of the New Testament, therefore, we hold that there is not a single word of direct and explicit sanction for calling the Christian ministry a priesthood, but very much that absolutely prevents us from doing it.

Other and more positive arguments in favour of our position we hope to adduce in a subsequent essay. In the meantime the full significance of what we have here advanced may be inferred from a paragraph of singular and decisive force which we have pleasure in quoting from Dr. Jacob's "Ecclesiastical Polity of the New Testament" (p. 107):—

"This omission is acknowledged by High Churchmen to be a 'difficulty

but it is far more than a difficulty, it is an *insuperable bar* to all sacerdotal assumptions. For when it is considered that before the Apostles' times neither they nor anyone else had even so much as ever heard of a religion without a visible priesthood, and its necessary accompaniments; and that after the Apostles were gone the Church turned back to this conspicuous element of all other religions; when it is considered also that a priesthood requires not merely a non-prohibition, but a *positive and express appointment of divine authority*, I am justified in affirming that this negative argument from the omissions of the New Testament proves, as strongly as any historic evidence can demonstrate, that in the Christianity which the Apostles preached and taught, there was no priesthood or priestly ministrations but those of Jesus Christ Himself—the one great and sufficient High Priest of the whole Church of God."

J. STUART.

The New Theology.

III.



PASSING to the "positive features" which Mr. Munger ascribes to the "New Theology," we find the first of them thus stated:—"It claims for itself a somewhat larger and broader use of the reason than has been accorded to theology." A serious indictment is implied in these words, viz., that in the Old Theology the use of the reason has been comparatively petty and narrow. It might be sufficient to meet this indictment by a direct *tu quoque*. We are certainly inclined to think that the "New Theology" fails to do justice to human reason in some important respects. At any rate our anxiety is relieved by the remembrance that the stock charge in regard to all rejected opinions is that human reason has not been adequately consulted by those who accept them. We need not be startled on finding that the "New Theology" pronounces the Old to be defective from a rational point of view. In the light of the history of human opinion, we do not see that this pronouncement goes for much; the Old Theology is equally free and equally competent to return the compliment.

Mr. Munger favours us with his notion of what should be included under the term "Reason." "By Reason," he says, "we do not mean mere speculation, nor formal logic, but that full exercise of our nature

which embraces the intuitions, the conscience, the susceptibilities, the judgment; *i.e.*, man's whole inner being. Especially it makes much of the intuitions—the universal and spontaneous verdicts of the soul,—and in this it deems that it allies itself with the Mind through which the Christian revelation is made." Mr. Munger here takes the same sort of liberty with the technical term "Reason" as he takes with other technical terms, such as "Atonement," "Justification by Faith," "Resurrection," etc. By what right this liberty is taken we do not perceive. "Reason" is simply the faculty by which we judge of the truth or error of statements or propositions which are submitted for our acceptance. The "intuitions," the "conscience," the "susceptibilities," may supply proper helps in the process of judging, but they are not so many parts or elements of the faculty. They have their use, and are of practical advantage in proportion to the degree in which they are used legitimately—*i.e.*, in proportion to the degree in which they bear upon the matter in hand. But to identify them with Reason itself, is to confound language. No exact and luminous thinker would fall into so obvious and bewildering a mistake—a mistake which is thus rebuked, with severe humour, by an American critic, the Rev. Dr. J. B. Thomas :—

"The definition of the word Reason, as here given, reminds us of Bottom's dream. 'It shall be called Bottom's dream because it hath no bottom.' Reason, according to the dialectic school, means, as in ordinary parlance, the logical faculty. The transcendentalists, disparaging logic, which they relegated to the 'understanding,' applied the term rather to the intuitive faculty. This distinction is intelligible: each definition has a 'bottom.' But to make the word a pit, into which shall be tumbled promiscuously logic, feeling, conscience, and all the uncatalogued paraphernalia of sentient life, is to outrage thought. The result is manifest and instructive. Like the boatman entrusted with the fox, the goose, and the cabbages, in the old enigma, the philosophers have carefully kept an eye on the mutually ravenous propensities of logic, intuition, and the rest, and managed their voyage so as to keep them steadily apart. But in the New Theology this precaution is laid aside; the goose eats the cabbages, the fox eats the goose, and the problem is henceforth greatly simplified. Sense, judgment, feeling, susceptibility, intuition, are all to be installed as judges—revelation, history, miracle, prophecy are to be submitted to them—but in the end *intuition alone is to decide*. This was Theodore Parker's pivotal centre of speculation. If any book does not vindicate itself to the moral intuition, read it and re-read it again; but at last hold unflinchingly by the intuition. By the application of this principle, he came to find flaws in the character of our Lord, to sneer at 'the sense of

sin,'—for the conspicuous absence of which he commended the 'healthy Greeks'—and to wear out the tolerance even of the 'liberal theology.'

We may say at once that, in theological thought, human reason cannot be too largely and broadly used so long as it does not usurp or overlook the One Authority, which is infinitely higher—viz., the authority which is Divine. Cases may be easily imagined in which it is sure to be tempted to do this. It is certainly conceivable, for instance, that God may make disclosures of the highest importance to man, the intrinsic nature of which shall startle his mind even in its clearest light and in its most cautious and reverential mood,—disclosures which, except upon the recognised fact of their having come from Him, would require to be instantly rejected. Such disclosures need not be supposed to have been given for the mere purpose of harassing the mind, or even of testing its loyalty in some sovereign and arbitrary way. They may be called for by the abnormal circumstances into which man has drifted as a moral agent who has yielded to the influence of evil. In such cases, Reason ought to submit to be "challenged" and even to be "fretted and antagonised," and the submission ought to be without a murmur. Man, in his moral and spiritual deterioration, must need a very different order of Divine truth from that which would have sufficed him, had he continued in the path of obedience—an order of truth so extraordinary as to be so much the more difficult of belief. Let the revelation of it be Divinely authenticated and correctly apprehended, and then, even though, in Mr. Munger's phrase, it should "fret and antagonise the fundamental action of human nature," the business of Reason is reverentially and trustfully to accept it. If it declines to do so merely because of the "fretting" and the "antagonising," it ceases to be Reason, becomes unreason, places itself on the side of rebellion, and thus strengthens the depravity which it is the aim of the revelation to cure.

What do our readers think of the following remark from Mr. Munger's essay under this head? He says, "If Christianity has any human basis, it is its entire reasonableness. It must not only sit easily on the mind, but it must ally itself with it in all its normal action. If it chafes it, if it is a burden, if it antagonises, it detracts from itself; the human mind cannot be detracted from." This seems to us to be very singular writing. What is meant by Christianity having a

“human basis”? Christianity is a revelation of Divine truth, with human nature, not for its “basis,” but for its object. It is that special, supernatural order of Divine truth which is adapted to human nature in its abnormal state, and which is designed to extricate it from the state which is abnormal, and to harmonise it with what is Divinely true, righteous, and holy. As to expecting such a Revelation, with such a purpose, to “sit easily on the mind,” and, if it fails to do so, pronouncing its claim to be a Divine revelation false to human reason, and therefore deserving of rejection;—such an expectation leading to such a verdict would be as *irrational* as it would be to argue that the medical treatment of physical disease should in all cases “sit easily” on the body, and that in proportion to the pain or uneasiness it may inflict will be the degree in which it will “detract from itself,” or, in plainer language, will refute its claim to be trusted. Perhaps Mr. Munger would say that we misrepresent his meaning, and that what he does mean is simply this, that Christianity, to be reasonable, must “sit easily,” not upon what is wrong in the mind, but upon what is right; *i.e.*, as he remarks in the next clause, “it must ally itself with the mind in all its normal action.” Be it so; that is a position which would scarcely be disputed in any school of theology in the world, past or present—old or new. But Christianity may “ally itself with the mind in all its normal action” without “sitting easily on the mind” in its *abnormal* action. And here the question arises, Who is to distinguish between the normal and the abnormal action of the mind in its relation to Christianity, so as to discover whether Christianity can claim to be “entirely reasonable” or not? We believe there was a time when Dr. F. D. Huntington repudiated the dogma of a miraculous Incarnation; he now accepts it. On the other hand, there was a time when Mr. Stopford Brooke accepted that dogma; he now repudiates it. Who is to identify the normal and abnormal action of the mind in these two momentous reversals of opinion? Dr. R. W. Dale finds in the sufferings of Christ an “objective atonement” as the basis for a righteous forgiveness of human sin. Dr. James Martineau regards such an atonement as a distressing violation equally of Divine Justice and of Divine Mercy. Can Mr. Munger discover on which of these two sides—far apart as the poles—the action of the mind is normal, or on which it is abnormal? And if he can, will he be good enough to explain to us how the discovery is to be verified?

Undoubtedly there is a sense in which Mr. Munger's remark is perfectly correct, that "in the last analysis, Revelation—so far as its acceptance is concerned—rests on Reason, and not Reason on Revelation." This simply means, we suppose, that if a Divine revelation is to be presented to man, there must be a faculty of Reason in man to which it can make its appeal. We have not had to learn this very simple and obvious postulate from the "New Theology;" all theology, whether new or old, must necessarily include it. If faith in a given revelation be demanded, it is because adequate reasons for faith are alleged to have been supplied. Such reasons may be of one kind, or of another, or of various kinds; but without them faith would be only a blind, rash, and probably bewildering credulity. But what would Mr. Munger advise in the case we have already supposed—viz., that of an alleged revelation in which the Reason is startled simply by the *extraordinary character* of the revelation, as lifting the mind into regions of thought to which it has heretofore been totally unaccustomed? It seems to us that the position he takes in regard to the claims of Reason in the formation of our theology would logically require him to say that, in such a case, the astounding character of the alleged revelation would, *per se*, be sufficient to discredit it, even though, apart from that character, there were all the ordinary and proper evidences of the Divinity of the source from which it had come! If so, what then? Would not the non-consenting Reason in this case "detract from itself"? In other words, would it not be guilty of a presumptuous violation of its own proper function? It is all very well to say that Reason must conduct its operations in the light of the universal intuitions, in the light of the universal conscience, in the light of man's natural and normal susceptibilities; but we must remember that these may not be accurately apprehended and interpreted, and that even if not *misapprehended* and *misinterpreted*, they may be fatally misapplied when God takes man, for the highest purposes, into transcendental regions of truth. There are many things in Nature, in Human Experience, and in the Bible, calculated to stagger human reason even in its most normal state; but it does not follow that, in relation to these things, Nature, Human Experience, and the Bible speak falsely to man. There are occasions when it is the highest office of Reason, and when it might well be its dearest privilege, to "trust" in God though it may be unable to "trace" Him. We can discern a truthful side to

Mr. Munger's remark that Christianity "is on friendly terms with the human reason and heart;" but, after all, it can only be so when "the human reason and heart" are "on friendly terms" with Christianity, and such terms are impossible when "the human reason and heart" are daring enough to say to Christianity, "Your teachings on such and such subjects do not coalesce with my 'intuitions,' my 'conscience,' my 'susceptibilities,' and my 'judgment;'" and I therefore reject them."

Singularly enough we come upon a paragraph in Mr. Munger's essay from which we might suppose that he would heartily endorse all that we have just said. He observes: "There are indeed limits to Reason, and it has in it an element of faith. It will be humble, and docile, and trustful; it does not claim for itself the ability to measure the whole breadth and reach of truth; it does not say, I will not believe what I cannot understand, for it knows full well that human reason is not commensurate with eternal truth." This is a valuable concession from a New Theologian of Mr. Munger's type—valuable, not only for what it expresses, but also for what it logically implies; and its value is not neutralised by his very proper contention that these qualities in Reason, of humility, docility, and trustfulness "are not abrogations of itself." Certainly they are not; on the contrary, they ought to be regarded as signs that it has soared into its highest possible mood. But we must not hastily suppose that the concession is intended to mean all that it seems to mean; for Mr. Munger goes on to say that, "as Reason has an element of faith, so faith has an element of Reason, and that element requires that the fundamental verdicts of human nature shall not be set aside." From this we are to infer that the "element of Reason" which is in "faith," ought always to dominate "faith," while the "element of faith" which is in "Reason" ought never to dominate "Reason";—that is to say, the two blended elements of "Reason" and "faith" in man are not divinely designed to be reciprocal in their action, and "Reason" alone has the prerogative of command. This being so, we ask, how does this qualification of the proper "humility, docility, and trustfulness" of Reason apply to the more startling and perplexing problems with which we have to deal in Nature, in Human Life, and in the teachings of Scripture? If we understand Mr. Munger aright, it applies thus, that if those problems, as they lie before us, say, in the pages of Scripture, are found necessarily to take

a. solution which "sets the fundamental verdicts of human nature aside," that solution cannot be rationally admitted into our faith, whatever may be the independent evidence by which it is sustained. "Reason," says Mr. Munger, "is not a false light. It may be so sure, that it can justly protest in the face of Heaven, 'Shall not the Judge of all the earth do right?'" Our reply to this remark is that the "justice" of the said "protest" depends upon its spirit and tone. Abraham uttered it "in the face of Heaven" when God intimated His intention to destroy Sodom and Gomorrah for the greatness of their iniquity. That intimation seemed to the patriarch to clash with "the fundamental verdicts of human nature." It looked like a contradiction of the "intuitions" of humanity. "Will God destroy the righteous with the wicked?"—as though God could not be safely left in such a matter to act for Himself without being arraigned at the tribunal of human reason!—as though He had to be reminded by one of His servants of what would be "right" in the case, and warned against what would be wrong! God was very considerate towards the presumption of His servant, and waited for the character of the guilty cities to be thoroughly sifted. We know the issue. Abraham's "intuitional protest" was proved to be gratuitous. All that it could say was, "*Peradventure*, fifty, forty, thirty, twenty, and, if not twenty, *Peradventure*, ten righteous men shall be found there." "*Peradventure*," indeed! As though Abraham would be more cautious, more considerate, more just than God! Even the "ten" could not be found, and the cities were consumed. From one point of view, Abraham's plea was creditable to his moral feeling; but there is a higher point of view from which we may see that the suppression of the plea would have been more creditable still. "Shall not the Judge of all the earth do right?" is beautifully becoming as a rebuke to scepticism in the presence of appalling mysteries in Providence and puzzling mysteries in Revelation; but as the half-sceptical "protest in the face of Heaven" *against* such mysteries, it is far otherwise than beautifully becoming, "the fundamental verdicts of human nature" notwithstanding. "Who art thou that repliest against God?" Shall the faculties with which He has endowed us rise up in rebellion against Him when He has occasion to say or to do something which, having those faculties, we should not have spontaneously predicated of Him?

Some years ago the writer of these strictures was in a miscellaneous

company, at the house of a friend, when a gentleman who was present took occasion from something which had been said to denounce the Bible in very unmeasured and bitter terms. Most of the company were shocked, but the angry denunciation went ruthlessly on. When at length there was a chance of speaking, the writer said: "Mr. ———, you have spoken of the Bible in terms which you must know to be extremely offensive to most of us who are present. I will not complain of your discourtesy, but I do venture to ask you to cease to vituperate, and just calmly to tell us what there is in the Bible that so greatly excites your animosity." This request only led to a renewal of his abusive language. The request was quietly repeated, and he answered it by a reference to the Bible representation of the extermination of the Canaanites as having been ordained and instigated by the Divine Being. The question was then put to him, "What is the precise point of your objection to that representation?"—to which he replied very angrily, "The point of objection? Why, it is utterly revolting to the feeling of our common humanity." The rejoinder took the following form:—"Before I deal with the case on its merits, which I am fully prepared to do, there are two preliminary questions which require settlement, and, what is more, which require settlement in the order in which I shall name them. The first is this: 'What right have you to set up your personal feeling as being identical with the feeling of our common humanity?' When you have given a satisfactory answer to that first question, I shall want a satisfactory answer to the second, which is this: 'What right have you to set up the feeling of our common humanity as the standard by which the conduct of the Divine Being is to be judged?'" "Oh!" exclaimed the gentleman, "I despise your questions," and there the conversation ended.

What we here complain of in the "New Theology," according to Mr. Munger's account of it, is that it claims for human reason the right to override all evidence in favour of a Divine revelation in so far as that revelation is felt to clash with what are called "the fundamental verdicts of human nature." Surely it is too much to say that these "verdicts" are to be elevated into rules by which God's dealings with man shall be determined; or, in other words, that God must defer to man, and not man to God. These "verdicts" might not in all cases, for ought we know, constitute adequate criteria, even if they could be proved to have suffered no perversion through

sin; but why, *in their notorious perversion*, God, in making to us a revelation of His will, should be required deferentially to consult them, is beyond our power to see, and also, we venture to surmise, beyond the power of the "New Theology" to show. If no authentication of a Divine revelation is sufficient so long as any one of "the fundamental verdicts of human nature" remains unsatisfied by it, we fear that God's chance of eliciting the acquiescence of human reason in such a revelation is very slender indeed!

A wise and good father may often have to impose requirements on his child which may not "sit easily" on the child's mind—which may seem to the child to be arbitrary, unnecessary, and even unreasonable. What is the duty of the child in such cases? Mr. Munger has his way of dealing with a question of this kind, and a very peculiar way it is. "The familiar illustration drawn," he says, "from the duty of the child to obey the parent without understanding why, is a partial fallacy. The highest relation between child and parent is that in which there is sympathetic obedience, because the child understands why." We take leave to doubt the truth of this remark. Mr. Munger has not here defined "the highest relation between child and parent." There is a higher relation still, and it is seen in "the sympathetic obedience" of the child when the child does *not* "understand why" the apparently arbitrary requirement is imposed, and has consequently no other reason for obeying it than that it is the requirement of its father. Such a child will say, "I do not know why my father wishes me to do this; but I trust him, and will wait till I am old enough and wise enough to understand his reason." Mr. Munger finds in his account of "the highest relation between child and parent," an analogy to the words of our Lord to His disciples: "No longer do I call you servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I heard from my Father I have made known unto you." That is a beautiful representation of the mutual confidence between the Christian disciple and his Divine Master; and we may be sure that the Master will not adopt sovereign and puzzling methods with such a disciple—methods, that is, which can point to no justification beyond the bare fact that they are His—whenever it is possible for Him to avoid them. But sometimes He has to teach singular lessons, and can only teach them effectively in singular ways. There was one significant instance in which He who said

so tenderly, "All things that I heard from my Father I have made known unto you," also said with equal tenderness, "What I do thou knowest not now, but thou shalt know hereafter!" Peter did not submit very gracefully to this loving appeal to his faith. Why? Because the appeal did not, under the circumstances, seem to be consistent with his reason. "Thou shalt never wash my feet." Peter's sense of what was fitting—his intuitional instinct—was "fretted and antagonised" by the proposal of such an act on the part of his Lord; and it was not till Jesus said, 'If I wash thee not, thou hast no part with me,' that Peter yielded; and *then*, with probably only a very dim glimpse into his Lord's meaning, he yielded to the full—yielded with a superfluity of submission: "Lord, not my feet only, but also my hands and my head." He now felt that he could, unprotestingly, allow his Lord to perform the strange and apparently incongruous act, and that he could wait patiently for the fuller revelation of the future in which all the strangeness and incongruity would have melted away. But would not Peter have been a truer, a more "rational" disciple, if he had been in that same mood at the first? On "New Theology" principles, the answer ought to be, "No; his earlier mood was the one which most became him, for it was natural to his reason to be 'fretted and antagonised' when Jesus proceeded to perform this inappropriate deed. He was right in protesting, 'Lord, thou shalt never wash my feet.'" We say, in reply, that the "New Theology" should agree with the Old in demanding of Peter in such circumstances "a larger and broader use of the reason"—such a use of it as would have suggested the thought, "I do not understand this act, I cannot discern its propriety; but I will not rebel, for the act must be right, else the Master would not have proposed it."

Some weighty words spoken by Professor Henry B. Smith, of Amherst College, thirty-four years ago, have need to be repeated to-day:—

"Human reason may indeed inquire whether the voice which speaks be delusive or Divine; it may test the truth of revelation on historical grounds; it may ask whether its doctrines be in harmony with, or contradictory to moral truth, to our essential ideas and necessary conditions; it may inquire whether the problems it proposes to solve be real or only imaginary; but having answered such preliminary inquiries, it has no shadow of a right to go to this revelation, and dictate to it what it shall tell us of God's nature, or what shall be the method of the revelation or of the redemption, any more than it has a

right to go to that other reality, nature, and prescribe its laws and limit its elements. In both cases man is to study and to learn. Viewless as the life of nature, Christianity, like that life, is a diffusive, penetrating, and shaping agency; it moves majestically according to its Divine laws, and knows not the control of human reason. It is simple as is light to the eye of the child, it is profound as is light to the eye of the sage, it is blessed as is light to all; it is darkness only to those who see not the light."

Our New Theologians please themselves with the idea that, by what they consider to be "a larger and broader use of the reason," they have detected vitiating errors in dogmas which the centuries have made venerable, and through which the Holy Spirit has given the richest devoutness, the most robust vigour, the truest moral beauty, and the most unassailable comfort and joy to innumerable souls. But when reason, as they use it, leads them to say, "We pronounce these dogmas false because they do not 'sit easily' on our minds, and because they 'fret and antagonise the fundamental action of human nature,'" we venture to suggest that there is "a larger and broader use of the reason" than theirs, and which has for many an age led the wisest men to feel that God's words and ways in a world like ours must often transcend man's reasonings and intuitions, and that He is *not* bound always to speak and to act so as not to "set aside the fundamental action of human nature." He has occasion sometimes to say to us, "My thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts;" and when such occasions arise, our reverential and trustful response should go forth to Him in the words, "Speak, Lord, for Thy servant heareth;" Lord, what wilt Thou have me to do?"

The Certitudes of Faith.



HE creed of Agnosticism—or, to speak more correctly, the negation of a creed—is just now the fashionable substitute for the older denials of the Christian faith. The pride of ignorance treads close on the heels of the pride of knowledge; and men who assume that they have acquired all knowledge, come by a natural and easy step to maintain that what

they do not know is absolutely unknowable. The inconsistency of this school has been well exposed by Canon Curteis in the *Nineteenth Century* for February, in an able paper entitled "Christian Agnosticism," in reply to their great prophet, Mr. Herbert Spencer. This leader of modern thought had been good enough to admit that his observations of the phenomena of nature and of human consciousness had led him to a belief in an Infinite Power. Canon Curteis shows, conclusively, as we think, that a similar process of induction would lead to the acceptance also of Infinite Wisdom and Infinite Love. And if these be conceded as attributes of the Supreme Intelligence, then at least it becomes the extreme of probability that He would not leave His creatures, for whose temporal needs He has so bountifully provided, without any provision for the satisfaction of their moral nature, or for their enlightenment as to their present and future relations with Himself.

Thus the theory of pure Agnosticism, so to speak, is not incompatible with the Christian's faith in God and in revelation. We may admit to the full all that the most rigid Agnostic can tell us of the unsearchableness of the great Creator, and accept without reservation the conclusion to which he has arrived—that there is nothing in the regions of science to prove, or of itself to elucidate the existence and nature of God. But we join issue with him when he denies that God has revealed Himself to men; and we assert that the denial is as inconsistent with his own deductions as with the actual truth. The very fact that God is unknowable to human wisdom affords strong *prima facie* ground for the belief that if He be, as He must be, a Being of Infinite Power, Wisdom, and Love, He will surely reveal Himself to His intelligent creatures.

We do not need our modern men of science to tell us what we have been taught for ages by the Words of Inspiration. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? High as heaven; what canst thou do? Deeper than hell; what canst thou know?" "How unsearchable are His judgments, and His ways past finding out!" "Who dwelleth in light which no man can approach unto: whom no man hath seen nor can see." "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned." But the same grand Book in which these truths are found gives us the satisfaction our souls need in such other words as these:—"Thus

saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit." "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life."

But, as it has been well said by a recent University preacher in the Oxford pulpit,* in actual fact Agnosticism means more than "the mere assertion that physical science in the abstract has no theological teaching for us.

"It is the courteous disclaimer of a practised controversialist, who, while he declines the attempt to prove a negative, insinuates his conviction that, after all, with sufficient diligence a negative might be proved. And this illegitimate extension of Agnosticism slowly overcasts the moral and religious life with an almost imperceptible cloud of insecurity; till men find, when duty calls them, or temptation presses hard, that without any conscious change of attitude they have lost their old reliance upon God. For, say what men will, probability is not the guide of the religious life. 'I know whom I have believed' has been the motto of the Christian heroes: they could not have achieved their conquests in the faith of a 'great perhaps.'"

In presence of this real peril to our religious life, it becomes us to "clear our minds from cant," so that we may not be beguiled by a professed system which means one thing to-day and another thing to-morrow; which in the mouth of one of its apologists may seem to go more than half-way with the believer in God and the Bible, while in that of another it becomes a mere euphemism for the blankest atheism.

While, therefore, we would not disparage the hardihood of those intellectual gladiators who descend into the arena and measure their swords with these champions of "science falsely so called," we are convinced that for most of us it is our wisdom, as humble and simple-minded believers in the Lord Jesus, to remain within our own impregnable strongholds while we "contend earnestly for the faith once delivered to the saints." For as Christians

"we, too, possess an experimental science, fruitful as any other in positive results. It is the science of the spiritual life. The great mysteries of life and death, and sin, and sorrow, and temptation, have been breaking hearts and

* Rev. J. R. Illingworth, at St. Mary's, February 10th.

wrecking minds from the dawn of human history. And one body of men, and one only, have met, and faced, and overcome them,—the body of believers in the revelation of the Son of God. . . . And by every law of evidence we are bound to give them credit when they tell us:—‘This is the victory that overcometh the world, even our faith.’ . . . The world’s belief in the revelation of the God of love . . . rests upon the evidence of countless witnesses in countless ages,—witnesses of unquestioned sanity, witnesses of transparent probity, and who have not shrunk from supplementing (in modern phrase) their observation by experiment: that is, from trusting their whole lives to the Divine influence which they have felt within them: with the result of acquiring an insight, a power, and a peace, which have never been attained by other means or other men. These have been the true professors of spiritual science, and the field of their experience has been as open for two thousand years as it is to-day. For that field is the soul of man, seen in the sunlight fire of the Cross of Christ.” *

The great Apostle of the Gentiles had in his day to deal with the prototypes of these modern unbeliefs; and he met them “not with enticing words of man’s wisdom,” but by the steadfast fulfilment of his great resolve to “know nothing among men save Jesus Christ and Him crucified.” In his first letter to the Corinthians, he had to combat the tendency manifested by some of his converts to regard the Christian system more as a new philosophy, and to value it chiefly for the knowledge it imparted of God and divine things. Of course, in a sense, they were right in their estimate. But this new gospel of the grace of God was not so much a new set of doctrines as a new transforming power, a life-imparting and life-sustaining force. The Apostle desired that his gospel should come “not in word only, but also in power;” for, after all, the essence of Christianity consisted not in knowledge but in love. “Knowledge,” said he, “puffeth up: love buildeth up.” And to check this tendency he points out the imperfect and transitory nature of the best knowledge we can here attain. “*We know in part.*”

In these four words we have the formulation of a two-sided truth. The statement has its negative, or Agnostic side—admitting as it does the partial nature of all knowledge attainable by mortals; but it has its positive and Christian side, too; for it affirms that though “in part” only we can know anything, yet what we know “we know.” And while those who reject God’s revelation and content themselves with groping after knowledge, find themselves baffled with

* *Ibid.*

problems that their philosophy is altogether impotent to solve,—the humblest child of God, who is satisfied to take his heavenly Father's word for it, knows infinitely more that is needful for his highest interests than all the wisdom of this world can ever learn. "The meek will He teach His way." "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." There are two ways, then, of reading this short apostolic sentence. Contemplating the imperfection of all human knowledge, we may well exclaim, We know but "in part"; but accepting the revelation our heavenly Father has been pleased to make, we can say with equal truth, "We know," although in part. The sum of our knowledge is but an infinitesimally small portion of what is known to God; yet, although we do not know everything, still we do know, though only in part. In other words, while the Christian's knowledge is confessedly imperfect, it is knowledge, and knowledge of the most eminently practical kind.

For instance: concerning the *nature of God, and our relationship to Him*, "we know in part." He is, and must ever be, in His essence, the Incomprehensible, the Ineffable Jehovah. None by searching can find out God. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." But what has He revealed? Let the beloved disciple answer: "*We know* and have believed the love which God hath in us (in our case)." "Herein was the love of God manifested in us (in our case), that God hath sent His only begotten Son into the world, that we might live through Him." That is surely something to know! May we not rather say it is *everything*? No human system ever did or ever could discover so much as this; and this "*we know*."

Then as to *ourselves*, our knowledge is almost equally imperfect. Of the subtle connection and correlation between the body and the mind—the nature of the soul—we know "in part." There is one sad truth, however, of which we must all be conscious,—"*We know* that in us, that is in our flesh, dwelleth no good thing." Then, owning ourselves sinners in the sight of a holy God, our first question is, How can we be reconciled? and we hear the gracious declaration of Him who is "the Way, the Truth, and the Life:"—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

But here again, "we know in part." "Great is the mystery of godliness, God manifest in the flesh." The Incarnation, the Dual Nature, the Atonement of the Son of God—each is a mystery beyond our powers to solve. But "we know that He was manifested to take away our sin;" and if we open our hearts to His love, and, through the grace of His Spirit received by faith, "walk in the light as He is in the light," we shall come to understand Paul's divine paradox, and "know the love of Christ which passeth knowledge;" gaining ever new and richer experience of His saving power till, like the same Apostle, we are able with joyous confidence to exclaim, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, until that day."

Again, in regard to *the dealings of Providence*. "God moves in a mysterious way." "Clouds and darkness are round about Him." But when we are perplexed and bewildered by the mystery, the reassuring thought comes to us as it came to the ancient patriarch, "Lo! these are but *part* of His ways." The whole scope of our observation and experience is but a microscopic speck in the immeasurable circle of His infinite designs; and to our weak misgivings, we may hear the Saviour's calm reply: "What I do thou knowest not now, but thou shalt know hereafter."

"Till Death thy wearied spirit free,
Thy God hath said, 'tis good for thee
To walk by faith and not by sight.
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of His smile."

And yet, even here and now, it is not all darkness. We know, in part, the ways of God our Father; and in the deepest gloom we may soothe our spirits with the poet's song:—

"Know well, my soul, God's hand controls
Whate'er thou fearest:
Round Him in calmest music rolls
Whate'er thou hearest.
What to thee is shadow to Him is day,
And the end He knoweth;
And not on a blinded, aimless way
The spirit goeth."

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

And then there is the solemn change that awaits us all. How little do we know of *Death*! What is that sundering of soul from body, the effects of which are but too visible to us, as we bend over our lost loved ones, but of whose nature we know next to nothing? Ah! we know "in part," it is true, but all we need to know. "We *know* that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens."

And *the future state*—the grand hereafter! What is the condition of the separated soul? "How are the dead raised up, and with what body do they come?" We know in part. "It doth not yet appear what we shall be; but we *know* that when He shall appear we shall be like Him, for we shall see Him as He is." As sang the saintly Baxter,—

" My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him."

To this blessed consummation the Apostle leads on our thoughts and aspirations. "When that which is perfect is come." It will not always be as now it is. The day is coming when faith shall be lost in sight; and "then shall we *know even as we are known.*" What a prospect opens before the child of God! All that is partial, imperfect, fleeting, sinful, for ever "done away." The superlative vindication of our loftiest faith, the crown of our brightest hopes, the realisation of our sublimest prayers—"that which is perfect—*come,*" to be our inalienable possession, in completeness of knowledge and fulness of joy, for evermore!

" Here faith is ours, and heavenly hope,
And grace, to lead us higher;
But **THERE** are perfectness and peace
Beyond our best desire.
Oh! by Thy love and anguish, Lord,
And by Thy life laid down,
Grant that we fall not from Thy grace,
Nor cast away our crown!"

E. C. A'

“Our Denominational Economy.”



THE article on this subject in the March number of the BAPTIST MAGAZINE is opportune. It is wise to take soundings at frequent intervals, and to judge whether we have changed our position, and whether the change involves gain or loss.

The “great increase of internal unity,” to which H. D. B. refers in his opening paragraph, is undoubted, and it appears equally indubitable that our progress will be marked by a further increase in the same direction. It is, however, worth inquiring what has been the cause of this “greater unity” and “broader charity.” I believe it is to be found in the fact that in the preaching and reception of the Word in later years, less stress has been laid on mere theological statement, while the larger verities, the facts and palpable truths respecting Christ’s personality and mission, have been brought into greater relief. This may involve either loss or gain. It is a loss if our members are less able to give a reason for their faith. It must be a gain if by acquiring their knowledge at its springs, instead of at second or third hand, their spiritual life is more healthy and vigorous, and their faith more sturdy and invulnerable. For myself, I believe the certain and evident gain largely outweighs any possible loss.

I wish to speak of one matter, certainly not in a disputatious spirit, but solely because it has been forced upon me by actual observation and experience. When H. D. B., in closing section III. of his article, ascribes part of our want of progress to the worldly contempt for our distinctive ordinance of baptism, he expresses a truth, though in inapt words. I have met with numerous cases of repugnance to the ordinance on the part of persons whose high Christian character and lofty sense of consecration were beyond question. And, although no doubt can exist as to the mode in which the rite was performed in Christ’s time, or that it should be confined to intelligent believers, I have been led to doubt whether the Church is bound to observe it in the same way under circumstances of climate, habit, and custom so largely different from those of

Christ's time and location.* Not to expand what is undoubtedly an old controversy, and a question which many of your readers will not consider within the pale of argument at all, I will only indicate that Christ baptized nobody, and that we do not consider it necessary to imitate literally other portions of the life and habits of the orientals of Christ's day; noting also the constant inconvenience and frequent unseemliness of the rite as now observed—the lowering of what should be an act of deep solemnity into a vulgar show, not always of too delicate a kind—and, in a word, the absolute freedom in matters of ritual and observance which Christ made a very special feature of His teaching. The act is one of public dedication, and if a young convert is prepared to stand up and avow his faith, I do not think we ought to saddle him with more. It is useless to ignore the fact that many Baptist Churches receive members without baptism, if the candidate prefers not to observe the rite.

The need for an educated ministry is so widely recognised by the Churches that it is becoming very difficult for an uncultivated pastor to find a settlement, so that this question may be left to solve itself; but the desirability of the Associations having some voice in the appointment of pastors, as also in the payment of ministerial stipends from a central fund, must speedily come to the front. Our increasing unity will inevitably lead to an increase of the value and work of the Associations. They already exercise in many districts a most salutary power in recommending candidates for college, or declining to do so, and it appears an anomaly for an Association to be expected formally and as a matter of course to welcome a man as a coadjutor in whose appointment they have had no part—even the most nominal—and of whose fitness a large majority of the body may entertain grave doubts.

I regard the method of raising pastors' stipends as a burning question. In small churches the pastor's salary is the constant difficulty of their life—the never-ceasing cause for anxiety—the constant drag on the Church's work. And the situation is no less intolerable for the pastor himself, who may be and often is thus placed at the mercy of a few individuals who are able to inflict on him a most refined torture. Too often the stipend is miserably inadequate, and yet to

* It is scarcely necessary for the Editor to say that he entirely dissents from the opinion above expressed. Disciples of Christ have no right either to ignore or to alter an ordinance of His appointment.

raise the money is a painful task, absorbing the energy of officers and members, to the exclusion of other matters more consonant with their duty. Several solutions of the difficulty present themselves. Individual grants from Association or Augmentation funds are objectionable, because they bear the mark of dependence and pauperism; and many sensitive spirits endure in silence rather than seek distinct aid in such a way. To dispense with a paid ministry altogether or even largely, seems generally impracticable, even in the case of small churches. The only alternative seems to be an extension of the principle of association, by the district as a body approving of a pastor's appointment, and then, as H. D. B. wisely suggests, paying him from a central fund. I speak from considerable knowledge and experience when I affirm my deep conviction that this reform alone would work a revolution in the life and activities of the smaller churches such as few of us have imagined.

I must not stay to point out how the more intimate union of the associated churches would raise the tone of church life and check many of the miserable little differences which so often disgrace the smaller churches, but I trust that the discussion which the Editor has invited may be wide, candid, and fruitful.

I. B.

Birmingham, March, 1884.

A Tranquil Twilight Hour.



WAS sitting near the piano,
My pupil in front of the board;
And my spirit sank within me
As she struck the opening chord.

For I was the player again, dear,
And thou the listener then;
And a vision of hours bygone, dear,
Floated mistily through my brain.

I am sitting once more in the fire-light,
Translating the master's dreams;
Thou art reading the dim translation
By the doubtful fire-light's gleams.

What says it to thee, that music,
In its pitiful tenderness,
As with closéd eyes thou listenest,
With the fire-gleams on thy face ?

Does it tell thee of faded blossoms ?
Of hopes that have borne no fruit ?
Does it tell thee of strength and promise
With a canker at their root ?

No, no ; these are not its voices.
Thy face, its sweet calm unmoved,
Shows communion held with the angels
Who wait upon God's beloved.

They are whispering to thee of the mansions
Where the music is never dumb,
And gently, with fond persuasion,
Are saying, " Oh, come, brother, come ! "

They are painting the gates of jasper,
The pavements of burnished gold,
The walls of amethyst priceless,
The worlds of joy untold.

And their voices grow soft with emotion,
As they whisper of peace to come,
Of an end to all tremulous doubtings,
Of love, and rest, and home.

Dreams sweeter far than Beethoven's
Float mistily through thy brain,
As heaven is sweeter than earth, dear,
And happiness sweeter than pain.

O greatest of Germany's masters !
This alchemy is not thine,
To change the poison of suffering
Into joy's superbest wine.

And I—I can only rejoice, dear,
That my fingers have opened the door
Through which God's angels have entered,
This tranquil twilight hour.

L. M. D.

Yearning for the Past.



MOST persons are more or less moody. Lights and shadows make up the "effects" of our life. Our course is as an April day, and varies from dazzling sunshine to crushing storm. Smiles and tears are the two extremes between which our hearts irregularly but incessantly oscillate. Let us not complain of this. The proofs of our weakness are, in their own way, the fruits of our strength. To have human feeling is greater than merely to have human thought. Sighs and laughter are the music which our hearts make to Nature.

Yearning for the Past; how much there is of it, and how many forms it assumes! The very fact of the Past is a solemn one. Time gone, never to be recalled! Faces lost, never to be seen again! Joys exhausted, never to know any repetition! Memory is a grand faculty, but it is neither infinite nor infallible. It loses much; it confuses more; and some it altogether changes. If we were perfectly holy beings, and if memory could retain, in one combined thought, all the impressions and experiences of our life, what a Divine blessing this hold of the Past would be! Alas! we lose many recollections that are sweet, and retain many that are bitter. There are moods of the soul in which memory only occasions regret.

We may think sadly of lost childhood. Sweet and beautiful were the days of infancy. Innocence gave us bliss. Affliction had in it nothing retributive. We played without a thought of danger, and slept without a dream of care. Youth did not entirely rob us of this mystic repose of our nature. But it is a pensive song that the old man sings to the unsuspecting child that loves him:—

"There was a time, that time is past,
When, youth, I bloomed like thee;
A time shall come, 'tis coming fast,
When thou shalt fade like me."

Some have to think sadly of the loss of faith. Intellect is sometimes a great iconoclast, and, yielding to its control, they have seen sacred and blessed convictions shattered one by one, until "Reason"

has reigned a wretched monarch over the ruins of the soul. They have learned to ask questions, and have found every subject buried in mystery. Their thirst for certainty is insatiable, and burns the more, the more they strive to quench it. How they long to go back to the period when they could believe without misgiving, when they could pray with the assurance that God would hear, and when faith was so glad because so undisputed!

How sadly have many to think of lost virtue! The poor outcast, as she looks on her beauty so stained, and thinks of her home and her mother outraged and forsaken—without a gleam of hope, without a chance of redemption! Hear her sigh: “Oh, that I could return to the innocence that once was mine!” And men, too—brave, strong men, who have worn the crown of genius and the mantle of celebrity, but who have cherished vices till, at last, they have found themselves to be brutes—spell-bound by a monster whose sting is fatal. Oh, the wretchedness, to such, of the thought of earlier days, now gone for ever—when conscience was at ease, when the moral taste was pure, when smiles reflected an inward peace, when no mortal could point the finger of scorn, and when God was felt to be a Father!

Some have to think sadly of lost religious joy. They remember well when they felt one with God, when a heavenly beatitude reigned in the soul, when the earnestness of immortality were relished with the clear certainty of realisation. But somehow—perhaps they *know* how, and perhaps they hardly know—a chilling change has come over them, and they sigh:—

“Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

“What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.”

When this yearning for the Past comes upon us, as come sometimes it will, let us go to the infinitely loving Saviour with it. If we can but get near to Him, the glory of His infinite peace will descend upon us, and our lamentations will be soothed and sanctified.

Observations on "Christian Fellowship."

BY THE REV. F. TRESTRAIL, D.D., F.R.G.S.

III.



It is somewhat difficult to reconcile Mr. Bigwood's strong condemnation of Denominationalism as weakening "the power of the Church for usefulness, and the conversion of the world," with the admission that "sects are the natural outcome of free religious thought and action—that Christians will naturally unite together for the defence and dissemination of their distinctive views and practices—and that Christians, in every age and country, are at liberty to carry out such plans of Church government, and arrangements for worship, as are adapted to such age and country." This admission is coupled with an important proviso—"that the principles of Christianity are not violated, and our plans are, at any rate, not inferior to those of New Testament churches." But, if I do not misunderstand my friend in his view, Denominationalism *is* a violation of the principles of Christianity, and our plans *are* inferior to those of New Testament churches. From this frank and candid admission I venture to draw this conclusion—that the sects are not schisms, but distinct divisions of "The Grand Army," and are inevitable; and therefore the evils which are found among them are accidental, and not essential. It must never be forgotten that, however perfect Christianity as a system of religion may be, it works through an imperfect instrumentality.

It is important, moreover, to consider the *circumstances* under which they have arisen. In the admirable supplement to the *Nonconformist* of January 10th, I find this remarkable statement:—"To the Baptists must be credited the proud distinction, first, of doctrinal relationship with the earliest Christian Church in Great Britain, and, secondly, their priority in asserting the principle of liberty of conscience. Their essential doctrine was firmly held by the Christian communions which St. Augustine found in England when he arrived on his missionary enterprise, and no efforts of his could convert the Baptist to the ecclesiastical polity of the Church of Rome." And Mr. Skeats, in his "History of the Free Churches," observes:—"It is the singular and distinguished honour of the Baptists to have repudiated, from their earliest history, all coercive power over the conscience and actions of men with reference to religion. . . . They were the proto-evangelists of the Voluntary Principle." None of us, therefore, need be ashamed of

our origin or of our history. Our position has been all along a high and noble one, and, if all Christians had been as faithful to New Testament principles as our great religious ancestors and their descendants have been, none of the evils which Mr. Bigwood so earnestly deprecates would have arisen. We may contend, without vanity or presumption, that the true apostolic succession is with us!

Most of the various sections of the Christian Church have sprung from no mere desire of separation, but from resistance to the encroachments of the civil power. To go no farther back than to the origin of the "United Brethren," whose missionaries are found in the most inhospitable climes, torrid and frozen, labouring amongst the most ignorant and debased, carrying on their work with a devotedness and courage, amidst the greatest discouragements and privations not surpassed in any age of Christianity. Their grand principle, and to which they have steadfastly adhered, was this—"that the Law of Christ is sufficient for the government of the Church militant without the addition of human law."

The Puritans, though not at first comprehending the full extent of the principles they avowed, nor fully foreseeing their results, took their stand in resisting the aggression of the tyrannical civil and ecclesiastical powers; and if the Independents—whose origin goes scarcely farther back than the close of the sixteenth century—also at first imperfectly understood their own principles, they soon saw them in their true light, and since the Savoy Conference, when they spoke out, they have not accepted either the Presbyterian or the Prelatical systems, but hold that a Christian Church is a congregation of believers amenable to Christ, and to no other court or authority.

The brothers John and Charles Wesley, while at Oxford, were deeply impressed with the indifference which prevailed there, and all around them, in regard to religion. They, and all who came under their influence, resolved to lead a more decided religious life, and a more methodical employment of time in religious exercises. Hence the designation of *Methodists*. Happily, while in America, they came under Moravian influence, which emancipated them from High Church Sacramentarianism. They formed "Societies," and, as these increased in number, an effective church organisation followed. The employment of *lay-preachers*—a leading feature of Wesleyanism—practically constituted the body Dissenters, for this was a violation of an essential law of the Church—the parochial system. The longer Wesley lived the farther he departed from the Establishment, and in his last days he is said to have contemplated a formal separation. The political attitude and opinions of his followers are undergoing a slow but certain change in the direction of Liberalism and Disestablishment. The growth and influence of this body, especially among the middle classes and the poor, may be gathered from the fact that, while at Wesley's death the

"Societies" had sixty thousand in fellowship, the members now number nearly half-a-million. The off-shoots from the parent stem are the same in doctrine and practice. They have separated on questions mainly of constitution. They are, however, more decided as Liberals and Voluntaries, and there are signs of a desire, in more than one direction, of a re-union.

In regard to the religious bodies in Scotland, want of space forbids extended remark. Suffice it to say that the United Presbyterian Church is founded upon the Voluntary principle in its entirety. And though the Free Church, when they so heroically came out, wished for State support without State control in spiritual affairs, they have gradually shaken off this hybrid idea, and her principal men are eloquent and earnest advocates of Voluntarism. The day cannot be very distant when in Scotland, as in Ireland, a State Church will cease to exist. When one after another of these formidable barriers to Christian fellowship are thrown down, believers of every name will be more drawn together, and their essential oneness will become more manifest.

And among these tokens which indicate the prevalence of a better spirit, the improved tone of religious controversy is worthy of consideration. The *odium theologicum*, not a very long time ago, was the reproach of nearly all religious controversialists. It is pretty nearly wiped out. The style in which excellent men, and men of mark and culture, wrote about each other, and about each other's opinions, up to the close of the last century, would not be tolerated in these days. Just think of how the great Andrew Fuller, to whom we owe so immense a debt, was maligned, and what fierce abuse and vituperation were heaped upon him. But now the open enemies of Christianity—the infidel, the critic, the sceptic, the agnostic, and the atheist—are not met with violent abuse, but met fairly and with courtesy. The cause of Truth is as ably and as boldly defended as ever, but the pen is dipped, not in gall, but in the spirit of justice and charity.

Nor can we forget such organisations as the Bible and Tract Societies, the London and other City Missions, which are all *unsectarian*, and doing noble Christian work. The "Church" is often reproached with indifference to the masses of our workpeople and the poor. Whether any church can, in its *corporate* capacity, do what is sometimes demanded, is fairly open to question. But our benevolent societies, orphanages, and asylums, the work done in such places as Golden Lane and the Lambeth Baths, the midnight meetings to reclaim the fallen, and the breakfasts and dinners provided for the poor and starving, and in which Christians take a leading part in management and support, are certainly an effective reply to such a charge. And to these may be added our temperance societies, which are effecting such a decided change in the habits of the people; for they, and even the Salvation Army (among whom there is so large an admixture of good and

evil), mainly owe their power and influence to the presence and energy of Christians. I doubt whether there ever was so much united energetic action in any past age of the Church as there is in the present.

I have before me a list of *four* of our London churches who, for purposes outside themselves, and for the benefit of the people lying in ignorance and vice around them, expended in one year over three thousand pounds! Now, if all our London churches are doing a similar work according to their means, and the same sort of thing is done in our large cities and towns, the liberality, devotedness, and zeal thus manifested are enormous. The expenses of both the visits of our American brethren, and which must have reached a very large figure, have been generously met by the *united* liberality of Christians. And, if we add to this large amount of religious work what is done in other lands by our missions, translations, and various labours among both civilised and barbarous nations, there must be a vast amount of spiritual life in the churches of Christ, and great *oneness* of spirit, to support these enterprises. Their source and their power are derived from love to God and love to man.

I desire to place these remarks alongside those of my honoured friend in no captious or hostile spirit—rather for the purpose of keeping a subject of vital importance somewhat longer before your readers. His brush has, in my judgment, been too deeply dipped into the darkest colours. The picture he has drawn wants light as well as shade. Our object is, however, the same. He wishes to direct serious consideration to evils which exist, and which he describes with so much ability and force; while I desire, sympathising with very much that he has written, to give our churches credit for what is good among them, in the hope that, moved to gratitude for the abundant blessings which God has so graciously bestowed, they may also be moved to seek for more grace, to rise to a higher standard of knowledge and piety, and then to become what our glorified Lord would have them to be—*the salt of the earth and the light of the world.*

The Thomas Cooper Memorial Chapel.



THE General Baptists of Lincoln are highly honoured in having the name of Thomas Cooper on their church roll; and they have now availed themselves of a fitting opportunity of showing how fully they appreciate the honour. The time has come for them to erect a new temple for their worship, and it is to receive the name of "The Thomas Cooper Memorial Chapel." Mr. Cooper has been working hard for many years with a view to check religious scepticism and to promote Christian faith; and how much he has accomplished in this work eternally alone will reveal. He will soon be eighty years of age, and cannot be expected to toil much longer. Through most of the last winter he has been compelled to remain at home, and almost entirely indoors. In a recent letter he says to us:—"Sore throat and bronchitis are tormenting me terribly." We hope that warmer weather will liberate him once more, and that he may again be permitted to lift up his voice in vindication of the truth as it is in Jesus. Meanwhile, we rejoice in the honour which his good Lincoln friends are putting upon him, and pray that the new sanctuary with which his name is to be connected may witness the coming of countless souls to the Saviour whom he has delighted to proclaim. The people are not rich in this world's wealth, and they need all the help which Baptists and Christians of any and every denomination can give them. We trust that the influence of Mr. Cooper's name will prove a great assistance to their eminently worthy enterprise.

Our Annual Meetings.



MOST of our readers are by this time familiar with the arrangements which have been made for our forthcoming annual meetings in London. We therefore need not give them in detail on this page. They will be found in the MISSIONARY HERALD and in the CHRONICLE of the Union. We are anticipating the grand Anniversary with the usual interest, and pray that upon every part of it the Divine blessing may be richly poured down. The Union will have a gifted chairman in Mr. Glover, and his words are sure to tell. We rejoice to learn that Dr. S. G. Green is to be nominated to the Vice-Presidency. The subject of Mr. Anderson's paper is one on which he is well fitted to treat, and we may be sure that he will keep close to the Old Gospel, and will have a reception which will soothe the minds of some who have begun to be rather tremulous respecting the theological soundness of the denomination.

Reviews.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F.R.S.E.,
F.G.S. Hodder & Stoughton.

Third Notice.

WE are justified in recurring to this important work by the rapidity of its sale. When we last noticed it, two months ago, it was in its sixth thousand; it is now in its eleventh, and its popularity is likely to increase rather than to diminish.

From "Biogenesis," "Degeneration," and "Growth," the author proceeds to consider the subject of "Death." His teaching, in brief, is as follows:—Death is one of the outstanding things in Nature which has an acknowledged spiritual equivalent. In both spheres it is felt to be a mystery. Yet the word has grown weak. Ignorance has robbed the grave of its terror, and platitude despoilt death of its sting. The strong words and metaphors of Scripture ought to be made once more real and burning. What is Death? Ask Mr. Herbert Spencer. According to him, Life is the correspondence of an organism with its environment. Death, therefore, is the cessation or want of this correspondence. Consequently, death may be partial or complete. Part of the organism may be dead to a part of the environment, or the whole to the whole. A man deprived of the use of his ears is thrown out of *rapport* with a large and well-defined part of his environment—namely, its sounds—and with regard to that "external relation" he is no longer living. So of the blind. So of those "under the finger of cerebral disease." The death of one part after another goes on, and the man becomes less and less alive. Thus "Death is that break-down in an organism which throws it out of correspondence with some necessary part of the environment." It is just so in the parallel phenomenon of Death in the Spiritual World. There are here two factors as in the Natural—Organism and Environment; and Life is the correspondence between them, Death the cessation of that correspondence. But what is spiritual environment? What is the Spiritual World?

"It is simply the outermost segment, circle, or circles, of the natural world. For purposes of convenience we separate the two just as we separate the animal world from the plant. But the animal world and the plant world are the same world. They are different parts of one environment. And the natural and spiritual are likewise one. The inner circles are called the natural, the outer the spiritual."

The spiritual world includes God, and "correspondence" is communion. Thus spiritual death is a want of communion with God.

"The earthly mind may be of noble calibre, enriched by culture, high-toned, virtuous, and pure. But if it know not God? What, though its correspondences reach to the stars of heaven, or grasp the magnitude of Time and Space? The stars of heaven are not heaven. Space is not God. This mind certainly has life,

life up to its level. There is no trace of death. Possibly, too, it carries its deprivation lightly, and, up to its level, lives content. We do not picture the possessor of the carnal mind as in any sense a monster. We have said he may be high-toned, virtuous, and pure. The plant is not a monster because it is dead to the voice of the bird, nor is he a monster who is dead to the voice of God. The contention at present simply is that he is *Dead*."

Agnosticism is merely the confession of blindness, deafness, dumbness, torpidity, deafness to the spiritual world; and as a confession of this it is both honest and true. The Agnostic does *not* know God. "With all his marvellous and complex correspondences, he is one correspondence short." He does not *deny* God; it is the correspondence only that he denies. Sin is estrangement from God; and this estrangement, being a want of correspondence with God, is Death.

We come, in the next chapter, to the subject of "Mortification." Here we have to think of Death in another way—viz., as a means to a higher life.

"When the natural man becomes the spiritual man, the great change is described by Christ as a passing from Death unto Life. Before the transition occurred, the practical difficulty was this, how to get into correspondence with the new Environment? But no sooner is this correspondence established than the problem is reversed. The question now is, how to get out of correspondence with the old environment. The moment the new life is begun there comes a genuine anxiety to break with the old. For the former environment has now become embarrassing. It refuses its dismissal from consciousness. It competes doggedly with the new environment for a share of the correspondences. And in a hundred ways the former traditions, the memories and passions of the past, the fixed associations and habits of the earlier life, now complicate the new relation. The complex and bewildered soul, in fact, finds itself in correspondence with two environments, each with urgent but yet incompatible claims. It is a dual soul living in a double world, a world whose inhabitants are deadly enemies, and engaged in perpetual civil war."

How is this difficulty to be escaped? Not by suicide; that is not permissible. But the spiritual life is free to reverse continuously the processes of the natural life. Regeneration must be accompanied by Degeneration. "Mortify your members which are upon earth." The Christian, seeing that, until the cycle of his organic life is complete, he cannot die physically, must meantime die morally—*i.e.*, must reckon himself morally dead to that environment which, by competing for his correspondences, has now become an obstacle to his spiritual life. The ways in which Scripture directs this to be done are succinctly pointed out and elaborately expounded by the author; and thus, as he says, we get the true philosophy of Christian Self-denial, or the "saving" of life by the "losing" of life.

From the subject of "Mortification" Mr. Drummond passes to that of "Eternal Life." Science in our day touches Christianity on the doctrine of Immortality, at least to the extent of defining its necessary conditions. Science does not recognise these conditions as actually existing; but they are exactly such as Christianity professes to satisfy. How much can Science tell us? There are degrees of life—*i.e.*, some lives have fuller correspondence with environment than others, and the amount of correspondence is determined by

the greater or less complexity of organism. Thus a distinct relation exists between complexity and longevity; for though in the more complex organisms some correspondences may fail, others may survive. The lowest organisms, as a rule, are short-lived, and *vice versâ*. Now, for Eternal Life the desideratum is an organism with a correspondence of a very exceptional kind. At some point in its development it must attain to a correspondence which organic death is powerless to arrest, or, in other words, must pass beyond that finite region where the correspondences depend on evanescent and material media, and enter a further region where the environment corresponded with is itself eternal. Now Mr. Herbert Spencer says:—"Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Combine with this definition of Eternal Life by Mr. Herbert Spencer the words of Christ: "This is Life Eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." "Life Eternal is to know God. To know God is to 'correspond' with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this in the nature of things must live for ever."

Science, it is true, cannot bridge the grave; it can only tell us how the grave *must* be bridged, if bridged at all. It has no theory of how consciousness can continue without the material tissue. But the right of speculation remains. "The path beyond may lie in hopeless gloom; but it is not barred. A permission to go on is often the most that Science can grant to Religion." The best, however, that speculation can do is to offer to us the *probability* of a future life. Christianity announces it, and makes known the terms on which it is to be realised. It takes us into a new region of thought—introduces a new and original factor. To "have the Son" is to have the "life" which shall bridge the grave. This is the clue to the nature of the life that lies at the back of the spiritual organism; and this is the true solution of the mystery of Eternal Life. Here is a "correspondence" which will never cease—one which satisfies the demands both of Science and Religion.

Does this reference to a something outside the natural environment destroy the continuity? The reply is two-fold. First, to go outside Nature is not to go outside environment. The mental and moral world is unknown to the plant; but it is real. Man is supernatural to the mineral; God is supernatural to man.

"When a mineral is seized upon by the living plant and elevated to the organic kingdom, no trespass against Nature is committed. It merely enters a larger Environment, which before was supernatural to it, but which now is entirely natural. When the heart of a man, again, is seized upon by the quickening Spirit of God, no further violence is done to natural law. It is another case of the inorganic, so to speak, passing into the organic."

Secondly, correspondence in any case is the gift of Environment.

"The natural environment gives men their natural faculties; the spiritual affords them their spiritual faculties. It is natural for the spiritual environment to supply the spiritual faculties; it would be quite unnatural for the natural environment to

do it. The natural law of Biogenesis forbids it; the moral fact that the finite cannot comprehend the Infinite is against it; the spiritual principle that flesh and blood cannot enter the kingdom of God renders it absurd. Not, however, that the spiritual faculties are, as it were, manufactured in the spiritual world and supplied ready-made to the spiritual organism—forced upon it as an external equipment. Organisms are not added to by accretion, as in the case of minerals, but by growth. And the spiritual faculties are organised in the spiritual protoplasm of the soul, just as are other faculties in the protoplasm of the body.”

A “correspondence with the Eternal” once established, the subsequent stages are in the line of all other normal development; the correspondence is deepened, extended, and enriched. To this the Environment contributes as well as the organism. “Environment is now acknowledged to be one of the most important factors in the Evolution of Life; and its influence seems to increase rather than diminish as we approach the higher forms of being.” Growth in grace proceeds according to natural law; and the leading factor in Sanctification is Influence of Environment.

“Will the evolutionist who admits the regeneration of the frog under the modifying influence of a continued correspondence with the new environment, care to question the possibility of the soul acquiring such a faculty as that of Prayer, the marvellous breathing-function of the new creature when in contact with the atmosphere of a besetting God?”

Two things, then, are necessary to Eternal Life; first, the eternal environment, and secondly, an eternal correspondence with it. The Environment is eternal, and the correspondence with it becomes so by “the abandonment of the non-eternal elements” by which the correspondence is restrained.

“*Mors janua Vita* therefore becomes a scientific formula. Death, being the final sifting of all the correspondences, is the indispensable factor of the higher Life. In the language of Science, not less than of Scripture, ‘To die is gain.’ The sifting of the correspondences is done by Nature. This is its last and greatest contribution to mankind. Over the mouth of the grave, the perfect and the imperfect submit to their final separation. Each goes to its own—earth to earth, ashes to ashes, dust to dust, Spirit to Spirit. ‘The dust shall return to the earth as it was—and the Spirit unto God who gave it.’”

We have not space here for even the most summary notice of the remaining chapters, though these are amongst the most interesting and instructive portions of Mr. Drummond’s remarkable book. Nor is this necessary. Our object has been simply to win for this book a studious examination on the part of our readers. There are some points in its teaching before which we have been compelled to pause in doubt. We cannot adequately present them now, but hope to find room for a brief reference to them next month.

THE HOMILETIC MAGAZINE. January, February, and March. Nisbet & Co.,
21, Berners Street.

THIS high-class shilling monthly for ministers loses none of its freshness and power. The three numbers before us, for the first quarter of 1884, are fully on

a par with the best of their predecessors. We have full sermons on "A Patriarch's View of Life" (Gen. xlvii. 9), by J. R. Vernon, M.A. (January); "Christ's Entrance on His Work" (Matt. iii. 13-17), by Dr. C. E. Luthardt (February); and "The Nobility of Womanhood" (Prov. xxxi. 26), by Rev. A. Rowland, LL.B. (March). The editor (R. F. Hastings) continues his series on the "Minor Lights of Scripture"—Shunem, "The Defrauded Widow, or Coincidences in Life" (January); Jether, "The Timid Son of a Brave Father" (February); and Jezrahiah, "The Leader of Song" (March). In the Theological Section we have a brilliant article (February), by Dr. Lipscomb, on "The Redeemed Body—Present and Future," and two able papers by the Rev. R. Gregory, on "The Argument from Prophecy in the Light of Modern Criticism." We must must draw special attention to the lectures on Job by the Rev. R. Glover, of Bristol, which are marked by all the fine and telling qualities which our gifted brother, as a preacher, is known by all Baptists to possess, and which deal with the grand old Book in a singularly fresh and original way. The first lecture is entitled, "Job, Saint and Sage;" the second, "The Calamity;" the third, "Job's Comforters." We shall look for the remaining lectures of this series with unusual interest. Archdeacon Farrar has contributed, in the March number, the first half of the paper which is to close the long symposium on the question, "In what Sense, and within what Limits, is the Bible regarded as the Word of God?" We fear that the general tendency of these conflicting papers must be to bewilder all readers excepting the comparative few who, in the study of them, can combine a very minute knowledge of the Bible with an intelligently and calmly judicial order of mind. In addition to the above-named treasures we have a large amount of valuable Biblical exposition, with many good examples of Practical Homiletics. This magazine is, for the most part, theologically sound, always able, and exceedingly cheap.

THE PULPIT COMMENTARY. *The Acts of the Apostles.* 2 vols. Kegan Paul, Trench, & Co.

THE publishers of the "Pulpit Commentary" keep us busy. Volume after volume appears with almost startling rapidity. But all receive from us a cordial welcome. The array already is a goodly one, and when the great work is complete, it will constitute a unique and invaluable addition to every Christian minister's library in which it shall fortunately find a place. From a cursory examination of the two volumes before us, on the Acts of the Apostles, we judge them to be up to the high mark of the work as a whole. We have looked at the treatment which the expositor and the homilists have given to some of the more important, and to some also of the more difficult, passages, and, in most instances, we have been pleased with it. The expositor and leading homilist is Lord A. C. Hervey, D.D., Bishop of Bath and Wells, who has written a thoroughly useful and intelligent introduction, comprising the following sections:—1. The object and plan of the book. 2. Its author. 3. Date of composition. 4. The sources from which St. Luke derived his knowledge of the recorded facts. 5. Its place in the canon. 6. Modern

rationalistic criticism of the book, which is shown to contain elements which are mutually destructive. 7. The literature which the book has evoked. 8. Its chronology, the difficulties of which, whilst they are frankly recognised, are also skilfully reduced. The Revised Version is the text on which the Commentary is founded, not, however, as having been accepted by the expositor in its entirety. He differs from it occasionally. His aim is thus stated:—

“To discover and elucidate the exact meaning of the original; to illustrate the events narrated by all the helps he could get from other writers; to help the student to note the peculiarities of the diction of the inspired author, as clues to his education, his reading, his profession, his genuineness, his age, his fitness for his task; to mark the historical and geographical and general accuracy of the author as evidences of the time when he lived, and of his perfect trustworthiness as to all that he relates; and then, both in the exposition and in the homiletical remarks, to try and make the text so elucidated profitable for correction and instruction in righteousness—has been the writer’s aim, however imperfectly it has been attained.”

Supplementary homilies have been furnished by Professors P. C. Barker, M.A., R. A. Redford, M.A., E. Johnson, M.A., and the Revs. R. Tuck, B.A., and W. Clarkson, B.A.

BOOK OF CHRISTIAN DISCIPLINE OF THE SOCIETY OF FRIENDS. London: Samuel Harris & Co., 5, Bishopsgate Without.

WE imagine that comparatively little is known of the theology, the church polity, and the religious life of the Society of Friends outside their own community. Yet they have had a remarkable and honourable history, and amongst them are still to be found some of the most excellent of the earth. The bulky octavo volume before us is replete with interesting information. From it a full idea may be derived respecting the doctrines they hold, the moral and religious practices they prescribe, and the manner in which their Society’s affairs are carried on. It consists of extended extracts on all these matters from the epistles and documents issued under the sanction of the yearly meeting held in London from the first institution of the Society in 1672 to

the year 1883. Of course we do not accept the theory of Baptism and the Lord’s Supper here propounded and advocated, and there are many other questions on which we and the Friends find occasion for difference of opinion; but we are glad to have our views of the elevation of their spiritual aims and the purity of their spiritual tone confirmed by what we here read. In some parts of the book we find pathetic expressions of a fear that many members of the Society are allowing themselves to be unduly influenced by the worldliness of the spirit of the age. Alas! in this fear they are not alone. Other religious communities may well share it with them.

BAPTIST WORTHIES. By William Landels, D.D. No. 12. *President Garfield*. Baptist Tract and Book Society.

DR. LANDELS has sketched the re-

markable life and the high character of the great American President with an energetic and skilful hand.

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RAYS OF SACRED SONG FOR CHURCH AND HOME. By Dawson Burns, D.D. S. W. Partridge & Co., 9, Paternoster Row.

DR. DAWSON BURNS is a very good poet, though not a very great one. The collection before us is threefold. First, we have a considerable number of Hymns. These are divided into two sets—the first for common, the second for special occasions. Then we have twenty-seven Scripture Studies. Lastly, we have twenty miscellaneous pieces. We consider that the author shines most in his Hymns. Some of these are truly excellent. Under the last division we would specially mention "The Old Man's Reverie," "The Mystery of Life," "Our Darling," "The Two Songs," and "A Plea for God's Acre." Dr. Burns has many friends in England and America who will gladly welcome this volume of poetic pieces from his pen.

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 "IN THE VOLUME OF THE BOOK"; or, the Profit and Pleasure of Bible Study. By G. F. Pentecost, M.A.; with Introductions by Revs. Joseph Cook and J. H. Vincent, D.D. Seventh Edition. London: Morgan & Scott.

WE have read this work with unusual pleasure. It is full of healthy thinking, contains a large amount of information, abounds with wise counsels, is tersely and racily written, and is certain to captivate every reader who has even the least desire to be instructed in the many matters with which, in the preparation of it, the author had to deal.

CLARKE'S COMMENTARY. Ward, Lock, & Co.

WE continue to receive regularly, and with our best thanks, the monthly parts of this great work. The last which came to hand is the 35th, and this brings the Commentary forward to the commencement of the Epistle to the Hebrews. Four parts more are to complete it.

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LIVES WHICH LIVE. A Series of Biographical Reviews. By the Rev. Timothy Harley, F.R.A.S., London. I. Sir John Herschel. London: Alexander & Shephard, 21, Castle Street, Holborn.

IN Mr. Harley the great astronomer has a fitting chronicler of the main facts of his life, and an appreciative student and sketcher of the excellences of his character. Many persons know but little of the man, and the "biographical review" before us will make a fair acquaintance with him easily accessible. Its price is threepence.

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THE EARNEST EVANGELIST AND SUCCESSFUL CLASS-LEADER. *Memoir of William Thompson.* By Mark Guy Pearse, sen. Wesleyan Conference Office, Castle Street, City Road, and sold at 66, Paternoster Row.

A TRULY delicious tit-bit of biography, which we should like all our readers to enjoy as we have enjoyed it.

—
THE MANNERS AND CUSTOMS OF THE JEWS. By the Rev. E. P. Barrows, D.D. Religious Tract Society.

AN extremely useful little work, packed with facts which modern research has tested and established, and fitted to deepen interest in the study of the Holy Scriptures. The chapters comprise Agriculture, the Care of Flocks

and Herds, Houses and their Appointments, Dress and Personal Ornaments, the Preparation of Food and Meals, Domestic Relations and Usages, the Sciences and Arts, and Trade and Commerce. Such a book ought to be in every household library. Many ministers and all Sunday-school teachers would be the better fitted for their work were they to possess themselves of the information it contains.

JOHN WESLEY: his Life and Times.

By J. W. Kirton, LL.D. Morgan & Scott.

DR. KIRTON has written many popular and useful books, and his name will be sure to secure for this new one from his pen the wide circulation it deserves. So far as we know it is by far the best account of Wesley's life extant—that is, for popular use. A biography of this kind was greatly needed, and Dr. Kirton has amply supplied the need.

STORIES PUBLISHED BY THE RELIGIOUS TRACT SOCIETY.

HESTER LENNOX; or, Seeking a Life Motto. By Howe Beming.

LILLA'S EXPERIMENT; or, Religion in Little Things. By the Author of "Jenny's Corners," &c.

ALL HAND SON DECK; and other Sketches. A Book for Seafarers.

HELON OF ALEXANDRIA: a Tale of Israel in the Time of the Maccabees. With a Prefatory Note by Adolph Saphir, D.D.

SELIM'S PILGRIMAGE: a Tale of Hindu Muhamadan Life.

THE SHEPHERD OF SALISBURY PLAIN. 'TIS ALL FOR THE BEST. THE HAPPY WATERMAN. By Mrs. Hannah More.

OLD JOHN CORBIN'S SPECTACLES; and other Narratives.

BILIHILD: a Tale of the Irish Missionaries in Germany, A.D. 703.

Given in English by Julie Sutter.

ROSA, the Little Cousin from India.

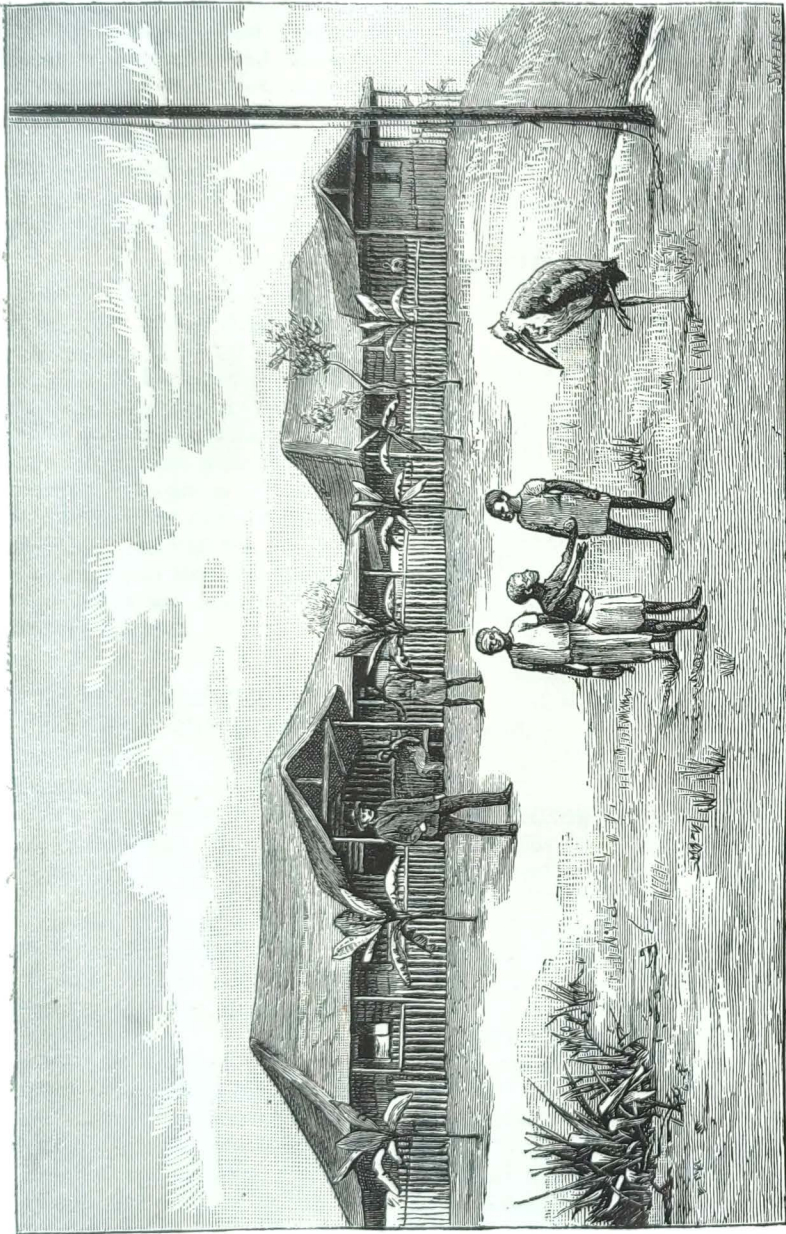
OUR PRETTY VILLAGE.

LITTLE ANTOINE AND THE BEAR.

MOST of these stories have been in our possession for two months. We have delayed our notice of them in the hope of being able to find space for characterising them one by one. But we are disappointed. Space fails us. We can, however, most cordially and unreservedly commend them all, with special praise for "Bilihild" (from the German of Professor Ebrard), "Hester Lennox," "Lilla's Experiment," "Helon of Alexandria," and the three little stories by Hannah More. "Rosa," "Our Pretty Village," and "Little Antoine and the Bear" are for very young children, and they are stories charmingly told and rendered irresistibly fascinating by the brilliant pictures with which they are profusely illustrated.

WHILST noticing these publications of the Religious Tract Society, we may direct attention to Packet I. of New Tracts on Christian Evidence (sixpence), which are excellent; to Nos. 4 and 5 of Biographical Series (Melancthon and Robert Rollock, First Principal of Edinburgh University) (one penny each); to Assortments of Easter Cards in Shilling Packets; and to "Patience," by Rev. J. M. Randall, and "Be Content with the Good News," by Dr. H. Bonar—the last two being Nos. 28 and 29 of the Book Tract Series.

[THE MISSIONARY HERALD,
APRIL 1, 1884.



MR. COMBER'S HOUSE.

ARTHINGTON STATION, STANLEY FOOL.

MR. GRENPELL'S HOUSE.

[APRIL 1, 1884.]

THE MISSIONARY HERALD.

BAPTIST ANNIVERSARIES, 1884.

TUESDAY EVENING, APRIL 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.

THURSDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

BLOOMSBURY CHAPEL.

The Rev. ALEXANDER MacLAREN, M.A., D.D., of Manchester,
will preside, and deliver an address.

Service to commence at Eleven o'clock.

MONDAY EVENING, APRIL 28th.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

AT BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman—J. S. McMASTER, Esq., of London.

Speakers—Rev. DANL. JONES (of Agra); Rev. JAMES SMITH, (of Delhi)
Rev. J. G. PIKE (of Sumbalpur); E. B. UNDERHILL, Esq., LL. D.
(Treasurer).

LORD'S DAY, APRIL 27th.
BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. J. Bloomfield ...	Rev. J. Lewitt
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton ... ..	... .. Collections	in May
Arthur Street, Camberwell Gate	Rev. G. D. Evans ...	Rev. G. D. Evans
Arthur Street, King's Cross ...	Rev. R. J. Beechiff ...	Rev. W. E. Rice
Balham, Ramsden Road ...	Rev. T. Martin ...	Rev. J. Baillie
Barking ... ..	... .. Collections	later this year
Barnes	Rev. W. T. Adey ...	Rev. W. T. Adey
Battersea	Rev. N. Dobson ...	Rev. N. Dobson
Battersea Park	Rev. J. H. Shakespeare, M.A. ...	Rev. J. J. Fuller
Belle Isle	Rev. H. Trotman ...	Rev. J. H. Shakespeare, M.A.
Belvedere	Rev. G. Smith ...	Rev. J. Walker
Bermondsey, Drummond Road	Rev. J. Penny ...	Rev. A. Sturge
Bexley Heath, Trinity Chapel	Rev. J. P. Chown ...	Rev. S. H. Booth
Beckenham	Rev. G. Williams ...	Rev. G. P. Gould, M.A.
Bloomsbury	Rev. J. H. Blake ...	Rev. R. M. McIntosh
Bow	Rev. J. C. Greenhough, M.A. ...	Rev. J. H. Blake
Brentford, Park Chapel ...	Rev. P. Griffiths ...	Rev. J. C. Greenhough, M.A.
Brixton Hill, New Park Road	Rev. J. Mostyn ...	Rev. J. C. Whitaker
Brixton, Wynne Road ...	Rev. C. Williams ...	Rev. C. B. Williams
„ Gresham Ch.	Rev. A. Tessier ...	Rev. W. J. Price
„ Cornwall Road	Rev. W. B. Bliss ...	Rev. A. Tessier
Brockley Road	Rev. A. Tilly ...	Rev. P. Griffiths
Bromley	Rev. J. Aldis ...	Rev. A. Tilly
Brompton, Onslow Chapel ...	Rev. W. B. Haynes ...	Rev. G. Short, B.A.
Brondebury	Rev. T. E. Williams ...	Rev. F. Trotman
Camberwell, Denmark Place ...	Rev. D. Taylor ...	Rev. James Owen
„ Cottage Green	Rev. R. B. Clare ...	Rev. D. Taylor
„ Wyndham Road	Rev. J. Stock, LL.D. ...	Rev. R. B. Clare
Camden Road	Rev. W. Whale ...	Rev. W. B. Haynes
Castle Street, Welsh	Rev. J. J. Williams ...	Rev. G. W. Humphreys, B.A.
Chadwell Heath	Rev. T. Hanger ...	Rev. J. J. Williams
Chalk Farm, Berkeley Road ...	Rev. H. Platten ...	A. H. Baynes, Esq., F.E.G.S.
Charles Street, Camberwell	Rev. H. Dowson ...	Revs. H. Dixon and W. H. Bentley
New Road	Rev. J. A. Spurgeon ...	Rev. H. Dowson
Chelsea, Little Sloane Street	Rev. J. Douglas ...	Rev. J. A. Spurgeon
Child's Hill		Rev. J. B. Bloomfield
Clapham		
Clapton, Downs Ch.		
Crouch Hill		
Croydon		
Dalston Junction		

PLACES.	MORNING.	EVENING.
Dartford	Rev. A. Sturge ...	Rev. G. Smith
Deptford, Octavia Street ...	Rev. J. E. Martin ...	Rev. J. E. Martin
" Midway Place		
Dulwich, Lordship Lane ...	Rev. H. J. Tresidder	Rev. T. J. Longhurst
Ealing		
East London Tabernacle	Rev. R. Spurgeon ...	Rev. J. Douglas
Edmonton	Rev. A. Kirke ...	Rev. D. E. Evans
Eldon Street (Welsh)		
Enfield		
" Highway		
Erith	Rev. D. Honour ...	Rev. D. Honour
Esher		
Forest Gate	Rev. A. F. Riley ...	Rev. A. F. Riley
Forest Hill	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
" Lewisham Road	Rev. F. Trestrail, D.D.	Rev. G. H. Leonard, M.A.
Grove Road, Victoria Park ...	Rev. R. Osborne ...	Rev. R. Spurgeon
Gunnersbury		
Hackney, Mare Street	Rev. G. Short, B.A. ...	Rev. J. J. Brown
" Hampden Ch.	Rev. T. Hancocks ...	Rev. J. Stock, LL.D.
Hammersmith, West End ...	Rev. J. C. Whittaker	Rev. T. Martin
" Avenue Road	Rev. W. J. Mayers ...	Rev. C. Graham.
Hampstead	Rev. W. T. Rosevear	Rev. W. Brock.
Hanwell	Rev. G. Sear ...	Rev. G. Sear.
Harlington	Rev. J. Drew ...	Rev. J. Drew
Harrow-on-the-Hill		
" Station End		
Hawley Road, St. Paul's Ch. (20th April)	Rev. James Smith ...	A. H. Baynes, Esq.
Hendon	Rev. H. Knee ...	Rev. H. Knee
Henrietta Street	Rev. W. T. Taylor ...	Rev. J. Beecliff
Highbury Hill	Rev. J. J. Brown ...	Rev. E. Edwards
Highgate Road	Rev. A. G. Jones ...	Rev. James Smith
Highgate, Southwood Lane ...	Rev. T. Hardin ...	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	Rev. E. Osborne
Hornsey, Campsbourne Ch. ...		
Hounslow	Rev. E. B. Pearson ...	Rev. E. B. Pearson
Islington, Cross Street	Rev. E. Mason ...	Rev. J. M. G. Owen
" Salters Hall Ch.	Rev. R. F. Jeffery ...	Rev. R. F. Jeffery
James Street, Old Street	Rev. W. Evans ...	Rev. G. Chandler
John Street	Rev. E. Medley, B.A.	Rev. W. Woods
" Edgware Road	Rev. J. M. Stephens,	
Kilburn, Canterbury Road ...	Rev. J. Teall. [B.A.	Rev. J. Teall
Kingsgate Street	Rev. S. Couling ...	Rev. E. Sparrier
Lee	Rev. T. Foston ...	Rev. T. Foston
Leyton		
Leytonstone	Rev. J. Bradford ...	Rev. J. Bradford
Little Wild Street		
Lower Norwood, Chatsworth Rd	Rev. D. Jones (of Agra)	Rev. D. Jones (of Agra)
Maze Pond	Rev. J. Walker ...	Rev. J. Aldis
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham	Rev. J. Clatworthy	Rev. J. Clatworthy
New Barnet	Rev. W. Barker ...	Rev. W. Barker
New Malden	Rev. J. Seager ...	Rev. J. Seager
New Southgate	Rev. D. Gracey ...	Rev. D. Gracey
North Finchley	Rev. E. Sparrier ...	Rev. C. Williams

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road...	Rev. A. A. Harmer...	Rev. A. A. Harmer
Notting Hill, Ladbrooke Grove	Rev. James Owen ...	Rev. T. E. Williams
„ W. London Tab.		
Paddington, St. Peter's Park	Rev. J. M. Cox ...	Rev. J. M. Cox
Peckham, Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ Park Road ...	Rev. J. Brown ...	Rev. W. B. Bliss
„ James Grove ...	Rev. J. Dann ...	Rev. H. J. Tresidder
„ Hatcham Chapel ...	Rev. T. J. Cole ...	Rev. S. Couling
„ Barry Road ...		
Penge ...	Rev. J. Collins ...	Rev. J. Collins
Pinner ...		
Plumstead ...		
Plaistow ...	Rev. J. Billington ...	Rev. G. S. Cook
Poplar, Cotton Street...	Rev. W. Woods ...	Rev. J. Dunckley
Putney, Union Ch. ...	Rev. James Smith ...	Rev. R. H. Roberts,
„ Werter Road...		B.A.
„ Regent's Park ...	Rev. A. English ...	Rev. A. English
„ Regent Street, Lambeth	Rev. D. Davies ...	Rev. D. Davies
„ Richmond ...	Rev. T. J. Longhurst	Rev. W. Evans
„ Romford ...	Rev. J. Baillie ...	Rev. T. Hardin
„ Romney Street...	Rev. J. P. Barnett...	Rev. J. P. Barnett
„ Shooter's Hill Road ...	Rev. J. Davey ...	Rev. J. Davey
„ Shoreditch Tabernacle	Rev. H. W. Childs...	Rev. H. W. Childs
„ Spencer Place Ch. ...	Rev. M. Cumming...	Rev. W. J. Mayers
„ Stockwell ...	Rev. P. Gast ...	Rev. J. Brown
„ Stoke Newington—	Rev. R. Lewis ...	Rev. F. Trestrail, D.D.
„ Devonshire Square Ch.		
„ Bouverie Road ...	Rev. E. L. Forster...	Rev. W. T. Henderson
„ Wellington Road ...	Rev. G. H. Malins...	Rev. G. H. Malins
„ Stratford Grove ...		
„ Streatham ...	Rev. J. Dunckley ...	Rev. G. Williams
„ Sutton ...	Rev. W. E. Rice ...	Rev. W. E. Rice
„ Tottenham ...	Rev. G. H. Leonard,	Rev. A. Mursell
„ West Green ...	M.A. ...	
„ Twickenham ...	Rev. J. M. G. Owen	Rev. J. Douglas
„ Upper Holloway ...	Rev. J. Douglas ...	Rev. E. Mason
„ Upper Norwood ...		
„ Upper Tooting...	Rev. J. R. Wood ...	Rev. E. Medley, B.A.
„ Upton Chapel ...	Rev. J. W. Lance ...	Rev. J. W. Lance
„ Vernon Chapel...	Rev. G. W. Hum-	Rev. J. Dann
„ Victoria Ch., Wandsworth Rd.	phries, B.A. ...	
„ Waltham Abbey ...	Rev. J. B. Myers ...	Rev. M. Cumming
„ Walthamstow, Wood Street ...		
„ Boundary Road	Rev. T. G. Tarn ...	Rev. T. G. Tarn
„ Walworth Road ...	Rev. J. T. Douglas	Rev. J. T. Douglas
„ Walworth, East Street ...		
„ Wandsworth, East Hill ...	Rev. J. J. Ellis ...	Rev. J. J. Ellis
„ Westbourne Grove ...	Rev. W. J. Price ...	Rev. R. Lewis
„ Woking Station ...	Rev. J. W. Wilkinson	Rev. J. W. Wilkinson
„ Woodberry Down ...	Rev. J. Lewitt ...	Rev. J. Mostyn
„ Wood Green ...	Rev. G. P. Gould, M.A.	Rev. J. M. Stephens,
„ Woolwich, Queen Street		B.A.
„ Charles Street ...	Rev. E. W. Tarbox...	Rev. E. W. Tarbox
	Rev. C. W. Skemp...	Rev. H. Platten
	Rev. R. H. Powell..	Rev. R. H. Powell

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The following is a list of the Schools at which the usual JUVENILE MISSIONARY SERVICES will be held on Sunday, the 27th April, 1884.

In cases where it has not yet been done, the Secretary of the Association will as usual advise the Officers respecting the Speaker appointed. The Editor of the *Juvenile Missionary Herald* has decided to discontinue the printing of the Hymns and Tunes, but the Hymn Sheets will be supplied as in former years. The Schools will select their own Tunes.

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N.W.	
Acton	
Arthur Street, W.C.	
Balham	
Battersea	Mr. A. Mayers.
Battersea Park	Mr. J. A. Curtis.
Belle Isle, N.	
Bermondsey, Drummond Road	Mr. S. Stalberg.
Bloomsbury	Rev. W. B. James.
Bow	
Brentford	Mr. W. Walker.
Brixton, Gresham Chapel	Mr. G. Warren.
Brixton, Wynne Road... ..	
Brixton Hill	
Brockley Road	Rev. W. J. Price.
Bromley	Rev. A. Tessier.
Brompton	
Bromdesbury	Mr. T. Pavitt.
Camberwell, Arthur Street	Mr. H. Potter.
Camberwell, Charles Street	Mr. W. Vinter.
Camberwell, Cottage Green	Mr. E. T. Carter.
Camberwell, Denmark Place	Mr. C. S. Medhurst.
Camden Road	
Chelsea	
Clapham Common	
Clapton	Rev. W. H. Bentley.
Cromer Street	Unites with John Street.
Croydon	Mr. F. E. Tucker.
Dalston	
Dartford	
Ealing	
East London Tabernacle	Rev. R. Spurgeon.
Edgware Road	Rev. J. O. Fellowes.
Esher	
Finchley	Mr. W. B. Mimmack.
Forest Gate	Mr. H. Capern.
Forest Hill	
Goswell Road	
Greenwich	
Grove Road, E.... ..	
Hackney, Mare Street... ..	Mr. G. Harris.
Hackney, Hampden Road	
Hammersmith	Rev. T. Martin.
Hampstead	
Hatcham	Rev. T. J. Cole.

NAME OF SCHOOL.	SPEAKER.
Highbury Hill	Mr. J. Kirby.
Highgate	Mr. E. Jarvis.
Highgate Road... ..	Mr. J. H. Poole.
Holborn, Kingsgate	Mr. N. J. S. Naish.
Islington, Cross Street... ..	Mr. C. Barnard.
Islington, Salters' Hall	
James Street, E.C.	Mr. F. Walker.
John Street, W.C.	C. H. Yates.
Ladbroke Road... ..	Mr. W. Bishop.
Lambeth, Regent Street	Mr. A. Maynard.
Lee, High Road	
Lewisham Road	Mr. W. A. Buckland.
Little Alie Street	Mr. W. Vinter.
Lower Edmonton	
Lower Norwood	Rev. D. Jones.
Maze Pond	
Metropolitan Tabernacle (senior)	
Metropolitan Tabernacle (junior)	
New Wimbledon	
Peckham Park Road	Mr. W. Tresidder.
Peckham, Rye Lane	
Penge	Rev. J. Collins.
Poplar	
Regent's Park	Col. Griffin.
Richmond	
Romford... ..	
Rotherhithe	
St. Peter's Park	
Shoreditch Tabernacle... ..	Rev. J. B. Moyers.
Stockwell	Mr. H. G. Gilbert.
Stoke Newington, Devonshire Square	
Stoke Newington, Wallington Road...	
Stratford	
Streatham	
Sutton	
Tottenham, High Road	
Tottenham, West Green	
Underhill Road, S.E.	
Upper Holloway	Rev. J. J. Fuller.
Vernon Chapel, King's Cross... ..	
Walthamstow, Markhouse Common...	
Walworth, East Street... ..	Mr. Phillips.
Walworth, Ebenezer	Mr. H. Johnston.
Walworth Road	
Wandsworth, East Hill	Mr. C. H. Chapman.
Wandsworth Road	
Westbourne Grove	
Westminster, Romney Street... ..	Rev. J. Davey.
Woolwich, Queen Street	
Woodbury Down	Mr. S. Cheshire.

TUESDAY MORNING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by JAMES BENHAM, Esq.,
of Bloomsbury.

☞ NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

AT CANNON STREET HOTEL.

The Right Hon. the EARL of ABERDEEN, K.T., to preside.

Addresses will be delivered by Rev. HERBERT DIXON, from the Congo ;
Rev. J. J. FULLER, of Cameroons ; Rev. GEO. GOULD, M.A., of Bristol ;
and Rev. ROBERT SPURGEON, of Barisal.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, early application for
Tickets is requested.

WEDNESDAY MORNING, APRIL 30th.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

AT THE LOWER HALL, EXETER HALL,

At a Quarter to Nine o'clock.

Chairman—GEORGE WILLIAMS, Esq., of London.

Speakers—Revs. DANIEL JONES (of Agra), JAS. OWEN (of Swansea), and
W. J. PRICE (of Dinapore).

Admission by Tickets only, 2s. 6d. each ; to be had of the Secretaries, or at the
Mission House.

WEDNESDAY MORNING, APRIL 30th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

AT EXETER HALL.

Preacher—Rev. CHARLES H. SPURGEON (of Metropolitan Tabernacle).

Service to commence at Twelve o'clock.

Tickets for this Sermon may be obtained at the Mission House,
19, Castle Street, Holborn.

THURSDAY EVENING, MAY 1st.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

IN EXETER HALL.

Chair to be taken at Six o'clock by EDWARD RAWLINGS, Esq.

Speakers—W. HOLMAN BENTLEY, from the Congo River; Revs. HUGH PRICE HUGHES, M.A., of Oxford; and DANIEL JONES, of Agra, N.W.P.

The London Baptist Choir Union will assist in the singing, and give a selection of Choruses from Mendelssohn's "Elijah" before the Meeting.

Tickets for this Meeting may be obtained at the Mission House,
19, Castle Street, Holborn.

FRIDAY EVENING, MAY 2nd.

BAPTIST MISSIONARY SOCIETY.

THE YOUNG PEOPLE'S MISSIONARY MEETING,

EXETER HALL.

Chair to be taken at Six o'clock by HENRY LEE, Esq., M.P. for Southampton.

Speakers—Revs. W. HOLMAN BENTLEY, of Congo Mission; J. J. FULLER, of Cameroons, W. Africa; W. R. JAMES, of Serampore.

The London Baptist Choir Union will assist in the singing, and give a Selection of Choruses from Mendelssohn's "St. Paul" before the Meeting.

Tickets may be obtained at the Mission House, 19, Castle Street, Holborn.

The Congo Mission.

THE following extract from a recent letter from Mr. T. J. Comber, dated "Stanley Pool, the Wet Season," written to his youngest brother, will doubtless be read with great interest by our young friends.

The drawing of the Mission Buildings at Stanley Pool, sent home by Mr. Comber to his father, is engraved on the opposite page, and gives a very exact representation of the Mission house built upon the high ground overlooking the Pool.

Mr. Comber writes :—"Father will show you the picture of my house which I am sending home, and you will see in it a very large funny bird. It is called an adjutant ; I bought it from the natives here. As it is so big, it wants a great deal of food. It will eat anything that's like meat or fish, as you will presently hear. It cannot fly away, as one of its wings is injured. We had a nice little baby monkey here a little while ago and it died. So one of the boys held it up by its tail close to Chickabiddy's beak ('Chickabiddy' is the name of the great bird), and he swallowed it all down at one gasp, leaving only a little bit of its long tail hanging outside the beak. Then two parrots died, and Chickabiddy swallowed them down also in the same way—feathers, bones, beak, and everything. I killed a big hawk this morning. Down it went in Chickabiddy's throat ; also a duck that died. But, strangest of all was the dinner Chickabiddy tried to get yesterday. Yesterday was Sunday, when I had my Bible-class in my room. While I was talking to the boys I heard one of my little kittens (I've got three nice little kittens) cry. At the same time I heard Chickabiddy making a great noise outside in the hall. I jumped up to see what was the matter, and looked all about, but could see no kitten, although I very distinctly heard it crying. I looked at the culprit, Chickabiddy, and saw that his neck was much swollen out as if he had just swallowed something, but his big beak was close shut. Yes ! Chickabiddy had swallowed my kitten, and from right down its throat we could hear it crying very clearly. We opened his beak, and there clearly saw a little bit of tail just showing in the throat. I pulled at the little bit of tail, and pulled and pulled until the little kitten was pulled right out, all wet and crushed, but still alive and well. Wasn't it funny ?

"T. J. COMBER."

Thuridoyambar and Priabola.

THE following touching record is from the pen of the Rev. A. McKenna, of Soory :—

"The first-named, a little boy six years old ; the last, his sister, a girl of fourteen, one of our school-girls. Both have passed through much tribulation, but the child is now at rest with Jesus, in the arms of infinite love. Happy child ! Blessed rest ! The story will

not take long to tell. It furnishes an episode by no means singular in the annals of our native Christian poor, and shows that by them the grace of God has not been received in vain.

"GODLY PARENTS.

"The parents of these orphan chil-

dren died not long ago, within a few weeks of each other. Both belonged to this Mission, but they had been absent from the station for about twelve months, the mother during that period having been employed in Zenana work in connection with another Mission. Unhappily, the district to which they were sent was full of malarious fever, and there the father died. The mother returned to Soory to die. It was the writer's privilege to see much of her during the last month of her life on earth, and to attend her in her last illness, as he had attended her brother and sister in their last illness before her. Greatly was he cheered, and his own faith strengthened, by the steadfastness and simplicity of her faith. There is no death to those who know how to die beforehand. And this secret our sister had learned. Firmly resting on the Rock of ages, having died with Christ in the likeness of His death, not a shadow of doubt crossed her path as she entered the dark valley. But in truth it was no dark valley to her. How could it be, with the presence of her Divine Lord illuminating every step of the way?

"A GOOD DAUGHTER.

"Greatly was the writer struck with admiration at the devoted attention of Priabola to her dying mother. Weak in body herself from repeated attacks of the disease which carried off her parents, rarely was she absent, except for briefest intervals, from the side of her beloved parent; and great was the help and consolation which the dying woman experienced from this exhibition of filial regard and affection—a veritable ministering angel to her was her own child. But God, doubtless, in this way was preparing the girl for a trial still greater yet to come, in which she bore herself with the true nobility of grace, strength being vouchsafed her according to her day.

"A MINISTERING ANGEL.

"Not long after his mother's death, which had made a deep impression on Thuridoyambar, the poor little fellow became dangerously ill. It was soon known that a disease beyond the power of human control had developed itself in his feeble frame, probably as the result of previous sickness—cancer in the face. Very great, almost throughout, were the child's sufferings, and, to his childish mind, not a little perplexing. But the devoted sister was ever attendant upon his sorrows, and nursed him day and night, with the aid of kind friends, as she had nursed her mother, through one of the most terrible maladies with which it is possible for human beings to be afflicted. Only those who have actually witnessed the progress of this dreadful disease can form any idea of the ordeal through which the poor girl had to pass. As far as the writer knows, she seemed quite unaware that she was doing anything out of the way, and not a single murmur or complaint escaped her lips. A grander conception of Christian duty than that unconsciously furnished by this poor child the most experienced Christian could hardly have exemplified. It was indeed a service of love. But every step of the way must have been one of infinite sorrow. The Lord will recompense her, who can doubt?

"CHILD-SUFFERING.

"At the first, Thuridoyambar—precocious, like most Bengali children—gave way to repining. And what wonder, poor little man! 'God,' said the child, 'has taken away my mother, and now why has He troubled me?' The problem must, indeed, have been a sorely trying one. His infant lips had been taught to pray, 'Our Father,' and now, seemingly by the heavenly Father's permission, grief had been added to grief. But this mystery of child-suffering has perplexed older minds than his.

There is but *one* solution of it, *paradoxical only to unbelief*—God is love ! And it was in this direction that the child solved the mystery. For some days his distraction continued, notwithstanding all that was done to allay it. The consciousness of an overwhelming calamity seemed to have overtaken the child, and there was also the presence of unceasing pain. But it was observed, child as he was, that he was frequently in prayer. Prattling, infantile ejaculations, no doubt ; but they are recorded only above.

“ A CHILD'S PRAYER.

“ One day, however, he called to his sister and asked her to spread on the floor the mat which formed his humble couch. ‘ Come, now,’ he said, ‘ and let us pray to Jesus ; mother prayed to Jesus.’ And this was the prayer : ‘ Lord Jesus, take my pain away, or take me to Thyself !’ And thereafter, again and again, did this little ‘ priest unto God ’ call together his aunt, and sister, and cousins, and led them in prayer, such as it was—real prayer, with words few and imperfect enough, but to the point—to the throne of grace. They also frequently engaged in prayer with him. Time rolled on. The little life was not lived in vain. It seemed to shame us older people, for it taught with vivid and almost startling simplicity the great but difficult lesson of Christian life—Have faith in God !

“ PRAYER ANSWERED.

“ As the end drew near, the child was removed to his grandfather's house, a mile or two out in the country. But of this part the record is very brief. He was asked one day if he feared to die. His reply was : ‘ No ; but I do not want to die in pain like mother died.’ God gave him his heart's desire. It was noticed that on the last day of his life he was exceptionally bright and cheerful, and apparently free from pain. He died very

suddenly, the disease having probably reached some vital part. They live long who live well.

“ Within three years Thuridoyambar's grandfather has had to mourn the loss of three children—heads of families—and now the loss of his grandchild. He is the senior member of our church. The old man carries himself bravely, and those who have listened to his fervid and touching prayers will be able to understand the reason why. He is a farmer, in not very affluent circumstances, and a large-hearted man besides. Very freely for his means has his hand ever been opened to the cry of want and distress. Will our friends remember him at the Throne of grace, that in the midst of increasing years and infirmity the hand which has hitherto graciously sustained him may continue to be his guide and support ?

“ ALL ONE IN CHRIST.

“ It seems almost necessary to apologise for a narrative so brief and simple in its details. All that can be said is that it supplies a glimpse of native Christian life. These are our brethren and sisters in Christ. Of like passions with ourselves, they have, no doubt, like ourselves, failings and infirmities ; but it will be seen that they have also great virtues. Your readers cannot know them in the flesh ; but they will be able to comprehend how fully our sorrows are their sorrows, our Saviour their Saviour, the grace which sustains us the grace which sustains them, and our hope their hope ; all *one in Christ*, of whatever nationality or race, all journeying to a heavenly home, all dependent absolutely on the word of His grace :—

“ ‘ 'Tis through Thy *promises*, O Lord,
All hope that world to see ;
And through those gates, at Thy
sweet word,
To enter into Thee.’

“ A. McKENNA.

“ Soory, Dec. 5th, 1883.”

In Memoriam—Quintin Wilson Thomson.

“The people that do know their God shall be strong, and do exploits.”

THE year 1883 will long be remembered in the history of our Mission by reason of the losses sustained in the unexpected death of one and another of the younger men upon whom, humanly speaking, our hopes for the future depend. No heavier blow has befallen us than the last stroke, by which Mr. Thomson, so long identified with the West African Mission, was taken from us on one of the closing days of last year.

It has been thought that the pages of THE HERALD, which have so often chronicled his work, should now furnish a brief sketch of a life and character singularly unselfish in spirit, clear in purpose, and growingly wise in action. Mr. Thomson was a man whose memory one would not willingly let die; and if, in some faint way, those who did not know him should gain from this attempted portrait a fresh inspiration for Christian service, a new faith both in God and man, these lines will be vindicated, as otherwise they could not be.

Quintin Wilson Thomson was born in the year 1840, of Scotch parents, who early settled in Liverpool, and joined the church at Pembroke Chapel, then enjoying the very notable ministry of the late Charles Mitchell Birrell.

His boyish days ran on smoothly, giving little token of the fervent strenuous life which presently was to be his.

During the years extending from 1857 to 1860 a very remarkable wave of spiritual life passed over the church under Mr. Birrell's care. The record of it is essential to any proper understanding of Mr. Thomson's future course, for he then received an initial impulse which never seemed to fail him, or grow slack. That movement was remarkable in this, that it came about without observation. There were no great meetings, no striking public addresses; nothing moved out of its ordinary course. Some young men, four or five to begin with, felt impelled to meet together for conference and prayer, and they did so meet on a Saturday afternoon in the lodgings of one of their number. After one or two meetings, they removed to a small vestry in Pembroke Chapel, and there the numbers increased until between twenty and thirty young men met thus together every Monday night. That vestry, plain and unadorned as it was, became to many the very house of God, and the gate of heaven. The Spirit of the Lord moved from heart to heart; all was quiet, orderly, natural, but the profoundest influences were at work. It seemed sometimes to those who were present as though the eternal world had opened to them, and Jesus Himself stood



affect
Frederick St. Thomson

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in the midst. The impressions produced then have never died away, for the impulse was Divine. All over the world and in heaven itself there are hearts which look back to those days, as amongst the holiest and the happiest they have ever known.

In connexion with this gathering a prayer-meeting used to be held on Sunday morning at seven o'clock, to ask for a blessing upon the services of the day. Mr. Thomson was persuaded, at first rather reluctantly, to attend this meeting. But, having once come, the sweet attraction of the place fell upon him. He came again, and henceforth was a constant attendant. On one occasion he was asked to pray; he half refused, and then consented. He began with a trembling tongue and a broken utterance, but gathered courage as he advanced; and, before he had ended his brief supplication, those who were present felt that a new power had come amongst them. Here was a true man, who by-and-by would surely do something in the world. From this time forth his stand was taken. He joined the Church in 1859, and took part in such schemes of usefulness as the young men devised amongst themselves. In concert with the friends who had brought him to that early morning gathering, cottage meetings were started in one or two neglected districts. Here again all was quiet, simple, natural; but those hours, when with much imperfection both of matter and speech the Gospel was preached to the poor, linger still, hallowed in memory.

And now a new influence was to be brought to bear upon young Thomson, and one which gave its colour to all his future years. Alfred Saker, the veteran missionary from the Cameroons, visited Liverpool on behalf of the Baptist Missionary Society, and addressed a meeting in the lecture-room at Pembroke Chapel. His words had a strange power; he spoke in that weird, pathetic way, which once heard can never be forgotten; his voice, like a solitary cry, borne over the sea from a far-off land. He pleaded for Africa, he spoke of the degradation of the people, of his labours for them, and his hopes, then he asked who would go to help in a work which already was wearing away his life. These words found in Thomson's heart a prepared soil. He had already been growing in his purpose to devote himself more entirely to his Saviour's service, and Mr. Saker's appeal was to him the call of God. Gradually he made up his mind, clearly and absolutely, that to Africa he ought to go, and having reached that purpose, nothing could move him from it. Such obstacles as lay in his way only intensified his conviction as to the path of duty. He held on to such work as he had in hand, but at the same time he kept his new aim steadily before him. In 1861 he went to Rawdon College for such training as it could give him. There he did fairly, but not brilliantly; he was always on the side of the earnest workers, but he was not so much a student as a man of action. In

due course he applied to the Mission Committee, offering himself for Africa. But funds were very low, and he was told that it was impossible to send him then, but could he wait? Yes, he could wait, if only he might be sent at last. And so he accepted the charge of the little church at Inskip, in Lancashire, upon the distinct condition that if he were wanted for Africa, he should be free to go at the shortest notice. Although his heart was set upon the foreign field, he did not let that hinder the work he had now undertaken. Under his brief pastorate of about a year, the church grew in numbers and in spirit. He breathed something of his own fervour into the people, and under his influence their contributions to the mission cause more than doubled. At that time there was about him a certain untutored impetuosity, a tendency to condemn those who did not quite fall in with his view of things. It was the fault of a strong and genuine nature, presently to be got rid of. It grieved him to the heart to see a sapless, easy-going Christian, or a man intent upon solving the impossible problem of serving God and Mammon. He would say and do sharp things; and in his eagerness rebuking more faithfully than wisely, he sometimes defeated his own end.

In 1864 the longed-for opening came, Mr. Thomson gave up his church and went to Africa. He went joyfully, as a man might do who should go to receive for himself a kingdom; his eager gladness helped to tide him over the initial difficulties of his undertaking. The work upon the West Coast was under the control of Mr. Saker: it was, indeed, all his own; he had created it, nursed it, brought it on step by step, and everywhere it bore the impression of his sound judgment, and strong will. But Mr. Thomson had a will equally strong, and for a time there was friction, diversity of opinion, as to the best way of doing what had to be done. These two men were equally devout, equally bent upon saving Africa, but they did not wholly agree as to methods of labour. It was not the first time that good men have disagreed over God's work. It is very pleasant to think that in the course of time the younger man came to see that the older man was right, and that the main lines he had laid down were the best that could be devised. In later years Mr. Thomson did not hesitate to say, "I feel the earlier years of my life were largely spent in learning, and it would have been better if I had waited until I had learned more before I took action." He was a true man who could speak thus about himself.

For a long time he was lost to view—buried, as it seemed to some who loved him, in an African swamp. The work was arduous, the climate unhealthy, some of the stations were situated upon a fringe of swampy coast, with an almost impenetrable background. He had to become acclimatized, he had to learn the languages of the people, he had to put his hand to a hundred things. In 1867 he married Bessie, the second

daughter of Mr. Saker, who became the wise and loving companion of her husband's labours, and now with her young children mourns her irreparable loss. Mr. Thomson made repeated efforts to penetrate inland, and so break through the hostile barrier which shut the mission in upon the coast. He made lonely journeys on foot, finding his way where white men had never been, and gradually succeeded in establishing stations further afield than had ever been possible before. It must be remembered that he had no rich gifts with which to bribe the savages he met with, he had to penetrate through their selfishness and suspicion, and to persuade them of his desire honestly to do them good. There was needed extraordinary tact and courage, and that he succeeded to the degree in which he did, seems wonderful to those who are best acquainted with the conditions of the problem he had to solve.

As time went on Mr. Saker withdrew from the field, worn out with sickness and manifold labours, and gradually the whole weight of the West African Mission fell upon Mr. Thomson. Under the pressure of this new responsibility he developed unexpected capacities of management and of finance. Wise in counsel and fertile in resources, he superintended the whole of the stations from Victoria to the Cameroons River, and, as though to crown his work, during these latter days he began to inaugurate and to carry out, as prudence permitted, the scheme which aims at making the several native churches on the coast self-supporting, and so liberating the European missionaries for work inland. There were difficulties, of course, much delicate handling was needed, but he managed to inspire some of these native communities with his own spirit of self-sacrifice, and to make them see that it was a more Christian thing to sustain their own worship than it was to be continually looking to the Mission for help. For himself, he never relinquished the hope of being able to preach Christ to the regions beyond. But the end was not to be as he thought.

On his return to Africa early in 1883, after a short stay in this country, he had to meet the shock of the sudden illness and death of Mr. Shred, of Bell Town, and the anxieties occasioned by the sickness of several of the small missionary band. He bore up bravely, but the strain told upon him. For months he battled with his many cares, comforting the feeble-minded, supporting the weak, patient towards all men, sustained in his work by the increasing hope of brighter days in the future. "Sensible," he says in his last letter, "of a growing weight of responsibility and daily anxiety, I am full of hope." The end came, as we are ready to think, all too soon; the final call found him at his post. About a fortnight before the close of last year he was attacked by serious illness, a heavy fever was complicated with brain disorder and bronchitis. Tenderly nursed by his wife and friends, he could yet make

no headway, the fever increased and burned fiercely, and he became rapidly worse, until, as the shadows gathered on the evening of Saturday, December 29th, just two days after his forty-third birthday, the wearied worker entered into the tireless activity, the everlasting rest of the people of God. With breaking hearts, as those who had lost their central strength, his friends laid him lovingly in the little burial-ground at Victoria, in the midst of the people he had served so well.

Many here in England, far beyond the first circle of his immediate friends, have learned to love him; they have felt the touch of his strength, the atmosphere of devotion he carried with him, his intelligent interest in many things, his pure and loving heart. And now he is gone—he will plead with us no more; no more shall the African come to his door, sure ever of sympathy, and wise guidance, and a firm hand. His memory is left to us, a pathetic call to the service of that Saviour in whom was all his delight.

If it is permitted to accentuate the lines of this slight sketch, so as to make the figure more definite, his salient qualities may be pointed out. Mr. Thomson had an indomitable will. Having once made up his mind that a line of action was right, nothing could turn him back. It did not seem to enter into his conception of things that a right end could be set before him and not reached. And thus it was that he could afford to wait; long delay did not make him despair of his purpose. This same strength kept him at each stage in his career, doing what he had to do with all his might. Sometimes, indeed, he wrought with a prodigious, all-absorbing concentration of purpose, which made easier and idler men glad to get away from him, lest, perchance, against their wills, he should embark them upon some unheard-of undertaking.

He had an immense courage—not that temper which is largely born of strong thew and sinew, or lives upon the breath of applause, but the courage of a will firm in the will of God. At the call of duty, he could take his place in the filthy hut of the native of the Cameroons Mountain; he could face raging epidemics, or take in hand the tangled affairs of a demoralised Church.

And though thus he stood head and shoulders above other men in his spiritual stature, he was withal most humble and simply natural—a plain man amongst his fellow men, to be discovered for what he was by his tone, his unselfishness, his unadorned piety. But perhaps the most remarkable quality in him was his capacity for growth—the impression he gave of a mind and heart in movement. As the years passed by, his views of things sensibly widened; his strong spirit cleared itself to a loving and patient temper. The old asceticism and hardness, which failed perhaps at times to

recognize the possibility of types of service other than his own, wore away. The strength, the complete consecration of which these things were the overgrowth, remained, touched with a new sweetness; his whole being expanding under the influence of experience and the fellowship he had with Christ. If love had not blinded the eyes that looked at him, it might have been seen that he was ripening for heaven—so large hearted was he, and so strong. He was a man to help other men to believe in God—so evidently was the unseen realized, and so completely was he given up to the one supreme purpose of winning men for Him.

His was the force of a life clearly centred upon one object. He was shrewd, quick witted, fertile in resource; and yet it was not exactly a mental force that distinguished him; it was rather a moral and spiritual. And herein lies the encouragement of the man, for such strength is open to us all. Surely he being dead yet speaketh, and bids us not fail to prosecute to its completion the work he left unfinished. This grave of his upon that Western Coast, and the graves of other of our blessed dead who lie there, are sacred pledges by which we claim the land for a Christian nation yet to be, even as the Patriarchs claimed their land of promise by the sepulchre at Hebron. In them does England submit to that Divine justice which bids her atone for the wrong done to Africa's children, by giving some of her best sons and daughters for her redemption.

That such work as Quintin Thomson did should die fruitless is inconceivable. He forgot himself—his own sorrows and cares went unspoken—but for others he endured sorrows and wrought with tears; he went forth weeping, bearing precious seed. He shall doubtless come again with rejoicing, bringing his sheaves with him.

“ If, in the paths of the world,
 Stones might have wounded thy feet,
 Toil or dejection have tried
 Thy spirit, of that we saw
 Nothing—to us thou wast still
 Cheerful, and helpful, and firm!
 Therefore to thee it was given
 Many to save with thyself;
 And, at the end of thy day,
 O, faithful shepherd! to come,
 Bringing thy sheep in thy hand.”

Nottingham.

EDWARD MEDLEY.

“The Lord Loveth a Cheerful Giver.”

MANY contributions have been received during the past month bearing unmistakeable marks of rare self-denial and consecrated sacrifice.

“A Friend, Liverpool,” sends a brooch, a ring, a key, and a small pencil-case. “S. F.,” Keynsham, a silver chain, two rings from a Friend at Highgate Road Chapel, all for the Congo Mission.

A gold chain from “M. A. M.,” for the Mission in Morlaix.

A gold brooch, from a Friend at Ipswich, who writes, “I give this to Jesus for the extension of His Kingdom, in the hope that He may accept it, although, as the hymn says—

‘Jewels to Him are gaudy toys,
And gold is sordid dust.’”

The Rev. R. Glendenning, of Elgin, when sending a gold ring, writes:—
“The accompanying ring and case were placed on the plate on Wednesday last at our usual monthly missionary prayer meeting. On the envelope was inscribed, ‘For the Mission in China,’ without any signature as to the donor. Being for a special sphere and distinct from the ordinary collection for Mission work taken up monthly at our meetings, I thought it advisable to send it on at once. If you will kindly acknowledge it in your report as coming from ‘A Friend at Elgin,’ I will read the acknowledgment at the next meeting, with the prayer that it may lead to many increased gifts of property and persons to the glorious cause of Missions.”

“A Poor Widow” sends a ring, “the only valuable thing she has in all the world.”

“A Crippled Girl” sends a pencil-case for the Congo Mission saying:—
“This was given to me many years ago by a lady for saving the life of her only little boy. I prize it very, very much, but I feel it must be given up for Christ who has done so much for me.”

A Lady sends £5 from a poor Servant Girl at Bankfold, who said when giving it, “How can I meet my dear Saviour if I do and give nothing for him?”

“T. R.” gives £50 in addition to £70 given last month; “O,” for Africa, sends £50; A Friend, £25; Mr. Edward Rawlings, £172—balance of sum for support of a missionary; Mr. W. Johnson, Cambridge, £100; Dr. and Mrs. Slack, £30; Mr. C. A. Windeatt, £25; “Cymro,” £20; In Loving Memory, £20; E. T., for Congo, £20; Mr. Alfred Jas. Harvey, £20; Mr. Greenwood, £10 10s.; Mrs. H. Davies, for China, £10; Mr. L. Watson, £10; Mr. Hammond, Newcastle, £10; A. S. H., £12; and Miss A. Friend, Leeds, £100 for Congo Mission.

At the time of going to press the accounts of the Mission to date as compared with those of last year show that an additional sum of **£5,000** will be needful over and above the usual receipts to close the financial year without a debt.

Most earnestly and prayerfully do we plead with our friends to do all they can to avert a fresh deficiency. And above all do we trustfully commit this anxious matter into His hands, whose work it is and to whom belongs the silver and the gold.

In the words of one of our most generous supporters:—“I am thankful the

Committee have had the courage to go forward; with doors opening wide in every direction, and calls for enlarged agency sounding forth from all lands, how could they refuse? And now we must show we intend to uphold the Committee in this forward policy, and we must do so without doubt or hesitation, thankful that we are allowed in any way to share in a work so glorious and sublime, and to give of our substance to an undertaking so dear to Him who died for us."

Help and Sympathy from Jamaica.

THE following is an extract from a recent letter from Mrs. Griffiths, wife of the Rev. T. G. Griffiths, of St. Ann's Bay, Jamaica, the station so long occupied by the late Rev. B. Millard:—

"We have thought for some time past of writing you, my dear Mr. Baynes, partly to say how very much we are gladdened and encouraged by the glowing accounts of mission work in all parts of the world, and in connection with *all* Christian labourers, of whatsoever earthly title known amongst men. We naturally rejoice most in the successes of our own beloved Society, but glory in the triumphs of all; for our largest desire is that the whole earth may be won for our Christ. The MISSIONARY HERALD is one of our most welcome arrivals by packet, and every month we are stimulated and strengthened by reading of the glorious work done by so many of the self-denying, devoted servants of 'our King.' We lend our copy of the HERALD to several of our members, who value it equally with ourselves. At our Quarterly Sunday-school Missionary Meeting the appointed speakers are eager to borrow it, 'so that I may have something of interest to tell.' 'Do lend me the quarter's HERALDS, that I may tell the children how the Lord's gardens flourish, and how all prospers with the gardeners.' These requests we gladly comply with. Mr. Griffiths has continually, throughout his work here, brought before our people tidings of the different mission fields, and we do hope that they are increasingly interested in mission work. We have been glad to notice amongst some of them real acts of self-denial to enable them to contribute. I must encroach upon your time to mention one. Eliza Mason, a poor widow, whose age I will not venture to state, for I am sure I should mistake it, an old and *true* Christian in dear Mr. Millard's time, and still eminent for her faithfulness, brought me 9d. 'for Africa.' In answer to a remark I made—'Jesus is too sweet. I must do something for de mission, and I manage easy. Since de meeting give out I don't buy sugar.' Six weeks real self-denial! Self-denial that it needs one who lives in Jamaica to rightly appreciate, for the early morning tea is often more to our people than their mid-day meal.

"Mr. Griffiths brought before the members at the beginning of this year the need for enlarged missionary subscriptions, asking St. Ann's Bay to contribute £100, and Ocho Rios £50; total, £150. This, with God's blessing, they have done, while, at the same time, they have not left their other church funds to suffer—indeed, we have always found that the more they give to missions

the better they do the rest of their work. We can say, with Mr. Gange, of Bristol, 'for our own church at St. Ann's Bay, never in her history has she given to missions so much, and so cheerfully, as she is now giving;' and we do most gratefully thank God for it, and to Him be all the praise, for it is because He is drawing them nearer to Himself. But, 'on looking over our list, we find' that for 1883 thirty per cent. 'have given nothing at all, and if we can only induce' the thirty per cent. 'to give their fair quota' we shall rejoice in knowing that thirty per cent. more of our people are alive to their duty. Out of this thirty many are very old, very feeble, but we find, from one or two instances, if the desire was there God would give the ability. May the Lord cause all his children, in whatever land they be, to rise to their privilege of giving; for never before has it been so high, and never before has He so called upon us to be faithful, and, laying aside all other considerations, go and reap the waiting harvest! One is awed to read the accounts of how richly the Lord is blessing labour, how rapidly Christ's kingdom cometh. And we rejoice, too, to see that His grace is with our churches, that many walk more happily, more closely, with their God, and that many are seeking Jesus."

Recent Intelligence.

We are thankful to report the arrival in England of the Rev. W. Holman Bentley, from Stanley Pool, Congo River; the Rev. Daniel Jones from Agra, N.W.P.; and the Rev. W. R. James, from Serampore, Bengal.

While calling the special attention of our readers to the announcements of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because accompanied by marked tokens of the Divine presence and favour.

It will doubtless be noted that at nearly all the approaching anniversary gatherings of the Society the principal speakers will be MISSIONARIES—the Congo Mission, the Indian Mission, the China Mission, and the West Coast Mission being all represented.

We respectfully urge our readers to make early application for tickets for the various meetings, as already there are indications of unusually large gatherings.

We are much pleased to note that at the recent Cambridge local examinations, twenty-one out of twenty-three girls sent from the Home and School for the Daughters of Missionaries passed, eight in the honours divisions and four with distinctions. Under the admirable management of Miss Unwin, the Lady Principal, this school is quietly doing a good work in training, as in a home, the daughters of missionaries now engaged in foreign lands. There are now sixty-nine girls in the school, which, about eighteen months ago, was removed from Walthamstow to Sevenoaks.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

APRIL, 1884.

Annual Session, 1884.



WE have much pleasure in announcing that the arrangements for the Annual Session are complete. The Rev. ARTHUR MURSELL, of Birmingham, has kindly consented to preach the annual sermon for the British and Irish Home Mission. The service will be held at the City Temple, Holborn Viaduct, on Friday, April 25th, commencing at 7 p.m. A collection will be made on behalf of the funds of the Mission.

On Monday, April 28th, the first day's Session of the Baptist Union will be held in Bloomsbury Chapel, commencing at eleven o'clock. The Rev. F. TRESTRAIL, D.D., of Bristol, will conduct the devotional service; after which the retiring President, the Rev. J. P. CHOWX, of London, will

introduce the President-Elect, the Rev. R. GLOVER, of Bristol, who will take the chair and will deliver the inaugural address. The Report of the Council, the election of officers, balloting for members of the Council, and other matters of business will follow. The Rev. S. G. GREEN, D.D., formerly President of Rawdon College, and now Secretary of the Religious Tract Society, will be nominated for the vice-presidency. The Rev. CHARLES WILLIAMS, of Accrington, will move the nomination of Dr. GREEN. Unless the necessity should arise during the morning's sitting, there will be no adjourned Session in the evening.

On Wednesday evening, April 30th, a public meeting on behalf of the Baptist Union British and Irish Home Mission, will be held in Bloomsbury Chapel. The chair will be taken at half-past six by the Treasurer, Colonel GRIFFIN. The Rev. C. A. DAVIS, of Zion Chapel, Bradford; the Rev. J. DICKSON, of Donaghmore, Co. Tyrone; and the Rev. H. O. MACKEY, of Portland Chapel, Southampton, will speak. Tea and coffee will be provided in the lecture hall of Bloomsbury Chapel, to which all pastors and delegates, on presenting their sessional tickets, will be cordially welcome.

On Thursday, May 1st, the second day's Session of the Baptist Union will be held in Walworth Road Chapel. The devotional service will be conducted by the Rev. J. Trafford, M.A., of Weymouth, and will commence at half-past ten. At eleven, the President will take the chair. A paper will be read by the Rev. W. Anderson, of Reading, on "Truths Essential to Church Prosperity," to be followed by a discussion, in which the Rev. J. H. Shakespeare, M.A., of Norwich, and the Rev. W. J. Avery, of London, will take part. Notices of motion will then be taken in the order in which they may be announced at the close of Monday's Session. The Session will be closed by an address from the Rev. John Aldis, of Bratton, on "Glad Service."

During the Session resolutions will be moved respecting the memorial to the late Rev. J. G. Oncken; the Opium Traffic; and other matters of denominational and general interest. To facilitate business during the two days' Session, as at the Autumnal Session at Leicester last October, matters of routine and the time to be devoted to each subject will be printed on the agenda paper. Pastors and delegates attending the Annual Session of the Baptist Union can obtain their delegates' tickets on application personally, or by letter, at the Mission House, 19, Castle Street, Holborn, E.C., on or after the 10th inst. But such tickets need not be applied for until signing the Delegates' Book in the

schoolroom of Bloomsbury Chapel on the morning of Monday, the 28th inst. A delegate's ticket will admit to the Sessions of the Baptist Union, and to the tea-meeting at Bloomsbury Chapel on Wednesday evening, the 30th. Delegates will find all necessary information posted up in the vestibules of Bloomsbury and Walworth Road Chapels. The pastors and delegates of the London Baptist Association have again renewed their generous invitation to the pastors and delegates of the Baptist Union to dine together in the Lecture Hall of the Metropolitan Tabernacle, on Thursday, the 1st of May, at 2.30 p.m.

Tickets for the dinner at the Metropolitan Tabernacle will be given by the Stewards in exchange for delegates' tickets, during the Session at Walworth Road Chapel.

British and Irish Home Mission.

COLPORTAGE WORK IN ENGLAND.

The following statement by the Rev. J. T. Collier, of Downton, on the work of one of the colporteurs—Mr. Mizen—in that district of the Southern Association, will be read with interest. The British and Irish Mission gives partial aid to the support of six such colporteurs who work in the large district covered by that Association:—

“At your request I send some account of the quiet, unpretending, but useful work carried on by Mr. Mizen, our colporteur in this district. He came nine and a-half years ago, a total stranger, and had to introduce himself, and break up new ground, no colporteur work having been carried on here before. At first he found many of the people shy, indifferent, or opposed; but gradually he became known, inspired confidence, and received everywhere, as he still receives, a welcome. His success and usefulness in the sale of books will be made apparent by the mention of one or two simple, but telling, facts. During the nine and a-half years he has sold nearly 90,000 books and magazines, for which he has received the sum of £1,247 15s. Only a very small portion of these would have found their way into the homes of the people, if he had not carried them thither, and a large part of the money would, in all probability, have been spent on something far less profitable and elevating. It is scarcely possible to estimate the amount of good done by the circulation of so much healthful literature. One happy result has been that publications of a different kind are now seldom seen. There have been also some decided cases of spiritual usefulness. The sale of a book, called “Saving Faith,” is believed to have led to the conversion of five persons; another, called “Grace and Truth,” to the conversion of a young man; another, called “Three People,” to the decision of another young man, who is now a student in one of our

colleges. House-to-house visits and wayside conversations have been the means, in several known cases, of instructing the spiritually ignorant, and of exciting and satisfying anxious inquiries after truth. But the greater part of the good done is too much diffused and hidden to be known or reported. Twenty-seven villages are visited every month; and, in addition to his work as colporteur, Mr. Mizen is engaged in preaching every Sunday, chiefly at Redlynch, near Downton; Lockerley and Mottisfont; occasionally at other places, and not without signs of acceptance and blessing. As to the necessity of his work being still carried on, he compares the district to a garden which is only just broken up, and needs to be further cultivated, to repay the cost and labour already expended on it. I hope that by the continued support of friends in the locality, the kind assistance of the Home Mission, and also the valuable help of the Metropolitan Colportage Society, the work thus begun may be carried on, and the garden produce much fruit."

"RURAL CHURCHES."

The following report is from Mr. John L. Grierson, who is stationed at Buckley, in North Wales, under the direction of the Denbigh, Flint, and Merionethshire Association. Mr. Grierson has hitherto had only a large cottage in Buckley in which to gather the people. The cottage was converted into one room capable of holding but a small congregation. His work has not been confined to Buckley, but, as his report shows, and as the duties assigned him required, he has been engaged in evangelistic effort all round that thickly populated district:—

"I believe the Master is with us, but I wish to have His power in saving sinners made more manifest. We have, in His name and by His strength, maintained this station another six months, for which we feel thankful. In October last we commenced a series of special preaching services, and continued them for a time, when we had the brethren from Rhyl, Denbigh, and Brymbo assisting in the work. The Gospel was faithfully and affectionately preached, but, as far as we have seen, no conversions to Christ have resulted. Yet the church was strengthened and, I believe, greatly quickened and made to long for the conversion of sinners. We have also had protracted meetings at Connah's Quay, another station belonging to this, until I incurred a small debt for rent-charge and was forced, however reluctantly, to give it up for the present. When the spring weather comes, so that we can engage in open-air preaching, we hope to take up this part vigorously, and consolidate the work before another winter. I applied to the Religious Tract Society for a grant of books and tracts to carry into the homes of the people. We pushed this work, I and the members of the church distributing these tracts and books. We have conducted for the six months sixty-six preaching services (myself and others being engaged in them), also twenty-five Bible-classes. Our Sabbath-

school had much fallen away from causes which I need not here refer to, but, after I received the grant I have already alluded to, I pushed forward preparations for a Sunday-school anniversary, and got the parents of the children to co-operate with us. Our school began shortly to resume its usual vigour, and now our numbers are between sixty and seventy in average attendance. Our prayer-meetings, which are held on Thursdays from seven to eight o'clock, have a good spirit in them, most of the male members taking part. But few of those not connected with the place can be induced to come to meetings for prayer. I am thankful to say that, as a whole, the converts here, who have been baptized to the Lord by me in these eighteen months, are walking as becomes the followers of Jesus, thus bearing a daily testimony to the power of His grace within the soul. This is the most cheering aspect of the work here, and for which we praise Him. Our congregations do not increase because of the confined and uncomfortable place to which we can invite them. I am happy to say we have secured ground to build on at last. In this we have the sanction of the Association committee. We hope soon to be getting on with the building of the chapel. A revival has been passing over some of the churches in North Wales. The churches at Llangollen, Cefn Mawr, Pennycæ, and elsewhere have had much of blessing in conversions to Jesus. May He come in all the plenitude of His saving grace to Buckley also."

EVANGELISTIC SERVICES.

SALISBURY.

During February, services were held in Salisbury, in which the Rev. J. Tuckwell, of Westbourne Grove, and J. R. Wood, of Upper Holloway, took part. Of those services the Rev. G. Short, B.A., of Salisbury, writes :—

"I am requested to express our obligation and thanks to the Evangelistic Society for the recent and very acceptable services of the Revs. John R. Wood and John Tuckwell. They were here in succession for about a week, holding meetings for Bible-readings and evangelistic addresses. These were all marked by power, and tended to enhance the consecration of such as already had believed, and long ago had become members of the church; while young persons, and persons mature in age, who had some time before been seriously considering the claims of religion, were in many instances (so it is hoped) brought to decision. As far as one can judge, it is in such cases, and not those of more recent and, it may be spasmodic, emotion, our brethren's labours have been pre-eminently useful. If, in every instance, brethren of such judgment and intelligence, with sanctified fervour, could be enlisted, I have no question that the labours of your Society might be indefinitely extended, and with the most permanent and satisfactory results."

One fact, in connection with these services at Salisbury, cannot be passed

by without special reference. Mr. J. D. Freeman, one of the deacons at Upper Holloway, accompanied his pastor to Salisbury, and took an active and earnest interest in the work. At the close of one of the day's services he was engaged in conversing with inquirers, and while directing one of them to the Saviour he was smitten with paralysis, and within a few hours he was with his Lord. Through his life Mr. Freeman was constantly engaged in evangelistic work. At Plymouth and Falmouth, and more recently in London, he was always active in the Lord's service. His loss is greatly deplored by all who had the privilege of his friendship, or were associated with him in public life.

ABINGDON.

The Rev. Robert Rogers, of Abingdon writes, as follows :—

“With very much pleasure I respond to your request for further particulars as to our recent ‘Evangelistic Services.’ Our meetings commenced on Monday, March 3rd, when Mr. Gooch addressed a large assembly on Christ's personal knowledge of us, and personal dealings with us. This he illustrated by reference to a few well-known Scriptural examples, such as the woman at the well, the woman in the house of Simon the Pharisee, Zaccheus, &c. The simple and earnest presentation of the truths contained in these narrations evidently made a good impression upon the people. On Tuesday afternoon Mr. Gooch conducted a Bible-reading, his subject being Anna, the prophetess. That quiet afternoon's service, coming as it did in the midst of business cares and home worries, brought with it wonderful strength and inspiration. Then on Tuesday evening we had a very large gathering in the chapel, when Mr. Gooch spoke on ‘Repentance.’ There was no unhealthy excitement, nothing at all approximating to sensationalism, but it was perfectly evident that the Spirit of God was moving the hearts of the people. The services were continued on Wednesday and Thursday, when addresses were delivered by Rev. J. Dann, of Oxford, and the Rev. J. Stroud Williams, the recently-appointed Congregational minister of Cowley Road Church, Oxford. The meetings continued to grow from first to last, the closing meeting on Thursday being the largest of the whole series. As to results, I do not care to speak too positively, because I think we make a mistake in too rigidly estimating our success at such gatherings according as we have or have not accomplished our primary purpose. I believe it happens, not infrequently, that some of the fairest fruits of Christian endeavour are those which were only indirectly contemplated when the effort was made. And our recent services, although the means of leading many to surrender themselves to the Christ, were most prolific of blessing to those who had previously consecrated themselves to the service of the Master. Faith was strengthened, love was intensified, and not a few were led to enter more fully

into the redeeming purposes of the Son of God. Lest, however, you should think we failed in our main purpose, I may say that, as the result of thorough and repeated canvassing, we had the joy of welcoming a number of people whose very manner betrayed the fact that they were not accustomed to attend public worship. It was a strange mixture of joy and amusement that I noticed the awkwardness of some of those who had come together. In a variety of ways they gave unmistakable evidence that they had not been initiated even into the simple customs of our Nonconformist worship. They were the very folk we wanted to get hold of. And, I am thankful to say, that in addition to a number of inquirers, we are enabled to report several cases of evident conversion. We are endeavouring to help these beginners in the Christian life in any way possible to us, by personal intercourse with them, by prayer meetings, and by other gatherings specially arranged to meet their case. And we trust that the after-life of these friends will show such development of Christliness as will make it perfectly clear that the work has been wrought of God."

IRELAND.

TUBBERMORE, Co. DERRY.

The Rev. R. H. Carson, of Tubbermore, writes:—

"There are, however, in other directions, indications of decided progress and blessing. Among the young we are doing now such a work as was never before done at Tubbermore. For a mere village, our Sunday-school is quite a wonder. From 150 on the roll, we have an average attendance of fully 130, and this all through the season. In the instruction of these, some fourteen earnest brethren and sisters are stately engaged, and we only want the outpouring of the Spirit to gather a rich harvest.

"You will recollect that at our last Association meetings, I spoke of Sunday evening classes that had been formed at Tubbermore. These classes consist, for the most part, of the ragged, un instructed, and uncared-for, in the village and throughout the surrounding neighbourhood; while in progress and prosperity they far surpass our highest expectations. We began with some fifteen children; we have now in steady attendance fully 100. Of course, they are noisy, and some of them somewhat hard to manage; but a very marked improvement is already observable, and we hope soon to have them in as good order as the children in our regular Sunday-school. For a long time I had my heart set on trying this work, and now I bless the Lord it is in full swing. Begun by my two daughters, and one or two other earnest young sisters in Christ; it is now carried on altogether by some fourteen or fifteen brethren and sisters. My eldest daughter has succeeded in procuring a very nice harmonium for the use of the classes. The children are more than pleased—they are delighted with it.

"I ought to add that not long since I had the pleasure of baptizing a very earnest Christian, a head constable in the police force in this country. He is not yet prepared to unite with us; but he comes to hear frequently, and, I trust, may yet join us. He has taken a hint from our work among the young at Tubbermore; and, in the next town, he and one of our morning teachers have started evening classes for the ragged and untaught, which are doing remarkably well, there being something like fifty in attendance. May they with us have a rich blessing."

TANDRAGEE, Co. ARMAGH.

The Rev. J. Taylor, of Tandragee, writes of the stations under his care:—

"Allow me, first of all, to say that my sub-stations, of which I have at present eight, are most encouraging. The attendance at the different places, with, perhaps, two exceptions, was never better in my time. Indeed, at several of the stations, it is better than I ever saw it, and the interest in the Word preached is deep and marked. But what is much more pleasing, we hear frequently of some one being led to the Saviour. One or two interesting cases of conversion occurred lately. One was that of a young person approaching manhood, the son of one of our oldest members, who took consumption of a slow, mild type, and who, like most afflicted with that malady, was very unwilling to believe that he was dying. Much earnest prayer was made on his behalf, both in private and public, and, I am thankful to say, it pleased the Lord to open his eyes, and to lead him to the Saviour. For the last hour before he passed away, he was very peaceful, his common phrase being: 'I have not much joy, but I am just trusting in Jesus; and He says if we believe on Him we shall be saved.' Another case is that of a young man of very questionable character, who came into one of our meetings about six weeks ago, and was so powerfully awakened that, before he slept that night, he had found the Saviour. Since then he has been bearing public testimony to the power of Divine grace in his salvation.

"I have opened a preaching station lately in the neighbourhood of Scarva—a village two miles from here—which appears most promising. On each occasion, since I began, we have had an audience of about eighty most attentive hearers. The church continues united and loving; but latterly we have been suffering rather heavily from the tide of emigration, and a few have left us through other influences. We are hopeful, however, that the Lord will fill up those vacancies, and continue His blessing amongst us."

CAIRNDAISEY DISTRICT, Co. DERRY.

Mr. Lorimer writes:—

"A very serious trial has come our way at Cairndaisey since you heard from me. The storm of the 19th January made a complete wreck of our little

chapel. A large tree at one end of it, which we always looked upon as a shelter to it, was blown down upon the top of the roof, and crushed it to pieces; so that it will require a new roof.

“It will take about £20 to do all we need, and we could not raise more than FIVE ourselves. We do not ask the Committee to give us any; but, if the case were noticed in the CHRONICLE, surely some liberal-hearted Christians in the churches would see their way to help us. We are meeting, in the meantime, in the cottage of one of our members, a considerable distance from the chapel, which is a great drawback in the accommodation, and occasions very great inconvenience to myself. We hope that our gracious Lord will send us help in due season.”

Subscriptions received at the Mission House from February 21st to March 20th, 1884

BAPTIST UNION.

Lynn, Union Church	0 10 6	Bristol, Tyndale Chapel	5 0 0
East Dulwich, Barrow Road	1 1 0	" Buckingham Chapel	3 3 0
Bradford, Sion Jubilee	2 0 0	" Leonard, Mr. G. H.	1 1 0
John	0 10 0	Reading, Wycliffe Church	1 1 0
" Wilcox, Mr.	1 0 0	Nottingham, Tabernacle	1 0 0
Plymouth, France, Mr. C., M.D.	1 0 0	Wellington (Som.)	1 0 0
London, Knight, Mr. W. D.	2 2 0	Southampton, Portland Church	1 0 0
Leicestershire Association	5 0 0	Yorktown	0 10 0
Walworth Road	2 2 0	Melksham	0 5 0
Thompson, Mr. S.	1 1 0	Cutsdean	0 5 0
Norwich, St. Mary's	2 1 0	Chudleigh	0 2 8
Bradford, Halfield	1 1 0	Yeovil	0 10 0
Farsley	1 0 0	Wandsworth Road, Victoria	1 1 0
Abergavenny, Frogmore Street	0 10 0	Hackney, Hampden Church	0 5 0
Leeds, Blenheim Church	1 1 0	Banbury	1 1 0
Rawdon, Craig Church	0 10 0	" Cubitt, Mr. W.	0 10 0
Queensbury	0 5 0	Ashdon	0 5 0
Halifax, North Parade	0 5 0	" Cowell, Mr. J. R.	1 0 0
Bow, High Street	0 5 0	St. Austell (2 years)	1 1 0
Smethwick	0 5 0	Andover	0 10 0
Norwich, Unthinks Road	1 1 0	Lee, High Road	1 0 0
Praed Street and Westbourne Park,		Exeter, South Street	0 10 0
Cayford, Mr. E.	1 1 0	Salendine Nook	0 10 0
Newtown	1 0 0	Ryde, Christ Church	0 5 0
Frome, Sheppard's Barton	1 1 0	Bishop Stortford	0 5 0
Hereford	1 0 0	Chipping Sodbury	0 5 0
London, Warmington, Mr. F. W. ...	1 1 0	Kilmington and Loughwood	0 5 0
Hatch Beauchamp	0 5 0	Melbourne	0 5 0
Tring, Frogmore Street	0 5 0	Prince's Risborough, Free Church	0 5 0
Watchet and Williton	0 5 0	Ross, Broad Street	0 5 0
Cottenham, Old Meeting	0 10 0	Lay's Hill	0 2 8
Nottingham, Derby Road	3 3 0	Lydgate	0 5 0
Haddenham	0 5 0	London, Merrick, Mr. W.	1 1 0
Sheffield, Attercliffe	0 5 0	Wallingford (2 years)	0 10 0
Limpfield	0 5 0	Blunham, Old Meeting	0 5 0
Harlington	0 15 0	St. Albans	2 0 0
London, Batey, Rev. J.	0 5 0	Battersea Park, Tabernacle	1 1 0
Surbiton Hill	0 10 0	Birmingham, Wycliffe Church	1 1 0
Wolverhampton, Waterloo Road ...	1 1 0	Leicester, Dover Street	0 10 6
Cambridge, Zion	1 0 0	Bradnich	0 10 0
Ingham	0 7 6	Iford	0 5 0
Newark	0 5 0	Bradford-on-Avon, Zion	0 5 0
Dundry	0 5 0	Skipton	0 5 0
Burwell	0 2 6	Romsey	0 5 0
Lifton	0 2 6	Waltham Abbey, Paradise Row	0 10 0
Driffield	0 2 6	Derby, St. Mary's Gate	0 10 6

Coalville, Station Street	0	5	0	West Croydon	2	2	0
Todinorden, Shore	0	5	0	Highgate Road, Coxeter, Mr. J. (2 years)	2	2	0
Chatters, West Park Street	0	2	6	St. Alban's, Betts, Mr. Jas.	5	0	0
Aberdare, Price, Rev. Dr.	0	10	0	Pontrhydyrun	0	10	0
Leicester, Price, Mr. J. (2 years)	1	1	0	Dorby, Lamb, Mr. J.	0	5	0
Bristol, Rose, Mr. J. S. (2 years)	2	2	0	Cadby	0	5	0
Sutton (Surrey)	1	1	0	Becston	0	5	0
Bristol, Cotham Grove	1	1	0	Aarnsby	0	10	0
Falmouth	1	10	0	March	0	10	0
Camberwell, Denmark Place	2	2	0	Windsor (2 years)	0	10	0
St. John's Wood, Abbey Road	2	2	0	Cheddar	0	10	0
Birmingham, Stratford Road	1	1	0	Dorby, Ellis, Mr. E. C.	0	10	0
" " Mitton, Mr. E. M.	0	10	6	Calne, Chappell, Mr. J. (2 years)	1	0	0
" " Chapman, Mr. H. F.	0	10	6	Camberwell, Arthur Street, Barrett, Mr. D.	1	0	0
" " Ellaway, Mr. H. H.	0	10	6	Chalford, Tabernacle	1	0	0
Leicester, Belvoir Street	5	0	0	Abingdon	1	0	0
Bloomsbury	5	0	0	Ipwich, Bland, Rev. S. K. (2 years)	1	1	0
Prad Street and Westbourne Park	2	2	0	Weymouth	1	10	0
London, Mead, Mr. J. B.	2	2	0	Hampstead, Underhill, Mr. E. B., LL.D. (2 years)	2	0	0
" Pattison, Mr. S. E. (2 years)	2	2	0	Harrogate, Stead, Mr. W. Jas.	1	1	0
Watford, Peto, Sir S. M., Bart.	2	2	0	Bloomsbury, Benham, Mr. Jas.	2	2	0
Birmingham, Middlemore, Mr. W.	2	2	0	Edinburgh, Landels, Rev. W., D.D.	1	1	0
Bradford, Mellor, Mr. D. (2 years)	2	2	0	Edenbridge, Stanford, Mr. J.	1	0	0
Birmingham, Christ Church	1	1	0	London, Small, Rev. G., M.A.	0	5	0
Leytonstone (2 years)	1	0	0	Sheffield, Wilson, Mr. J.	2	2	0
London, Rawlings, Mr. E.	5	0	0	Wood Green	0	5	0
Islington, Salters' Hall	2	2	0	Assett	0	5	0
Lockwood	1	0	0	Eastington, Nuppand	0	5	0
Swaffham	1	0	0	Leicester, Archdeacon Lane	0	10	0
Gateshead (2 years)	1	0	0	Shortwood	0	10	0
Bury St. Edmunds, Garland Street	0	10	0	Totnes	0	10	0
Bedford, Bunyan Meeting	0	10	0	London, Jones, Rev. D., B.A. (2 yrs.)	1	0	0
Helston	0	10	0	Lee, High Road, Outhwaite, Mr. J.	1	1	0
Becles	0	10	0	Watford, Smith, Mr. J. J.	1	1	0
Poole	0	5	0	Salisbury, Short, Rev. G., B.A.	1	1	0
Appledore	0	5	0	Trowbridge, Diplock, Mr. J. V.	1	1	0
Nailsworth	0	5	0	Westbourne Grove	3	0	0
Broughton	0	5	0	London, Booker, Mrs.	0	10	0
Belper	0	2	6	Burslem	0	5	0
Brearely	0	10	0	North Shields	0	5	0
Richmond, Cooke, Rev. J. Hunt	1	1	0	Lindley	0	10	0
New Cross, Brockley Road	2	2	0	Normanton	0	10	0
Bloomsbury, Benham, Mr. Jno.	2	2	0	Penzance, Perrow, Mr. J.	0	10	6
Leeds, Newton, Rev. F. H.	0	10	6	Borough Road, McCree, Rev. G. W. (2 years)	1	1	0
London, Wilkin, Mr. M. H.	1	1	0	Reading, Carey Chapel (2 years)	1	1	0
Southwark, Maze Pond	1	1	0	Upper Norwood (2 years)	2	2	0
" " Harrison, Mr. W. H.	1	1	0	King's Cross, Vernon Church (2 yrs.)	2	0	0
Lambeth, Upton	1	1	0	Leeds, York Road	0	5	0
" " Clark, Mr. Jas.	1	1	0	Twerton-on-Avon	0	5	0
London, Greenwood, Mr. Thos.	1	1	0	Brington	0	5	0
Coleford, Trotter, Mr. M. H.	0	5	0	Commercial Road, E.	0	5	0
Saltash, May, Rev. J. (2 years)	0	5	0	Newton Abbot, East Street	0	10	0
Fleet	0	5	0	Newport (I.W.), Castle Hold	0	10	0
Leicester, Stubbins, Rev. J.	0	5	0	Dublin, Lower Abbey Street	0	10	0
Bugbrooke	0	5	0	Derby, Hill, Rev. W.	0	10	0
Hanwell, Lowden, Rev. G. R.	0	5	0	Chalford, Dangerfield, Mr. W.	0	10	6
Leicester, Melbourne Hall	0	10	0	Bradford, Craven, Mr. Lot.	1	0	0
" " Carley Street, Carryer, Rev. T. H.	0	5	0	Walworth Road, Tresidder, Mr. J.E.	1	1	0
Newport (I. W.), Upward, Mr. E. J.	0	10	0	Hampstead, Heath Street (2 years)	4	4	0
Fishponds	0	10	0	London, Rowe, Rev. W. K.	0	5	0
Worthing	0	10	0	Upper Holloway	3	3	0
Whitchurch	0	10	0	Burton Latimer	0	5	0
Kentish Town, Bassett Street	0	5	0	Walsall, Stafford Street	0	5	0
Faversham	0	10	0	Leicester, Carley Street	0	5	0
Shefford	0	10	0	Bourton, Mansfield, Rev. W. (2 yrs.)	0	10	0
Gamlingay	0	10	6	Abersychan	0	10	0
Haverstock Hill, Johnston, Rev. R.	0	10	6	Ripley (2 years)	0	10	0
Gloucester, Turner, Mr. E. (2 years)	1	0	0	Oxford, Commercial Road	1	0	0
Ealing Dean, Johnston, Rev. R.	1	0	0	Bristol, Tyndale Church, Trestrail, Rev. F., D.D.	0	10	6
Bluntisham (2 years)	1	0	0	London, Farley, Rev. E. J. (2 years)	2	0	0
London, Baynes, Mr. W. W.	1	1	0	Ryde, Knight, Mr. W. (2 years)	2	2	0
Regent's Park, Angus, Rev. J., D.D.	1	1	0	Leicester	8	8	0
Bristol, Broadmead	1	1	0	Stourbridge, Platt, Mr. W. (2 years)	2	2	0
Bradford, Illingworth, Mr. W.	1	1	0	Downton, South Lane	1	0	0
Romford, Templeton, Mr. J.	1	1	0	Stourbridge	0	10	6
Bloomsbury, Chown, Rev. J. P. (2 years)	2	2	0				
Leytonstone, Hutchison, Mr. G. A. (2 years)	2	2	0				

Hull, George Street	0 10 0	Louth, Eastgate (2 years)	0 5 0
Highbury Hill (3 years)	3 3 0	Wen	0 5 0
Woolwich, Parson's Hill	0 10 0	Malton, Castlegate	0 5 0
Newcastle-on-Tyne, Bradburn, Mr. J.	1 0 0	Eastcombe (2 years)	0 10 0
Birmingham, Lombard Street	0 5 0	Coleford	1 1 0
Grimsby, Freeman Street	0 5 0	Yorkshire Association	5 0 0
Countesthorpe	0 5 0	Huddersfield, Brooke, Mr. J.	1 0 0
Blockley	0 10 0	Hornsey, Campsbourne Chapel	0 5 0
Bideford (2 years)	0 10 0	Brompton, Onslow Chapel	0 10 5
Middlesborough, Newport Road	0 10 0	Upper Holloway, Terry, Mr. P., jun.	1 1 0
Bristol, Thrissell Street	1 1 0	Whitechapel, Mill Yard, Jones, Rev. W. M.	0 10 0
Huddersfield, Whiteley, Mr. J.	0 10 0	Folkestone	2 2 0
" Hirst, Mr. Wm.	0 10 0	Swanwick (2 years)	0 10 0
London, Baynes, Mr. A. H.	1 1 0	Brierley Hill, South Street	0 10 0
Tiverton	2 0 0	Long Sutton	0 10 0
Midland Association	5 0 0	Peckham, Rye Lane	0 7 6
Bratton, Aldis, Rev. J.	0 10 0	Idle	0 5 0
Bow Common, Blackthorn Street	0 7 6	Finchley, Room, Rev. C.	0 10 0
Buckland Newton	0 5 0	Gildersome	0 10 0
Denholme (2 years)	0 5 0	" Haslam, Rev. J.	1 0 0
London, Cave, Rev. T. W., LL.D.	0 10 0	New Malden	0 10 0
Huddersfield, Hirst, Mr. R.	0 10 0	Hebden Bridge, Hope	1 0 0
London, Booth, R., Esq., M.A.	1 1 0	Plymouth	16 0 0
Dunstable, West Street	1 1 0	Bucks Association	1 0 0
Newport, Commercial Road	0 5 0	Haddenham	0 10 0
" Rev. E.	0 5 0	Towersey	0 2 6
Notte, Derby, and Lincoln Associa- tion	2 2 0	Lightcliffe, Myers, Rev. J.	0 10 0
Kent and Sussex Association	4 4 0	Taunton, Albemarle	0 5 0
Cardiff, Cory, Mr. R.	5 0 0	Hitchin, Walworth Road	0 5 0
Dulwich, Lordship Lane	0 5 0	Deptford, Midway Place	0 2 6
Irthingborough, Pearce, Rev. F.	0 5 0	Kings Langley	0 5 0
Ramsey, Gt. Whyte	0 5 0	Coventry, Gosford Street (2 years) ..	0 10 0
Woodchester (2 years)	0 10 0	Chalfont, Gold Hill	0 10 0
Stroud, Rodway, Mr. O.	1 0 0		
Cambridge, Apthorpe, Mr. G.	1 1 0		
Liverpool, Bourne, Mr. J. P.	0 5 0		
		Total	<u>£313 19 0</u>

ANNUITY FUND.

Oxford, Ovenell, Mr. H.	2 0 0	Camberwell, Denmark Place, Cros- die, Mr.	1 0 0
Chelsea, Lower Sloane Street, Page, Rev. W. H. J.	2 0 0	Huddersfield, Shaw, Mr. Thos.	10 0 0
Wakefield, Riley, Mr. O.	0 10 0	Hull, "W." per Rev. J. O'Dell	1 0 0
Huddersfield, Dyson, Mr. Geo.	1 1 0	Newcastle-on-Tyne, Bradburn, Mr. J.	5 0 0
" Crowther, Mr. H. A.	1 0 0		
Walworth Road, Thompson, Mr. S.	10 0 0		
James Street, St. Luke's, Farley, Rev. E. J.	10 0 0	Total	<u>£43 11 0</u>

AUGMENTATION FUND.

Bristol, Tyndale Church, Trestrail, Rev. F., D.D.	1 1 0	Haslemere, Pratten, Rev. B. P.	1 0 0
Bratton, Aldis, Rev. Jno.	5 0 0	London, Rawlings, Mr. E.	10 0 0
		Total	<u>£17 1 0</u>

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Somerset, Wilts, Devonshire, &c., } per Rev. H. Phillips	9 15 3	Taunton, Albemarle	1 0 6
Aberdeen, Academy Street, Sunday School	1 0 0	Leeds, South Parade	12 7 6
Berwick-upon-Tweed	0 10 0	Sheppard's Barton	5 13 3
Bratton	2 18 7	Hereford	8 12 6
	9 12 6	Liverpool, Richmond Ch.	3 1 0
		Frome, Badcox Lane	4 5 0

Llanfihangel, Ystrad.....	H	0	5	0	Harrow, Walduck, Mr. T. H.	1	0	0
Trowbridge, Back Street.....	I	12	2	7	Wallingford	2	12	0
Leeds, South Parade (additional)...	I	0	10	0	Bristol, Tyndale Church, Trestrail, Rev. F., D.D.	1	1	0
Carmarthen, Tabernacle		2	5	1	Llanvaches, Bethany.....	H	0	18
Newport (Mon.), St. Mary St.	R C	5	0	0	Chesham	H	1	3
Eastbourne, Payne, Miss.....	I	0	2	6	"	I	3	3
Stow-on-the-Wold		1	10	0	Chester, Sayce, Mr. G.		1	1
Peterborough, Queen Street	I	3	11	6	Chard		7	2
Ballymena	I	3	8	3	Woburn, Fisher, Mr. H. G.	H	1	0
Yeovil (additional)		1	0	0	Birmingham, Avery, Mrs. Thos. ...	I	2	0
Bedford Row, John Street		9	9	7	Huddersfield, Brooke, Mr. J. (Deficit)	25	0	0
Battersea, Brawn, Miss		1	0	0	Banbury		6	5
Edinburgh, Dublin Street	I	3	0	6	Romsey	I	2	13
St. Helier.....	H	20	0	0	Finchley, Room, Rev. O.		1	1
London, Hazzledine, Mr. S.		1	1	0	Redhill, Griggs, Mr. B.	H	0	5
Stogumber		1	0	0	Liverpool, Mounsey, Mr. E. (Deficit)	5	0	0
Brearley	I	2	0	0	London, Pattison, Mr. S. R. (Deficit)	2	2	0
Briercliffe, Hill Lane		2	14	0	Ashton-under-Lyne.....	I	0	10
Richmond, Cooke, Rev. J. Hunt.....		1	1	0	Poole.....	I	3	12
Lambeth, Upton Church		2	2	0	Beckenham, Booth, Rev. S. H. (Deficit)	10	0	0
Metropolitan Tabernacle, Green- wood, Mr. Thos.		5	0	0				
Pontrhydyrun	H	1	10	0			£257	8
"	I	1	10	0				
Fownhope		3	5	1	Legacy, Curtis, Miss A., The late ...	41	6	2
Colchester, Eld Lane Sunday School		1	0	0				
Ware, Medcalf, Mr. B.	H	1	1	0	Total	£298	14	6
Hexham, Imeary, Mrs.		2	0	0				
Astwood Bank	I	11	7	3				
Brompton, Onslow Ch.	I	4	2	10				
High Wycombe	I	2	1	6				
"		10	0	0				

EDUCATION FUND.

Maze Pond, Harrison, Mr. W.	1	1	0
Bristol, Tyndale Ch., Trestrail, Rev. F., D.D.	0	10	6
Total	1	11	6

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THE
BAPTIST MAGAZINE.

MAY, 1884.

The Late Rev. Andrew Gunton Fuller.

I.



OR more than a hundred years the name of "Fuller" has been a familiar and much honoured one throughout the Baptist denomination. Andrew Fuller, who by the force of his genius and piety rose from obscurity to high distinction in the religious world, by his vigorous defence of our principles and by the splendid services which he rendered to the Missionary Society as one of its founders and first Secretary, won for his name a place among the most distinguished that adorn the records of Baptist history ; and most of his descendants, to the fourth generation, have continued loyal to Baptist principles and work.

The Rev. Andrew Gunton Fuller, son of Andrew Fuller, died on January 22nd, at the age of eighty-five ; and his useful life and noble character present many features which are not unworthy of record. In the seventieth year of his age he commenced to write his biography, which he completed shortly before his death, and which furnishes an account of his earliest experiences.

He was descended from a distinguished line of Puritan ancestors, and received no insignificant part of his training from his maternal grandparents, with whom he spent a great part of his boyhood. Speaking of their home, he says, "There seemed nothing wanting to

make this place a paradise. I found, however, one instrument of torture even here, in 'The Assembly's Shorter Catechism with Proofs.' Hitherto I had found nothing more formidable in this way than Watts's catechisms, one of which—the historical—I had got really to like. Of this model of dry, dogmatic theology my grandfather had a most exalted opinion; and, though I felt bound to do my best to meet his wishes, I could not but feel the daily exaction of which this body of divinity was made the basis, beyond all reason, not to say endurance. The longer I live the more I am impressed with the fact that doctrinal opinions do not form the basis of character; that is the work of principles, or the incorporation of truth with the whole being. Catechisms are but expanded creeds, and partake largely of the one vice that attends them—that of presenting truths (assuming their teaching to be truth) in the abstract rather than in the concrete. No such form of instruction is to be found throughout the Scripture. There all truth is given in its practical relations. Creeds and catechisms are the *Hortus Siccus* of religion. They are not the words the Holy Ghost teacheth, but simply a human interpretation, which may be true or false; in either it is a stereotyped formula, practically invested with an authority which belongs only to inspired documents, and with more authority than is actually awarded to them, inasmuch as they are looked to as their authorised embodiment, and the only safe interpretation."

His grandmother, the daughter of a captain in the army, was a gentlewoman of the olden type, refined in manner and gentle in disposition. Of the elevating influence of her godly example and loving treatment he speaks in most affectionate terms; and the motto of her family arms, *Sic vos, non vobis*, singularly appropriate to express the unselfishness of her own character, was adopted as the motto of his life.

Andrew Gunton Fuller was born at Kettering on January 26th, 1799, and having spent some years at a boarding school, and the Grammar School in this town, he left home at the age of fifteen, and was engaged for ten years in business pursuits.

His earliest religious impressions were received from his mother. When only four years old he witnessed a scene which exerted a life-long influence upon him, and which, four score years after, he looked back upon, acknowledging that the memory of it had helped him more than aught beside in the times of his religious doubts and perplexities.

To describe it in his own words: "It was that of my mother pacing to and fro in her bedroom, while I was watching her lips, till my infantile curiosity led me to ask, 'Whom are you talking to?' With clasped hands she was pouring out her soul to God with an agony of pleading, ever and anon looking at me with a tender, loving interest. She then talked to me of the love of Jesus, and, taking my hand in hers, knelt down at the mercy-seat. I had no connected ideas of prayer, but the impression was far more durable than that of many subsequent efforts made to direct my mind to the higher and better life, as, for instance, when a reverend divine of the old school bawled to me across the street, asking if I knew my father's God." His religious difficulties were not unlike those which had beset his father; he always had feelings of deep respect for Christian people, and was grateful to those who in a gentle and sympathetic way spoke to him about religion, though their representations but little served to help him. He could not be satisfied with a partial conversion to God. Those mere sentiments with which not a few are contented failed to suffice for him. He would have either the real thing or nothing; for years he thought, prayed, doubted, struggled, and not until he reached the age of twenty years did he find rest by taking on himself the yoke of Christ. Two years later he was baptized at Kettering by his father's successor, and became at once possessed by an intense desire to devote himself to the work of the ministry. Many difficulties stood in his way, but in spite of these, and notwithstanding the great prosperity of a school which he had established in London, he sought the advice of the Revs. Samuel Green, John Foster, and Robert Hall, and at length, with great joy, entered on ministerial work, in which for sixty years he was usefully and honourably engaged.

As a boy he was an intense lover of nature, and a keen admirer of architecture. Whatever town he visited the parish church first attracted him, while the cathedrals of Norwich and Ely afforded him untiring delight. Church architecture he loved and studied to the last. With the exception of Lincoln, he visited every city in the kingdom, and made sketches of all the cathedrals. He was a skilled artist, and though at times, in his later years, through physical weakness, his hand was so tremulous that he could not, without great difficulty, raise a cup to his lips, he was always able, by some ingenious device which his friends could never understand, to draw the finest line with pencil or brush.

Until he reached the age of fourteen years, the state of his health was such that his school work was constantly interrupted by sickness ; for, although his strength and vigour in old age excited the wonder of all, his youth and earlier manhood were spent in much physical weakness. The delicate state of his health, precluding him to a large extent from joining in the sports of his companions, brought him very much into the society of an invalided sister, who, by the tenderness of her love and the wisdom of her counsel, exerted a most hallowed and stimulating influence upon him. To her he was, in no small measure, indebted for the generosity and gentleness which, mingling with his manly strength, made him the true and helpful friend of all the sorrowful and needy. She was the one person to whom he could talk freely. She died at the age of nineteen, and in reference to that event he says: " When a bright, loving girl lives for her brothers, stands between them and punishment, fills up gaps left by them in duties, taxing her slender purse when necessary, stimulating their flagging energies, and helping in every way within her reach, one can hardly help asking, ' Why was such an existence cut short amid the many examples we have known of protracted being, living only to nurse that contemptible little idol, " number one " ? ' "

At the age of sixteen he was called to the deathbed of his father, whose gigantic labours, absorbing his attention and frequently calling him from home for months together, rendered him unable to spend that amount of time in the midst of his own family which he always wished to do, and which would doubtless have been of infinite value to them. Seldom, however, has a son cherished, with so much affectionate pride, the memory of his father as did Andrew Gunton Fuller ; and in every respect he was well worthy to be the son of that great man whose labours are yet bearing fruit in every quarter of the globe.

J. F. J.

(To be continued.)

Remarks on Mr. Drummond's "Natural Laws in the Spiritual World."



WE have devoted three review notices to Mr. Drummond's book, with a view to present to our readers a fair idea of its meaning and drift; and we now, with the utmost diffidence, venture on a little criticism. Greatly as we admire the work, and grateful as we are for having been introduced by it to new and interesting ranges of thought, there are a few points in the author's treatment of his theme which seem to us to require some further elucidation.

Admitting that Mr. Drummond has made out a fair case for the continuity of Natural Law in the Spiritual World, he does not appear, in the working out of his theory, to have taken sufficient account of the human will. Broadly considered, his argument seems to tend to fatalism. The world of spirit is unquestionably a very different world from that of matter; and yet, according to our author, the same laws govern both, and, what is more, govern both in the same way. We do not say that he is wrong. The same laws may be perfectly applicable, within limits, to widely different subjects of government; but surely such applicability should be pointed out. *Primâ facie*, we should say that the mode of government for mind and spirit must be, at least in some respects, radically different from that which is appropriate to matter, whatever may be the forms of organisation which matter may be made to assume—radically different for this reason, that mind and spirit are endowed with a power of voluntary resistance, whilst matter, however organised, is entirely destitute of that power. We do not mean to say that Mr. Drummond has altogether ignored the reality and the freedom of the human will; but he nowhere, so far as we have discovered, treats it scientifically in relation to his theory of the continuity of natural law. This is the more singular because he sometimes treats living creatures below man in the scale of being as sharing with man the attribute of will—the power of choosing and of refusing to obey the law of their nature. We may refer to two conspicuous instances of this. "There are," he says, "certain burrowing animals—the mole, for instance—which

have taken to spending their lives beneath the surface of the ground. And Nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. By neglecting them, these animals make it clear that they do not want them. And as one of Nature's fixed principles is that nothing shall exist in vain, the eyes are presently taken away, or reduced to a rudimentary state." The mole does not seem in this account to receive due justice. It has a special function to perform in the natural world—a function which it can only perform by burrowing, and living, for the most part, under ground. It does this for the purpose of consuming "the grubs and wireworms that would else eat up the springing crops by the root." Mr. Drummond treats the mole as a free agent, and as a sinner under an appropriate retribution! Is this scientific? And, if it be, are we not to suspect that Mr. Drummond is scientific in the same sense when he treats of the freedom and responsibility of the *human* will? If the mole and the man are free to choose their order of life *in the same sense*, we are afraid that in both cases the freedom will be found to be imaginary rather than real, and that Science, in this instance, has borrowed the language of Poetry. The same remark will apply to Mr. Drummond's treatment of the *Crustacea* of the Lakes of the Mammoth Cave of Kentucky. On a first examination, they seem to be "endowed with perfect eyes. But what do they with eyes in these Stygian waters? *There* reigns everlasting night. Is the law for once at fault? A swift incision with the scalpel, a glance with a lens, and their secret is betrayed. The eyes are a mockery. . . . They have chosen to abide in darkness, therefore they have become fitted for it. By refusing to see, they have waived the right to see. And Nature has grimly humoured them." Now, if the human will is a will of the same kind as that which is here ascribed to the *Crustacea* in the Mammoth Cave, and if the freedom of choice belonging to the former is similar to that which is here imputed to the latter, we are bound to conclude that the freedom is nominal rather than real—a matter of imagination and of poetry rather than of fact and of science. But, as a matter of fact, the *Crustacea* did not choose the "Stygian waters" for their home. They were born and bred there, and had no chance of being born and bred anywhere else. Even their ancestors did not *choose* the Cave; they were driven into it by natural forces which they could not resist. It is true that they

have marvellously adapted themselves to their environment; but this adaptation should not be stigmatised as a retribution, but rather as a partial compensation provided for by Nature. Of course Mr. Drummond speaks of these creatures in the way he does, not in the terms of science, but for purposes of illustration. But the liberties he takes with the natural facts confuse, instead of elucidating, his argument. They do not in the least help us to realise his conception of the relation of Natural Law to the Human Will. That relation may be just as complete as is the relation of Natural Law to inorganic and organic existences of which free-will cannot be predicated. But if it be so, the relation must be developed in a very different way, and Mr. Drummond has left us still to desiderate a scientific account of its development which shall find a fair counterpart in the teachings of Revelation.

The deficiency here noted extends by necessity to our author's treatment of human responsibility, and still further to his treatment of human sin. There is no such thing as responsibility, and, by consequence, no such thing as sin, in any of the forms of life inferior to the human. In these lower kingdoms, instinct takes the place of the intelligence and the power of self-determination which belong to man; and instinct works with infallible accuracy within its own sphere. It is not omnipotent; but it is unerring. Man has another power—that of perverting his way, and of doing so of his own accord; and he uses that power in bold defiance of the bitter consequences which he knows beforehand must inevitably ensue. Mr. Drummond, we repeat, may be right in his contention that Natural Laws work as fully and as effectively in the Spiritual as in the Natural World; but, if they do so, they must work in conjunction with other laws which are found in, and fitted to, the Spiritual World alone. What these specifically Spiritual Laws (as distinct from what he calls the Natural Laws) are, Mr. Drummond has not told us; and the fact that he has not even attempted to specify and define them will lead many cautious readers to pause before they accept his main position.

We are fully prepared to subscribe to the strong form in which Mr. Drummond puts the scientific dogma of Biogenesis in juxtaposition with the Scripture dogma of Regeneration. He says: "The exclusion of the spiritually inorganic from the kingdom of the spiritually organic is not arbitrary. Nor is the natural man refused admission on unexplained grounds. His admission is a scientific impossibility

Except the mineral be 'born from above'—from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be 'born from above,' by the same law he cannot enter the kingdom just above him." We are not careful to modify the strength of this representation by falling back on the idea that Regeneration is 'not a change *of* nature, but a change *in* nature," which seems to imply a rectification of the *bias* of the mind of the natural man, rather than the impartation to him of a new, additional, and different order of life. But certainly Mr. Drummond's representation of the case seems to bear hard upon man's responsibility in regard to the question of his admission into the spiritual kingdom. He *cannot*—*cannot* enter into that kingdom of himself. The way into it is barred against him, until the Divine Hand takes the barrier away, and the Divine Energy draws him forward. This, of course, cannot be gainsaid. It is good in Science, and equally good in Theology. What, then, becomes of man's responsibility in the case? Mr. Drummond leaves this question unanswered. May we venture to suggest an answer? The responsibility sought for, we imagine, lies in the fact that the unregenerate man possesses a susceptibility to the touch of the regenerating power, and to the action of the regenerating process; and it is for his use, or non-use, of that susceptibility that he is responsible. He *can* use it, and he can *refuse* to use it. An analogous susceptibility is seen in the lower forms of life to be raised into the higher,—but in their case it is not accompanied, as in man, with freedom of choice. When acted upon by the requisite higher Vital Force, it *must*, in their case, yield—but, in his case, it may *decline* to yield. God never proposes to endow the life of a flower, or of a tree, or of a horse with the life that is spiritual,—the requisite susceptibility in their case is wanting. But man has that susceptibility in his mental, moral, and (if we may use the word) aspirational nature; and it is in that higher and complex nature that his responsibility resides. Thus it is that he is the subject of calls, invitations, warnings, promises, offers, exhortations, entreaties, all of which, without the susceptibility we speak of, would be as resultless as if they were addressed to a horse, or a tree, or a stone, but all of which, with that susceptibility, make the man a subject of responsibility in relation to the privileges and claims of that highest kingdom which is open to him, and which is theologically styled "the Kingdom of God."

Another question which occurs to us in our estimate of Mr.

Drummond's book is as to the extent to which his reasoning on the subject of "Eternal Life" favours the theory that there is no immortality for man apart from a personal vital union with Christ. We have read the book with some care for the purpose of finding in it a definite reply to this question; but, if there be a reply, it has escaped our search. Our own impression is, however, that Mr. Drummond does not anticipate any future life for those who fail to come into a vital relationship, or (to use the technical term) a "correspondence" with Christ. He seems to conclude that the projection of Natural Law into the Spiritual World requires the application in the Spiritual World of the Natural principle, that the continuance of life depends upon three things—a perfect organism, a perfect environment, and a perfect correspondence between the two; and that the Christian statement of the truth in regard to this question is found in the words: "He that hath the Son hath life; he that hath not the Son hath not life." If this, then, be the whole case, it is clear that the theory of "Life in Christ alone" is the only one that is tenable. There is no "Eternal Life" for those who are "out of Christ." That which the New Testament calls "the Kingdom of God" is the only immortal kingdom. All lower kingdoms pass away; they are subject to the law of dissolution,—they "complete the cycle of their organic life," and then they die. The condition of entrance into the Divine and Heavenly Kingdom is Regeneration—the infusion into the man of a Divine Life; and this comes of receiving Christ. "To as many as received Him gave He the right to become the children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." All others are in the kingdom of Nature, and must share its fate. Such seems to be Mr. Drummond's teaching, and we have failed to discover a single sentence in which he recognises the existence of any human being after the death of the body who, previous to the death of the body, is destitute of this vital spiritual relation to Christ. Perhaps this is as far as science would positively warrant him in going. He finds in the true Christian the three indispensable conditions of Eternal Life:—a perfect organism in perfect correspondence with a perfect environment. Outside the Christian life these conditions are supposed to be wanting,—and therefore the best forms of life in that outer region must be expected to fail and terminate in Death.

We do not see, however, that even Mr. Drummond's theory of the Continuity of Natural Law in the Spiritual World requires us to deny a future, or even an unending, existence to human beings who fall short of spiritual union with Christ. Surely the mere fact that they do not attain to the highest order of life—viz., that which is spiritual and Divine—is not of itself sufficient to force upon us the conclusion that they are not in any proper sense immortal beings. What we ordinarily term Death, as far as we know, is simply a physical change. There is not an atom of proof that it involves the intellectual and moral man in its catastrophe. The old physical environment is abolished; but the intellectual and moral environment may remain, and the correspondence of the intellectual and moral man may remain with it. It is no uncommon thing in Nature for organisms to be thrust into new environments, and to adapt themselves to them with marvellous flexibility. Science has no right to say that it cannot be so with man in the physical change called Death; whilst Scripture, unless many of us have strangely misunderstood its teachings on the subject, clearly intimates that it *is* so. And if it *be* so, Mr. Drummond would still have been free to maintain the Continuity of Natural Law in the Spiritual World, and might have illustrated his theory as effectively by the continuity of Natural Law in the Intellectual and Moral Worlds as by the same continuity in the various departments of organised matter. Scripture does not consign those who fail to attain the distinctively Christian life to an ultimate annihilation; and we do not see that science is bound to do so either.

This leads us to suggest that Mr. Drummond fails to do justice to morality as distinct from religion. In various parts of his book he calls it a crystal, and says that, like the crystal, it is totally devoid of life. This idea is highly elaborated in the last chapter, entitled "Classification." Now surely the exigences of his theory of the Continuity of Natural Law in the Spiritual World do not require him to take this view. Why may we not suppose that if there be in man physical life at the lowest end of his being, and spiritual life at the highest, there should not also be both intellectual and moral life between the two? Why should the intellectual and the moral be mere crystals, beautiful as may be, but lifeless withal? Surely they need not be regarded as "dead" because they do not display the phenomena of the highest kind of life. They do show more and higher life than can be found in plants and animals. Mr. Drummond's

representations of this matter do not seem to answer either to the facts as man can perceive them, or to man's own consciousness. There is an intellectual and moral life as well as a physical and spiritual. Intellect is not a crystal. Family love, social affections, political virtue; these are not crystals. They are all things of life. This does not involve any break in the continuity of law. Mr. Drummond has written with great conclusiveness on “*Natural Law in the Spiritual World.*” He might have written with equal conclusiveness on “*Natural Law in the Intellectual and Moral Worlds,*” and had he done so, his book would have been more complete, whilst he would probably have avoided some mistakes into which he appears to have fallen.

We have only one more remark to make. It relates to the painful intimations which Mr. Drummond throws out at the end of the book, as to the comparative fewness of those who will be found at last to have attained unto eternal life. This is the melancholy outcome of his, in many respects, masterly discussion of the subject of “*Classification.*” He tells us that “the outstanding characteristic of the New Society” (*i.e.*, the Society of those who have the Christ-Life) “is its selectness;” that we find in the world around us that, “of the millions of possible entrants for advancement in any department of Nature, the number ultimately selected for preferment is small;” that there is “great waste of seed, of pollen, and of human lives;” that “Quantity decreases as Quality increases.” There may be a measure of truth in all this, and we may see in it the working of a Natural Law. But there is no need to push the application of this law into the Spiritual World in such a form as to make that world a comparatively small or comparatively thinly populated one. A great deal of the waste which we see in nature and in human life comes from the carelessness, the prodigality, or the cruelty and injustice of man. Natural law does not prevent it; but Natural Law produces only a part of it, punishes the rest, and in one way or another compensates for all. As a critic in the *Expositor* reminds us, “We have heard from the lips of Science herself that Nature suffers nothing to be lost, but by some secret alchemy converts even things most vile to beneficent and noble uses.” Besides, surely a society may be select without being scanty. The Regenerative Power of God is unlimited. He “so loved the world, that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life.” The

faith which is the necessary condition of Salvation is His own gift ; and He, we may be sure, will give it with a largeness of liberality which shall answer to His own love. He "sent His Son into the world, not to condemn the world, but that the world through Him might be saved;" and there is a large though not, perhaps, an absolute sense in which the world will be saved. Christ shall "see of the travail of His Soul, and shall be satisfied." There have been, and still are, times to which the pathetic words apply, "Many are called, but few chosen;" but there are also times when the strain has to pass from the minor to the major key: "Many are called, and many chosen." We doubt whether it is universally true that "quantity decreases as quality increases," and that the most "highly differentiated life" turns out in the long run to be the most scarce. How will the case look in the great era when "the kingdoms of this world have become the kingdom of our God and of His Christ," and when Bushnell's idea of "the outpopulating power of the Christian stock" is realised to the full, as realised it will be, though not, probably, in the precise manner which the great American anticipated? The Millennium—whatever the length of the period prophetically designated by that term—will make a stupendous difference to the number of the saved, and "quantity" will then, once more, sustain some adequate proportion to "quality."

The Christian Ministry not a Priesthood.

III.—ARGUMENTS FROM ANALOGY.



It has been contended by the sacerdotal party in the Church of England that, although the New Testament gives no direct or verbal sanction to their claims, it yields to them an indirect, but by no means inconclusive, support. If the inspired writers do not assert that the Christian ministry is a Priesthood, it is said that they must yet have regarded it in that light, and that there are inferential arguments which prove it to be such. An analogy is affirmed to exist between the position of the Jewish priests, who offered sacrifices in anticipation of the death of

Christ, and Christian ministers who commemorate that death. The sacrificing priesthood is said to have been, not indeed established by Christ, but adopted by Him from the earlier dispensation, and continued, with various modifications of outward form, according to the altered circumstances of the world.

Arguments from analogy, in the absence of direct proof, ought always to be received with caution, as, by the exercise of a little ingenuity, we may turn them to whatever use we please. They may be beautiful and attractive as illustrations of points which have been established on independent grounds, but alone, and in themselves, they are vague and indecisive. In reference to the analogy under consideration, there is not a single passage of the New Testament which suggests it. It has all the appearance of an afterthought, invented to meet the exigencies of a case which could not otherwise be sustained. The Christian ministry is nowhere compared by any inspired writer to the Mosaic priesthood, and, to insist on a direct resemblance between the two orders, requires assumptions as to the sacrificial character of ministerial work which are totally without foundation, and are at once impertinent and erroneous. Unless we have grossly misread the New Testament, and especially that part of it which deals with the typical significance of the Jewish economy, the argument on this point is altogether on one side, and shows that sacerdotal claims are derogatory to the perfection and glory of the Gospel, and antagonistic to its design.

The main duty of the Jewish priests was to offer sacrifices. As these sacrifices were typical of the sacrifice of Christ, and were fulfilled in His death, *the work of the priesthood that offered them is thereby absolutely annulled.* The purpose for which a sacerdotal order had been established was accomplished when Christ offered upon the cross an atonement for sin, in virtue of which all men may come directly unto God. The only priest acknowledged in the Gospel, as mediating between God and man, is Christ Jesus Our Lord. He has discharged all the functions that pertain to this office so completely that there is no room for an order of men separated from their fellows for priestly purposes. Such an order would be superfluous, and would reflect on the sufficiency of the sacrifice and intercession of our Lord, of whom it is affirmed that He hath "obtained eternal redemption for us;" "He hath taken away the first [dispensation], that He may establish the second;" "We are

sanctified through the offering of the body of Jesus Christ once for all;" "By one offering He hath perfected for ever them that are sanctified" (Heb. ix. 12; x. 9, 10, 14, etc.).

Do we, in so much as a single instance, find the New Testament urging men to approach God by means of a human priesthood, as the Old Testament required the Jews to approach Him? For the Jew under the first economy a priesthood was indispensable, and there could be no worship without it. But where in the New Testament is there a solitary precept in which the intervention of men is pointed out as a means of access to God? The mediation of Christ is indeed declared to be indispensable. "No man cometh unto the Father but by Me." "Through Him both Jews and Gentiles have access by one Spirit unto the Father." "In Him we have boldness and access with confidence by the faith of Him." But what man or order of men is ever associated with Him in this respect? His own exhortation was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" His promise, "Him that cometh unto Me, I will in no wise cast out;" His lament, "Ye will not come unto Me, that ye might have life;" but not a word does He utter as to a human mediator. And it is the same throughout the entire New Testament; so that, if we are to believe the testimony of Christ and His Apostles, His priesthood alone is sufficient, and any other is an imposition of man, and not an appointment of God.

The force of this argument is not in the least degree weakened by a fact which has been pleaded with more ingenuity than pertinence, that the New Testament speaks of Christ, not as our Priest, but as our High Priest, thereby implying that there are priests under Him. It has been said, for instance, that the Epistle to the Hebrews deals mainly with the office of the high priest as prefiguring the office of Our Lord, and that there is therefore room for a subordinate sacrificial order corresponding to the rank and file of the old priesthood. Now, allowing for a moment that the reference is mostly to the high priest, the inference drawn from the fact by no means holds. For the high priest is mentioned as *the representative of a system*, the whole of which has passed away. The arguments of the inspired writer are equally conclusive, whether applied to the high priest or to his subordinates. The very pith of the Epistle is this—that in consequence of the death of Christ all other sacrifices have been for ever abolished, and, if nothing but a special mention of the subordinate

priests will satisfy the sacerdotal party, they have such a mention in Heb. x. 11, 12: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God."

Room for other priests! when, in consequence of Christ's unchangeable priesthood, and His continuance for ever, we are told that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). Room for other priests! when, because of their faith in Christ, all Christian men can claim and are urged to exercise the privilege which under the Jewish law was restricted to the High Priest alone, and was granted to Him but once a year. He was allowed only on the great day of atonement to enter the Holy of holies. Sprinkled with the Saviour's blood we can at any time enter the immediate Presence of God. "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 19, 22). The only priesthood in addition to our Lord's is that with which He has Himself invested all who believe in Him. He hath constituted us a kingdom of priests; and that man who would stand between us and Our Lord, not only wrests from us our most sacred and blessed right, but usurps an honour which belongs exclusively to Christ.

It is further necessary that *those who occupy the office of a special and distinctive priesthood should be expressly appointed to it by God.* In the Jewish economy that office was not open to the entire nation, but only to the members of one tribe. There was a regularly established order of succession from which no departure was, under any circumstances, permitted. Every priest could point to a Divine law, investing him with sacerdotal authority, and defining the nature and extent of his duties. "No man taketh this honour unto himself but he that is called of God, as was Aaron." Moses was commanded to "take Aaron his brother, and his sons with him, from among the children of Israel, that he might minister unto God in the priest's office" (Ex. xxviii. 1). But where is there a similar regulation, a regulation which so clearly

defines and confirms an exclusive hereditary and transmitted claim in respect to the Christian ministry? In what place does God authorise any established order or legal succession in relation to it? When we are tauntingly reminded of the duty of submission to an ecclesiastical hierarchy, and charged with the sin of rebellion and schism; when our attention is directed in a manner which is not one whit more offensive than it is impious to the sin of Korah, Dathan and Abiram; we have not only the right, but are solemnly bound to repudiate the haughty claims of our censors, and to demand from them the credentials of their office. Before we can submit to their intervention, or allow them to exercise over our spiritual life a power which may truly be described as unique, awful, and tremendous, we must have a clear and convincing reply to the question, "By what authority doest thou these things, and who gave thee this authority?" We can see no sign of such authority in the profounder wisdom, the deeper sanctity, the nobler heroism, or the more generous enthusiasm of these men; for of such qualities they have neither a monopoly nor an exceptional share. Nor can we be content with the plea that their authority is a "note" or a result of their apostolic succession. It is impossible to prove one disputed point by means of another, or rather by that which is itself incapable of proof. The New Testament is as silent with regard to the Romanist and Anglican doctrine of apostolic succession as it is with regard to the priesthood. There is not the shadow of a hint of it; and even if there were, there is no living man who can prove himself to be in such succession by a continuous and unbroken descent. Arguments of this class are too childish to convince reasonable men, and are advanced only by those who are under the spell of ecclesiastical traditions, and whose views of the church obscure and pervert their vision of Christ.

We must be content with simply adverting to one or two other particulars in which this argument from analogy breaks down. The duties of the Jewish priesthood were confined, first to the tabernacle, and afterwards to the temple. There was only *one* spot in which they could minister. Are we to have a similar restriction in our Christian worship? There was, further, only one high priest at a time; and, if our Christian ministry is to be modelled on the old system, we must have one high priest, a company of ordinary priests, and deacons, which last will correspond to the Levites. Our high priest

the New Testament declares, with repeated emphasis, to be Christ Himself; and it is surely an act of blasphemy for any other to appropriate the name. The Pope of Rome represents himself as the vicar or vicegerent of Christ; but in this "he opposeth himself and exalteth himself above all that is called God," and is the leader of a great apostasy. Of the numerous Anglicans who urge this argument from analogy, how many are prepared for such a result? It is in Popery pure and simple that their reasoning would land us, although they would find the analogy inconvenient in other respects, as it would require them to abolish the office of diocesan bishops, and to adopt other regulations which would be as fatal to their methods of work as they would confessedly be a restraint upon ours. The Anglican argument on this point lands us in hopeless confusion.

There is, then, absolutely no ground, either in reason or in Scripture, for the doctrine that the Christian ministry is a priesthood. The New Testament is silent upon the subject, or rather gives a representation of an entirely opposite class; while the analogy drawn from the Old Testament is glaringly inconclusive. We therefore reject the doctrine as a mere device of men. In loyalty to Christ, in justice to ourselves, in the interests of the Church and the world, we expose these unchristian pretensions and exhibit the naked truth of the Gospel. We are well aware that many eminent and saintly men advocate these sacerdotal claims, men who are sincere, though prejudiced and mistaken, and for whom, notwithstanding their errors, we cherish a profound respect. But our respect for their character cannot blind us to the dangerous issues involved in their belief. This sacerdotalism lies at the root of the most pernicious theories and practices of the Papal Church, outside of which those who believe in the doctrine cannot logically or consistently remain. Allow the claims of a special priesthood, and your birthright of civil and religious liberty is wrested from your grasp, your privilege of approaching God is restricted, your right of private judgment is lost, and you are a captive in the hands of the priest. It is a doctrine which is essentially hostile to scientific, to political, and to religious progress; and, should it ever regain its ascendancy, it would reverse the conditions of modern civilization, and cause us to relapse into the darkness of the Middle Ages. But that, we believe, will never be. Notwithstanding the rapid progress of Ritualism in recent years, and the extent to which it is carrying on the work of the Papacy, the heart of England is

Protestant still. Were men's eyes opened to the real nature and tendency of Ritualistic practices they would no longer tamper with them. And of this we are well assured, that as they intelligently and prayerfully read the Scriptures, as they increase in spirituality of heart and life, as they seek and obtain Divine light, they will acknowledge no priest over them but Christ, and no sacrifice to atone for their sins but that which He offered on the cross. In the exercise of those great and awful functions, the prerogative of Christ is shared by none, nor will we permit any man or body of men to stand between Him and us. In thee alone, O Christ, will we trust, and, relying only on the merits of Thy death, will we now seek audience of God in the holiest of all; under the shelter of Thy Cross we will await with calmness the dread scrutiny of the judgment, and, because of Thy promise, will anticipate with confidence the eternal blessedness of heaven!

J. STUART.

The Relationships of Life in the Light of Christianity.

I.—HUSBANDS AND WIVES.



AS a practical power, Christianity alters the whole tenour of man's life. It is a possession which is not to be held lightly, or regarded simply as "a very lovely song of one that hath a pleasant voice, and playeth well on an instrument." It is to be interwoven with every fibre of our being. Its spirit is to pervade and give form to our character. Every familiar object around us is to receive its mark; every being or thing is to wear a special aspect, because the light of Christian hope is upon it. To every righteous law Christianity imparts its own truth and gentleness; to every wise and healthful custom it gives the additional weight and majesty of its own sanction. Whatever of sweetness there may be in the relationships of life without it, there is immeasurably more when it is practically accepted and heartily enjoyed.

"How?" it may be asked. Simply because the heroic ideal which

the Christian has before him is that of a perfect character, and a character perfect in all its developments. Character is the gist of Christ's teaching in the Sermon on the Mount; and, therefore, it would appear that, in the various relationships of life, it is the presence or the absence of this element wherein lies the secret of man's joy or misery. Christ Himself is the embodiment of perfect character; and although we do not find Him sustaining all the relationships of life, yet in the Divine law, as promulgated by Him, we may note all the requirements necessary for our guidance. The one great lesson to be learned is that happiness is a spirit, not a condition—that, both as to quality and quantity, it is determined by the question, not *How we are*, but *What we are*. Thus, the way to happiness is not some outward road which men can point out to us, and say, "This is the way, walk ye in it;" but it is by threading the inward labyrinths of our own spirits, and working *there* the work that is needed, that the way of happiness is to be found.

The Gospel of Christ is the Christian's chart. It gives the keynote to all his actions. It appeals to every part of his nature, moulds his disposition, and stimulates him in his struggle to attain the perfect character of the Man Christ Jesus. Where there is no Christian standpoint in the relationships of life, character is viewed in the most superficial way. Men are captivated by what has the *appearance* of being beautiful, rather than by what is *really* so. They look merely on the surface, and fail to base their estimate on intrinsic worth. An illustration may be found in the establishment of Christ's kingdom. Men looked for a *temporal* kingdom, with all the pomp and glory appertaining thereto. To them the thing that marked the kingdom was external display; the inner character of it did not concern them. Now, Christ's element of merit was *character*. He did not teach, "Blessed are the great and the powerful, the rich and the learned." It was not that by which a man was externally distinguished that raised him in the estimate of Christ, but that which he was in himself. He might hail from a very humble dwelling, and yet be great and good. "Can there any good thing come out of Nazareth?" Yet even Christ the Lord came from thence. As it was then, so it is now. Men still have an eye for "surroundings" in the relationships of life. The man of rank is mindful of the elevated platform on which he stands, the man of wealth grows vain of his coin, and the man of learning is apt to overrate his treasury of knowledge. But in

Christ's kingdom there is no partiality in favour of birth, position, or intellectual attainment. His law of equity minds only the good—the good in any and every circle. Therein, and therein alone, lies the certainty of His approval. Men are slow to learn that character is more important than circumstance; but it is still true that only the good are blessed.

Bearing in mind, then, the essential worth of character in the various relationships of life, and the estimate passed upon it by the Master, we shall readily see how greatly the joys of life must be enhanced in proportion as character becomes truly Christian.

As we think of domestic life, with its numerous ties, and the influences for good or evil which are comprised within it, we need not be slow to discern the difference between a household where the teaching of the Gospel and the example of Christ have full sway, and one in which those influences have not been brought into operation.

For an account of the institution of Family Life we turn to the Bible. We there find that the oldest of earthly ordinances is marriage. God, who created man in His own image, declared that "it was not good that man should be alone," and that He would therefore "make him a helpmeet for him." Hence it is further testified: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." The marriage bond was also honoured and blessed at a festal celebration of the union by our Lord's presence and earliest miracle; whilst out of the symbolic use of the marriage relation—that which points to the Redeemer's union with His church—the apostle Paul educes the reciprocal obligations of husbands and wives. He enjoins upon the husband tenderness and love, and upon the wife obedience; while co-heirship in the grace of life is represented as a consequence of the union, and the cream of its joy.

The design of this ordinance is manifold. The training both of husband and wife which it is fitted to secure is most helpful. Virtues are brought into play which would otherwise lie dormant; aspirations are enkindled which else would slumber; fidelity is subjected to tests which would be otherwise impossible. What will not a Christian husband do for her whom God has given to him to be his companion through life? The affection and self-denial which are called into exercise are means of grace to both. The dependence of each upon the other gives special opportunities for the development of character.

Without it each would grow one-sided. The gifts with which God has endowed man and woman respectively are peculiar, each to each; acting apart, they do not tend to completeness of character. Usually, man has the greater strength; his judgment is wider; his will is more resolute. Woman's sweetness and amiability of nature are manifest in her deeper affections, her keener perceptions, and her tenderer sympathies. Each has something which is lacking in the other, and helpful to the other; and from their respective powers, blended together by the relationship they mutually sustain, there follows a completeness, a roundness of character which would be otherwise unattainable.

“Marriage rightly understood
Gives to the tender and the good
A Paradise below.”

It may be regarded as the crowning charm of human life, the triumph of the holiest emotions of the heart, the key to a treasure of almost boundless happiness.

Much, however, as marriage may do for man, it may be his ruin.

“It locally contains or heaven or hell;
There's no third place in it.”

In the development of character, it either helps to a more perfect state of blessedness, or drags down to misery. Rightly conceived, and rightly entered upon and maintained, this relationship tends to the strengthening of all good character, and to the steady increase of joy; whereas thoughtlessly contracted, two horizons are darkened—two lives are blighted.

One great reason why this relationship should not be too hastily formed is that ordinarily Death alone can abrogate it. This is of itself sufficient to show that marriage should be preceded by a thoughtful consideration of the responsibilities it entails. If the tie be formed—as alas! it too frequently is—in haste, with little thought, in ignorance as to whether there is indeed reciprocity of attachment and purity of love, depend upon it, it will not fail to produce utter and unqualified misery. On the other hand, such misery will not be prevented by the most calculating deliberation and prudential forethought, unless the two natures are harmonious. “Can two walk together except they be agreed?” Surely some preparatory time must be spent by each in seeking to know the other's dispositions, tastes, sympathies, and beliefs, if the married state is to be a happy

one. And if the union is to enjoy its crowning happiness, there must be a joint acknowledgment of God in all the ways of the blended life, that He may direct its steps.

“ When souls that should agree to will the same,
To have one common object for their wishes,
Look different ways, regardless of each other,
Think what a train of wretchedness ensues.”

If, instead of heed being given to the teaching of the Bible, unworthy motives be cherished, and mere physical beauty or any other false attraction be allowed to ensnare the heart, wedlock will be despoiled of its joy.

This union requires mutual sympathy, a similarity of aim, a united desire to promote the same high objects. There should be a healthy vieing of one with the other, as to which can do most to sweeten life, and to make it noble, pure, good, and Christ-like. Husband and wife should be concerned to lessen each other's anxieties, to bear each other's burdens, and to increase each other's usefulness. And the fact that their virtues are diverse rather than alike makes the attainment of this mutual sympathy the easier. As sings our ablest bard :—

“ For woman is not undevelop't man,
But diverse ; could we make her as the man,
Sweet love were slain : his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must we grow,
The man be more of woman, she of man :
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world ;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind ;
Till at the last she set herself to man,
Like perfect music unto noble words.”

In proportion, then, as genuineness and excellence of character—our Lord's element of merit in man—is introduced into married life, there will be sympathy, oneness, harmony, and happiness. But if base motives be woven into it—living merely for daily food, or to obtain a commanding position, or to overtop our neighbours, or to increase our worldly pride or pleasure—its sweetness will evaporate, its harmony will be turned into discord, its sunshine will darken into gloom. The rule of pure motive will contribute to growth in “ whatsoever things are true, whatsoever things are honourable, whatsoever

things are just, whatsoever things are lovely, and whatsoever things are of good report." The relationship is sanctified and ennobled by true mutual love, under the dominion of a united love to Him who is rightfully the supreme and loving Lord of both hearts, whose Spirit they unitedly seek to breathe, and whose life they together endeavour to illustrate. Let the relationship be formed and maintained under the influence of Christian principle, husband and wife alike viewing their union from the high platform of Christian character, and then marriage will be, what it cannot otherwise be, a realisation for both of Peter's ideal: "Heirs together of the grace of life."

Darlington.

FRED. A. CHARLES.

The Incipient Gnosticism of Apostolic Times.

BY THE REV. GILES HESTER.



HE Bible is the masterpiece and miracle of universal literature. All civilized nations have their religious books, and most of these books are said to contain maxims of practical wisdom, images of beautiful poetry, and principles of religious teaching, which have their origin in those fundamental instincts which universally pervade the human mind. But in loftiness of conception, comprehensiveness of scope, purity of spirit, and variety of literary forms, there is a general agreement that the Bible transcends them all.

When we consider the nature of the materials forming this unique library, all of which are combined in the organism of one wondrous volume, three distinct elements may engage our attention.

We may consider, first, the individuality of the writer of each section in this circle of Divine Truth. What a number of characters pass before the imagination as we think of those who, through a succession of many ages, took their part in fixing the religious thoughts of their time in the permanent form of writing. Every conceivable order or structure of mind has had a share in this great work; no faculty of the human soul has been left unused. The tenacious memory of Moses, the quivering sensibility of David, the splendid

imagination of Isaiah, the pensive emotion of Jeremiah ;—the historic genius of Luke, the dialectic skill of Paul, the moral severity of James, and the sublime spirituality of John, have all been engaged in building up this sacred temple of Holy Truth.

In connection with the individuality of each writer, we may consider also the principle of internal life which pervades every part of this marvellous Book. The Bible is superhuman in its organic structure. It has the stamp of Divinity both on its inward spirit and on its outward form. The mind of each writer was borne along by the breath of God as he penned the sacred page. Just as the mighty ocean, swept by the breeze, bears on its swelling bosom the richly freighted ship and conducts it to its desired haven, so the Almighty Spirit lifted up the mind of each writer above the dangerous currents of merely human thinking, and preserved his thoughts from the entanglements of sophistry and the mists of error. Inspiration is the very essence of Revelation.

The individuality of each writer and the illuminating and controlling presence of the Holy Spirit are two of the principal factors in the formation of the Bible ; but there is still another. If the thoughts of each writer were animated and guided by a supernatural principle within him, so his ideas were modified, and his style moulded, by circumstances outside him. The various books of the Bible form a connected chain or system of thought stretching through many ages. Just as a stream flowing through many different kinds of soil is coloured by each rocky substance its waters touch, so the river of revealed truth takes its form, its sweep, and its colour, from the characteristics of the age through which it flows. There is an Egyptian tinge in the thoughts and images of the Pentateuch. The expanding arrogance and the towering pride of Assyria aroused the indignation and give a fiery splendour to the visions of Isaiah. It is the approach of the armies of Babylon to execute the justice of God on the guilty city, which breaks the heart of Jeremiah, and suffuses his eyes with bitter tears. The prophetic genius of Zechariah blossoms like an olive-tree as the walls of the new Jerusalem rise from the slopes of Zion. And so when we come to later days, each writer of the New Testament received a controlling influence, not only from the natural bent of his own mind, and the elevating influences of God's spirit, but also from those varied currents of thought and those changing aspects of society by which he was surrounded. The stiff-

ness of Judaism gave a narrowness to the range of the Gospel history as conceived in the mind of Matthew. Luke's Gentile extraction and liberal education gave him an eye for universal man, and the circle of his Evangelical thoughts encloses the whole world. The manifold temptations of those scattered by persecution appealed to Peter's deep and tender nature, and drew forth those rich and mellow thoughts which, ages afterwards, consoled the pure and pious Leighton, whose Commentary, written also in troublous times, stimulated into thoughtful reflection the dreamy mind of Coleridge. It was the perpetually shifting attitudes of the religious world which gave such a marvellous diversity to the writings of Paul. The fickle vacillation of the Galatians, the sensuous proclivities of the Corinthians, the generous impulses of the Philippians, the complex civilisation of the Romans, were external influences which touched the springs of thought and feeling in the Apostle's mind, and gave tone and shape to his public writings.

It is only by a definite apprehension of those external exciting causes, and those modifying and governing influences which arose from some special phases of thought or some peculiar juncture of circumstances, that we are able to enter into the meaning, or to give a clear exposition, of those ideas which were intended to meet that phase of thought, or to apply to those circumstances. We must get into the background, as well as occupy the front, if we would fully understand the word of God. It is so in our own literature. "The Canterbury Tales" of Chaucer owe their form and colouring to the peculiar character of the age in which they were composed, as well as to the prolific genius of the poet. The great age of Elizabeth passes before us in the pages of Spenser and Shakespere. The thunder of Cromwell's Ironsides sounds through the stately columns of "Milton's Paradise Lost." "The Pilgrim's Progress" could not have been written in the frigid stiffness and solemn dullness of the eighteenth century. In the background of Butler's "Analogy" there is a formidable array of critical and cold-blooded Deists. The most splendid orations of Robert Hall were called forth by the terrors of the French Revolution and the threatened invasion of Napoleon's armies. Every great writer is the mirror of the age in which he lived. We may apply this principle to New Testament times. There is one writer who claims special attention in connection with this subject, a man who in wealth of thought and splendour of mental and spiritual illumination stands out in striking prominence.

The Apostle John was one of the most remarkable of men, and one of the noblest of the apostolic band. He was the Plato of the Primitive Church. He represents the highest type of spiritual Christianity. Peter, Paul, and John give the ascending scale in the development of religious thought. Born near the snowy ranges of Lebanon, brought up on the shores of the blue spreading waters of Galilee, and afterwards trained in the school of Jesus, John possessed a genius which, by its natural bent and supernatural endowments, could soar to the serenest heights of spiritual contemplation, and penetrate into the deepest recesses of mystic speculation. John was probably the first, and certainly remained the last of those twelve brethren who were called into the sacred and confidential fellowship of Christ. The writings of John, who was known in the Early Church as the Holy Divine, are of a varied character, and may be classified under four divisions—viz., Prophetical, Historical, Doctrinal, and Ethical. They occupy a distinct and unique place in the canon of Scripture. No part of the New Testament has occasioned more critical discussion than these compositions of the Apostle John. They extend over a much longer range of time than the writings of any other apostle. John's prophetic writings probably come first. Looking at his other productions, we may ask, What were the external forces working on the mind and life of the Primitive Church, or round about the church, which called forth these peculiar writings, and exerted on them a modifying and moulding influence? John spent the later years of his life in the celebrated city of Ephesus. This city was remarkable in many ways. It was "wealthy, prosperous, and magnificent, a meeting place of Oriental religions and Greek culture" (Trench). It was known as "*Asiæ lumen.*" As it had become the metropolis of heathen worship, so it became the centre of Greek Christianity. Here Paul laboured for three years, and founded a church which rose into strength and importance. Hither also came the fervid and eloquent Apollos, laden with the treasures of Alexandrian lore. And hither likewise from the same centre of religious philosophy, several years afterwards, came Cerinthus, bringing with him those peculiar religious and philosophic notions which placed him in direct antagonism to the Apostle John.

What then was the spirit of the age in which John spent the last portion of his life? What was that peculiar intellectual atmosphere which filled not only the City of Ephesus but the surrounding dis-

trict? There can be little doubt that the form of heresy known by the name Gnosticism was rapidly growing, and assuming a position of open defiance to the authentic facts and saving truths of Christianity; and Cerinthus was one of the earliest and one of the boldest teachers of this system of error. What then was Gnosticism? The term Gnosticism is derived from the word *Γνώσις*, which is found in many places in the New Testament. From it is derived the word *Γνωστικὸς*, which is not found in the writings of the Apostles, but has a conspicuous place in sub-apostolic times. The Gnostics were persons who regarded themselves as in possession of a higher and profounder knowledge on all religious matters than ordinary believers. They looked upon themselves as the aristocracy of the religious community. They claimed to be much more philosophical and spiritual than other men. They despised those who rested their religion on the mere principle of faith. Pride of reason was the root of their system. They did not absolutely reject Christianity, but they sought to ally it with intellectual philosophy, or blend it with ceremonial, and sometimes idolatrous practices. They held that matter was the principle and seat of all moral evil, and that the Creation was not the product of the Supreme Being, but was the work of an agent called Demiurgus, who was the God of the Old Testament. Between this fabricator of Nature and the Absolute Deity there was a series of emanations from the Supreme Essence called *Æons*, of whom Christ was the highest. Their views concerning matter as the source of all evil led some of them into Asceticism, while others took an opposite view, and indulged in all the forms of the grossest licentiousness, asserting that no indulgences of the senses could affect or injure a soul fortified with reason, and illuminated with the higher forms of knowledge and philosophy. "The most intellectual Gnostics," says Liddon, "were sensualists; sensualists upon a theory and with deliberation." We see then that Asceticism and Antinomianism both met in Gnosticism.

With regard to the Person of Christ, the tenets of Gnosticism involved an absolute denial both of His Godhead and also of the reality of His Humanity. Different Schools held different views, but all agreed in rejecting the views of Christ set forth by the Apostles. "The Docetæ," says Mansel, "held the body of our Lord to be an immaterial phantom, while the Ebionites and others asserted that the spiritual being, Christ, was a distinct person from the man

Jesus: that the former descended upon the latter at His baptism; and left Him before His crucifixion, never being united to Him in one person." Such views struck at the fundamental principles of Christianity. They stripped its history of all its meaning, and robbed its doctrines of all their power. The Gnostics substituted a rationalistic and dangerously speculative Theosophy for that supernatural and sublime Theology which alone could meet the deep wants, and satisfy the restless cravings of the human heart. This subtle and insidious heresy, which sprang up in the days of the Apostles, widened in the range of its influence, and for more than two centuries was the chief and inveterate foe of the Christian Church. It had a variety of sects. Its principal centres of influence were Syria, Alexandria, and Asia Minor. Its leading teachers were Cerinthus, Valentinus, Basilides, and Carpocrates. It is not our intention to follow out the details of this system of error, which assumed such a portentous form, and threatened to sap the very foundations of Christian Truth. We have to do with its incipient or rudimentary forms; those aspects of it which were apparent in apostolic times. The poisonous germ undoubtedly appeared then, although the pestiferous flower and the noxious fruit were not fully developed till afterwards. We must come down to the middle of the second century to see Gnosticism in its full-grown power.

(To be concluded next month.)

Longfellow.



IN Westminster Abbey, on Saturday, March 1st, was unveiled a beautiful bust of the poet Longfellow. If popular appreciation of and love for a great writer be the test of his fitness for a niche in England's most venerable fane, it must be conceded that Longfellow enjoyed that fitness in an eminent degree. There, among the illustrious men who have found graves and monuments in Poet's Corner, stands the calm face chiselled in pure white marble—a fit emblem of the poet's worth.

Apart from the literary associations of the event and its testimony

to the unruffled friendship existing between the great English-speaking communities on either side of the Atlantic, it has, or ought to have, a very pleasing significance for the religious public at large. Not always does the award of literary honours demand so hearty a sentiment of pleasure from us. Too often the writer's polished wit or pointed sarcasm has been aimed at objects we most dearly love; too often the flowing verses of the poet have been the habiliments of a false but seductive beauty. In the present instance, however, happily, such is not the case. Longfellow's verse is not more beautiful than true. His poetry possesses that indefinable charm which we ascribe to genius; but that genius is never used to other than noble and righteous ends. Foremost among the widely read authors of to-day he has acknowledged to a religious faith—a faith which incites to high and holy endeavours, nerves to the brave endurance of earthly ills, and softens and sweetens the blows of an adverse fate. Like every good teacher, recognising the evil of an unproductive existence, he has insisted on the dignity of labour, and has, more simply and not less powerfully than Carlyle, glorified the life of honest toil and given to the humble worker the meed of praise which is his due. The most cursory glance through his works will prove these to be the chief lessons he had for his time. These lessons, it may be objected, are not new. We admit it. Originality, however, consists less in the discovery of a great truth than in the manner of its setting forth; and we claim for Longfellow that he has taken some truths lying at the very foundation of all well-being, and presented them in a fresh and beautiful setting, like "pictures of gold in frames of silver." We will refer to two features of his work only. In the first place he is *simple*. He has the great merit of being "understood of the common people." George Eliot speaks of poets as "freshening life's dusty ways with babbling rills of song;" and to many, for whom some of our bards are sealed books, Longfellow must have made life distinctly happier by his freshening "rills of song." By his simplicity, too, Longfellow has caught the ear of the young, and impressed his sentiments in beautiful forms upon their yet plastic minds. It would be difficult, we think to overrate the importance of his achievements in this respect, as the mind reverts with feelings of peculiar pleasure to the golden days of childhood and youth; its early friends and helpers are fondly remembered, and favourite tales and poems interweave themselves almost with the very tissue of the mind, and so affect it through its

whole future. That the poet's heart was with the children let these words show,—

“ For what are all our contrivings,
 And the wisdom of our books,
 When compared with your caresses,
 And the gladness of your looks ?
 “ Ye are better than all the ballads
 That ever were sung or said ;
 For ye are the *living poems*,
 And all the rest are dead.”

In the second place he is *earnest*. He sympathises with the efforts and aspirations of men, and stops to speak a cheery and encouraging word. How many have taken heart and hope again from reading the “ Psalm of Life ” and have pushed on to well-assured success ! We have referred to his attitude with regard to labour. “ The Village Blacksmith ” epitomises the life of earnest toil. No career could be other than noble which could faithfully subscribe as its motto the last stanza but one—

“ Toiling, rejoicing, sorrowing,
 Onward through life he goes ;
 Each morning sees some task begun,
 Each evening sees it close ;
 Something attempted, something done,
 Has earned a night's repose.”

He who said “ Let me write the ballads of a people and I care not who makes the laws ” had rightly estimated their respective influence. Sentiments long cherished exert a living power no law can claim ; the one motive power comes from within, from the heart—the other is put on from without, and causes friction. Viewed in this light, such songs as “ The Village Blacksmith ” are a national blessing, infused as they are with a tender yet manly sentiment and that sturdy independence which recognises the necessity of working while it is called day. In the “ Voices of the Night ” he has some wholesome advice to give, and some serious lessons to teach. The “ Light of Stars,” for example, is no mere sentimentalist's cry ; the “ first watch of the night ” is given to the “ red planet Mars,” “ the star of the unconquered will.” Suffering is to be borne resolutely, not petulantly—

“ And thou, too, whose'er thou art,
 That readest this brief psalm,
 As one by one thy hopes depart,
 Be resolute and calm.”

“Ah! fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.”

This heroic spirit irresistibly reminds one of Robert Hall's pathetic words, “I have not complained, Sir, have I? No, and I won't complain.” Nature, too, is made to tell the story of her God on every page.

“Wondrous truths, and manifold as wondrous,
God has written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of His Love.

* * * *

“And the poet, faithful and far-seeing,
Sees, alike in stars and flowers, a part
Of the selfsame universal being,
Which is throbbing in his brain and heart.”

Stars are “the flowers of heaven,” and flowers are the “emblems of the bright and better land.” Nor are those subjects neglected which are thought to be the peculiar themes of the poet's pen. He touched “the three great cords of might;” the witchery of love, the powerful urgings of ambition, the ennobling influence of religious faith, by turns inspired his song. He has also touched in his own way upon the momentous subjects of life and death. The glimpse into “the home of many mansions” deepens the significance of life, while it removes the fear of death. With Longfellow they are not problems to distract, but facts gratefully to be acknowledged. The Christian poet sees little difference between them; both are beautiful, both angels. The following lines of singular beauty indicate at once the charm of the poet's style and the trustful reverence of his mind. The circumstances under which they were written add to their intrinsic interest. At the time Longfellow and Mr. Russell Lowell lived in the same town, and on the same day that Longfellow's daughter was born, Lowell's wife died. “The Two Angels” was addressed to Mr. Lowell in his bereavement.

Two Angels, one of Life and one of Death,
Passed o'er our village as the morning broke;
The dawn was on their faces, and beneath,
The sombre houses hearsed with plumes of smoke

Longfellow.

Their attitude and aspect were the same,
 Alike their features and their robes of white ;
 But one was crowned with amaranth, as with flame,
 And one with asphodels, like flakes of light.

* * * * *

And he who wore the crown of asphodels
 Descending, at my door began to knock,
 And my soul sank within me, as in wells
 The waters sink before an earthquake's shock.

* * * * *

The door I opened to my heavenly guest,
 And listened, for I thought I heard God's voice ;
 And knowing whatsoever He sent was best,
 Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,
 " My errand is not Death, but Life," he said,
 And ere I answered, passing out of sight,
 On his celestial embassy he sped.

'Twas at thy door, O friend ! and not at mine,
 The angel with the amaranthine wreath,
 Pausing, descended, and with voice divine
 Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,
 A shadow on those features fair and thin ;
 And softly, from that hushed and darkened room,
 Two angels issued, where but one went in.

* * * * *

Angels of Life and Death alike are His ;
 Without His leave they pass no threshold o'er ;
 Who, then, would wish or dare, believing this,
 Against His messengers to shut the door ?

Thus by reason of his Christian faith Longfellow encircles with a halo of light the hour of deepest gloom, and shows that life and death are more nearly related than men generally think. Such then are some among the varied subjects of his poetry. The singer himself has now taken his place among the mighty dead, and, in paying this humble tribute of loving respect to his memory, we rejoice to think that among the English writers he will be esteemed for the nobleness and purity of his sentiments not less than for the chaste and cultured simplicity of his style.

W. FINNEMORE.

How to Hear a Sermon.



ANY treatises have been written on how to compose and deliver a sermon. The modern sermon, the labour bestowed upon it, the delivery week after week of new matter, could never have been contemplated by the Apostles. In their day the message was probably little more than a narration of facts. The discourses of to-day are rhetorical and, to a certain extent, philosophical. There is no learning, no intellectual resource or quality, which may not be made tributary to the sermon. It was said of the old divines that they slipped the reading of a week into a parenthesis. Apart from an appeal to the audience, a real sermon consists either of a statement, or an argument, or an illustration. Every sentence is intended to have a bearing on the understanding, the imagination, or the heart. Sermons naturally differ according to the mental constitution of the preacher, and in proportion as he is endowed with a logical or poetic nature. Given the merits that should characterise a sermon, it is the greatest of all human utterances. Preachers certainly should be worthy of the title, "Men of Letters." Carlyle says, "The speaking function this of Truth coming to us with a living voice, nay in a living shape as a concrete practical exemplar; this, with all our Writing and Printing Functions, has a perennial place." It has been common, especially of late years, to depreciate the pulpit and to exalt the press. Yet, even as to bulk, were all the spoken words of the Preacher to be printed, they would swell to two closely printed volumes in the course of the year.

No book, however, has come in our way on "How to Hear a Sermon." What a gulf seems to lie between the quiet yet painful labour of "making a sermon," and the listlessness with which the sermon thus made is often heard! It is essential that there should be sympathy on the part of the hearer. Those who never engage in a literary pursuit requiring thoughtful application and the accurate choice of words can little judge of the mental throes which give birth to the sermon. There is a gift of hearing as well as of preaching; and, like all other gifts, it must be cultivated if it is to be sustained and used aright.

The preacher requires the sympathy of the hearer, not simply as a preacher, but as a man of like passions with ourselves. How rarely it occurs to us that in his ordinary life he has to meet with, and to endure, the same trials as his hearers. He may be familiar with personal suffering or with domestic difficulties; yet he is required to smile—with a heavy heart he has to “lift up his voice.” Like the Spartan boy with a fox gnawing at his vitals, the cloak of cheerfulness has to be thrown over all!

We here leave out of our reckoning the fidgety natures who can sit for no length of time under any circumstances, and others who have a constitutional antipathy to all public discourse. There are even good Christians who say in their hearts with Timon of Athens,

“Come, sermon me no further!”

But even where there is appreciation, there must also be the habit of attention; and this should be acquired in early life. How many, if challenged immediately after a sermon, could remember the text? A forty minutes' discourse is rarely listened to throughout, except by those accustomed to do so from their youth.

Prolixity must excuse inattention. Good hearers can tell exactly where the minister ought to stop. They know to a nicety when the impression has been made, and how every succeeding minute of discourse only weakens the effect of what has gone before. To pretend to read the Bible during sermon-time is as disrespectful as it is affected. Yet surely no sermon should be an infliction. It ought to be at least as profitable to the hearer as his own mental occupation during the same period of time. Incidentally we have in the New Testament a protest against long sermons. It is found in the case of Eutychus. His sleep is plainly attributed to Paul's long preaching. We read of no spiritual results following that sermon, the only recorded practical issue being: “And they brought the young man alive, and were not a little comforted.”

The true hearer will get rid of the notion that, because the congregation is small, therefore the preaching is not good. Numbers can never affect those who are intent upon instruction. Such a hearer will also lose sight of any physical peculiarities in the preacher, remembering that his mission is not to teach “Department.” Paul was by no means disconcerted because his Corinthian hearers said: ‘His bodily presence is weak and his speech contemptible;’ and we

dare aver that those of them who knew "how to hear a sermon" never said so.

It ought, perhaps, to be superfluous to say that, in order to good hearing, there must be personal regard for the minister. In the absence of this, no matter how divine his utterances, there can be no profit. If the comment is, "I do not like the man," every word injures rather than edifies. But the dislike is quite as likely to be the fault of the hearer as of the preacher. The preacher, so far as his preaching is concerned, has fought half the battle when his hearers admire and love him.

Candour must co-exist with attention. A preacher must not be made "an offender for a word." A mere *lapsus lingue* will always be excused. "Breadth" may be inadvertently substituted for "length," or "good" for "evil"—candour will understand what was meant. There is a fair, but there is also an unfair, criticism. A flaw in an argument, an inapt illustration, or an erroneous statement are matters open to free and friendly conversation, and no sensible minister would be offended by the attempt to correct such mistakes. But this necessarily implies intelligence on the part of the hearer. Those given to reading will ordinarily be the best hearers, and if the literature they are conversant with be of the highest order, they will be the most candid. When the subject of the sermon is notified beforehand, the hearer will be better prepared for the sermon by a previous study of its theme. A certain amount of knowledge is essential to good hearing, especially Scripture knowledge. Without this, how much must be lost! A minister is always safe in making the Bible his classic ground, and has a right to suppose that such references as he may have to make to this Book will be familiar to his hearers. Our ordinary church services ought not to be spiritual "Kindergartens." Scripture characters, it may fairly be presumed, are not strange to the auditors, though the ancient mythologies may be. Even if some one should, after sermon, demur to the treatment of the subject, and in no querulous mood should indicate how he would have handled it himself, this would show him to be a good hearer, and such an one as a good preacher would desire.

We must bear in mind the Divine precept, "Take heed therefore how ye hear," as well as the Apostolic dictum, "Faith cometh by hearing, and hearing by the word of God."

London.

J. EASTY.

15*

Where ?

BY THE LATE GEORGE DAWSON.

Gazing at the sunset,
 Lost in despair,
 I long to pass the death-gate
 And go I know not where.

I pine for one lost darling,
 Gone I know not where.
 Heart-sick with waiting, hoping,
 To go to her there.

I turn towards my earth-rest,
 Full well I know where.
 There still are heart and treasure,
 I will hasten there.

There where the quiet evening
 Brings the hour of prayer,
 My soul gives up her longing
 To go I know not where.

I cry to Thee, Thou dear God,
 This patient prayer,
 "Take me, but in Thine own time,
 Thou knowest where."

Death of the Duke of Albany.



THE Queen's youngest son, Prince Leopold, Duke of Albany, died suddenly at Cannes in the early part of the morning of the 28th March. This event brought a new sorrow to the heart of Her Majesty, already heavily weighted with such griefs as only the bereaving hand of Death can inflict. The high-minded, fine-hearted son has followed to the unknown land the equally high-minded and fine-hearted father and sister. Each of the intervals between these bereavements was made up of years not a few; but the heart of the Queen is one of unusual affection and tenderness, and the sorrows occasioned by losses so severe may

be patiently borne, but cannot be readily forgotten. Her Majesty had ample reason for regarding her youngest son with exceptional pride. In him brilliant intellectual powers which had been conscientiously cultivated were combined with beautiful social virtues and a blameless life. Always in delicate health, he could endure but comparatively little of public celebrity, for which he seems to have had scarcely any ambition. Yet his life was not an entirely sequestered one. He had his own ways of contributing to the public good, and Literature, Science, and Art found in him not only an intelligent and earnest student, but also a zealous and discriminating patron. He seems, moreover, to have been actuated by a deeply religious spirit, and at one time aspired to special religious usefulness as a minister of Christ in the Church of England. His early death is mourned not only by the Royal Family to which he belonged, but also by the nation which had learned to know, to admire, and to love him. The Prince of Wales has felt the blow with a severity of grief which entitles him to a full share of the prayerful sympathy accorded from one end of the land to the other to the mourning mother and the stricken wife. May God graciously support them all, and sanctify the solemn event to the spiritual welfare of the nation at large.

Correction.

To the EDITOR of the BAPTIST MAGAZINE.

DEAR SIR,—I am sorry to find that, through a careless blunder of mine in my article of last month on “Jehovah, &c.,” I have very much understated the number of times יהוה occurs in the Old Testament. Instead of 414, it occurs nearly, if not quite, 7,000 times. To be more exact: יהוה is pointed יהוה in over 6,500 verses; it is pointed יהוה (the vowels of אלהים) in more than 300 verses. Hence, in all, יהוה is found in more than 6,800 verses. Considering the fact that this name presents itself more than once in many verses, we can hardly be far wrong in putting the number of times it occurs at 7,000.

My mistake was caused by passing over two whole pages and the half of another of the Hebrew Concordance—Wigram’s (pp. 17-19).

T. WITTON DAVIES.

The College, Haverfordwest, *March 18, 1884.*

Revisiting the Home of Childhood.



SCHOOL-TIME was over, and the first glittering years of university life were over, and many a beautiful dream of life was over; but one thing had remained: Faith in God and in man. Life was very different from what one's little brain had conceived it to be; but then everything had received a higher consecration, and it was, above all, the incomprehensible and painful in life which had become to me the proof of the Omnipresence of the Divine in the human. "Nothing befalls thee but by the will of God"—that was the sum of life's wisdom I had gathered.

During the summer vacation I had come back again to my little native town. What joy is a return! No one has yet explained it; but the seeing again, the finding again, the remembering, is the secret of almost all pleasures and all enjoyment. What one sees, hears, or tastes for the first time may be beautiful and great and pleasant; but it is too new, there is no repose with it, and the exertion of enjoying it is greater than the enjoyment itself. But to hear again an old melody after many years, when one believes to have forgotten every note, and still, as soon as it comes, greets it as an old friend—or after years to stand again before the Sistine Madonna in Dresden, and let all the feelings awakened which the infinite look of the Child had roused in us year after year—or even to inhale the perfume of a flower, or taste again a dish, of which, since school-days, one had never thought again—this causes a joy so interior that we do not know whether we feel more pleasure over the present impression or over the old memories.

And now, again, after many years to come back to one's native place—the soul floats unconsciously in a sea of memories, and the dancing waves rock them dreamily along the shores of long-forgotten times. The church clock strikes, and we feel as if we were too late for school, and recovering then from fear are glad that it is past. A dog runs across the street—it is the same dog so far out of whose way we went long ago. There sits the old huckstress whose apples formerly brought us into temptation, and even now, in spite of all the dust that lies on them, we believe that they must taste better than all the apples in the world. There a house has been torn away, and a new one built; it was the house where our old music-teacher lived; he is dead, but how beautiful it was when we stood under the window on summer evenings, and listened to the faithful soul; how, when the lessons of the day were over, he would please himself and improvise, and, like a steam-engine, would let all the superfluous steam, gathered through the day, escape from him. And here in this little lane—and then it seemed so much wider—here it was, when late one evening I was coming home, that I met the beautiful daughter of our neighbour. I should then never have dared to look at or address her; but we boys in school often spoke of her and called her the beautiful girl, and when I saw her coming from afar on the street, I felt so happy that I could not have thought of it, ever to approach her. Yes, and here in this little lane which

leads to the churchyard, I met her one evening, and she took my arm, although we had never before spoken together, and said she would go home with me. I believe I did not speak a word the whole way, nor she either; but I was so happy that even now, after many years, when I think of it, I wish that time were here again, and one could go home again so silently and blissfully with the beautiful girl.

And so one memory after another comes back until the waves strike together over our head, and a deep sigh escapes from the breast which warns us that from so much thinking we have forgotten even to breathe. Then suddenly the whole dream-world vanishes, like spirits at the crowing of the cock.—*From "German Love,"* by Prof. MAX MÜLLER.

Reviews.

— 2 —

AN OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. By Various Writers. Edited by Charles John Ellicott, D.D. Cassell & Co., Limited.

THE previous volumes of this Commentary we have been able to commend with sincere and cordial approval. The present volume comprises the books of the Old Testament from Job to Isaiah, the "various writers" being as follows: On Job, Professor Stanley Leathes; on the Psalms and the Song of Solomon, Rev. W. S. Aglen; on the Proverbs, Rev. J. W. Nutt; on Ecclesiastes, Rev. Dr. Salmon, of Dublin; on Isaiah, Dr. Plumpton, Dean of Wells. While the contributions are not of equal worth, there is not a single section of the work of which either author, editor, or publishers need be ashamed, or in respect to which they need hesitate to challenge the judgment of the most competent Biblical critics. One reviewer, in noticing an earlier volume of the work, complained of the rapidity with which it is being executed, and asked why such haste. It might, perhaps, be more dignified to proceed at a slower pace and let the publication extend over ten or fifteen years; but we fail to see any valid reason for such "measured stateliness." The Commentary was projected many years ago, and arrangements were made for the carrying out of the project with men who are no novices in Biblical studies, but every one of whom has already won his laurels and is familiar with the ground he has here to traverse. We have in the successive instalments of the work the fruit of patient and scholarly research by critical and theological experts, whose utterances would not be greatly modified though they were kept back till the project itself was hoary with age. We are, therefore, glad that the enterprising publishers have resolved to push the work forward, and place it with as little delay as possible in the hands of thousands of readers who are prepared to greet it with a cordial welcome.

The only other work in our language with which this will compare is "The Speaker's Commentary," and it has been planned on a more extensive and costly scale. "English readers" will prefer the present work, as containing in a more concise form all that is essential for the elucidation of the text and

for bringing it home to their hearts and lives. A critical is not a devotional Commentary, and it is, perhaps, unfair to complain of the dryness and the lack of unction in a critical work. But our impression is that the writers whose services have been fortunately secured by Bishop Ellicott have rendered their notes, while not less valuable on hermeneutical grounds, of greatly higher worth in an ethical and spiritual sense. For scholars, other Commentaries representing all shades of criticism and belief will be necessary, but for ordinary readers this will amply suffice, and will, unless we are greatly mistaken, prove unequalled. For its own purpose, which in the present day is specially important, it will take precedence over all other works that have been issued on the Old Testament.

All the sections of the present volume are good, and we are unwilling to do anything so superfluous as eulogise the work of Professor Stanley Leathes, Dr. Salmon, and Dean Plumptre. We hail with pleasure the contributions of Mr. Aglen—a writer previously unknown to us—whose notes on the Psalms are models of clear, terse, and suggestive exposition, though we are sorry that he rejects the Davidic authorship of so many of the Psalms. His theory that Psalm li. is a national confession during the time of the exile not only rests on insufficient grounds, but strips it of its deepest spiritual significance. The discussion on the authorship and meaning of Ecclesiastes is especially masterly, and if anything could induce us to reject the Solomonic authorship of the book, Dr. Salmon's candid and erudite dissertation would. It seems to us, however, that too much stress is laid upon the supposed lateness of the Hebrew forms, and that such a foundation is altogether too fragile and precarious for the weight of the superstructure. Dean Plumptre's vindication of the unity of the Book of Isaiah is a singularly lucid and conclusive chain of argument, in which logic, strong practical sense, and fine spiritual insight are blended with singular felicity. The hypothesis of two Isaiahs—an Isaiah of Jerusalem and an Isaiah of Babylon—has always appeared to us the result of an unscientific and foregone conclusion against the supernatural. The theory of a "Great Unknown" is involved in innumerable difficulties, and notwithstanding the modesty with which Dean Plumptre advances his views he has effectively destroyed the force of the rationalistic position. Of his notes we need say no more than that they are in every way worthy of his high reputation. In the interests of a liberal and enlightened orthodoxy, of sound Evangelical religion, we know of no recent work more important than this. No minister's study, no Sunday-school library, and indeed no Christian home, should be without it.

THE ATONEMENT VIEWED IN THE LIGHT OF CERTAIN MODERN DIFFICULTIES.

Being the Hulsean Lectures for 1883, 1884. By the Rev. J. J. Lias, M.A.,
Vicar of St. Edward's, Cambridge. Cambridge: Deighton, Bell, & Co.; London:
George Bell & Sons.

THE specific object of the author of this work seems to be to explain and indicate the Atonement as consisting in propitiation, to the exclusion of the idea of sub-

stitution, this idea being taken as implying that Christ punitively bore the Divine wrath for sin in our stead. A substitution such as this offends the author's moral sense. Of course, it is possible to state the doctrine in very objectionable terms—terms which the passages of Scripture bearing most strongly on the subject do not justify; and, no doubt, this has often been done. The question is as to whether any theory of the Atonement which repudiates this doctrine entirely does not fall short of some plain Scripture teaching; and this again is a question of interpretation. We must do the author the justice of admitting that he is not prepared to raise his own moral sense in opposition to the authority of the Word of God, and that he would be fully prepared to accept a substitutionary sacrifice on the part of Christ as of the very essence of the Atonement, if the Word of God clearly required him to do so, notwithstanding the moral objections which may be urged against it. But he maintains that the strongest passages which can be quoted in its favour are fairly susceptible of another meaning, with which the moral sense is in perfect agreement, and that, this being so, the moral sense is free to strike the balance in favour of its own milder views. We may put his position most intelligibly by quoting the following passage from the close of the second lecture :—

“ We have inquired into the origin of sacrifice, and we have found that, though a good deal more may reasonably be deduced from it, no more is necessarily involved in it than a feeling of gratitude, prompting us to surrender absolutely to God whatever is of most value in our sight, as an acknowledgment of all we owe to Him, a public and practical expression of the feelings of the human heart. We have examined the sacrifices of the old law, and we find them based upon a principle already recognised by the progenitors of the Jewish people, but we find no proof that the practice of animal sacrifice originated in the direct command of God. Neither in the ritual of the law, nor in the expressions which it uses in reference to the effect of the sacrifices, do we detect any direct assertion of the principle of substitution. This principle may take its place among many rational and tenable explanations or illustrations of the Mosaic ceremonial; but it is no more than a mode of elucidation of the truth,—it cannot claim to be either directly affirmed, or necessarily gathered from the plain declarations of Holy Writ. The utterances of the writers of the New Testament concerning the effects of Christ's death next come under review. We find that they represent the Lord's death, not in one, but in various aspects. It is a price paid for us and for our sins. It is the bearing of a curse which lay upon us. (Not necessarily that God's wrath or justice was satisfied by laying the curse on His Son, but because His willingness to bear it at once manifested Divine Love and human perfection.) It is a Representative Death of Humanity. It is a slaying of the body of sin. It is the great unifying principle of the world. It not only procures our acquittal, but it imparts holiness. It not only removes the guilt of sin, but it removes sin itself. And among all these statements there is not one single passage which explicitly asserts that it derived its reconciling power from its being the bearing the Divine Wrath for sin in our stead. This may, or may not, be a necessary deduction from the repeated declaration that Christ's Blood was the price paid for our sins, and that He was made a ‘curse’ and ‘sin’ for us. But it is an inference from the language of Scripture, let us bear in mind, not the express language of Scripture itself. It may be a legitimate and necessary inference, or it may not. If it be, its necessity must be rigidly demonstrated. And unless it be so demonstrated, we can have no right to impugn the orthodoxy of those who resort to other explanations of the Lord's propitiatory work, in order to avoid

the very serious difficulties which beset this theory when it is propounded for our acceptance, not as a possible explanation, or contribution toward the explanation, of a stupendous mystery, but as a fundamental article of faith."

It appears to us that our author here draws a distinction which is apparent rather than real, "a distinction without a difference." No doubt Luther used very daring language when he said, "Christ felt Himself to be the greatest sinner in the world;" and it is easy to reply to such a statement that if Christ *had* that feeling, He had a feeling which was utterly untrue—which was at the very antipodes of truth. Instead of being "the greatest sinner in the world," He was not "a sinner" at all. No man knew this better than Luther did, and no man could be more ready than Luther was to say that Christ could not have a false "feeling" of any kind. What Luther meant was that Christ took the sin of the world to Himself for the purpose of representatively bearing its penalty; and that He did so, not by a legal fiction, but by the power of an infinite sympathy. So far as we know, this is the essence of the doctrine of substitution; and, unless we are mistaken, it is also the essence of the teaching of Scripture as to the relation of the sacrifice of Christ to the acquittal of the sinner who trusts in Him.

This, however, is not the place for a discussion of the question of substitution. We think that Mr. Lias has a greater dislike to the word than is called for, partly, perhaps, because it has been associated with theories of the Atonement which are as unscriptural as they are offensively gross. He has fallen short of what we take to be the more complete view, not so much in reality as in appearance. He cannot be seriously defective in his teaching on this subject, inasmuch as he goes to the extent of saying:—

"There is no desire in these pages to explain away the words of Scripture. That Christ was a proper propitiation for sin; that He reconciled God to man as well as man to God; that He removed the wrath of God against man for sin; that He made 'a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world,' is as fully believed by the writer of these pages as by the most ardent advocate of the substitution theory."

This being so, we do not see that any "Substitutionist" need quarrel with him. The Lectures show much reading, and are marked by able, careful, and devout thought. They are worthy of a place among the innumerable treatises which the momentous and confessedly difficult subject of the Atonement has called forth.

EXEGETICAL STUDIES. By Paton J. Gloag, D.D., Minister of Galashiels; Author of "A Commentary on the Acts of the Apostles," &c. Edinburgh: T. & T. Clark.

STUDIES of this nature cannot fail to interest intelligent and devout readers of Scripture. They are on passages of special difficulty and importance,

such as the Blasphemy against the Holy Ghost, Our Lord's Blessing to Peter, The Groaning Creation, Saved as by Fire, Baptism for the Dead, St. Paul's Thorn in the Flesh, The Complement of Christ's Sufferings, The Spirits in Prison, &c. Several of them which have appeared in different magazines had previously attracted

our notice as possessing uncommon merits—especially the great merit of stating accurately and with candour the various views which have been taken of the different passages, and of discussing them with rigid thoroughness and impartiality. Dr. Glog has long held a distinguished place among the commentators and theologians of our day, and few men are better equipped for studies of this class. The work gives proof from its first page to its last of competent scholarship, painstaking research, earnest and resolute thought, as well as of intense reverence and large-hearted charity. Dr. Glog will fail to satisfy clamorous rationalists on the one hand, and intolerant bigots on the other. Candid, truth-loving, devout-minded men will be both instructed and pleased by studies so scholarly, frank, and practical.

MODERN PHYSICS: Studies Historical and Philosophical. By Ernest Naville. Translated from the French by Henry Downton, M.A. Edinburgh: T. & T. Clark.

THE work of apologetics is probably of less importance as a means of propagating the Christian faith than is commonly imagined, and the refutation of "Science falsely so-called" is by no means the most effective way of "making disciples of all nations." But it is necessary for our own confirmation, and for the removal of obstacles out of the path of others, that "the conflict of science and religion" should be shown to be less fierce and direct than is often asserted, and that in science not less than in religion we should distinguish the true from the false, the facts from the

theories, and the well-established from the hypothetical and tentative. Physical investigations have, in our day, assumed a prominence out of all proportion to their importance, and are regarded as in necessary antagonism to Biblical and theological studies. We decline to believe in such antagonism. The voice of science, rightly interpreted, is in strict and absolute harmony with the teaching of Scripture. There is nothing in the modern conceptions of the reign of law, of the principle of continuity, the conservation of energy, or the correlation of forces to militate against our Christian theism. The dreaded words—evolution, development, and natural selection—need have no terror for us so long as we have men, like M. Naville, who can prove by the most rigid and irrefragable logic that, even if we grant the extreme pretensions of the naturalists, the question of man's spiritual nature is still untouched, and that scientific atheism is logically suicidal and absurd. The essays in the present volume are at once historical, expository, and argumentative, their aim being to trace the origin and progress of modern physics, to exhibit their acknowledged and well-established results, and the philosophical consequences—in the spheres of ethics and religion—which may be legitimately drawn from them. M. Naville's essays have not the freshness of Mr. Drummond's "Natural Law in the Spiritual World," nor is their style so simple and graceful; but they are in other directions of certainly not less value, and are specially opportune in their appearance. M. Naville's work is more fundamental, and, by a vigorous hand-to-hand contest, he wrests from modern scientists

the weapons with which they have aimed to overthrow the doctrine of a Divine Creator. The foremost authorities in science are, as he conclusively proves, in harmony with our Christian beliefs; and we are in no danger, because of any message with which the physical creation is charged, of being driven from our strongholds. This is a work which should be placed in the hands of all students of physics.

THE THEORY OF MORALS. By Paul Janet, Member of the Institute; Author of "Final Causes," &c. Translated from the latest French Edition by Mary Chapman. Edinburgh: T. & T. Clark.

ALTHOUGH M. Janet's "Theory of Morals" has not, until within the last few weeks, been presented in an English dress, it is an earlier work than his "Final Causes," by which he is best known in literary and scientific circles. The dissertation on "Final Causes" deals more directly with the problems raised by recent advances in physical science, especially in their bearings on materialism and agnosticism. It is one of the most brilliant exposures of the incompleteness of the theory of evolution, as also one of the ablest defences of the design argument, which have yet appeared. "The Theory of Morals" is devoted entirely to the discussion of ethical science; its first principles and fundamental ideas, and its necessary place in the law and order of the world. It is impossible, except for purposes of investigation, to separate Christianity from ethics; for Christianity, if true, must be the absolute religion. Its authority is supreme over every department of thought and conduct. Ethics

are, in our view, a branch of Christianity. All duties are embraced in the will of Christ; all moral sanctions are involved in His approval; all motive powers, or moral dynamics, are supplied by love to Him. Hence, for ourselves, we take the ground which in this country was taken by Dr. Wardlaw, and which has been occupied with far greater effect and in a more rigidly scientific manner by the German Wuttke and the Danish Martensen. Bishop Martensen's several volumes on "Christian Ethics" have lifted the whole question into a higher region, and indicated the standpoint from which it must henceforth be mainly discussed. M. Janet discusses it as an abstract and independent science, apart from the influence and claims of a Divine Revelation, as it is related to the nature of things, or to the necessary constitution of the world. A Christian moralist must, of course, be able to vindicate his position on this ground, and he will find in this work a valuable and effective ally. M. Janet is a philosophical eclectic. He does not unreservedly adopt either the intuitional or the utilitarian theory of morals, but employs the conciliatory method, selecting all that is good and valid in the most opposite schools. His doctrine is, as he explains, a sort of *rational eudemonism*, and is practically identical with that which is unfolded in Mr. Simon S. Laurie's "Philosophy of Ethics," a luminous and masterly essay—far too little known—published some eighteen years ago in Edinburgh. M. Janet's work is much more extensive and elaborate, and proceeds on entirely different lines; but its conclusions are the same. He proves that moral good

implies a natural good as its foundation, which natural good cannot be estimated according to the pleasure it procures, but according to its inherent excellence. The highest of all good is that of the soul, or of the human personality. Man must be his own good. He must perfect himself. Perfection and happiness are one, and necessarily involve the law of duty. Natural and essential good is the basis of duty; moral good or happiness is its consequence. Virtue is more than the force of resolution; it is delight in virtuous acts. Merit is the value a man adds to himself by virtue—not the relation of the moral agent to reward and punishment. Moral sanction is included in the law itself, and is not, like a legal sanction, exterior to it. Morality leads to religion, which is simply belief in the Divine goodness. Practical faith in the existence of God is what Kant has called it—the *postulate* of the moral law; and thus, while M. Janet does not devote more than a few pages to the consideration of religion, he necessarily leads us to it and prepares the way for the position we have indicated as our own. Of the manner in which he discusses the subject under the three main divisions of the end or good; the law or duty; morality or the moral agent, we cannot speak too highly. The ability, the learning, and the felicitous style of the author give a charm to the work which books of this class rarely possess. His grasp of the historical aspects of the question, his lucid exposition of opposing theories, his subtle analysis and equally subtle synthesis, his vigorous and trenchant criticism, and his luminous decisions will win for him the admiration of his readers and ensure for his conclusions

a ready acceptance. "The Theory of Morals" is a noble book. The translator has done her part of the work admirably.

CHRISTIAN FELLOWSHIP: New Testament and Modern Churches Contrasted. By John Bigwood.

PERSONAL REMINISCENCES OF MISSIONARY WORK IN ENGLAND AND IRELAND. By the Rev. Charles Kirtland. Alexander & Shephard, 21, Castle Street, Holborn.

THESE two goodly pamphlets are reprints from a couple of series of papers which have recently appeared in the BAPTIST MAGAZINE. We are glad to see them in this separate form. Mr. Kirtland's "Reminiscences" are graphic and interesting. Mr. Bigwood must expect many readers to dissent from his criticisms and conclusions; but they are worth an attentive study nevertheless.

THE CLUE OF THE MAZE. By C. H. Spurgeon. Passmore & Alabaster, Paternoster Buildings.

ANOTHER little book by Mr. Spurgeon, who is probably the most industrious, most voluminous, and withal most popular religious writer of his day. The book looks small; but that is only because it is printed in small type, and in a form fitted for the waistcoat pocket. It contains a great deal of matter which is tersely expressed and arranged in a sufficiently orderly fashion. If our doubters would thoughtfully read it, they would find many of their doubts charmed away. Mr. Spurgeon does not take up sceptical objections to Christianity with a view to a formal refutation; his object is rather to present the positive claims

of faith. For this task he is pre-eminently fitted. His book is a little beauty, and thousands of readers will be thankful to him for having written it.

FULL SALVATION AS SEEN IN BUNYAN'S PILGRIM'S PROGRESS. By Rev. W. Haslam, M.A. Morgan & Scott.

MR. HASLAM has a large circle of friends and admirers who will welcome this or any other book which he offers for their acceptance. He is an interesting writer on subjects connected with experimental religion, and in the work before us he has a favourite theme. He finds in a complete religious life five stages—Deliverance, Service, Warfare, Rest in God, and Final Glorification. He traces the development of this life very clearly and attractively in the career of "Christian" as depicted in Bunyan's immortal allegory, and finds it to harmonise with the teaching of Scripture. He admits that "in the experience of some the order is changed," but he does not think the change is "advantageous to the person who is the subject of it. It is best," he says, "not only to follow God's order in these stages, but likewise to be careful not to omit any one of them." "The Pilgrim's Progress" is thus put to a new use, and one which we acknowledge to be for the most part legitimate and instructive. The book is sure to be prized by a large number of devout persons.

THE PARABLES OF OUR LORD. By Marcus Dods, D.D. Edinburgh: Macniven & Wallace.

NUMEROUS and able as are the works called forth by Our Lord's Parables, Dr. Dods has shown that they are capable of being treated with renewed freshness

and power. The volume before us appears in the series entitled "The Household Library of Exposition," and of that series it is undoubtedly one of the best. The author has brought to his work clear insight and a captivating eloquence. The subjects, some of them certainly not devoid of difficulty, are opened up with all needful fullness, and, so far as we can judge, the interpretations propounded are satisfactory. The work is restricted to the thirteen parables recorded by Matthew, and we have been specially pleased by the exposition of "The Sower," "The Tares," "The Labourers in the Vineyard," and "The Ten Virgins." The discourses have been written in view of the present aspects of society, and present tendencies in the Church, and they are full of practical lessons which have need to be taken greatly to heart.

MISS GRAHAM'S "PROTEGS." By John Strathesk. Edinburgh: Oliphant, Anderson, & Ferrier.

WE have noticed several of this author's stories of late. Here is another. It is short but interesting, and a very distinct and useful lesson runs through its pages. Miss Graham is a young lady in "Bucktown," of comparatively slender means, but of some culture and of much Christian feeling. Her "protegs" are a family of orphan children, born and reared amidst the influences of grievous vice and poverty. Miss Graham, amidst other philanthropic work in which she is engaged, selects them for special care and guidance; helps them in getting their wants supplied; trains them, amidst circumstances of difficulty, to habits of industry, virtue, and religion; and has the felicitous reward of ultimately seeing all

her generous and self-denying efforts crowned with success. The story is told with the author's usual graphic power. It may be read in half-an-hour, and its impression will remain.

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SCRIPTURE VERITIES: Germs of Thought on Biblical Subjects. By Rev. D. Pledge, Author of "The Great Valley Railway." Elliot Stock.

A SERIES of short essays on "God," "Christ," "Redemption," "Repentance," "Faith," "Justification," "Sanctification," "Predestination," "Sovereignty," "Responsibility," "Immortality," "Love, Compassionate and Complacent," "Miracles," "The Will of God," "The Two Sacraments," "Prayer," "Truth," "Hope," "Duty," "Happiness," "Death," "Judgment," "Eternity." Of course these twenty-three topics are not treated exhaustively, for the book is a small one of only 140 pages. But many wise remarks will be found under each of them, and there is not a page which betrays the slightest leaning to "The New Theology." The "Conditional Immortality" heresy comes in for its share of adverse criticism, though we cannot say that the criticism in this case is very formidable. On the whole, we think highly of this little production, and consider it fitted for considerable usefulness. It is published at half-a-crown; six copies for 13s. 6d. Special terms are given to purchasers of quantities for distribution, on application to the Author, Codrington Road, Ramsgate.

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STEPPING STONES TO HIGHER THINGS.

By Captain Seaton Churchill. Second Edition. Nisbet & Co., 13, Berners Street.

THIS work has somewhat of the same

character and purpose as the preceding. It was "originally delivered in the form of extempore addresses," and its aim is to persuade those who now "mind earthly things," to "seek those things which are above." The author discourses with much plainness of speech, but also with considerable cogency and impressiveness, concerning "The Divine Standard of Right and Wrong," "Sin," "No Difference in God's Sight," "Penalty of Sin," "Not of Works," "Faith," "Conversion," "Gift of God," "Substitution," "Redemption," "Causes of Delay," "Assurance," "Final Perseverance," "Backsliding," "The Christian Life," and "Christian Activity." The teaching throughout is soundly orthodox, and many apt quotations are given from Christian writers of celebrity belonging to different theological schools. There are many minds to whom, by reason of a measure of previous spiritual preparation, a book of this kind might be expected to come fully laden with the convincing and stimulating power of the Gospel.

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THE HELPING HAND, AND ITS OWNER; or, Sketches from Newton Rectory.

By Alice Price, Author of "Who is Sylvia?" "Miss Margaret's Stories," &c. National Temperance Publication Depot, 337, Strand.

A SERIES of half-a-dozen Temperance stories, gracefully written, and well fitted for their purpose. Though detached, they have a common interest emanating from the two facts that one parish is the scene of them all, and that the same "Helping Hand" is conspicuous in each. Some of the incidents are of a sufficiently exciting character; and Nature, Providence, and Grace made Dorothea Holland, the Rector's daughter,

a veritable angel of mercy to not a few who needed the special help which she had it in her heart and in her power to administer.

THE INQUIRY ROOM: Hints for dealing with the Anxious. By George Soltau. Morgan & Scott.

THOSE who are really competent to deal with "anxious inquirers" do not need the helps tendered by the author of this little book, and will naturally prefer to follow the dictates of their own judgment and the suggestions of their own experience. But often the work of the "inquiry-room" falls to persons who possess this competency in only a partial degree. The work is one of great delicacy, and many serious mistakes may be made in the prosecution of it. Mr. Soltau points out those to which there is the greatest liability, and shows how they should be avoided. It is a pity for so important a work to be committed to unskilled hands, and we can easily imagine that, even with the wise guidance here offered, it may be done in much too mechanical a way. Nevertheless, there are earnest workers in this department of Christian usefulness to whom such suggestions as these will be of much practical value.

EIGHTH ANNUAL REPORT OF MRS. SPURGEON'S BOOK FUND AND ITS WORK. 1883. Passmore & Alabaster.

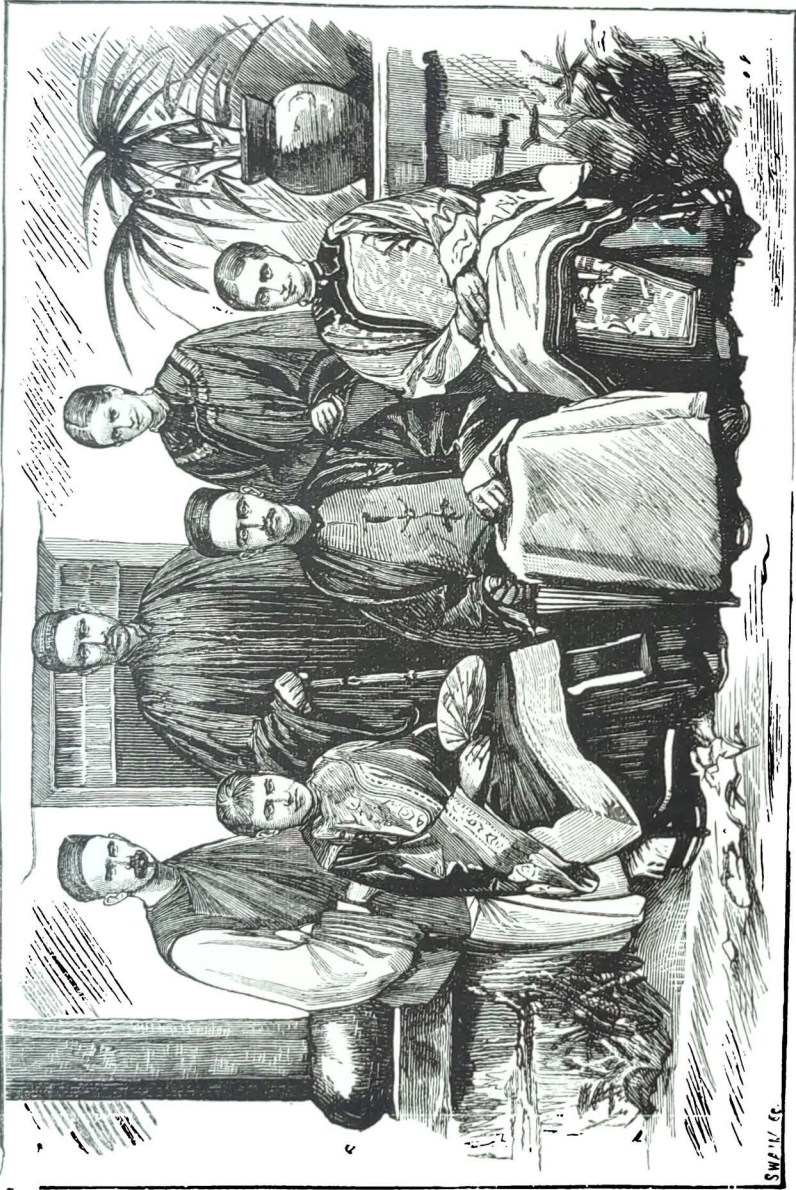
WE are glad to find that the eminently good work in which Mrs. Spurgeon has for the last eight years been engaged, of supplying books to needy ministers, shows no sign of flagging. The need continues, and Mrs. Spurgeon is happily enabled, in the providence of God, to do much towards

supplying it. In the eight years she has distributed no fewer than 62,121 volumes! Who can estimate how much of intellectual wealth and of spiritual comfort these figures represent? The eloquent and warm-hearted expressions of gratitude which she has the opportunity of printing from time to time show what a benefactress she is felt to be; and her own pen tells us, in frank, sweet, and graceful language, how deep is the joy which she herself has in the unique service she is thus enabled to render. We trust that the generosity of her friends will take care that her resources for this most comely and invaluable work shall increase year by year, and that she may live many years to carry it on with the full enjoyment of God's blessing upon it.

ALFRED SAKER, MISSIONARY TO AFRICA: a Biography. By Edward Bean Underhill, LL.D., Honorary Secretary of the Baptist Missionary Society. Published by the Baptist Missionary Society, 19, Castle Street, Holborn, and Alexander & Shephard.

WE deeply regret that this most interesting account of our noble West African missionary did not reach us until after all the arrangements for the present number of our Magazine had been so fixed that they could not be altered. We have only been able as yet to give to it a very cursory reading, but we can see that it is in every respect the instructive and thrilling book we expected it to be, with Alfred Saker for its subject and Dr. Underhill for its author. We shall have pleasure in writing more fully about it next month.

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MAY 1, 1884.



“OUR AMBASSADORS TO CHINA.”—(See page 192.)

THE MISSIONARY HERALD.

NINETY-SECOND REPORT.

IN presenting the Ninety-second Report of the proceedings of the Baptist Missionary Society, the Committee desire to commence it with a devout expression of their thankfulness to Almighty God who, during the past year, has so graciously owned and blessed the efforts of His servants, both at home and abroad.

For while the year has been marked by heavy and sore losses of specially promising and gifted labourers, yet its record is also one of remarkable progress, not only in the regions beyond, but in the sympathy and liberality of the churches at home.

Larger additions have been made to the Native churches, more missionaries have been sent out, and a larger amount of money raised by the Home churches, than in any previous year for a quarter of a century.

In view, therefore, of the great goodness of the Lord, the Committee desire to

“THANK GOD, AND TAKE COURAGE.”

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishopore, Jessore, Khoolna, Dinagepore, Dacca, Commilla, Mymensing, Barisal, Chittagong, Soory, Santhalistan, and Jamtara.

NORTH-WEST—Monghyr, Patna, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	130
Missionaries (6 in England) ...	46
Native Evangelists ...	120

“Change, change, change,” writes one of the most eminent of India’s statesmen, “is laying its innovating hand on most of the venerated institutions, as well as the habits and usages connected with the outer and inner life of the peoples of India. In a word, the former state of things is fast crumbling away, and a new order springing up on every hand.”

And this judgment is more or less confirmed by all the missionaries on the field; one of the most experienced of whom writes:—

“India is undergoing an intellectual, moral, and religious revolution; the magic past is slowly losing its bewitching influence over the public mind.

“Christianity is now a power in India—felt and acknowledged—which men of all castes and ranks, including Hindoos of the strictest sects, respect and fear.

“What is the great prominent question at this moment agitating no small portion of the millions of India?

“Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements in the country—visible on every hand, wonderful as they all are—but this: *What is Truth?* What constitutes religion? What is the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing, not knowing exactly what to do.

“India to-day is much in the condition of Rome previously to the baptism of the Emperor Constantine. Idolatry here, as there, now, as then, is falling into disgrace.

“Truth in its clearness and power is gradually entering their minds, and changing their habits and lives.”

But little more than eighty years ago William Carey wrote from Bengal :—

“The people here hate the very name of Christ, and will not listen when His name is mentioned.”

To-day, the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse at Calcutta :—

“By all means see to it that the name of CHRIST is plainly printed on the title page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of CHRIST is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of JESUS CHRIST in preference to any other book.”

Many, and very striking, are the evidences of a great change of feeling passing over the people in reference to Christianity. One brother writes, in connection with a recent journey to a very large mela :—

“The whole time, our tent door was crowded from sunrise to sunset for days together. Hundreds of women came to hear the Gospel, and many hearts were touched by God’s Spirit. Several months afterwards two women walked to our house and asked for baptism.”

And again :—

“At the last mela I was struck with the change [which has come over the people. They did not, as formerly, hinder the women from listening to the words of Christ, but, in many instances, brought them to the tent, and bade them sit down near me, and listen to my words. A young Hindoo brought his wife to my tent at night, and, while I tried to show her the way of salvation, he listened intently to all that was said. At one time deep interest was manifested. About forty sat near the tent door, and many seemed convinced of the truth. We asked them to join with us in prayer. There were tears in many eyes as they repeated the prayer and promised to leave all and follow the Sinless Incarnation.”

The rapidly growing demand for the PURCHASE OF PORTIONS OF THE SCRIPTURES, or the entire Bible, on the part of the people of Bengal especially, is a very noteworthy feature in the reports of our missionaries for the past year.

A widespread spirit of inquiry seems to be abroad, and a very earnest desire to know something about Christ and Christianity. During the past year, in the districts of Jessore, Khoorna, Barisal, Dacca, and Monghyr, more than twenty thousand copies or portions of the Bible have been SOLD by our brethren when preaching the Gospel during their extended journeys or when attending the numerous Hindoo festivals.

Not a few deeply interesting cases have been met with showing the blessed results flowing from this wide-spread scattering of the seed of the kingdom.

Mr. Romanath Ray Chowdhry speaks of having come in contact with many who, though not baptized, are in some sort believers in the Lord through reading the Scriptures. He reports that—

“In a place nearer to Batia I saw a learned pundit who keeps for his own use a copy of the New Testament which he bought at Benares. He has read this book again and again, and acquired a good knowledge of it, but his faith in the transmigration of souls has been the cause of misunderstanding certain parts of it. He believes that Christ is another incarnation of Vishnu, and that by, or through, Him salvation is also attainable. He is a devout inquirer nevertheless.

“In the district of Azingurh I met with a sect of Hindoos who disbelieve the system of caste, and worship no other gods but the Lord of the saints. They are thoughtful, meek, and hospitable. In the house of their guru I remained for a fortnight, and held meetings every night with them. The purity of Christ's life and the sublimity of His holy doctrines have many a time caused them to cry out with one voice—‘Let Jesus be glorified; let Jesus be glorified.’ Nothing hinders them from joining the Christian Church but the pantheistic idea of God, and the fear of the loss of property, and of the dissolution of family ties. This shows that the fundamental principle of Hindooism and the world with its subduing power is still predominant in them. Still, out of these, a pundit who was truly converted was baptized in the year 1881, as was stated in the report of the same year. Last year his wife, two sons, and two daughters-in-law joined him by baptism; and thus the Lord, by accepting his prayers and fulfilling his desires, strengthened him in his faith, and comforted him in his old age.”

The pantheistic philosophy of India has to a very large extent washed away the very foundation upon which the Christian missionary has to build. Pantheism, by making everything God, including even man himself—who, according to the Hindu theory, is finally to be absorbed again in the great being Brahm, necessarily annihilates the distinction between a *personal* God and a *personal self*, and in so doing utterly destroys the sense of PERSONAL RESPONSIBILITY. How can a man be accountable to a being of whom he is a part?

Romanath further reports:—

“A short while ago, returning home from the North-west by train, I met a learned man, with whom I conversed on religion for hours together. All that he said, I believe, is true to the very letter. He said that he worships daily the God of the Christians through Christ, and reads His holy word for his own edification. He greatly prizes the Scriptures. He expressed his gratitude to the Christians for the name of Christ which, he said, keeps him nearer to God, sustains him in his trials and temptations, and comforts him at the time of sufferings of all sorts. No doubt that Christ's divinity has found a place in his heart. The Lord in mercy has preserved him from the contagion of disbelief which rages so fearfully among the so-called learned and educated.”

Many other like instances are mentioned by our Brother Chowdhry, and in closing his report, he writes:—"How many more such cases there are in India who can tell?"

Mr. Cornelius, of Jamtara, reports:—

"A Munchi to whom I sold a New Testament and gave some hymn-books and tracts three years ago, has just become a true believer in Christ with some of his house, and has given up all idol worship, and has turned some seven others to Christ. I saw him, and another one with him, the other day. They seem delighted with the Word of God and their hymn-books, and sing Christian hymns at their work, as well as at other times. They are most earnest and joyful."

One of the converts recently baptized is a man named Dayal. Mr. Cornelius says:—

"This man, Dayal, first heard me preach in a village three years ago—in his own village, which is twelve miles from here. Before I left I gave him a gospel, some small hymn-books and tracts. Through reading this gospel and singing the hymns, he was drawn to Christ, and gave up idolatry, to which he had been devoted before. After this he went long distances to friends, with these books, and read and sung to them, seeking most earnestly to get them to turn to Christ."

Mr. Thomas Evans, of Monghyr, reports the following incident:—

"Our colporteur, Bhae Haran Das, has done good service during the past year, and among other interesting incidents he met with in the course of his itinerations the following are worthy of notice. As he came along from a mela at Madurapore he met with a holy *Sanyasi* (or devotee) at Ahjamâ Ghât on the river Kosi. This holy man had with him a young *chela* or disciple, who was reading the Psalms of David in Sanskrit, and who also had with him a complete copy of the New Testament in Hindi, and a few tracts. The Christian colporteur found out that this devotee, wearing the garb of the Hindoo saint, not only read and believed in these Christian Scriptures, but that he also taught them to others, and instructed his *chela* in their doctrines. He had a crowd of people around him, who listened with great attention and respect to this *Sanyasi*, or holy Hindoo, reading the pure word of God, but who did not know that the *Babajee* was, at least, a Christian.

"The colporteur had a quiet talk with him, and said—'Do you believe these books?' 'Oh yes,' he said, 'and I teach them too.'

"'Then why don't you put off your Hindoo garb, and assume openly the signs of a believer in Jesus Christ?'

"He said, 'To do that would be to lose the hold I now have upon the people. My garb as a *Sanyasi* enables me to get all castes of Hindoos to listen to the word of God; but if I openly profess Christ, my usefulness will be gone.'

"The colporteur gave him a few other books, and left him; not a little glad to find that this is but one man out of many who are secret disciples made by the Spirit by the simple reading of portions of God's Word 'cast (like bread) upon the waters,' but not lost, though out of the sight of man."

The ITINERANT LABOURS of the missionaries have been more than usually multiplied.

In Khoolna, Jessore, Backergunge, Dacca, Mymensing, Commilla, and other districts of Bengal, and in many parts of the North-west Provinces, during the past year, hundreds of thousands have heard the message of life, and almost everywhere the missionaries have been willingly received, and their message listened to with deep and earnest attention. One of our brethren writes:—

“It is indeed most marvellous what a change has been wrought during the past few years. Even Brahmans now ask the missionaries to their houses, and patiently converse for hours together concerning Christ and His Kingdom. We have quiet orderly congregations of from 500 to 1,000 daily, waiting to hear us preach the Gospel, in whatever directions we turn.”

BAZAAR PREACHING has also been prosecuted with untiring earnestness, and in many cases has been greatly blessed.

The plan of securing a room or shop, in the midst of the bazaar, for preaching, the sale of Scriptures, and for conversations with inquirers, has been found successful.

Mr. Spurgeon, of Barisal, writes:—

“We have long felt the need of a preaching hall in or near the bazaar, where we could take shelter from the rain and heat, rest ourselves a moment after the long walk thither, before standing up to preach, and have a stock of religious books and Scriptures spread out for sale. This year an excellent building, in every way adapted for our purpose, was to let. So we resolved to bear the expense ourselves and hire the place. It was directly in front of the only Mohammedan mosque in Barisal, and in the very centre of the bazaar. Mohammedan and Hindoo shopkeepers were greatly interested in our appearance there, and came constantly to hear our message. The preaching was carried on with great zest. A young man was appointed as salesman. Over the veranda was placed a red banner with the words ‘Jesus Christ is Lord,’ inscribed in large white letters upon it. Some illuminated text cards were hung about; and a great variety of books were spread out for sale. Our preaching was interspersed with singing, conversation, and selling. Hearers gathered daily in very large numbers, and we rejoiced in the work being done.”

Gogon Chunder Dutt, of Khoolna, says:—

“Our Christian mela which was held as usual at Kuddumdy passed off in the month of March with great success. We have had opportunity to preach the Gospel to thousands of our countrymen, and exhibited various interesting things which I brought with me from England. Since the mela we have started a bi-monthly *haut* or bazaar, where the mela is held. The object of this bazaar is to preach the Gospel to the Hindoos and Mohammedans in and about Kuddumdy. Our mela building is nearly finished, and we intend to open a Bible-class in it for the benefit of the Mohammedans as soon as we finish it. In addition to its use at the time of the mela, we intend to use it as a preaching-house to preach the Gospel to travellers.

The Rev. J. D. Bate, of Allahabad, reports :—

“The preaching in the streets, bazaars, and lanes of this city has been carried on as usual, without intermission, all the year through. Preaching every day for a year in the open-air in an Indian city means, in respect of labour and incident, more than I have time to unfold ; but I ought to say, for the comfort of any who may imagine that the Gospel is effete and its author dead, that one of the six men whom I baptized three Sundays ago, attributes his first drawings to God to what he heard from us on these open-air occasions. He is, I should say, not in any way connected pecuniarily with us, as he has a business from which he earns a handsome livelihood ; to all appearance he is thoroughly happy in his newly-found joy. Another man attributes his relinquishment of an evil life and his decision for Christ, to what fell from the lips of the writer.

“Every man’s work shall be declared when the harvest comes, and our dear Master will make no mistakes in the great account.

“There is no appeal from the word of Him whose truth we preach. He is bound to prevail till all enemies be put under His feet. Yes ! His temple (the temple built of living men) is surely rising in these Eastern lands : slowly it is true, as we reckon time ; but as fast as He intends that it should, and Hinduism, Buddhism, Mohammedanism, and all the other systems which frighten ‘Little Faith,’ are dying, not of old age (for the Gospel is as old as Adam, and therefore older than them all) but of inanition. Every counsel and work that is not of God is bound to come to naught. Here, in these few simple words, have we the secret of that general disintegration and crumbling which we clearly see all around us in the systems of these Eastern lands.”

For a long time past the Committee have been most desirous of strengthening their work in Eastern Bengal, a densely populated district, which, apart from the operations of the Baptist Missionary Society, is totally unprovided with Christian teachers or Evangelists.

With this in view, they have, during the past year, located Mr. J. Ellison at Mymensing, and Mr. Arthur Jewson at Commilla.

The Mymensing Mission is mainly supported by the generous gifts of the Victorian churches of South Australia, and the action of the Committee in placing a European missionary at this station has been most welcome to the Victorian Churches, as the following resolution, unanimously adopted at their last Association Session, clearly indicates :—

“Resolved,—That this Association has heard with intense pleasure of the appointment by the Baptist Missionary Society of England of a European missionary to superintend the work in the Mymensing district. They very cordially reciprocate the sentiments expressed in the letter of the General Secretary, Mr. Baynes, to Mr. Gregson, and sincerely hope that the action of the English Society will result in the rapid extension of the work ; and on their part the Victorian Churches promise to use their best endeavours to sustain the work, and to ultimately relieve the Home Society from all pecuniary outlay in connection with the Mymensing Mission.”

With regard to the work in Commilla, Aunndo Chunder Duffadar reports:—

“In my second trip to Raypore, I went to pay a visit to the Maharaja of Independent Tipperah. Brother Gogon Mondol and the two new converts of Raypore were with me. I visited the Raja and presented him with the Bible which I received from our Society. The Raja gladly received the Bible and permitted me to preach the Gospel in his territory. The Raja said that he had no objection to my preaching the Gospel in his territory, and that he would not mind if all his subjects embraced Christianity. Hearing all this, we thanked our Heavenly Father, who had granted our supplications and opened a new door for us in Independent Tipperah, and we joyfully preached the Gospel of our Saviour for about a week both in Nya and Poorana Haralies. This time 100 copies of the Scriptures, and Scripture portions, and many tracts were sold at Augurtolah. They were mostly bought by members of the Royal family.

“The Raja also presented me with Rs. 50 as a contribution towards my travelling expenses; also the Raja said that when next I came into these parts, I should furnish myself with a written order from himself, requiring all subordinate authorities to help me in my efforts to preach the Gospel in the interior parts of Tipperah.

“As at present there is not a single mission station in this vast territory of Independent Tipperah, I beg to suggest to the members of the Committee to take some measures to open a mission station there, which is, indeed, exceedingly necessary.”

By the location of Mr. Jewson at Commilla, this most important opening will be met, at any rate to some extent, and already Mr. Jewson has commenced work in Independent Tipperah under very cheering circumstances.

He writes:—

“The field here is most promising, and multitudes are ready to listen to the Message of Life. I am anticipating a rich blessing, for the fields are indeed already white unto harvest.”

A further encouraging feature during the past year is the *aggressive and spontaneous* labours of individual native Christians, and the native *Christian Church in India*.

Mr. Cornelius, of Jamtara, writes:—

“One deeply interesting incident is about a phakir, who, with his wife, was converted some years ago in Cachar, and baptized by Mr. Isaac Allen. This man has gone about telling many of the salvation that is in Christ, and been the means of turning more than forty persons to Him, men and women. He is truly earnest and devoted.”

Gogon Chunder Dutt reports that the Khoorna Churches have entirely supported three evangelists and a Bible-woman, and that they are resolved to do more.

The Madareepore Mission in Eastern Bengal has been entirely taken up by the native churches of Backergunge; an evangelist has been supported and a house built for him.

In the Delhi district three native brethren have been called to the pastorate of three native churches, and are mainly supported by the free-will offerings of the people.

It is also matter for special thankfulness that the number of *actual conversions* that have come under the personal observation of brethren on the field has been larger during the past year than in any previous year for a long time past.

Not that tabulated returns ever represent in any reliable manner the actual result of work done either at home or abroad; and while this is true with regard to England, still more emphatically is it so with regard to India.

Many shall come from the East and the West, from the North and the South, whose names have never been recorded in the roll-call of any of our church books, or tabulated in any statistical return.

The work of His servants will produce results far, far beyond their knowledge—hidden ones shall come forth at the last, who perchance shall have heard some passing word, or loving prayer, which, like seed cast into good ground, or bread thrown forth upon the waters, shall appear after, it may be, many days, in districts far remote from that of the faithful lonely toiler who spoke the word, or cast the seed—

“The breath of the Lord will waft
Each seed wherever He will,
And there it shall spring and bear its fruit
His purpose to fulfil.”

In the Report for 1882-3 the Committee stated at some length the new plans they had sanctioned for the establishment of two institutions specially designed for the *education and equipment of native Christian youths*—viz., one for Bengal at Serampore, the other for the North-western Provinces at Delhi.

With regard to Serampore College the Committee then reported:—

“That in view of the urgent and pressing need of a thoroughly well equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—the Committee have resolved to relinquish the college classes, as at present constituted (for the preparation of students for the university examinations), to give up the heathen teachers at present employed on the college staff, and to make the institution, for the future mainly and avowedly a *Native Christian Training Institution* to be presided over by an experienced Vernacular-speaking missionary.

"It is also intended that the native Christian students shall have the practical advantage of becoming personally familiar with evangelistic and itinerant work by association with the president of the college in bazaar and village preaching, and so be the more fully prepared for their life work by actual contact with it while under training and preparation."

The Committee are thankful to state that at the commencement of the current year these plans were put into practical operation, and they cherish the confident hope that in the future great good to the native church in India will result from their adoption.

The Rev. E. S. Summers, M.A., who has been appointed to this work by the Council of Serampore College and the Committee, says:—

"On Saturday, the 15th of December, 1883, I finally closed the college and school classes as conducted for so many years past, and announced the very weighty reasons that had led the Council of the college to abolish the system, and constitute the institution henceforth a real native Christian Training College.

"We have recently had a very prosperous itinerating tour with the native Christian youths, and sold from 1,800 to 2,000 copies of portions of the Scriptures—including the Gospels of Matthew and of Mark, the Acts, the lives of Joseph Elijah, Ruth, and Esther, and Genesis."

From *Delhi* the Rev. R. F. Guyton reports that the new building for the Training Institution is rapidly proceeding, and he trusts it may be completed during the current year.

Already there are more than thirty Native Christian Students being prepared for the work of evangelists, pastors, and school teachers; many of them very capable, and giving good promise of future devotion and usefulness.

Mr. Herbert Thomas, writing from Delhi, says:—

"We are getting quite a large number of very promising youths from our village churches for our Training Institution, and can see our way clear for many more than we can properly accommodate at present. This new enterprise will, I feel sure, prove a vast blessing to our work and to the native churches in the North-west."

To this most responsible and important work Mr. Guyton devotes himself with untiring energy—living and working side by side with the students; sympathising with them in all their difficulties, and inspiring them by his whole-hearted consecration to the service of Christ.

With regard to the recent Royal Commission on Education in India, which has been engaged for more than two years past in taking valuable evidence all over the continent of India, the Committee in their last Report expressed their earnest hope "that at least one result of their inquiries might be the reversal of the present policy

of the Indian Education Department, by the apportionment of a much larger sum for *primary and elementary education*, leaving, to a large extent, the higher collegiate and university education to be paid for by those who, being undoubtedly well able to do so, should be called upon to meet this charge."

It is, therefore, a considerable satisfaction to the Committee to record that, on the whole, the Recommendations appended to the Report of the Commission are of such a character as to create hope that provided they are carried out by the various Provincial Governments on the principles of the Dispatch of 1854, much good may result from their adoption.

The main points of the recommendations of the Commissioners may be roughly summarised as:—

First.—The much greater extension of elementary education amongst the poorest classes.

Second.—The management and control of the higher education by Government through the Universities and by the system of Grants in Aid to affiliated colleges.

Third.—The gradual withdrawal by Government from direct teaching in colleges and high schools, wherever the desire for the higher education is so far developed as to give a reasonable guarantee that it will be maintained, with the assistance of Grants in Aid, and the independent efforts of Natives and others interested in their welfare.

In the words of the Rev. J. Johnston, M.A. :—

"There are vast possibilities of good in the Recommendations, but until the good words of the Commission are transmuted into good works in the Administration, nothing has been done, though so much has been said."

Hitherto elementary vernacular education amongst the poor and lower classes in India has scarcely even been touched by the Government. But for missionary and kindred organisations these would have been almost entirely neglected. During the last few years elementary scriptural schools have very considerably increased in numbers in some of the districts occupied by missionaries of the Society.

In Delhi, Agra, Backergunge, Jessore, Khoolna, and the south villages considerable progress has been made in this direction.

Mr. Spurgeon writes from Barisal :—

"The people are growingly desirous that their children should receive some education, and many of the adults lament their own ignorance.

"I have on my boat at the present time two men who told me they had become boatmen because with me they could learn to read, but that at home they would never have time, opportunity, or inclination to attempt it."

These elementary scriptural schools are without doubt directly *missionary agencies*, and already have brought forth encouraging fruit in many districts. They are good also as *levelling agencies* by admitting pupils from all castes and recognising no distinctions. Legally, Government schools are obliged to do the same; but practically, the law is a dead letter. Unless specially cared for by a European, it would be almost impossible for a low caste boy to endure the persecution to which he would be subjected—passively, perhaps, on the part of the teachers, but *actively* on the part of the pupils—if he attempted even to enter and retain a place in an ordinary Government school having NATIVE teachers. One who by long residence and careful observation has marked well the effect of this elementary scriptural school work on the children mainly of the poor and outcast classes in India, writes:—

“The effects produced by such schools are simply wonderful. New hopes, new desires, new emotions seem to take hold of these children. As these oppressed, degraded, downcast people realise the new life that comes of knowledge, they seem to rise to a new consciousness of manhood, and they earnestly ask for yet more light. And so it happens that the desire for education in India to-day, especially in Southern India, is greatest amongst the very outcast classes.”

With regard to *Scripture Translation* and *Literary Work*, the Rev. G. H. Rouse, M.A., reports:—

“The chief thing to note in regard to the literary work of the year is the completion of the New Testament Commentary in Bengali. This was begun by Dr. Wenger about twenty years ago, the work met with many interruptions, and Matthew was not published till 1870, and the four Gospels in 1872. Nothing further was done till Dr. Wenger's return from England early in 1876, when he commenced the Commentary on Acts, and continued the work to the close of his life, his last commentary being on 2 Tim. iii. 11. I took up the work there early in 1882, and the New Testament was finished in July last. The two volumes contain 1,500 pages, sup. roy. octavo.

“I have continued this year the gratuitous Mussulman-Bengali series of tracts. Last year there were published ‘Jesus or Mohammed,’ ‘Integrity of the Gospel,’ ‘Fasting,’ and ‘The Paraclete’; and this year, the ‘Sinless Prophet,’ ‘Account of Mohammed,’ ‘Account of Jesus Christ,’ and ‘Is the Koran God's Word?’ The Sermon on the Mount has also been published, as an exposition of Christian practical religion; and the tract brought out in 1880, containing Scripture passages teaching Christian doctrine, has been republished. I have been much encouraged by the favourable reception which these tracts have met with from missionaries in all parts. I hope to continue the series.

“I have prepared a summary of Theology, which will shortly be put in the printer's hands.

“‘Kali’ is a dialogue tract for popular use, similar to the one on ‘Jagannath’ which I brought out some years ago. One on ‘Krishna,’ in the same style has been offered to the Tract Society. The ‘City of Error’ has been brought into

the regular series of tracts, as also the 'Five P's of Salvation.' Of the tract on 'Idol Worship,' 20,000 copies have been printed, and a new edition is now needed. In English I have brought out a tract on 'The teaching of Jesus Christ.'

"In the North-west the Rev. J. D. Bate, of Allahabad, has devoted much time to the revision of the Old Testament in Hindi, in addition to the preparation of several publications in the Mohammedan controversy. Mr. Evans, of Monghyr, has published a series of lectures in Hindi, and numerous tracts and gospels with foot-notes in Kaithi; and Mr. Spurgeon, of Barisal, has published a book in Bengali on the nature, offices, and government of the Christian Church."

"*India for Christ.*"—This was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith.

To-day in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing and the traditional Moslim resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming kingdom.

India to-day, needs the best, the strongest, and the most gifted men and women of our home churches.

The late Keshub Chunder Sen has shewn the world that after all the intellectual is not the strongest side of the Hindoo character; but that their spiritual natures respond to love and sympathy more readily than their intellects yield to argument and logic.

He appealed to the cravings of human nature for a higher life, and his countrymen responded to the appeal. He offered himself as a guide, and his disciples followed him without asking for any credentials beyond their own individual conviction that he himself was walking in the way of truth; and India to-day can only be won for Christ by workers professing an unquenchable faith in the message they bear, and in its Divine adaptation to the needs and cravings of every human creature.

The first great missionary apostle to the Gentiles has told us what was the one underlying motive power which inspired and sustained him: "The love of Christ constraineth us." He has told us what was the power on which he relied to change the lives of others: "I determined to know nothing among you save Jesus Christ and Him crucified." He has told us also what was the ambition in his personal life. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." An unquenchable *enthusiasm for a person was the motive power of Paul's life.* The motive power was love for Christ and pity for the Christless. And it is only by workers impelled by like constraint that India and the world can be won for Christ.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	73
Missionaries ...	...	...	...	...	...	...	...	...	3
Native Evangelists ...	...	...	...	...	...	...	...	...	20

The Rev. F. D. Waldock sends a very cheering report of the work under his superintendence in the Colombo district. He writes:—

“The additions to our Native Churches by baptism have been 37, a larger number than has been reported for some years past. This is encouraging, but yet far from satisfying.

“Evangelistic tours by ‘two and two’ are increasingly useful. This plan commends itself greatly to our Native Brethren, stimulating them, and developing the generous sympathies of the Churches. Many hundreds of outlying villages have thus been visited. In our day-schools we have 2,314 scholars, a good increase on the year previous, 1,660 being boys and 654 girls.

“Sunday school work at all our native stations excites increasing interest, and receives augmenting numbers.”

During the past year, several of the Churches have sustained heavy losses by death, specially the Church at Kotikawatta, which mourns the removal of one of its most devoted deacons.

Mr. Waldock writes:—

“This good Brother was baptized by Mr. Daniell in 1838. During more than half a century he was enabled by Divine grace to preserve a uniformly beautiful and unsullied consistency and a deep and practical interest in the extension of the Saviour’s kingdom. He fell asleep full of joy and peace.”

In Colombo, the faithful ministrations of Captain Passingham, as temporary pastor of the Cinnamon Gardens Church, have resulted in greatly revived earnestness and much improved organisation, and his services will long be remembered with grateful appreciation.

In October last the condition of Captain Passingham’s health and pressing family claims in England compelled him to return home. Prior to his leaving Ceylon, however, communications were opened up with the Committee of the Society in London, with a view to procuring their sanction to the acceptance of the Cinnamon Gardens Pastorate by the Rev. H. A. Lapham of Kandy, which request the Committee very cheerfully complied with, especially in view of the well known missionary character of the Church, its great importance as a Mission centre, and the generous sacrifices its members have made, and are still making, for the extension of Evangelistic efforts, both in English and the Vernacular.

From the commencement of the current year, in accordance with this arrangement, Mr. Lapham has relinquished his work at Kandy and removed

to Colombo, to the great satisfaction of the Cinnamon Gardens Church, and, as the Committee confidently hope and believe, for the extension of the Redeemer's Kingdom in and around Colombo. In connection with this transfer it should be mentioned that the Cinnamon Gardens Church has undertaken to meet the entire cost of outfit and passage of a new missionary to Ceylon.

One of the most useful institutions connected with the work of the Mission in Ceylon is the Colombo Native Girls' Boarding School. On all hands our Missionaries report that the question of native female education is forcing itself to the front, the great drawback being, in most cases, the difficulty of securing suitable native female teachers. "The importance of girls' schools," writes one of our Brethren, "cannot be over-estimated, their multiplication would be indeed a vast blessing; the real difficulty, however, is to find suitable teachers. Nearly all our girls' schools have been provided with teachers from Mrs. Waldock's Colombo Boarding School."

Mrs. Waldock herself writes:—

"During the past year one of our elder girls has left to be happily married to a Christian young man, and we have good reason to believe she will be the means of doing great good amongst her husband's Buddhist relatives and friends. Three from the school have joined the Church, and two more are candidates for baptism.

"As mothers, teachers, and wives, we have the great pleasure of knowing that many who have left the School have been made great blessings to others—shining forth as lights in dark places, and drawing others to Christ by the power of a Divine life within."

From both the Kandy and Sabaragamawa districts cheering accounts have been received.

The district of Sabaragamawa is the great stronghold of Buddhism in Ceylon. Demon worship also almost universally prevails.

Many of the villages visited by the Missionary are near the base of Adam's Peak, on the summit of which—7,362 feet high—is the so-called foot print of Buddhah, to worship which thousands of pilgrims visit the shrine every March.

In this way the Gospel is proclaimed to vast multitudes of people, the Missionary availing himself of these throngs of pilgrims to preach Christ.

Mr. Pigott has been much cheered by several conversions, and there is a much more widely diffused spirit of inquiry with regard to Christianity than ever before.

In July last the new Ratnapura Chapel was opened; and it is a very cheering fact in connection with this undertaking that of a total outlay of £609 for site and building, £400 were raised by local contributions.

In both the Kandy and Sabaragamawa districts School work is rapidly increasing, and in not a few places girls' Schools have been established in addition to schools for boys.

CHINA

PRINCIPAL STATIONS :

Tsing Chu Fu, Pei Su Chu Fu, and Tai Yuen Fu.

SUB-STATIONS	62
Missionaries (4 in England)	10
Native Evangelists	15

Astronomers tell us that four hundred million meteorites fall into the atmosphere of the earth every twenty-four hours. Some few we see with the naked eye; and powerful telescopes reveal the rest. They are ignited by their rush through the atmosphere, and then, being speedily burnt out, they fall to the earth only as minute dust. But for the envelope of thick, soft, strong, and elastic air which checks their flight, and disintegrates their substance, we should pay more attention to these meteorites.

Nearly 400,000,000 persons are living to-day in China; but their laughter and their tears, their beliefs, hopes, and fears, are to thousands of Christians in England scarcely more noticed than the shower of meteorites: save when the flame of war or famine streams over the sky, or the flash of interest at a Missionary meeting draws momentary attention to the subject. A dense atmosphere dulls and clouds Christian sympathy. Home cares, and home charities, the struggle for existence, the attractions of literature, politics, and art; these, added to a low tone of Christian experience, and deepened by distance, strange customs, and strange language, make China for far too many Christians out of sight, out of reach, and out of mind.

With regard to the work of the Society in China during the past year, the Committee are devoutly thankful to report real and substantial progress.

In the last Report the Committee stated that :—

“Since the arrival in England of their devoted Missionary, the Rev. A. G. Jones, of Tsing Chu Fu, they had had repeated conferences with him on the subject of the pressingly earnest and importunate appeal of the Brethren in China for an immediate and large reinforcement of labourers, Mr. Jones stating that fourteen additional Missionaries would be only barely sufficient to meet present exigencies and openings, in the fields to some extent worked by the Society in the North of China.

As the result of further interviews and careful consideration, the Committee resolved in July last—

“a. That, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.”

“b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission*, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY. The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.”

At the autumnal missionary breakfast last October in Leicester this FORWARD resolution of the Committee received in a very marked manner the approval of the churches of the denomination.

On that occasion, by the generosity of Mr. Charles Wathen, of Bristol, one half of the cost of the outfit and passage of the proposed fourteen additional missionaries, estimated at two thousand guineas, was promised; while other generous contributions from funds in Bristol supplied the other one thousand guineas required.

The memory of this remarkable Leicester gathering will, however, be principally associated in the minds of all who were privileged to be present with the evident conviction throughout the assembly of the extraordinary success vouchsafed to our brethren in China, and of the immediate need of a very large reinforcement of the staff there.

Already four of the proposed fourteen new missionaries have been accepted by the Committee for work in China; and nothing but the *inadequacy of the funds* prevents the Committee from sending out a still larger proportion at once.

The fields are already white unto harvest, and the labourers are longing

to be thrust forth. Already many gifted and suitable brethren are offering for the work ; one such writing with regard to it says—

“ For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘ more labourers.’—that the churches at home will decline to send the means to send out those who are waiting, and longing, and panting to go ? ”

The reports received from the brethren on the field of the work done during the past year show most clearly that the period of experiment and early weakness in China is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the salvation of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word, their work has been a true success ! It is the Lord’s doing, and surely it is marvellous in our eyes.

Consuls, merchants, and travellers all bear the same witness,—“ China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

There are to-day in connection with the Mission of the Society in the single district of Tsing Chu Fu, fifty-five Churches, all these stations being self-supporting, and being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the Society. More than three hundred and sixty converts have been baptized during the past year.

Mr. Whitewright writes from Tsing Chu Fu :—

“ During the past year we have all been greatly encouraged.

“ In the hilly region of the South and South-West the work is spreading in a most cheering manner. Visiting one of these little stations a short time ago, I had great difficulty in finding my way among the hills, and arriving late, I found about twenty-five people assembled for prayer and worship in a village where a

year before there was not a *single Christian*. On entering the little room I found all the people on their knees, and the leader in prayer. I quietly knelt down with them, and heard this Brother pour out his heart in prayer to the one true God and Saviour—of whom he had heard but a few months before—with a warmth, earnestness and tenderness that would utterly put to shame not a few who have been Christians all their lives.

“In this little hill-side village, more than twenty persons were baptized by the native pastor, in the spring.

“Men and women often come to such little Christian gatherings from a distance of ten miles, walking all the way.

“Progress is also being made in Christian schools, established by the natives themselves, in which their children may study Christian books.

“They have now eight such schools, *established by the natives themselves*, with Christian teachers teaching our books.

“During the past winter I have had intense pleasure, in company with brother James, in teaching a class of the native teachers or pastors; about sixty of them responded to our invitation and studied with us for ten days.

“We were greatly surprised with their earnest attention and intend to have them again in the spring. This is a most important section of our work, and really demands careful attention; the work here spreads so rapidly and so many are being added to the Church, that many who are called to the position of leaders and teachers of others themselves need careful teaching. There is a truly good sphere of work out here, dear Mr. Baynes. There are crowds here waiting a teacher, seeking after the true God, if haply they may find Him, and such men always lend a willing ear to the message of the cross.

“May God of His mercy grant that many, many men may be sent here to live and die for China, and to *win China for Christ*.”

The Rev. Francis James gives many deeply interesting details of his itinerant labours, writing under date November 13th last, he says:—

“To-day I rode to Kwoh Kia Chiang, 23 miles, preached twice, and administered the Lord’s Supper.”

“In the morning it was a Harvest Thanksgiving Service, rather late in the year through press of other matters, but more convenient for the farmers as they have but little to do in this part of China at this season of the year. I gave an address on Ps. cxvi. 12, and tried to stimulate the people to thankfulness by reminding them of their freedom from bad harvests, floods, wars, pestilences, storms, and other calamities from which other countries and some parts of China have suffered.

“Nov. 14.—Rode twenty-one miles to Tung-fsi-kia-chiang, and held similar services. In this station the Christians have had but little help from us in teaching, as our field is so wide that we cannot keep pace with half the work needing to be done; yet there are some very earnest men among them, such as it does one real good to meet. Our leading deacon accompanied and helped me in the services. He is a simple, warm-hearted Christian, some of his sayings remind me of ‘Billy Bray.’ I noticed the petition in his prayer: “We thank and bless Thee that Thou hast not called us simply servants, but

friends and children.' Between the services he was talking earnestly to the people gathered together concerning God's goodness and care towards us in *little things*. 'For instance,' he said, 'I have never been to this place before, and yet I only missed my way once, and before I had gone astray more than about twenty steps quite a number of dogs rushed out of a village at me and barked furiously. I stopped and could not make it out, but just then a man came along and said, "Where are you going?" I told him. "Ah!" he said, "this is not the way," and directed me the right road. When I thought on this my heart became full of joy at seeing how God had cared for me in such a little thing and guided me right in such a curious way.'

"Of course, intellectual people of the present day see nothing providential in this; it can all be explained without referring to God, but Mr. Wang saw no reason why God should not use a dog as well as a raven to give help to one of his believing children, especially as God never changes. On the wall was a sheet tract on 'Heaven,' in which the gorgeous descriptions in Revelation were embodied, and he began to talk enthusiastically about the glorious HOME and the many mansions. 'Why,' he said, 'where did anyone ever see the gates of a city each made of an immense pearl? the walls of precious stones and the streets of gold? what is the grandest earthly city compared with Heaven our Home?'

"And then, though all this is amazingly glorious, we shall have a far greater joy in seeing and living with our Saviour Lord than all the other grandeur could give us. He is our best friend, and so when we get to heaven we shall be like a little child running home to see his mother; he looks through the house for her, taking no notice of the furniture, pictures or curiosities, and if he does not find her away he runs to search somewhere else, and does not rest till he succeeds. So we shall direct all our first thoughts and most earnest desires towards HIM, and in His presence find more happiness than in all that Heaven contains besides.'

"In the evening, this good deacon took a Chinese flute and played tunes while the Christians sang hymns; then he asked me to sing 'Mariners' to 'Guide me O Thou great Jehovah,' while he played. We both did our best, the Christians joined in, and we spent a very delightful evening together. Mr. Wang said to them 'Dear Brothers and Sisters—keep yourselves well occupied in reading God's Word, singing, praying, and working for Him; this is the way to enjoy religion and to recommend it to others. I can assure you you will never fully enjoy it, you cannot unless you give your whole mind to it. Sad, dull faces will only make people keep away both from you and your Saviour. Go into it HEARTILY, God will bless you, and with glad hearts you will show cheerful faces, and so draw the poor needy souls around you to love and serve the same blessed Master.' Afterward he conducted evening prayers and gave an exposition of i. John, 9; such a bright, warm, thrilling talk, full of light and power, which showed how deeply he entered into its spirit and enjoyed its truths in his own soul. It did me real good to hear his cheering words and see his happy face; fatigue, discomfort, cold, mud-flood, &c., were all forgotten, and the communion of saints became of a *truth* a blessed reality."

Cheering tidings have also been received from our brethren in the Tai Yuen Fu District. On all hands the work appears to be prospering.

In the words of Mr. Richard :—

“The whole empire is longing for deliverance. What shall we do? Send back the inquirer into darkness, tell him he must die in his sins, or take to him the only light of Life—the Saviour of the world; and bid him look and live? Which?”

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS	...	...	...	...	4
	Missionaries (1 in England)			...	2
	Native Evangelists			...	2

From much that has been written lately with regard to Japan, it might be thought by many that her people had already cast off the superstitions of ages, broken their idols, and abandoned their temples. This, however, is very far from the actual condition of things. Our missionary, Mr. White, says :—

“Day after day the temples are thronged with worshippers, and idols are openly sought unto by hundreds of thousands.

“In the higher ranks, with the loss of faith in Buddhism and Shintoism, a powerful tendency manifests itself to rate Christianity with the ancient superstitions which have fallen into contempt through the newly awakened consciousness of the vanity of idols.

“In the midst of this unleavened mass the seed of the Gospel has been planted, and a band of devoted and faithful men and women are to-day toiling in the field.

“The masses of the people are poor. They struggle to live. Social life is at the lowest ebb. Home life is scarcely a name. Privacy in the home is unknown. The Gospel alone can reach them and bring to them the needed respect for their persons, and the ideas of home and comfort, and righteousness and purity. With the light of a pure Christianity driving away the darkness and superstition of the people, and a government that protects and does not oppress, this land of the Rising Sun may yet become the fairest and richest in all Asia, and rival the best and purest in the Western World.”

Mr. White has been greatly encouraged in his work during the past year, and has been permitted to welcome into the native Church, by baptism, six converts, while eight more are waiting for baptism.

Writing at the close of last year, Mr. White reports that recently—

“A man came in from Taira, a place I visited a year and a half ago. He earnestly implored me to go to his town and open up Christian work there ; but with the pressing overburdening work upon my hands here in Tokio, I was compelled to say *no!* to this beseeching brother, and he went back with a sad and heavy heart.

“It is *hard*, indeed, to say No, when doors are opened wide before you, and your brethren stand with outstretched arms longing for you.

“Yes, *we do need help*—men and women—to enter in and occupy these fields *already white unto harvest*.

“Remember, please, what I have often said—two years at least must be spent in preparation before a Missionary can do anything efficiently in *vernacular work*.

“But my wife and myself feel that we can never estimate the great privilege of working for Christ here in Japan. One has well said, ‘It is good to be in Japan in the vernal season of the regeneration of an empire, and to have an opportunity to cast a few seeds into the giant virgin furrows of reform, never before as promising as now, in this the far East.’”

The Committee are thankful to report that they hope very shortly to send out a colleague for their Missionary in Japan, Mr. Eaves, of Bristol College, having been accepted for this field of labour, and the expense of his outfit and passage having been generously provided by a friend in Birmingham. Specially is this important on account of recent tidings from Japan, to the effect that the Japanese Government is contemplating the immediate opening of the whole empire to foreign trade, that, while the present extra-territoriality laws will prevail in the “Concessions” at the open ports, Missionaries and others, who are willing to come under Japanese laws, may go where they please within the empire preaching Christ without let or hindrance.

Western Missions.

AFRICA

WEST COAST.—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville, Victoria, and Bukundu					
SUB-STATIONS ...	...	...	...	...	10
Missionaries ...	...	...	...	...	2
School Teachers (2 Male, 4 Female)					6
Native Evangelists ...	...	...	...	...	8

Writing early last year, Mr. Q. W. Thomson said :—

“Never, I think, since the establishment of the Mission on the West Coast have the prospects been more encouraging. The leaven of quiet personal consecration to Christ seems to be working in many hearts, the seed-sowing of years of tearful toil seems not only to have taken root, but to be bringing forth the blessed fruits of the spirit in life and lip. The time to favour this Mission must surely be at hand.”

And for some months after tidings of a very cheerful and confirmatory character were frequently received.

Miss Saker wrote from Bethel Station :—

“We have most cheering news for you. Mr. Thomson is sure that you will be pleased and rejoice with us in the advance of our people towards independence and self-reliance. At a recent church meeting, Joshua Tondi was unanimously chosen pastor of Bethel Church ; and on Friday afternoon last we had a recognition service ; the attendance very cheering—I can hardly venture on numbers, but I suppose about 500. The meeting was characterised by great earnestness and solemnity, with an undertone of gladness, especially noticeable in the older members, and which found expression in the few words spoken by the deacons. Yesterday, at sunrise (Sabbath), a little company assembled at the river-side to witness the baptism of nine candidates, and these were, at the afternoon service, admitted into church fellowship, and partook with us at the Lord’s table. We pray that the Divine blessing may rest upon the steps now taken here, and that the blessings of yesterday may be but the foreshadowings of a rich and bountiful outpouring of the Holy Spirit on Dualla. All is bright and stimulating.”

Mr. Thomson wrote, reporting that :—

‘The Cameroons Church had elected their own pastor, and agreed to meet his entire support by their own contributions ; that Mr. Silvey had settled at Bethel Station, Cameroons, and Mr. Lewis at Victoria, and that both had commenced

their school-work with encouraging signs of success ; that the foundations of the new house at Bell Town were nearly complete and good progress made with the new boys' school-house."

Mr. Thomson also stated that the Victoria Native Church had passed a hearty resolution pledging the members to an effort to undertake the entire support of the teacher at the Bonjongo Station, in pursuance of the earnest suggestion of the Home Committee.

In the midst of these cheering and hopeful circumstances, Mr. Shred, of Bell Town, was suddenly smitten down, and called to his rest and reward, after a brief day of labour for Christ on the coast, and in his own words, as he thought, "just on the threshold of his real life work."

Writing of this mysterious dispensation, Mr. Thomson said :—

"How strange it seems to us that a devoted, earnest labourer should be thus called away, just at a time when to our poor feeble vision he seemed most needful. How strange that our Brother Shred should be taken from us just as he had received from England a new boat for special itinerant work a-field, and just as all the materials had arrived for his much desired permanent dwelling. Yet we are sure He doeth all things well."

But a few months more, and the writer himself passed to his rest and reward—cut down in the very prime of his devoted and self-sacrificing life.

But a few weeks before his death he wrote :—

"I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties ; and I look forward to the future with more hope than I have known for years. I believe the work here, by the continued blessing of God upon the new plans laid down by the Committee, will soon assume a better and brighter aspect ; and my heart glows within me as, by faith, I see the time. I am full of hope, although sensible, too, of a growing weight of responsibility and daily anxiety. Oh ! for more and more of grace to cast all our burdens upon the Divine burden-bearer. Our hope and trust are in Him alone ; are they not, dear brother ?"

On the evening of Saturday, December 29th, 1883, Mr. Thomson fell asleep at Victoria. In the words of one of his fellow labourers :—

"Ever calm, quiet, and collected, full of faith and reliance upon the Unseen, when circumstances looked grave and dark, he always met trials and reverses bravely.

"Of his long and lonely journeys far into the interior, prosecuted with dogged and quiet endurance, all can tell who know anything of the West Coast Mission. His knowledge of the people, their language, their customs, and their peculiarities, was, indeed, remarkable ; far surpassing that of any other European resident in that part of Africa.

"The financial and business affairs of the mission were conducted by him in a

most masterly manner, for he was one of the most intensely practical missionaries ever connected with the Society ; while his tender, gentle spirit, especially in sorrow or difficulty, can never be forgotten."

The Committee have given their best consideration as to the wisest steps to be taken for the future conduct of the West Coast work. They are thankful to report that in the good providence of God they have secured the services of a singularly gifted and suitable young brother, Mr. Robt. W. Hay, of the Edinburgh University, to take up the threads of the work in the Victoria district just fallen from Mr. Thomson's hands, and that he is now on his voyage to the West Coast.

The Committee also contemplate sending out, as soon as practicable, a well-qualified brother—if possible, with medical and surgical training—to Bell Town, rendered vacant by Mr. Shred's death, to undertake the oversight of the work in the Cameroons district ; and, in this way, the Committee believe the extension and consolidation of the Mission on the West Coast, will be secured.

Mr. Fuller, on his return to Africa, after a much needed season of rest and change in England, will resume work at Mortonville—the station so intimately associated with his devoted labours, and in connection with which so much good work has been wrought.

Notwithstanding the heavy trials and losses that have fallen upon the West Coast Mission during the past year, the prospects were never brighter or more hopeful than they are to-day ; a spirit of independence is being exhibited by the native Christians at nearly all the mission stations—they are supporting their own pastors, maintaining their own religious ordinances, and doing a considerable amount of individual aggressive evangelistic work in districts far afield. The Schools for boys and girls at Bethel and Victoria are largely attended and most efficient, and give good promise for the future. On all hands there is abundant reason for hope and faith. " Weeping may endure for a night, but joy cometh in the morning."

CONGO MISSION.

PRINCIPAL STATIONS :—

Underhill, Bayneston, Manyanga, Stanley Pool, and
San Salvador.

Missionaries (2 in England) 13

CENTRAL AFRICA—THE CONGO MISSION.

The past year in connection with the Congo Mission has been one of some trial and heavy bereavement.

Three young brethren have been early called to higher service—one after four years of anxious, wearing toil, and two after only a very brief sojourn in the land of their adoption. The names of

WILLIAM HENRY DOKE,
JOHN HARTLAND, and
HENRY WAKEFIELD BUTCHER.

will long linger in the memories of all interested in the Congo Mission.

Through the pages of the *Missionary Herald* the Churches have been made acquainted with the noble spirit that characterised all three. They were indeed faithful unto death, and no story can be more touching, stimulating, and heroic than the story of the Christian zeal of these witnesses for Christ. Being dead they yet speak, and in many hearts already voices from the newly made graves by the shore of the mysterious Congo have awakened responsive echoes, and led more than one kindred spirit to resolute determination to engage in the same blessed enterprise. In the words of the widowed mother of one of the brethren now at rest:—

“This Congo Mission is, I am confident, dearer to us to-day than ever; instead of being discouraged by our losses, let us rejoice that our loved ones have been counted WORTHY, let us seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo Missionaries included.”

In October last, the Committee, after careful consideration, unanimously resolved:—

“That the staff of the Congo Mission be immediately reinforced to such an extent as shall permit of at least two brethren being associated together at EACH of the five stations of the Society, it being, in the judgment of the Committee, of the highest importance that no SINGLE missionary should be settled at a station *without at least one European colleague*.”

In pursuance of this policy, six additional brethren have been sent out to the Congo during the past year, viz.: Messrs. Sidney Comber, Ross, Whitley, Hartley, Darling and Cruickshank, making the European staff of the Mission to-day thirteen in all, of whom two, Mr. W. Holman Bentley and Mr. Herbert Dixon, are at present in England seeking restoration to health by a season of rest and change.

Of the story of the year's work, the following report, written by Mr. Holman Bentley, speaks for itself:—

“While we have been called upon to endure great sorrows, we have also to rejoice over a very unhopd-for measure of prosperity and progress.

“The year opened with our steamer the *Peace* lying a chaos of planks, ribs, and

pieces at Underhill, our first station. Our transport service was safe and sure, but slow. From Underhill to Bayneston it was performed by Kroo boys and by Loango people, or by the natives when they were disposed. From Bayneston to Manyanga the overland route was difficult and dangerous by the north bank, and closed by the south. Everything had to be carried by our steel boat the *Plymouth*, forty-five loads at a trip; a slow, trying battle with the rapids of the wild river, occupying from four to seven days. From Manyanga, gangs of Kroo boys and other hired labourers, assisted by a few caravans of natives, carried to Stanley Pool. It was fully anticipated that the transport of the steamer and her stores would occupy two years; and it was felt that it would be a great cause for thankfulness if she were safely landed at the Pool in that time.

"In May Mr. Comber went along the line, and was successful in opening communications between Manyanga and Bayneston, by the south bank. The opposition had given way before time and facts.

"On the 20th of June the first plate of the *Peace* reached Arthington, and in the incredible space of four months, the steamer, her stores, duplicate part, fittings, paint and oil, the household effects of the missionaries, the stores and provisions for the station, were safely landed at Stanley Pool. Caravans—which during the first tentative months were few and far between—now swarmed up, sometimes three or four would reach in a day, and this in spite of the heavy transport of the Belgian Expedition.

"With a due knowledge of the country, it would have been ridiculous, even mad, to have hoped for such a thing. There was in hand a fair store of cloth for the payment of carriers, and as soon as there were signs of a rush, the missionaries were able, by prompt and careful orders of the right material, to keep sufficient to pay the caravans. The result has been, that what might have required two years to accomplish was performed in a few months; and the expenses incidental thereto were accordingly great, for the time, but far less than if the labour had been spread over a more protracted period.

"The communications are now in the most satisfactory state. At Manyanga, in January last, a caravan of 258 people arrived from Bayneston; news spread that there were more loads for the Pool, and in a day and a half, from the time of finishing the necessary checking and examination of the loads, the stores were again empty. Indeed, had there been 200 more loads they might have been cleared also in the time.

"As to the prospects beyond the Pool, the waterway is open, and is far greater than was anticipated.

"Mr. Stanley has just returned from a grand journey along the whole of this great Upper Reach, 1,020 miles to the Stanley Falls, and he has there founded a station, leaving a Scotchman in charge, has made friendly arrangements with the tribes on the banks, has discovered great affluents and lakes, lined by dense populations; and to-day Mr. Stanley, no longer a stranger helpless in precarious canoes, offers no temptation to their wild greed, and often does not know how to excuse himself from founding stations among the friendly people.

"We find the reverse of our anticipations; instead of howling, hungry savages, regarding white men as so much good 'beef,' they can behave decently under the altered circumstances, and are willing, even anxious, for whites to settle among them,

“ We have now reached a definite point in the history of our Congo mission.

“ Our Society sent out four missionaries in 1879, with later increase to their numbers, in order to open communications with Stanley Pool, on the upper waters of the Congo river, there to found a base station from whence, clear of rapids and cataracts, we might make use of this grand waterway to bear into the very heart of dark Africa the light of the glorious Gospel of Christ.

“ Our nobly liberal friend, Mr. Arthington, of Leeds, at whose suggestion the mission was undertaken, has presented us with a steamer most carefully designed, and built by Messrs. Thornycroft & Co. She has been transported safely. In a short time we hope the *Peace* will be afloat on the waters of Stanley Pool.

“ The preliminary work of this Central African Mission is therefore now over.

“ The communications with Stanley Pool are complete. We have thus reached the starting point of our Missionary enterprise. Arthington, our base Station, is in full working order. The steamer which has been given and accepted for this definite purpose is almost ready for her work. Our Society is now called upon to commence the real work undertaken.

“ The difficulties presented were very great. Earnest prayers for help, guidance, protection, and blessing have been offered at home and abroad. Treasure and precious life too has been spent.

“ Our Great Master, on His part, has heard our prayers, and has exceeded all that we asked or thought.

“ We have asked for great things, and He has given greater. Now comes the test of our sincerity.

“ The least that can be done now is to go forward. We cannot let the *Peace* rust out unused. To use her for just one or two Stations would be scarcely less ridiculous. With 3,000 miles at least of water-way open to us to advance, only 200 miles after all our efforts and prayers would be droll.

“ Now is the time to move, and the surest economy is to do it well. The communications will cost us no more for a large than for a small mission, while in the interior mission stations will be less expensive. We need settle only in cheap places, and as gardens are planted and in other ways the Stations help toward their own support, fresh extension to the affluents and lakes will be possible.

“ We have undertaken a definite work in conjunction with other Missionary Societies, and to fulfil this obligation, not less than ten Stations, say 100 miles apart, will be required, as the distance from Stanley Pool to Stanley Falls is 1,020 miles.

“ Facts are the best appeal, success our best reward.”

In similar strains Mr. Comber pleads for further extension, and larger reinforcements :—

“ ‘ None of these things move me,’ said the grand old Apostle. Do we count our ‘ lives dear ’ unto us ? Yes ! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. ‘ He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.’ Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr’s stake ? Livingstone, in his lonely wanderings, hungry and feverish ; Pattison, living his life of

constant peril among wild uncertain savages, to fall at last, stricken with clubs and arrows—had they anything to regret? Did they make a mistake? Was it worth while? Ay! had it been only to have a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are if Thou will have us, Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, our losses should lead to a consecrated rivalry.

"As I look from my window up this mighty Congo River, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even an European, right away to the great lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us."

In the last Report the Committee expressed their earnest hope that Her Majesty's Government would take no further steps with a view to the conclusion of a projected treaty relating to the Congo country with the Government of Portugal, and they printed in full the text of a memorial they had presented to Earl Granville, Her Majesty's principal Secretary for Foreign Affairs, on this question.

The Committee greatly regret to find that Her Majesty's Government have, however, actually signed a treaty which has recently been presented to Parliament, and only awaits the sanction of the Legislature for its final ratification.

Feeling firmly convinced that this treaty in its working will only result in disaster, and evil, retarding alike Christian civilisation, legitimate commerce, and the extinction of the slave trade, in the Congo district, they have earnestly memorialised the House of Commons to withhold their sanction to its ratification, and they confidently appeal to the churches throughout the country to do their utmost to secure its abandonment, by the presentation of local petitions to Parliament, and by representations to the various County and Borough Members as to the great importance of their declining to vote for its ratification when the question comes up for final settlement.

As these pages were passing through the printer's hands, tidings of further and sadly severe loss reached England. By telegram from Saint Vincent, the nearest telegraphic station to the Congo, Mr. Crudgington

conveys the distressing news that on the 28th of February, at the Manyanga Station, Mr. Hartley, who only sailed from Liverpool in December last, died from remittent fever, and that the two mechanics who were on their way to Stanley Pool, to assist in the reconstruction of the "s.s. Peace," had also fallen victims to the same fell disease. No details whatever are given in the telegram, and until the arrival of the next Congo Mail, no further information can be anticipated.

In the presence of this mysterious providence, the Committee feel they can only bow in humble submission to the Divine will, in the confident and calm assurance that these sore losses, so sudden and lamentable, will be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo waterway.

They desire also specially to commend the sorely stricken families of the departed to the sympathy and prayers of the Churches, and to the grace and support of the Divine Saviour.

The West Indies Mission.

THE BAHAMAS, TURKS ISLANDS, SAN DOMINGO, HAYTI,
TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND TURKS ISLANDS.

PRINCIPAL STATIONS :—Nassau and Inagua.

SUB-STATIONS		75
Missionaries		1
Native Evangelists		30

SAN DOMINGO.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS		5
Missionaries		1
Native Evangelists		3

HAYTI.

PRINCIPAL STATION :—Jacmel.

SUB-STATIONS ...	...	...	...	...
Missionaries ...	...	...	...	...
Native Evangelists ...	...	...	...	...

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS ...	...	...	...	15
Missionaries ...	...	...	...	2
Native Evangelists	10

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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With regard to the Mission in the *Bahama and Turks Islands*, the Rev. Daniel Wilshere, of Nassau, reports that good and steady work has been done, and that 232 have put on Christ by baptism during the past year.

In addition, however, to a chronic condition of great poverty and depression of trade, the Bahama Islands, during the past year, have been visited both by drought and flood.

“By midsummer,” Mr. Wilshere says, “the drought caused actual starvation in the Northern Islands; and when afterwards the terrific cyclone came, many of the ships, the people’s only means of obtaining food, were lost or shattered. Many, very many, of the aged and the young fell victims to these disasters.”

During the cyclone the property of the Mission in the Islands suffered very severely. Ninety persons lost their lives, and 150 were injured.

From *San Domingo*, the Rev. R. E. Gammon writes :—

“In reporting on the state of the Mission for the year just closed, if we may compare it to the ebbing and the flowing of the tide, we may say that 1883 closes at ebb tide so far as spirituality and Christian zeal are concerned; our hope, however is that the ‘flow’ will soon set in; and we earnestly pray that the coming year may be one of fulness and of life.

“Our labours have been abundant—would that we could report the same as to

visible results. Our Bible-classes, Sunday schools, and prayer-meetings have been our greatest encouragements."

From *Hayti*, Mr. Papengouth sends stirring accounts of the recent revolution, and of his labours in the city of Jacmel during its bombardment and blockade. He writes:—

"It is impossible to put into words the terrible suffering and distress of the inhabitants of Jacmel. I have attended hundreds of the sick, wounded, and dying; the city is closely blockaded both by sea and by land, by the forces of President Soloman. Shots and shells by thousands have been thrown into the town, and large numbers have been killed.

"Five shots of 24 lbs. weight, and many smaller ones, have been landed on my table in the mission-house; the new building that I recently put up has been riddled quite through; my only really safe place is in the *strongly walled baptistery* which I built a little while ago; the Government buildings and most of the houses are riddled through and through by shot and shell. Thank God, amid all these terrible sorrows and sufferings my own health continues good, and God's grace is at work in many hearts.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious, and steady in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I treat medically every day, and to all of whom I take the Gospel.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation."

The Committee are thankful to know that the revolution is now at an end, and the Port of Jacmel once again opened to regular communication. The normal condition of the Republic of Hayti, however, appears to be one of constant civil war; unfavourable alike to material progress and religious life.

From *Trinidad*, the Rev. W. H. Gamble reports twenty-three baptisms at Port of Spain, and twenty-nine at two of the out-stations. "Looking back," he writes, "I see no reason to be cast down, but much reason for thankfulness and hope."

Mr. Williams also finds upon returning to his sphere of work at Port of Spain, after a season of rest in England, very much to cheer and encourage him, "many additions to the church, large numbers of inquirers, and many hopeful indications."

JAMAICA.

The following is an extract from the Annual Report of the Jamaica Baptist Union for last year, relating to the Baptist churches in the Island:—

“Returns have been received from 124 churches, from which we obtain the following results:—In 116 churches there have been additions to the membership by baptism or restoration, or both; there being only eight churches which report no additions during the year. On the other hand, all the churches except two report losses. In 67 churches there has been a net increase, and in 47 a net decrease. The additions and losses are as follow:—

Added by baptism	2,343
„ by restoration	977
„ by transfer	230
	<hr/>
Being a total gross increase of	3,550
Lost by death	579
„ by exclusion	1,090
„ by dismissal	318
„ by withdrawal	87
„ by erasure	577
	<hr/>
Being a total gross decrease of	2,651
	<hr/>
And leaving a total net increase of	889
Though, as 269 of those appearing as lost by dismissal have merely been drafted off from the church at Refuge to form an independent church at Clarkes-town, the loss is reduced to	2,382
And the increase is actually	1,168

“The number of inquirers reported is 4,721, or 40 fewer than last year; but, allowing for the churches which have not reported, the number of inquirers is about the same. Assuming the numbers in the churches which have not sent returns to be the same as last year, then the total number of members will be 28,027, and of inquirers 4,822.

“On looking closely at these returns, two remarks must be made. (1) It is a matter for thankful observation that the number of churches in which a net increase is reported is much greater than that in which there has been a net decrease. (2) The additions have been 569 above those of last year, and larger than for many years, except the year 1880; and the total increase is 527 above the average for the last twelve years.

“The roll of deceased pastors of the Union has had but one name added to it during the year, but that the name of one who for many years was one of the most ardent workers and most trusted leaders in connection with this Union—

the late Rev. Edward Hewett. By the removal of Mr. Hewett two of our largest churches were deprived of a faithful and long-trying pastor; the Baptist denomination of one of its wisest and strongest guides; and our various committees of a most devoted and trusted helper."

CALABAR COLLEGE.

The following extracts are taken from the forty-first Report of the College, drawn up by the President, the Rev. D. J. East:—

"The past year, like many others, has been one of mingled mercy and afflictive visitation. For fifteen weeks the Normal school teacher was laid aside from sickness, which at one stage assumed an alarming type. For several weeks I myself was prostrated. But both have been graciously restored to health, and Mr. Roberts has prosecuted his work with redoubled zeal and energy. The last quarter of the year we were favoured to welcome the long-expected helper, by the arrival of Mr. Balfour as classical tutor, thus increasing our tutorial strength, and making it equal to my personal relief from a considerable amount of class work, as well as to the greater efficiency of the Institution, and to the resuscitation of the High School. We have been much cheered by the addition to our staff of a brother who has thrown himself into his duties with much interest, bringing to them high scholarship, sanctified by devoted piety.

"The studies of the young men were of necessity interrupted by the illness of the tutors, but not so seriously as they would have been, had that illness occurred at almost any other season of the year.

"The time when the tutors were laid aside, happily for the young men, included the six weeks of the midsummer vacation, so that soon after the usual date of their return to college, the work of the session was resumed. Still, both tutors and students found how hard it is in a continuous course to make up for time lost. There have been twenty-one young men resident in the College, fifteen in the Normal School, and six in the Theological classes.

"The Normal School students have had during this year to pursue their studies—with a view to a double list, the Government examination, and the ordinary Christmas examination of the College. The range of subjects has been wide, including arithmetic, algebra and Euclid, English history and geography, physical science, physiology and chemistry, in its application to school management, agriculture, &c. They have also joined the Theological students in Scripture history, and the latter have attended their classes in several subjects. The Theological students continue their evangelistic and pastoral work with unremitting diligence. Under my guidance they have acted as pastors of the churches, at Mount Charles, Rose Hill, and Gardner's View, and preached occasionally in the pulpits of East Queen Street, Kingston, and of Spanish Town, Old Harbour, and Jericho, at the same time keeping up the evangelistic services at Allman Town, and other places on the outskirts of Kingston, with the Sunday-schools attached.

"In all these labours they are efficiently aided by the Normal School students.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS :—

Skien, and 14 other Towns.

Missionaries—One wholly supported, and the other 14 Brethren assisted by an annual grant to the Norwegian Baptist Union.

The Reports from the Churches of Norway are all written in hopeful and cheerful strains. Several new stations have been opened, and a very large amount of itinerant evangelistic labour has been expended during the year just closed, resulting, in many districts, in a remarkable revival of religious interest.

The Norwegian Churches, through the Committee of the Union, are still engaged in earnest efforts to obtain from the Government the removal of various disabilities attaching to Dissenters, and they are hopeful of ultimate success.

Mr. Sjødahl, of Trondjhem, writes :—

“ We have this year added 260 Members to our churches by baptism, and the good Lord has certainly not ceased to bless our labours.

“ We are much encouraged, and believe we shall see greater blessings yet.”

Mr. Hubert, of Skien, reports :—

“ We have had a glorious revival here. Never before have I seen such a revival. On all hands souls are being gathered into our churches. Oh! for more labourers, the fields are already so white; the Lord is doing great things, whereof we are indeed glad.”

BRITTANY.

PRINCIPAL STATIONS :—

Morlaix, Tremel, and Saint Brieuc.

SUB-STATIONS	25
Missionaries	3
Native Evangelists ...	8

With regard to the work of the past year in the Morlaix district, the Rev. Alfred L. C. Jenkins writes:—

“All who are acquainted with the French people know how difficult it is to get them to come to a Protestant Church, and that in the present state of public opinion and feeling, the only way of reaching the masses is to leave aside everything that savours of ecclesiasticism.

“The attitude of the Government officials and of the town authorities is quite different towards us from what it used to be formerly, and I may say the same of the townspeople themselves. I had an instance of this some time ago, when I had to complain to the Mayor of a Sister of Mercy, who refused a poor woman the relief she was entitled to, because she attended our meetings. The Sister of Mercy was reprimanded and cautioned. As another instance of this change of feeling I may mention the fact that one of the leaders of the Republican party here gave me a contribution towards our work at Lanneanou, and that when the old students of Morlaix College formed themselves last year into a friendly association they chose me as their president. These changes in public opinion are themselves but symptoms of the wonderful evolution through which this country is passing, and a comforting proof that we are not working alone, but that God is overruling all things for the ultimate establishment of His Kingdom.

“I am glad to say that the work of Evangelisation in the country villages around Morlaix, goes on in an encouraging manner. At Lanneanou, a village where we have had a preaching station for several years past, we built last year and opened a new Mission-house and hall. A convenient and attractive place is a great point in a work of this kind, and our congregation has been larger ever since.

Reviewing the progress of the work of the Society in Brittany, Mr. Jenkins writes:—

“It will be fifty years next September since my father was sent here by the Welsh Churches to preach Christ to their kindred Breton people; it looked a forlorn hope, as everything was against him—his nationality, his ignorance of the language, the prejudices of the people, the hostility of an all-powerful priesthood, and the ill-will of a Government opposed to every kind of liberty, and especially to every effort at proselytising. The Scriptures were not translated into Breton; there were no tracts, no hymns, no place of worship; the very name of Protestantism was either unknown or hated; in one word, everything had to be done. The time has not yet come for boasting, it is true, for we are still in the days of small beginnings; but knowing, as I do, all the difficulties which had to be overcome, it is with a feeling of very deep gratitude that I look back on the past and on the progress achieved during that time. The New Testament has been translated, and thousands of copies have been sold; five small buildings have been erected for public worship in the country; many native agents, preachers and colporteurs, besides the missionaries, are employed in spreading the unsearchable riches of Christ through the land. The name of Protestant, which was formerly synonymous of everything hateful, is now no unwelcome sound; the restrictive laws on religious liberty have been removed; and we enjoy now as much liberty as in England. The authorities are on our side, as well as the sympathies of the most enlightened parts of the population. And, to crown the whole, the power of the clergy is fast melting away.”

From TREMEL and SAINT BRIEUC districts also cheering reports have been received, and it is clearly evident that our Brethren labouring at these centres are rejoicing over a widespread spirit of inquiry, and a manifest desire on the part of large numbers of the people to read the Scriptures for themselves.

ITALY.

PRINCIPAL STATIONS :—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Leghorn, and Florence.

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS ...	...	...	...	3
Missionaries ...	...	...	...	3
Native Evangelists	...	...	...	10

NORTHERN ITALY.

From *Northern Italy* Mr. Walker, writing from *Turin*, sends a very encouraging report.

During the past year a better meeting-place in the city has been secured and larger congregations have been one of the immediate results; and the work generally bears a much brighter and more promising appearance.

Mr. Walker anticipates very shortly returning to Genoa, leaving Signor Mattai in charge of the work in Turin, which has been greatly enlarged and consolidated by Mr. Walker's presence and labours.

At *Genoa* Signor Jahier has remained steadfastly at his post, labouring most faithfully in and around the city.

The seed thus sown has in many instances sprung up and brought forth fruit. "Several have been added to the Church by baptism, and many more are inquiring after Zion with their faces thitherward." The work of the Mission in this most important city is evidently taking deep root, and the prayer of its martyr missionary, John Landels, is being abundantly answered.

He wrote only a few weeks before his death :—

"I long to see a good self-supporting Church in Genoa, a centre of life and light for Italy. I constantly pray for this, and somehow I feel sure it will come."

CENTRAL ITALY.

From the City of Rome Mr. Wall writes :—

“The past year, while in many respects one of great encouragement in our Mission in Central Italy, has brought us still closer to the immense difficulties to be grappled with. While our numbers have increased and our work extended, the working pressure has risen, so that the strain at present on our machinery is, perhaps, as much as it will bear. The problem to be solved is, how to remove rubbish of ages amassed in the thought and conscience of a noble people, and to quicken faculties become torpid or inanimate. Of course all this would be soon accomplished were a breath from heaven to come down this valley of the Tiber ; the dead one would soon come forth were the Master’s voice but raised in power ; meanwhile, in expectation of this, our duty seems to be to roll away the stone from the mouth of the sepulchre. This rolling away of the stone I find to be a very mechanical matter, a question of fulcrums, levers, and vital energy ; and as the stone, unlike the rubbish, is not to be removed piecemeal and progressively, but altogether and at once, I suppose it is our duty to apply the pressure until the *inertia* yields and the mass moves. Unless I believed this possible, probable, and certain, I should seek to spend strength and life elsewhere ; instead of this, I seem to see the end we seek to be nearer and more than ever attainable ; at the same time it is of the greatest moment that our churches should not slacken in their sympathy, nor the Committee in their support. I hope both will be increased.”

During the past year Mr. Wall has been cheered by many additions to the Church in Lucina, the membership at present being 133. Nearly all the members engage in some form of personal evangelistic work. Sunday-school work, tract distribution, house-to-house visitation, Bible readings, mothers’ meetings ; these and other modes of aggressive warfare are all carried on by the Christians associated in fellowship in Lucina.

Referring to this centre of Christian influence, Mr. Wall writes :—

“The work in Lucina has, perhaps, more importance, since it is carried on under difficulties which we do not meet with at the other stations in Rome. In the very centre of the city, on the Corso, surrounded as we are by rich, patrician, Catholic families, who are generally as opposed to us as they are ignorant of us, and who are as bigoted as they are aristocratic, we feel there is great cause for thankfulness in being permitted from year to year to hold forth the one, catholic, holy light of God’s truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given and sometimes penetrates where it might be least expected to.

In *Trastevere*, Mrs. Wall still carries on her self-denying and loving labours. Here daily preaching by one of the Evangelists, Sunday-school work, medical mission and hospital work, work amongst the beggars, the poor and the outcast ; mothers’ classes and children’s classes, and many other forms of Christian activity are constantly carried on, blessed and encouraging results following these self-sacrificing labours.

From *Tivoli, Civita Vecchia, Leghorn* and *Florence* the reports are all indicative of progress, and the Evangelists working in these important centres seem much encouraged.

SOUTHERN ITALY.

From the densely populated and priest-ridden city of Naples Mr. Wm. Landels writes :—

“The year which has just closed has been one of increasing blessing ; indeed, from the beginning of our work, we have never had more reason for thankfulness than we now have.

“We received last year fifteen new members, and we lost five, giving us a total increase of ten ; but what has given us special pleasure in receiving these new brethren is the fact, that among them we have two almost entire families—one of them consisting of father, mother, daughter, and three sons ; the other of father, mother, and daughter. We trust that these two circles of Christian friends will be of great service to us in building up and strengthening our church.

“The attendances at all the services are rapidly improving—a mothers’ meeting has been instituted and has proved most useful. The Sunday-school is well attended and prosperous.”

At Caserta Signor Libonati! has carried on a good work ; twenty have been baptized, and others are inquiring as to the truth of Christianity.

The effect of the printing press, recently established by Mr. Landels in Naples, is already beginning to show itself. Mr. Landels writes :—

“For every meeting for public preaching we have hand-bills printed and distributed, and they have been the means of bringing a number of people to our hall who have never heard the Gospel before.”

LOSSES AND GAINS.

LOSSES.

During the past year the losses by death, both abroad and at home, have been more than usually numerous and severe. The honoured and beloved names of James Acworth, LL.D., Samuel Green, James Henry Millard, B.A., and Charles Stovel disappear this year from the list of the Committee, these Brethren having been called to the more perfect service of the glorified above.

Andrew Gunton Fuller also, after a life more than usually prolonged, has passed to his rest on high, and Aaron Brown, Thomas Coats, and John Houghton are no longer with us to cheer us by wise counsel, and sympathetic interest, or help with generous yet unobtrusive gifts.

By the blessed memories of their devoted lives, and their loving deeds, the sainted dead silently and solemnly appeal to their colleagues and followers, to cherish this great Missionary enterprise with a yet sublimer self-sacrifice and intenser zeal.

And if the losses by death at home have been numerous and severe, those abroad have been even more so.

In Africa, on the Congo River, the graves of William Henry Doke, John Hartland, Henry Wakefield Butcher, and John Hartley, and at Cameroons and Victoria, those of John Shred and Quintin Wilson Thomson are speechful memorials of unflinching faith and devoted self-sacrifice.

Of five of the six it may well be said "their sun has gone down while it was yet day."

In the words of Mr. Butcher, written only a few weeks after he had tearfully placed the body of his dear colleague, John Hartland, to rest by the Manyanga shore,—

"Four years of toil and exposure seem a very short life's work, *but time surely is not the measure of work done.* John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near the spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

And once more, when within a few weeks of his own translation, he wrote:—

"Thank God, I am full of hope, though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

Well might the great apostle of Central Africa, David Livingstone, say, when writing to the missionary directors at home on the subject of the numerous deaths that had befallen the work on the dark continent:—

"In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service. What a deep mystery of meaning lies hidden in the words of the Master Himself: 'Verily, verily, I say

unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

The Indian Mission mourns the loss of ALEXANDER McCUMBY, a man of transparently simple, truthful, honest character; faithful in the use of his talents, and anxious only, in his own words, to live and die “preaching Christ to the Hindoos.”

In his unrivalled eloquence in the use of the vernaculars of the Northwest, he stood almost alone. As he wished, so he died—in harness; smitten down by cholera, after more than fifty years of faithful service.

The Jamaica Churches have also suffered a great bereavement by the death of the Rev. EDWARD HEWETT, of Mount Carey, who, by his genial disposition, his warm sympathies—especially for the downcast and oppressed, and his unflinching advocacy of the social and political rights of the negro race, had won the affectionate confidence and respect of nearly all classes in the island.

With Mr. Hewett has passed away to rest and reward, the last but one of that noble band of devoted labourers who immediately succeeded the pioneers of the social and religious emancipation of Jamaica.

“Blessed are the dead that die in the Lord.”

GAINS.

If the past year has been marked by the loss of many devoted friends and labourers, it has also been specially memorable for the numerous additions of promising and earnest Brethren to the staff of the Society in the regions beyond.

During the year under review—

Six new Missionaries have been accepted for the Congo Mission.

Two for the West African Mission.

Two for the Indian Mission.

Four for the China Mission.

One for Japan, and

One for Jamaica.

a total reinforcement of SIXTEEN, a larger number than has been accepted by the Committee in any one year for a quarter of a century past.

The Rev. J. H. and Mrs. Anderson have returned to India, re-established in health by their sojourn in England, and have been stationed at Barisal. Mr. Williams has resumed work in Trinidad; and Miss Comber is now on her voyage back to Victoria to again take up her valuable and promising work amongst the girls of the West Coast.

The Rev. E. C. B. Hallam, of Allahabad, has left India for America, and is no longer connected with the Society.

The Rev. H. A. Lapham, of Kandy, has accepted for a season the pastorate of the English Baptist Church in Colombo, and it is most probable that the Rev. C. Jordan, of Howrah, will exchange his present work for the pastorate of the Circular Road Baptist Chapel in Calcutta.

The Revs. Thos. Martin and R. Spurgeon, of Barisal; W. J. Price, of Dinapore; Danl. Jones, of Agra; W. R. James and Leonard Tucker, of Serampore; Dr. Carey, of Delhi; Mr. Herbert Dixon and Mr. W. Holman Bentley, of the Congo Mission; and the Rev. J. J. Fuller, of the Cameroons, are all at present in England, seeking restoration to health by a season of rest and change; while the veteran Delhi missionary, the Rev. James Smith, after long years of memorable toil, has had finally to retire from the Indian field.

The Committee feel that they cannot bring this Report to a close without referring to the grave illness of their valued friend and colleague the Treasurer of the Mission. Very soon after Mr. Tritton's memorable Missionary address to the pastors and delegates of the London Baptist Association in the Metropolitan Tabernacle in September last, he was smitten down by alarming and painful illness, and for many months his recovery appeared uncertain.

In answer to special prayer, as the Committee believe, they are thankful to report their honoured friend is now making real progress towards recovery, with the hopeful prospect of ultimate restoration to health and strength.

In common with the whole Christian Church they thank God for this great mercy, and they earnestly pray that his valuable life may yet be continued for many years.

FINANCES.

In their last Report the Committee announced a debt due to the Treasurer of

£4,910 7s. 8d.

In view, however, of the fact that stores to a very considerable amount had been ordered and paid for in advance on account of the West Coast and Congo Missions, it was determined to charge **£2,000** of this sum to the account of the year now under review and consider the actual debt as

£2,910 7s. 8d.

Early in the year, through the generous proposal of the Treasurer that if two-thirds of the debt were contributed by others he would provide the balance, and the ready response of a few warm friends of the Society, the whole of the **£2,910 7s. 8d.** was paid off, and the debt extinguished.

At the same time the Committee gave special attention to the all-important question of the best steps to be adopted to secure a large permanent addition to the ordinary income of the Society.

In July, at a Conference specially convened for this purpose, the members of the Committee individually pledged themselves to either visit personally or arrange for visitation otherwise, all the Churches in their own districts, with a view to secure more regular and systematic help.

Carefully prepared estimates indicated pretty clearly that to meet the growing expenses of the Mission an increase of not less than

£15,000 Os. 0d.

in the annual receipts would be required,

£8,000 Os. 0d.

of which would be *immediately needed* to meet existing expenditure, and the cost of equipping the absolutely necessary reinforcements for the Congo Mission, the remaining

£7,000 Os. 0d.

being devoted to the proposed extension of Mission Agency in China.

Largely as the result of these special efforts, the Committee are now able to report that during the past year the general receipts have increased to the extent of

£5,008 18s. 9d.

as compared with the previous year, the contributions received from the Churches this year being much larger than in any previous year of the Society's history.

As will be seen by a reference to the Balance Sheet, the total Receipts from all sources for the past year amount to

£59,783 19s. 6d.

This large total includes the following items:—

Donations in Liquidation of Debt	.. ..	£2,910	7	8
General Contributions	.. ..	52,729	0	9
Widows and Orphans' Fund	.. ..	2,587	14	4
Special Funds	.. ..	1,556	16	9
		<u>£59,783</u>	<u>19</u>	<u>6</u>

Large and gratifying as these figures are, however, the general expenditure for the year, in consequence of the great extension of the work especially in Africa and China, has reached a still higher figure—viz.,

£55,600 12s. 10d.,

being **£5,304 13s. 0d.** in excess of the expenditure of the year before, and involving the Society in a new debt of

£3,215 11s. 8d.

Of this deficiency **£2,871 11s. 1d.** is on the General Account, and **£343 19s. 7d.** on the Widows and Orphans' Fund Account.

With regard to the large increase in the expenditure, it will be seen at a glance that it is confined almost entirely to the Congo and the China Missions; the expenditure under these two heads being

£6,176 5s. 3d.

in excess of the previous year—viz.:

the Congo Mission	£4,351 12 1
and the China Mission ..	£1,824 13 2

Doubtless the heavy outlay for carriage, and Kroo Boys, on account of the rapid transport of the s.s. *Peace* from Banana to Stanley Pool, will go far to explain the heavy cost of the Congo Mission, this very responsible and anxious work having been accomplished in less than a third of the estimated time, involving, of course, a large immediate payment; while the additional outlay in China is the inevitable outcome of the recent resolution to largely reinforce the staff of the Mission in that important Empire.

But for this large and to some extent unlooked-for expenditure on the Congo Mission the year would have closed without debt.

In the review of the present financial position of the Society, the Committee feel there is abundant reason for thankfulness and hope. For, while the recurrence of debt is doubtless much to be regretted, yet the large increase in the contributions from the churches cannot fail to stimulate and inspire.

There is also reasonable ground for hope that a still further increase of contributions will take place during the coming year, resulting from the more complete working of plans for more efficient organisation and widespread information, which, in many churches, have only very recently been set on foot.

In the meanwhile the Committee feel deeply the heavy weight of responsibility resting upon them, specially in connection with the earnest appeals which reach them from almost all fields for increased agency, and enlarged operations; and they earnestly desire that still larger contributions of the churches during the ensuing year will enable them to still further carry out the policy of consolidating and developing the great work of the society in India, Africa, China, and Japan.

And here the Committee cannot refrain from recording the generous and, in many cases, the enthusiastic response that has been given by numerous Churches to their appeal for increased and new subscriptions

and for the careful consideration and adoption of plans suggested with a view to more regular and systematic organisation.

In not a few cases contributions have been more than doubled. In some the increase has been more than fourfold, and generally the spontaneous expressions of sympathy and interest have been most encouraging.

The Society appears to have to-day a deeper hold on the practical sympathy and prayers of the Churches than in any previous period of its long and memorable history, while the self-denial and privations of individual donors were never before more conspicuous.

Numerous gifts have been received, indicative of a depth of interest in the work of the Society, specially the Congo enterprise, almost without precedent, the poor and struggling giving nobly out of their poverty, thanking God, as one wrote, for "the high privilege of being permitted in any way ever so small to help on a work so blessed and divine."

Never before have the Committee had greater occasion to thank God and take courage; and never before has the work of the Society been more prospered.

And although, as these lines pass through the press, tidings of still further losses and trials have been received, further referred to under the head of the Congo Mission, yet accepted service and early reward should surely only lead those who are left behind to emulate the sainted dead, by yet still more resolute determination to work while it is called to-day, knowing that the night cometh in which no man can work.

As in days past, so now it seems to be God's law that all true progress should be along the line of suffering; the world's truest benefactors have ever been its greatest martyrs.

The graves of the sainted dead forbid retreat from the ramparts of Heathenism.

The Christian Church exists but for progress and conquest. Its Divine commission, never abrogated, is not STAY, but GO.

A policy of peace and abstinence from conquest may be possible in earthly kingdoms, and in them it may be as expedient as it is commendable. But in the kingdom of Christ, not to ADVANCE is to RETREAT; and not to make new conquests is but to lose what has been won, and to lay open the very centre and citadel of power to an ever-vigilant and subtle foe.

"The Kingdom of God cometh not with observation," nevertheless it comes. So is it ever in the Divine order. The leaves slowly ripen for the grave. Though withered they still hang to the bough. But finally a day comes in autumn, when suddenly the air is full of falling foliage. It takes long

for fruit to reach its growth, but brief time suffices for its ripening, and all nature is instinct with the same great law.

Hidden processes are often slow, yet they are none the less certain—to-day the ancient structures of false religions are being surely yet quietly undermined; and the time will come when suddenly they shall crumble into ruin, and a nation shall be born in a day.

He who commands us to undertake this blessed enterprise is our Redeemer and our Lord. We are not our own, for He has bought us with a price, even the price of His own blood.

Standing by our gracious Saviour's side on Olivet, as He issues his last great commission, we remember Bethlehem and Nazareth—we have Gethsemane and Calvary before our eyes—and while His words come to us as a Royal edict, they also come to us as the last request of our dearest and supremest friend:—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”

“YE ARE MY FRIENDS IF YE DO THE THINGS WHICH I COMMAND YOU.”

Our Ambassadors to China.

(See Frontispiece.)

IN our issue of March we presented our readers with a portrait of the Ambassador sent to us by the Emperor of China. We now have the pleasure of giving a group showing some of the messengers of the Gospel of Peace sent by Baptist churches to the Chinese.

The cut is from a photograph taken at Chefoo last summer, shortly after the arrival in China of Mrs. Whitewright and Mrs. Sowerby, and will be seen to consist of a front and rear rank.

The central figure in the front rank is Mr. Kitts, whose deeply interesting letter about the medical work at 'Tsing-cheu-fu appeared recently in these columns. Brother Kitts appears supported by two brides, one on either side, Mrs. Sowerby being at his right hand, holding a fan, and Mrs. Whitewright on his left. In the rear, immediately behind Mr. Kitts, the central figure is Mr. Whitewright, whose career in China has well justified to the present the hopes raised by his conspicuous missionary zeal when at college. On his left—the only lady in the rear rank—is Mrs. Kitts, zealous and indefatigable in her works of ministering healing to the suffering women of her city and district. Seated sideway on the plinth at the base of the column is Mr. Sowerby.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

MAY, 1884.



BEFORE this number of the CHRONICLE is published, the Spring Session of the Union, the meetings of our Baptist Missionary Society, and those of kindred Societies will be in progress. May the Divine blessing attend them, supplying a stimulus to renewed diligence and earnestness in all departments of Christian work!

The CHRONICLE for this month is compiled from letters describing the work at various stations more or less under the direction and control of the

British and Irish Home Mission.

England.

TRINITY BAPTIST CHURCH, GREENHILL, DERBY.

NOTTS, DERBY, AND LINCOLN ASSOCIATION.

The following statements will be read with special interest from the fact that the church meeting in this place of worship was gathered under the superintendence of the late Rev. J. H. Millard, B.A.:—

“Though beset by difficulty, the work of gathering a church and congregation here has made encouraging progress. Mr. Millard's three years' earnest, patient labour have produced lasting results. He was not content to build simply with wood, hay, stubble; but used gold, silver, precious stones, and his work abides. Commencing with half a dozen members, he lived to see forty enrolled and to gather a Sunday-school of double that number. The reaping-time had just commenced when he was called to his reward.

“The Rev. W. F. Harris removed here from Chesterfield in January last. As his ministry has only extended over three months, it would be premature to speak of work accomplished. Everything is full of promise. Thirteen have been added to the church, and the attendance at Communion services is in excess of the membership. The congregations are increasing, and the week-evening meetings well attended. The Sunday-school numbers 130, and averages 110 present in the afternoon—a result doubtless due to the devotion and diligence of the teachers, who are seldom absent from their place. The young men meet weekly for prayer, and are energetic in trying to bring their companions. The tract distributors pursue their work with steady zeal, and the Band of Hope is growing in strength through its fortnightly meetings. Very successful recognition services have just been held. The people are earnest, prayerful, united, and the present outlook gives promise that, with patient, persistent effort, a self-supporting church will be raised in this growing Midland town, where, for many years, a church of our order had almost ceased to exist.”

KENT AND SUSSEX ASSOCIATION—SHEERNESS.

We have received the following sketch of the work in this town:—

“The work in this town from the first has been purely missionary. The services began in a small club-room at the rear of a public-house. These were afterwards conducted in a British school-room, then to a public hall, and next in a small ‘school-chapel’ built on the rear of a freehold plot previously purchased. Here, for years, the work was prosecuted till the present chapel was erected in 1878. Land and buildings have not cost less than £2,000. The only debt is about £200, free of interest. From the first services, the work has been blessed of God. A good amount of mission work has been done by the church. At the present time 750 copies of a monthly Gospel tract, published in Edinburgh, are circulated in the neighbourhood around the chapel, and also 100 *Baptist Visitors*. There is a mission among the adults and children of a village a mile and a-half out of the town. There a freehold site for a small chapel has been given, and part of the money raised for the future building. Adverse circumstances have

much hindered the progress of the work in Sheerness. Great reductions in the dockyard in years gone by, and other causes, have operated against success; but recently the work has revived, and the signs for the future are encouraging. The establishing of this church is due to kind and liberal help from the Rev. C. H. Spurgeon, from the Baptist Fund, and from the County Association and the Baptist Union Home Mission."

SOUTHERN ASSOCIATION—POOLE COLPORTAGE DISTRICT.

The following extracts are from the Fifth Annual Report presented by Mr. W. Lloyd to the church at Poole. Mr. Lloyd is employed by the Southern Association, and is under the direction of the Rev. R. Walker, pastor of the church at Poole, the Baptist Union Home Mission contributing something towards his support. Mr. Lloyd visits villages and hamlets covering a district within a radius of eight miles.

"I am thankful to say that I have been able to prosecute the work without a day's indisposition, although often much wearied in body and mind. After using my tricycle (which cost £14) for two years, I was obliged to sell it for half price, it having become almost useless. I then obtained, with the help of a friend or two, a donkey and cart, but after a few months I was obliged to sell again, the cost of keeping being too great; I have since been doing my work on foot. Notwithstanding, I have been very much encouraged to persevere by many cheering tokens of the Divine blessing. First let me notice bookselling and its results. Although I cannot speak with certainty of conversions, I am very hopeful of several, especially one young woman who took the *Sunday at Home*, and who professed to have derived great good from reading it during an illness, and, from inquiries I have made, I have every reason to hope that she has found Jesus. I have several testimonies to great moral good resulting to young men and others. I find people will read, or get others to read to them, and by a little tact I am often able to get them to take good literature instead of the trashy, sensational stuff they have had before. I have during the last thirteen months added 272 new subscribers to my list, and scarcely lost any except by removal from the neighbourhood.

"*Visiting and results.*—I have made 6,188 visits in my work during the past year, many of which have been to persons in sickness, trouble, bereavement, and death; and I have, by the blessing of God, been able to comfort many by prayer and reading God's Word. One afflicted woman told me she had been confined to the house six years, and expressed the greatest delight at my reading the scriptures and praying with her, saying what a blessing it was that some one like me should go about finding out these cases. The mother at the wash-tub, as well as the children, will often with pleasure gather around to listen to the old, old story of Jesus and His love. All glory be to Him whose name is

'Manna to the hungry soul
And to the weary rest.'

"*Sunday and week-night services.*—I have delivered 152 sermons and addresses on Gospel and temperance subjects, besides the prayer-meetings and Sunday-

school work I attended to. For three months I conducted a Sunday-school five miles from my house which was without a superintendent. I am thankful to say the work has not been without God's blessing. At an open-air meeting last summer a man received impressions which afterwards resulted in his conversion. One Sunday evening two girls from the Sunday-school professed to have found Jesus; they still give every token that the change was a real one. A dear brother lately told his friends that he was saved, and that the change took place the same evening as with the two girls mentioned above. Thirteen persons have also been induced to sign the temperance pledge, and I have had many encouraging words spoken to me by Christian people stating the good they have received at the services I have conducted. Let all praise be given to Him who 'giveth seed to the sower, and bread to the eater.' I have distributed 2,862 tracts in homes, by the wayside, and to men at their work, and they have been invariably received kindly. The results I must leave with Him who has said, 'My word shall not return unto Me void,' &c.

"I am sometimes asked for packets of old magazines, &c., to put on board vessels; if any friends have any spare ones they may depend upon their being well used. My sales for the past year have been:—Bibles, 148; Testaments, 67; books under 6d., 2,414; books, 6d. and upwards, 990; monthly magazines, 6,996; packets of books, 167; packets of cards, 229; book and sheet Scripture almanacs, 945; large wall texts, 1,091; total, 13,047; total value, £172 1s. 10d."

JERSEY.

The Rev. H. Wallace, of Jersey, writes:—

"Jersey is well worth a visit from all who are able to secure a few days' rest. Those who have visited our island have uniformly expressed their delight. Nor is our island worthy of a visit simply because of its scenery. Its people and customs are interesting. The population is sixty thousand, having a parliament and a militia. French and English customs exist side by side. The spiritual wants of the people are not forgotten; for perhaps it would be difficult to find a town in England more thoroughly representing the various branches of the Christian Church. We have sections of every denomination, and many of the places of worship are both beautiful and spacious, and would bear a favourable comparison with those of many of the most prominent English towns. The Baptists have been a struggling church for many years, and those who are best acquainted with the past history of the cause have no hesitancy in saying that, if we had not been so liberally helped by the Baptist Home Mission, in all probability there would be no English Baptist church in Jersey, as is the case with Guernsey. However, we, by God's blessing, are making some progress. The last twelvemonth has been the most prosperous for some time past, the additions to the church membership having been twenty-nine, leaving a net increase of twenty-four for the year. This makes the present membership ninety-one. It is gratifying to be able to state that the services at the chapel are well attended, and that cases of conversion are by no means rare. The school work is not less successful than the church work, and there is now a staff of eleven teachers and ninety scholars. The tract work flourishes, nine of our friends working twelve

distinct districts, distributing and speaking the Word of Life. Nor have we forgotten mission work, having within the last three months opened a hall on the north-east border of the town, where we have already over forty names on the school roll. In connection with this work we carry on open-air preaching and tract distribution, and purpose shortly opening a week-night school. In May we hope to commence open-air preaching in our public parks, and thus preach the Gospel and diffuse our principles."

Ireland.

GRANGE CORNER.

Mr. Phillips, the missionary at Grange Corner, has been a deputation for the Mission in South Wales and in the West of England. We have received the following letter from him respecting the work at his station. In it he expresses the hope that the promise made last year of an additional £10 towards the funds of the Mission will in due time be raised by the people of that neighbourhood.

"The work at the Grange is in a more healthy condition than at any period since I came to Ireland; more harmony prevails, and a better spirit is manifest in every department of the church's work. The Sunday-school is also greatly revived, and encourages our hope of yet better things to come. Though we have suffered enormously from emigration (and we have not seen the end of it yet), our congregations are maintained remarkably well, the meeting-house being comfortably filled. We have had no evening service at Grange since my return, but have had excellent meetings in other directions every Lord's-day evening. We have thus a much more extended sphere of usefulness, a larger congregation, and, I trust, under the blessing of God, more fruit to our labours. At these services we endeavour to distribute tracts of a useful kind, and have personal conversation with the people. This being a very busy season, the week-evening meetings at out-stations are never so well attended, but hitherto they have been up to the average this time of the year. We shall endeavour, as far as possible, to carry out the plan of visiting in the homes of the people in the direction of the meetings. We have made between twenty and thirty such calls already, and trust they will be useful to the people. I hope to be able to redeem my promise of an additional £10 from the Grange district. I am arranging for collections at out-stations for this purpose."

COLPORTAGE IN ATHLONE.

In accordance with the resolution of the Council at Leicester, two colporteurs have been placed in the Athlone district, under the superintendence of Mr. Ryan, the missionary there. They have been at work for only a short time, but the following extract from a letter received from one of the colporteurs will show that they enter on their work with much hope of success:—

"I have received much more encouragement here than I anticipated. I have visited large numbers of Roman Catholics, and have been received favourably,

and have had some interesting 'conversations, in which I have endeavoured to point them to the 'Lamb of God which taketh away the sins of the world.' My sales have been very large considering the short time I have been here. Since I commenced work I have sold two pounds' (£2) worth of good books, Bibles, and Testaments."

Subscriptions received at the Mission House from March 21st to April 20th, 1884.

BAPTIST UNION.

Ridgmount	0 10 6	Camden Road	3 3 0
Hackney, Marc Street	2 2 0	Blisworth	1 0 0
Ramsgate, Cavendish	0 10 0	Leicester, Wilshere, Rev. T.	0 10 6
Tarporley	0 10 0	Wakefield	0 10 0
Hampstead, Johnston, Rev. R.	0 10 0	Melton Mowbray	0 10 0
Witton Park	0 10 0	Leeds, Hunslet	0 10 0
Bratton	0 10 0	Brixton, Cornwall Road	0 5 0
Downham Market	0 5 0	Bridgnorth	0 5 0
Manchester, Parker, Rev. E., D.D. (2 years)	2 0 0	Hatherleigh	0 5 0
Pontypool, Crane Street	0 10 6	Hemyock and Saint Hill	0 5 0
Worstead	1 1 0	Budleigh Salterton	0 2 6
Blackheath, Shooter's Hill Road....	0 5 0	Northamptonshire Association	2 2 0
Iwerne Minster	0 5 0	Camberwell, Arthur Street.....	2 0 0
Portsea, Kent Street	0 10 6	Bristol, Counterslip	2 2 0
South Shields, Tabernacle	0 10 0	Southsea, Elm Grove	0 10 6
Erith	0 5 0	Truro	0 10 0
Middlesborough, Brentnall Street ..	0 5 0	Bardwell (2 years)	0 10 0
Upper Holloway, Edwards, Mr. C. (2 years)	2 2 0	Gorsley	0 10 0
Northampton, College Street	3 0 0	Walton	0 5 0
Nottingham, George Street	2 2 0	Maldon	0 5 0
Birmingham, Gt. King Street	2 2 0	Addlestone	0 10 0
Plumstead, Conduit Road (5 years) .	1 5 0	Ponhir	0 10 0
Western Association	1 2 6	Aberystwyth, Alfred Place	0 5 0
New Barnet	1 1 0	John Street, Bedford Row	2 0 0
Wedgesbury (2 years)	0 15 0	Poplar, High Street	0 5 0
Watford, Beechen Grove.....	1 1 0	Kingsgate Street	0 10 0
Derby, Hill, Mr. Jas.	0 10 6	Colchester	1 1 0
Stratford Grove	0 5 0	Grantham, Wharf Road	0 10 0
Beckington	0 5 0	Cinderford	0 5 0
Bourton, Gillmore, Rev. H.	0 5 0	Walthamstow, Boundary Road	0 10 6
King's Cross Road, Arthur Street....	0 5 0	Wells (Somerset)	
Torquay, Edmonstone, Mr. G.	5 0 0	Plymouth, George Street, per Mr. A. Groser—	
Leicester, Friar Lane	1 0 0	Babb, Mr. H. R.	0 5 0
Bridgwater	1 0 0	Bickley, Mrs.	0 3 0
Tydee, Bethesda	0 10 0	Bond, Mr. J. T.	1 0 0
Newport (Mon.), Alma Street	0 10 0	Box, Mr. D.	0 5 0
Blakeney (2 years)	0 10 0	Brown, Mr. E. R.	0 5 0
Thorpe-le-Soken	0 5 0	Burnell, Miss	2 0 0
Penge	1 1 0	Chubb, Mr.	0 2 6
Holbeach	0 5 0	Dawe, Mr. J.	0 5 0
Gt. Ellingham, Toll, Rev. J.	0 4 0	Doidge, Mr. T.	0 5 0
Harrow-on-the-Hill	0 5 0	Fox, Mr. H. C.	0 10 6
Leamington, Warwick Street	1 0 0	Groser, Mr. A.	1 1 0
Dawley	0 10 6	Hawkes, Mr.	1 10 0
Hinckley	0 6 0	Hodgess, Mr. S. M.	0 10 0
Madeley	0 5 0	Horton, Mrs.	0 5 0
Kingsbridge	0 5 0	Howland, Mr. H. J.	0 10 0
Chelsea	0 10 0	Jewers, Mr.	0 10 0
Penzance	0 10 0	Kingdon, Mr. T.	0 5 0
" Elliott, Mr. S. (2 years)	0 10 0	Lewarn, Mr. W.	0 5 0
Acton	1 1 0	Lewarn, Mr. G.	0 10 6
Regent's Park, Angus, Rev. Dr.	1 1 0	Lewis, Mr. W.	0 5 0
" Benham, Mr. F.	1 1 0	Loye, Mrs.	0 10 6
" Chick, Mr.	1 1 0	McCallum, Mr. R.	0 5 0
" Griffin, Col.	5 0 0	Partridge, Mr.	0 3 6
" Head, Mr. R.	1 1 0	Payne, Mr.	0 10 6
" Steer, Mr.	0 10 0	Penhall, Miss	0 10 0
" Sturt, Mr.	1 1 0	Phillips, Mr. G.	0 10 6
" Chandler, Mr. B. W. (2 years)	1 1 0	Popham, Mrs.	0 10 0
Chepstow	0 10 0	Popplestone, Mr. J.	0 10 0
Attleborough	0 5 0	Risdon, Mr. R.	0 10 6
Preston, St. George's Road.....	0 5 0	Rowe, Miss	0 3 0
		Rowe, Miss E.	0 3 0
		Stanbury, Mrs.	0 10 0

Trowt, Miss	2 0 0	Plalstow, Foster, Rev. J.	0 10 6
Tucker, Miss	0 5 0	Kington (2 years)	0 10 0
Vincent, Mr. E.	0 5 0	Darlington	1 0 0
Weekes, Mr. S.	0 10 6	Dinton	0 10 0
Weekes, Mr. F.	0 2 6	" Saunders, Rev. J.	0 5 0
White, Mr. W.	0 2 6	Kimolton	0 5 0
Williams, Mr. C. F.	0 5 0	Edmonton	0 5 0
Windeatt, Mr. C. A.	0 10 0	Stockton-on-Tees, Wellington St.	1 0 0
Yeo, Mr. J.	0 10 6	Morley	0 10 0
		Meltham	0 5 0
	20 0 0	Bampton	0 5 0
Less inserted last month	16 0 0	Aberdare, Pardoe, Mr. R.	0 10 6
		Sandhurst	1 0 0
Leicester, Victoria Road	4 0 0	Battersea, York Road	0 10 0
Hitchin, Tilehouse Street (2 years) ..	3 3 0	Bristol, City Road	1 0 0
Semley, King, Rev. T.	2 0 0	" Mayers, Rev. W. J.	0 5 0
Wimslow (2 years)	1 0 0	Tottenham	0 10 0
Harlow	0 10 0	Bromham (2 years)	0 5 0
Edwards, Rev. F.	0 10 0	Salisbury	2 0 0
Sudbury, Church Street	1 0 0	Liverpool, Toxteth Tabernacle	2 0 0
Bramley, Salem	0 10 0	Swadlincote (2 years)	1 0 0
Stalybridge, Wakefield Rd. (2 years) ..	0 10 0	Kingstanley	0 10 0
Histon	0 10 0	Torrington	0 5 0
Hemel Hempstead	0 10 0	Ipswich, Turret Green	2 2 0
Ashford, Clark, Rev. T.	0 5 0	Northampton, Kettering Road	0 10 0
Liverpool, Young, Rev. John	0 5 0	Peckham, James Grove (2 years)	0 10 0
London, Millard, Mr. C. A.	0 10 6	Buckland Newton	0 5 0
Leicester, Clark, Mr. J. W.	2 2 0	Dorking	0 5 0
Quainton	0 10 0	Devizes, Sheep Street	0 10 0
Carshalton and Wallington	0 10 0	Glasgow, Bowser, Mr. H.	2 2 0
Faringdon (2 years)	0 10 0		
Derby, Green Lane	0 5 0	Total	£121 8 0
Scapegoat Hill (2 years)	0 5 0		
Sheffield, Cemetery Road (3 years) ..	0 15 0		

ANNUITY FUND.

Sardis	1 15 0	Hamsptead, Heath St., Hardy, Mrs..	1 0 0
London, Todd, Rev. J. W., D.D.	50 0 0	Beckenham, Booth, Rev. S. H.	10 0 0
Falmouth, Bond, Miss	1 0 0	Harrogate, Stead, Mr. W.	500 0 0
Fraed Street and Westbourne Park, Saunders, Mr. C.	5 0 0	Cardiff, Saunders, Mr. H.	1 0 0
Fraed Street and Westbourne Park, Towers, Mr. A.	2 0 0	" Jenkins, Mr. E.	4 0 0
Bath, Martin, Mrs. H. W.	1 5 0	Total	£577 0 0

AUGMENTATION FUND.

Lee, High Road, Watchurst, Mrs.	1 1 0
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BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Ballykeel	1 8 0	Coate	1 1 0
Bristol, Tyndale, Glover, Rev. R. (Deficit)	5 0 0	Tredegar, Church Street	2 0 0
Torquay, "A Friend"	100 0 0	Carrickfergus	21 1 9
Per Rev. E. Edwards	11 4 6	Plymouth, Modbury, and Totnes, per Rev. J. M. Murphy	13 3 3
Brixton, Karby, Miss	1 1 0	Bristol, Old King Street	2 16 6
Worstead	5 12 0	Frithelstock	4 0 0
Herne Bay, Sunday School	1 2 0	Chepstow	1 4 8
Studley (Tent Work)	0 16 0	Plymouth, George Street	3 0 0
Northern Association	R C 37 10 0	Athlone	10 17 4
Chalford	15 9 10	Ballymena (Sale of Books)	1 3 9
South Wales, per Rev. H. Phillips	11 13 6	Ponthir, Zion	1 0 0
Gloucester	1 18 0	" "	1 0 0
Brentford, Park Ch.	2 0 0	Camberwell, Arthur Street	1 15 0
" Blake, Rev. W. A.	1 1 0	Newark	18 15 0
Regent's Park College	6 10 0	Ledbury	1 0 10 0
Birmingham, Gt. King Street	1 1 0	" "	5 1 9
Nailsworth, Shortwood	0 3 0	" "	2 0 0
Camberwell, Cottage Green	5 0 0	Plymouth, George Street	H 2 11 0
Garway, Sunday School	0 11 3	" "	1 16 6
Herts Association	R C 12 10 0	Norwich, St. Mary's (for 1883)	1 21 13 0
Tubermore	I 21 13 3	Lee, High Road	6 4 6
Liverpool, Richmond, Atkinson, Rev. J. H.	I 1 1 0	Holborn, Kingsgate Street	1 18 0
Bootle, Derby Road	4 13 6	West Bromwich	1 0 0
Denbigh, Flint, and Merioneth Associa- tion	R C 10 0 0	Faringdon	14 6
Whitechapel, Commercial Street ..	8 0 0	Clynderwen	1 0 15 0
Lambeth, Upton, Cox, Mrs.	1 1 0	Narberth	1 8 7
" Cox, Miss	0 10 6	Pembroke Dock, Pennar	1 0 7
Lydney	1 10 0	Penarth	1 0 0
		Cardiff, Bethel, Pawley, Mrs. R.	1 0 10 0
		Aberystwyth, Williams, Rev. T. E.	0 5 0

Lee	0 10 0	Portsea, Kent Street	1 10 6
Peterchurch, Sunday School	2 0 0	Ruardean Hill	0 12 8
London, Banister, Mr. H. O.	3 3 0	Appledore, Barracott, Mrs.	0 10 0
Maze Pond	1 11 6	Maze Pond Sunday School	2 0 0
Croydon, Palfrey, Mrs.	1 0 0	Abordare, Carmel	5 2 4
Cardiff, Canton	3 18 0	Tottenham, Wallace, Rev. R.	0 10 0
Blaenywain	1 9 4	" Flowman, Mr.	0 10 6
Gloucester and Hereford Association	R C 12 10 0	Manchester, Union Ch.	5 0 0
Notts, Derby, and Lincoln Association	15 0 0	Kingstanley	2 7 0
Notts Auxiliary	R C 12 10 0	Clapton, Downs Chapel	19 9 6
Semley, King, Rev. T.	5 0 0	St. John's Wood, Abbey Road	36 1 7
Ashford, Clark, Rev. T.	0 5 0	Hampstead, Heath Street	9 12 6
Andover	2 0 0	Cardiff, Tredegarville	4 18 7
Aughavey	1 15 0	Carrickfergus, "A Sister in the Lord"	1 0 3 6
Tetbury	3 7 9	Birmingham, Stratford Road	7 11 0
Gorsley, Sunday School	1 3 0	" Aston, Christ Church	4 9 10
South Stockton	0 10 0	Harlow	2 7 6
Great Brickhill	3 0 0	Southsea, May, Mr. R. R.	0 8 0
Whitechurch (Hants)	H 3 0 0	Watford, Peto, Sir S. M., Bart.	5 0 0
Salendine Nook	I 5 2 0	Birkenhead, Grange Lane Sunday School	H 5 0 0
Hitchin	I 5 13 6	Salisbury	I 2 2 0
Salisbury	E S 3 0 0	Derrynell	I 3 0 0
Conlig	I 0 16 9	Minchinhampton	I 2 16 2
Newtownards	4 19 0	Pembroke Dock—	2 7 6
Cheltenham, Oambray	9 0 4	Bush Street	I 2 5 0
Deal, Victoria	2 0 0	" Per Miss Edwards	I 0 14 0
Waterbarn, Howe, Rev. John	R C 1 0 0	Scarborough, the Executors of the late Rev. J. Acworth, LL.D.	I 1 1 0
Donaghmore	I 7 10 0	Notting Hill, Ladbrooke Grove	19 3 4
Clapham, Grafton Square	1 16 10	Neath, Per Mrs. Curtis	I 2 5 2
Brixton, New Park Road	2 15 0	Longhope	2 3 6
Bristol, Edwinton, Mr. R.	I 1 0 0	Dividends—	
Fivehead, Hallett, Mr. R.	0 10 0	Per Mr. J. P. Bacon (McDonnell's Trust)	I 6 16 2
Stroud	12 2 5	Per Mr. J. J. Smith	H 12 6 9
Leicester, Charles St. Sunday Sch.	2 6 0		
Ipswich, Burlington	I 6 13 6		
Tring	I 2 10 0		
Regent's Park	10 14 0		
Cairndaisey	I 0 17 0		
Leicester, Charles Street, Paul, Mr. T. D.	5 0 0		
		Total	£782 19 6

EDUCATION FUND.

Eythorne, Harvey, Mr. T.	0 5 0	Weston-super-Mare, Rodway, Rev. E. J.	0 2 6
" Harvey, Mr. John	0 10 0	Yeovil	0 10 0
Treherbert, Rosser, Rev. H.	0 10 6	Devizes, Anstie, Mr. T. B.	0 10 0
Newtown	1 2 0	Trowbridge	0 12 6
Shrewsbury, Nutsey, Mr. C.	0 5 0	Bath, Martin, Mrs. H. W.	2 0 0
Semley, King, Rev. T.	1 0 0	Sheffield, Glossop Road	4 6 7
Bridgewater	0 12 6		
Bradford-on-Avon, Wassell, Mrs.	0 5 0		
Frome	0 12 6		
Taunton	1 0 0	Total	£14 4 1

Subscriptions to the various Funds of the BAPTIST UNION—viz, the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

JUNE, 1884.

Our Annual Meetings.



OUR reference to the recent meetings of our denomination in London must be brief, owing to the pressure on our space. We confess to having anticipated them with a little anxiety. The somewhat overheated discussions which followed the meetings at Leicester in the autumn gave rise to something like a fear that the harmony, if not the stability, of the "Union" had become to some extent imperilled; and therefore the almost entire absence of a spirit of dissension from the proceedings in London has filled us with thankfulness. Such a spirit did not altogether lack what might have been taken as a suitable opportunity in the discussion on Mr. Anderson's very fine paper on "Truths essential to Church Prosperity," when some very debateable topics were introduced which could scarcely be said to belong to the question then before the Assembly. They were touched upon, however, in terms by no means offensive, and the chairman fairly succeeded in preventing the discussion from departing very far from its prescribed and proper line. We noticed some slight impatience in certain quarters with the grounds on which Mr. Stuart supported the selection of Dr. Green for the Vice-Presidency; but the opposition was not very demonstrative, and was evidently discountenanced by the large majority of the brethren who were present. Mr. Glover's "Inaugural" fully answered our expectations. An address of logical

precision is not to be looked for from him. His thinking does not move in a logical groove; but he is a thinker of rare power, nevertheless, and his address abounded with thoughts of beautiful freshness and of priceless value. Mr. Spurgeon's missionary sermon was, in every respect, characteristic of the great preacher, though, both in the matter and the manner of it, it was not without traces of the heavy and varied afflictions and anxieties which crowd his experience. The meetings connected with the Foreign Mission were, as usual, full of spirit, and the spirit which animated them appeared to us to be of the highest kind. The Rev. Hugh Price Hughes might, we think, have wisely spared some of his playful references to baptism in his Exeter Hall speech, although they were free from all offensiveness of tone; but he did good service in starting a movement on the spot for the liquidation of the debt on our Foreign Mission, which, before the meeting separated, brought gifts and promises amounting together to £1,200. We had not the privilege of hearing Dr. Maclaren and Arthur Mursell, but we have read the address of the one and the sermon of the other with unmixed pleasure and, we hope, with no slight profit. We bless God for the signs of life and progress exhibited by our denomination in the recent gatherings, and pray that "the beauty of the Lord our God may be upon us," and that "the work of our hands" may be yet more and more widely extended and "established."

The Late Rev. Andrew Gunton Fuller.

II.



FROM 1820 to 1826, Mr. Fuller resided at Thrapstone, where he was engaged, first in business, and subsequently in school occupation. During the earlier part of this time he was repeatedly visited by his most intimate friends, Thomas and William Knibb, both of whom were then employed in his brother's printing establishment at Kettering. Many were the stories which he used to tell of William, one of which, so characteristic of the man, is especially worthy of record. "My brother John was about to remove his business from Kettering to Bristol, and to take with him his apprentices, the two brothers,

Thomas and William Knibb. The latter walked over from Kettering to take his leave of us. Seeing a heavy package addressed to my mother, at Kettering, waiting to go by the carrier, he insisted, against all remonstrances, on taking it himself, saying, 'Perhaps it may be the last thing I can do for you.' Little did he or I think, when he insisted on dragging a heavy package through a weary tramp of nine miles, that a few years hence his name would be one of note throughout all England; and that not only countless thousands throughout the land would hang on his words with irrepressible enthusiasm, but that thousands of enslaved, yet Christian, negroes would bear their spontaneous and loving testimony that, like his Master, his whole life was spent in the service of others."

In 1826 Mr. Fuller removed to Bristol, when he found the congregation at Broad Mead, and indeed the whole city, eagerly awaiting the accession to its pulpit efficiency and celebrity of Robert Hall, whose ministry it was his privilege to attend during the few months of his residence in Bristol. In this old friend of his father he found a most valued counsellor; and the kindly encouragement and practical assistance afforded by him enabled Mr. Fuller to overcome the numerous obstacles which stood in the way of his greatest desire—to devote himself to the work of the ministry.

While residing at Bristol, he lost no opportunity of hearing John Foster, then pastor of the church at Downend, in whose public ministry and personal friendship he found intense delight. "It would be absurd in me," he says, "to attempt a critique on a man of such vast mental powers, and, as an essayist, unsurpassed in English literature. One remark, however, I would venture on his preaching: as it appeared to me, his style was too reflective to be appreciated by the generality of his hearers. Thought was piled upon thought in a manner that profoundly interested and impressed those who had the capability and the mental application to follow him, but the paucity of hearers that attended his village sermons seemed to indicate the kind of appreciation once evinced of him by a Kingswood collier, who, hearing him after a Bristol student, gave his verdict—*That wer a nice young man we had this mornin, but as for this fellow, he's a proper fool.*"

At length Mr. Fuller's long-cherished desire to give himself to the ministry was realised. An advertisement in the *Evangelical Magazine* brought him into communication with a Mr. Webster, who wished to

retire from a small boarding school at West Drayton. He informed him that there was in the village a large room in an old farm house, where Sunday evening preaching was conducted by casual supplies; and, this appearing likely to afford the kind of opening he sought, he at once took the school, and forthwith removed to West Drayton. For some time he conducted the services in this room, and twelve months later a chapel was built, and a Baptist church formed, of which, by the cordial and unanimous request of the members, he became the first pastor.

“Thus,” he says, “a great and important work, though on a small scale, was opened before me; and to a certain extent the one wish of my heart, as to the ministry, was attained. I dare hardly try to determine how much of the wish represented a genuine consecration of myself to the work of the Kingdom of Christ, or how much of it was due to a sense of the honour attached to a recognised ministerial status. I was aware how the latter feeling (not altogether unworthy in itself) might degenerate into a mean and contemptible vanity, which would, if cherished, eat out all that was truly valuable, not only in ministerial, but in Christian life. And though not unmindful of a constant tendency to let secondary and inferior motives prevail, I can honestly say that many and persistent were my struggles and prayers that the highest and noblest motives might have the ascendancy, and that I might prove a good minister of Jesus Christ, ‘a workman needing not to be ashamed, rightly dividing the Word of Truth.’ Thus the church and its pastor began life together, and for years were knitted as the heart of one man. Whatever affected the interests or comforts of one, affected all; and though some less congenial elements supervened, the true, the tender, and the good maintained the ascendancy. And though four other fields of labour have occupied my mind and hands with more or less of loving interest, and with that greater measure of increase for which wider scope supplied the material, in none of them all was my heart so thoroughly wrapped up; and though I can call to mind years of conscientious and loving labour, and cheering examples of success in many scores of converts to God, to no sphere of work can I look back with the tender reminiscences of this first love.”

Doubtless, it was well that Mr. Fuller did commence his pastoral work in connection with a church newly formed and organised under his own care. He was a man of eminently advanced thought, and of the broadest possible sympathies. In each of the spheres of labour which he subsequently occupied, the narrowness and bigotry displayed by some among whom he worked were to him absolutely

intolerable, and involved him in not a few unpleasant conflicts. But the members of his first church, nearly all of them having been led to Christ by him, had such unbounded confidence in his judgment, and such devout admiration for his character, that they cheerfully allowed themselves to be educated by him. They all recognised him as their teacher and leader. And never did a pastor labour for the good of his flock with more loving joy or consistent faithfulness.

By his genial and gentlemanly bearing he quickly acquired remarkable influence over the brickmakers of the district, a class of men most neglected and vicious. When first he attempted to conduct religious services in their yards, they regarded him with much suspicion and ill-favour, but gradually, as they came to know him, and received proof after proof of his unselfish desire for their well-being, this suspicion gave place to the most ardent affection. Every Sunday morning they would crowd to hear him, and not a few of the worst of them became the most active members of the church. It was his usual custom to preach four times on a Sunday, and at least twice during the week, and to spend a given amount of time in visiting the members of his congregation. In addition to this, he undertook the laborious task of editing his father's works; and also made an index to the voluminous marginal notes in Dr. Adam Clarke's Commentary, which he called "that ocean of learning which, like the sea, according to the Psalmist, has things creeping innumerable, both small and great beasts."

In 1835 Mr. Fuller received an invitation to the church at Blockley, in Worcestershire, which he very reluctantly accepted, solely on the ground that the utmost stipend which the Drayton church could raise was insufficient to meet the demands of his large family, and, amid signs of the most real regret and sorrow, he bade farewell to the people among whom, for eight years, he had laboured with signal success.

As a proof of the loving interest with which he remembered his connection with this church, so recently as last October he wrote an account of the leading incidents of these eight years, and forwarded a copy to each of the few surviving members. It contains the names of all the members of the church from 1827 to 1835, and has some kind and tender word to say about almost every one of them.

J. F. J.

(To be continued.)

The New Theology.

IV.



HAT does the New Theology make of the Bible? Trusting ourselves to the guidance of Mr. Munger, it is difficult to answer this question. His remarks seem to us to be dishearteningly indefinite. As we have pondered them repeatedly, and with an honest desire to ascertain as fully as possible their positive meaning, we have said to ourselves, "In what sense and to what extent does the author recognise the Bible as having Divine authority to instruct men in spiritual things, and to guide them in the ways of practical life?" And we have not met with a single page, paragraph, or sentence which helps to a conclusion.

It starts by observing that "the New Theology seeks to interpret the Bible in what may be called a more natural way, and in opposition to a hard, formal, unsympathetic, and unimaginative way." Of course all *unnatural* ways of interpreting Scripture are objectionable, and certain to lead to error. In so far as any of the older theologies can be shown to have fallen into this mistake, they are to be distrusted and condemned. But we are under the impression that they do not stand alone in their exposure to such a charge. Mr. Munger and his friends are not less liable to it than they. How, indeed, can it be otherwise when, as we have already seen, they lay it down, as a canon of interpretation, that whatever "frets and antagonises the fundamental action of human nature" must be rejected as false? Upon that principle it will be the most difficult thing in the world—we might say, the most impossible thing—to avoid taking the most unwarrantable liberties with such a Book as the Bible. What Mr. Munger means by interpreting the Bible in a "hard" way we do not know. Perhaps the epithet is to be explained by the word "unsympathetic" which follows close upon it. If so, we plead *Not Guilty* to the accusation which is implied. It is surely no "new" thing to urge that sympathy with the Bible is essential to a capacity

for receiving the truths and influences it is intended to convey; we have not had to wait for the New Theologians to make that very simple and obvious fact known to us. But Mr. Munger wishes the *imagination* to be employed in the task of interpretation. By all means, we reply, so long as the imagination is receptive rather than dictatorial—a qualification on which we suspect that our New Theologians would be less inclined to insist than ourselves. The Bible addresses itself to all our faculties, and all are wanted in the proper and full understanding of it. But the imagination requires control in its high task, as do all the rest.

Mr. Munger tells us that the New Theology “holds profoundly to inspiration.” This looks encouraging; but what does it mean? Are we to understand by it that the Bible writers were “inspired” in some special sense or degree which differentiates them from all other men who have been under the influence of the Spirit of God? If so, then surely in that fact we have a basis of Divine authority for the Book. But Mr. Munger hastens to put us on our guard against carrying the idea of inspiration too far. While the New Theology “holds profoundly to inspiration,”

“it also holds that the Scriptures were written by living men, whose life entered into their writings; it finds the colour and temper of the writer’s mind in his work; it finds also the temper and habit of the age; it penetrates the forms of Oriental speech; it seeks to read out of the mind and conception and custom of the writer, instead of reading present conceptions into his words. In brief, it reads the Scriptures as literature, yet with no derogation from their inspiration. It refuses to regard the writers as automatic organs of the Spirit—‘moved,’ indeed, but not carried out of themselves nor separated from their own ways and conceptions. It is thus that it regards the Bible as a *living* book; it is warm and vital with the life of a divine humanity, and thus it speaks to humanity. But as it was written by men of other ages and of other habits of speech, it needs to be interpreted; it is necessary to get back into the mind of the writer in order to get at the inspiration of his utterance; for before there is an inspired writing there is an inspired man, through whom only its meaning can be reached.”

There is certainly no great discovery here. The “but” with which Mr. Munger followed his assertion that the New Theology “holds profoundly to inspiration” led us to expect some fresh and important instruction as to the place which the Bible is to hold in our faith;

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There is certainly no great discovery here. The “but” with which Mr. Munger followed his assertion that the New Theology “holds profoundly to inspiration” led us to expect some fresh and important instruction as to the place which the Bible is to hold in our faith;

whereas in the passage which this formidable "but" introduces there is not a sentence or a clause which even the old advocates of plenary and verbal inspiration might not have consistently penned. The elements in the case which Mr. Munger has so elaborately enumerated have been familiar to sensible theologians all along. Why the New Theology should arrogate to itself this kind of obvious discrimination we are unable to perceive. Everybody with the least competency to judge of the matter knows that in the Bible God has spoken to man in man's own language, and according to his varied ways of thinking, feeling, and living. By no other method could He have intelligibly spoken to man at all. In the above quotation Mr. Munger has written in the terms of the Old Theology quite as much as in those of the New, and the "but" with which he started it has only disappointed us.

It appears, however, that Mr. Munger finds in the Old Theology something with which his putting of the matter in this passage is incompatible. Thus he goes on to say:—

"This is a very different process from picking out texts here and there, and putting them together to form a doctrine; yet it is by such a process that systems of theology have been formed, and cast on society for acceptance. The New Theology does not proceed in such a way. The Old Theology reads the Scriptures with a lexicon, and weighs words as men weigh iron; it sees no medium between the form of words and their first or preconceived meaning. It looks into the Bible as one looks through space, beyond the atmosphere, upon the sun—seeing one point of glowing light, but darkness on every side; one text of burning sense, but no atmosphere of context, or age, or custom, or temper of mind, or end in view. The New Theology does not tolerate the inconsistency of the Old, as it slowly gives up the theory of verbal inspiration, but retains views based on verbal inspiration. It will not remove foundations and prop up the superstructure with assertions."

We must enter our protest against the utter unfairness of the statements here made. They do not help us in the least degree to discern the distinctive attitude assumed by the New Theologians towards the Bible; they only misrepresent the attitude maintained by their predecessors. It has not been the habit of the Old Theology to form its systems on arbitrary collections of isolated texts. It has not been its habit simply to "read the Scriptures with a lexicon,"

though a lexicon, even in such an exercise, may not be without its use, or to "weigh words as men weigh iron," though the weight of words is not an unimportant item in their interpretive value. It does not see simply, here or there, "one text of burning sense, but no atmosphere of context, or age, or custom, or temper of mind, or end in view;" though "one text of burning sense," read aright, may supply an essential element in the formation of a true theology. Mr. Munger says that the New Theology does not treat the Bible in "an unimaginative way." He might say the same of its treatment of the Old Theology. To our prosaic style of thinking, his words do not describe the Old Theology at all. Its most truly representative writers have been as anxious as Mr. Munger himself to get at the real meaning of Scripture through the medium of what he calls "the atmosphere of context, age, custom, temper of mind, and end in view." We could quote the signs and proofs of this from a hundred sources and on a hundred subjects, were it necessary to do so. We are saying nothing new (though we do not express the principle in Mr. Munger's rhetorical style) when we say that the moral lessons of Scripture are presented in that drapery of language and with those illustrations of Nature, of topography, and of manners and customs which were peculiar to the times at which, and the places in which, its several books were written. There is a striking and suggestive diversity between those times and our own—between the literature of the East and that of the West. The manners and customs, the scenery, the history, the philosophy, of old Judæa, Greece, and Rome, and other parts of the world, have furnished to inspired men illustrations of the truths which the Divine inspiration that visited them was designed to unfold; and we shall not catch the meaning of the Divine word, or realise its force, unless we endeavour to familiarise our minds with the various lights which these conditions under which it was originally written shed upon it. And we are only repeating an old principle when we say further that no passage of Scripture should be interpreted apart from its connection, that each section should be read in the light of the separate book in which it stands, and in the light of the circumstances and idiosyncrasies of its author, and that each book should be viewed in the light of the Book as a whole. To set forth these time-honoured and well-known principles as distinctively characteristic of the New Theology is for our friends the New Theologians to disport themselves in stolen robes, pretending

all the time that they have not been stolen, but have newly come somehow—say by Divine gift!—into the possession of those who thus ostentatiously wear them.

Mr. Munger is, to use his own expression, “intolerant” of the Old Theology for what he terms its “inconsistency in slowly giving up the theory of verbal inspiration, and yet retaining views based on verbal inspiration.” We do not believe that the Old Theology is open to this charge. It really seems to us as though, if Mr. Munger were thoroughly frank and outspoken, he would acknowledge that nothing would satisfy him short of the rejection of Inspiration altogether as a Divine agency for authoritatively teaching moral and religious truth. At any rate, that is the extreme to which, so far as we can see, he ought logically to go. If this be not so, why are we to be debarred from drawing our theology from Scripture, on the plea that Scripture is acknowledged not to have been inspired as to the *ipsissima verba* in which it comes into our hands? Is it not enough for teaching authority, that we receive it from men who were supernaturally and divinely qualified to convey it to us? Given the Divine inspiration of the men, and their authority morally and spiritually to teach will logically follow. The inspiration of the men means the supernatural communication to them of the moral and spiritual truths which it was their work to communicate to others; and the question, bearing on their authority, is practically unimportant as to whether the verbal form which these supernaturally communicated truths have taken was itself divinely prescribed, or whether it was simply the natural outcome of the human minds to whom the said truths were supernaturally communicated. The question of verbal or non-verbal inspiration is a deeply interesting one on many grounds; but, as regards the Divine authority of Bible teaching, we can afford to put it in abeyance when we are certain of the inspiration of the Bible writers. The fact is that supernaturally revealed truth, like all other truth, must come to us in *words* from the inspired men who first supernaturally received it, if it is ever to come to us at all; and we are dependent on their words if we are ever to attain to any perception of it. There is only one other way in which it could possibly reach us—viz., that in which it actually reached the Bible writers themselves; and this would involve the supernatural inspiration of every individual recipient of it—an inspiration of the same kind and degree as theirs. This,

however, is evidently not the plan which God has been pleased to adopt.

Mr. Munger points to another element in the spirit which is embodied in the New Theology towards the Bible. He observes :—

“ It does not regard the Bible as a magical book ; it is not a diviner’s rod ; it is not a charmed thing of intrinsic power, representing a far-off God. The New Theology remembers that the mass, the confessional, the priestly office, the intercession of saints, were the product of a theology that held to a mechanical, outside God, and that these superstitions sprang from the demand of the human heart for a God near at hand. It remembers that, when these superstitions were cast off, the theology retained in the Bible was put in their place, and with something of the same superstitious regard. Hence, it was not read naturally and in a free off-hand way, as it was inspired and written, but in hard and artificial ways, and was used much as men use charms.”

Now, that the Bible has been subjected to this grossly mistaken and degrading treatment may be admitted. But we know of no theology by which the error has been formally taught. No theology ought to be made answerable for the blunders of shallow-minded, morbidly imaginative, and superstitiously inclined people who have professed it, unless it is found to contain elements and principles by which such falseness of thought and feeling is directly stimulated ; and that, we contend, is a charge which cannot be sustained against what Mr. Munger means by the Old Theology as distinguished from the New. In what part of the Old Theology will he find any teaching to the effect that the Bible is “ a magical book,” “ a divining rod,” a thing to be “ used as men use charms” ? At the same time, it has utterances on every page which are inexpressibly precious to the believer’s heart ; utterances which, one after another, come home to his inmost soul, filled with light and comfort. Does the contrite, anxious inquirer use the Bible “ as a charm ” when, by faith, he accepts the words of the Saviour, “ Him that cometh unto Me I will in no wise cast out ; ” “ Come unto Me, and I will give you rest ” ? Does the soul, tried by calamity, use the Bible as “ a divining rod ” when it recalls the words of the Psalmist, and feels their tranquillising power : “ God is our refuge and strength, a very present help in trouble ; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains

shake with the swelling thereof. The Lord of hosts is with us, the God of Jacob is our refuge"? The Bible can "talk with us by the way" so as to make "our hearts to burn within us." At such times are we using it "as a charm"? We are bound to say that Mr. Munger not only thinks lightly of what he calls "texts," but pretty systematically carries his distrust of "texts" into practice. We have looked through his sermons with some curiosity in relation to this point, and have simply wondered how he has contrived to pass from beginning to end of every one of them with scarcely a single Scripture quotation, though he by no means objects to quote from other books, and though Theodore Parker says, "The Bible is the better part of our sermons."

Mr. Munger protests against "the superstitious regard" which, under the Old Theology, is given to the Bible. No doubt there have been "Bibliolaters," and probably the race is not entirely extinct; persons who have made a God of the Bible, just as other persons have made gods of the sun, and moon, and other objects in Nature. Surely, however, it is possible for us to recognise and honour the Bible as the medium through which God has been pleased to make special revelations to man, without falling into a superstitious use of the book, or giving to it an idolatrous veneration. The great question for all theologies is as to whether the teaching of the Book, in regard to the special purposes for which it was designed, is the result of a Divine illumination of the men through whom that teaching has been transmitted. If it be, we may surely reckon ourselves safe in gratefully accepting it, and carefully incorporating it into our intellectual, moral, and religious life. This is not Bibliolatry; it is nothing more than the Faith which gladly takes the Bible for what it is. On the other hand, we could not estimate very highly the moral taste of a man who, acknowledging the Divine Inspiration which has given to the Book its unique light, and life, and power, should regard it, *as a book*, with no tenderer or more solemn feeling than that which he would give to such a book as "Jack the Giant Killer," or as "Childe Harold," or even as "The Pilgrim's Progress." There is a true sense in which the Bible is a Sacred Book, as well it may be. The more we listen to its voice the more we feel it to be the voice of the Great God to man, speaking with a grandeur of music to which no merely human utterance can rise; the voice of the Universal Father to His revolted, struggling, weeping, hoping, labouring,

desponding, sinking, triumphing children in this world—speaking with a tenderness which is full of authority, and with an authority which glows with love. The Bible is its own witness to the hungry human heart. “Historical Evidences” are greatly needful in their way, and God forbid that they should cease to command thoughtful and candid study; but, after we have mastered them, we must still sit quietly down beneath the blessed sunshine of the Book itself before we can know how full it is of all that is great and lovely in God and of all that is ennobling for man. Dry, cold souls may traverse St. Paul’s Cathedral without an emotion of awe, and heartless critics may find a pleasure in looking for flaws in its architecture; but let those who have any faculty of true feeling go within the precincts of the temple, and stand beneath its dome, and survey its mild yet awful splendour, and listen to its music, and they will readily realise the sacredness of the edifice. “I use the Scriptures,” said Robert Boyle, “as a matchless temple where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.” Will Mr. Munger stigmatise this as “superstition”?

We do not notice anything more in Mr. Munger’s remarks on the relation of the New Theology to the Bible which calls for comment. He has not helped us clearly to define that relation. We are still in the dark as to whether, or how far, he and his friends regard the Bible as possessing Divine authority to instruct men in spiritual things, and to guide them in the ways of their practical life. He tells us that the Bible writers were inspired; but at the same time he insists so strongly upon their “limitations,” and upon the purely human element pervading their writings, as to suggest to us the fear that, in his view, their inspiration is not of any great practical worth. If this fear be unjust to him, the injustice is involuntary on our part, and has its excuse in the vague and indefinite manner in which he has treated the subject.

The Incipient Gnosticism of Apostolic Times.

BY THE REV. GILES HESTER.

(Concluded from page 220.)



POSSIBLY the first sign of this heresy is seen in Paul's first Epistle to the Corinthians, where he says, "Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity buildeth up. And if any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." Here there is a knowledge associated with idolatrous worship which fills the possessor with pride and conceit. It may be that Paul has this system of inflated knowledge before him as he constructs his great argument on the doctrine of resurrection in the fifteenth chapter of the same epistle. But it is in the later writings of Paul that allusions to this form of speculative error are the most marked and significant. When a prisoner at Rome, Paul heard of the leavening tendencies of this subtle heresy. Its threatening attitude and deadly working aroused the energies of the Apostle's mind, and called forth the ample resources of his doctrinal knowledge. The Epistles to the Churches of Colossæ and Ephesus were sent forth partly to check its influence. These letters are essentially Christological. They contain some of the sublimest statements concerning the Godhead of Christ, and the atoning virtue of His sacrificial death. Christ is not a mere link in the chain of creation, as the Gnostics taught, but is Himself the Source and Centre of universal Being. Paul also in these letters combats that spirit of Asceticism which was one of the distinguishing features of Gnosticism at this time. "Beware lest any man make a prey of you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily." An ostentatious abstinence parading, as its watchwords, "Touch not, taste not, handle not," receives from the Apostle a cutting condemnation.

In Paul's latest writings this form of heresy is not only implied in his admonitions, but is distinctly named in his letter to Timothy.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science (knowledge) falsely so called.” This *ψευδωνύμος γνῶσις* was doubtless that subtle and restless spirit which preferred discussion to action, and substituted the dictates of a limited and perverted reason to the object and principle of Christian faith.

After the death of Christ, the next most important event in the history of the Church, so far as any individual was concerned, was the death of Paul. About four years after the Apostle's martyrdom, an event took place which shook the religious world to its foundations. The fall of Jerusalem is one of the greatest events in the history of nations. It gave the deathblow to Judaism. It imparted likewise an impetus to the development of Christianity. It produced a change, also, in some of the aspects of Gnosticism. Hitherto the religion of Moses, modified, on the one hand, by Pharisaic tradition, and, on the other, by Hellenistic speculation and Christian teaching, had obstructed the pure and simple religion of Christ; but now the Jew goes into the background, and the Greek comes forward. Moses gives way to Plato. As a consequence, Gnosticism becomes less ascetic in its form, but more subtle, ethereal, sensuous, and daring in its speculations. It challenges in conflict the acutest minds on the side of Christianity. Retreating more into the realms of thought, it chooses metaphysical ground. Jerusalem has passed away. Antioch has lost its sway. Rome is no longer illumined by the mind of Paul. Ephesus is the centre of Christendom. Here, then, stands John, surrounded by an intellectual and religious world totally different from the one in which he had been brought up. He is confronted by one of the subtlest, but at the same time one of the most plausible, enemies which have ever attacked the roots of the Christian faith. Try and put yourself into his position. The Apostolic circle is now broken up, and John only is left. Thirty years previously, letters had been sent into this region written by the prisoner at Rome, the great dogmatic statements of which, while they had confirmed the faith and strengthened the hopes of some, had probably embittered the feeling and increased the antagonism of others. If Paul's letters to the Colossians and Ephesians were not actually circulated through the churches in that region, the ideas contained in them concerning the person, relations, and work of Christ must have penetrated into all the circles of religious society. Church-meetings do not shut up

thought. The germs of nearly all John's ideas are in the writings of Paul.

The struggle of faith had now come in right earnest. The theologian had to grapple with the theosophist. The Revelation of God had to make its case good against the speculations of man.

The difference observable in John's style of writing has often been noticed, and made much of by critics. When John wrote the Apocalypse his eyes were turned towards the falling city in which he had lived and laboured, and outside of which his Master had been crucified. The tramp and crash of the Roman Legions have their echoes in the symbols of that sublime vision. The Judaic side of John's nature is touched, and his ideas are drawn out through imagery familiar to him from early life. But in the fiery agonies of that death-stricken city he witnesses the close of that dispensation which was destined from the first to pass away. John turns from Jewish ritualism to Grecian philosophy. Having lived many years in Ephesus, and been surrounded with Grecian influences, both his own way of thinking and his manner of speaking and writing would be naturally influenced by the intellectual atmosphere in which he lived. May not these altered circumstances in John's life, partly at least, account for that changed style of composition so noticeable between his earlier and later writings? If ten years in Africa will give a man's face the tinge of a negro, and if twenty years in America will largely alter a man's tone and manner of speech, would not twenty, or five-and-twenty in Ephesus, a city laden with Grecian ideas, give John something of that subtlety of thought and polish of diction so characteristic of the Greek mind?

Now, looking at the Apostle's latest writings, we can see how they meet all the more subtle features of Gnosticism as developed on the Grecian side. He writes his Gospel probably before his Epistles. It opens with an impressive doctrinal statement. There is majesty in every line. He does not argue; he affirms. He asserts the Godhead of Christ. The Logos who was with God, and who was God, and not the Demiurgus of the Gnostics, was the Creator of the world. The whole universe of being is the result of His agency and energy. He is the fountain of life. He is the real light which lighteth every man coming into the world. Nothing can be more emphatic than the language of John on the doctrine of the Deity of Christ.

From the Godhead of Christ John advances to His Incarnation, and

affirms that the Word which made the worlds is the same as He who assumed our nature. The Divinity and the humanity of Christ form the groundwork of all John's teaching. John's Gospel is essentially polemical, but, at the same time, it is intended not only to refute error, but to confirm the faith of believers. The spirit of heresy, so bold in its assertions, was alarming the minds of the weak and unwary, and undermining the principle of faith. In his Gospel, John accumulates those historical evidences which form a stable ground on which the principle of faith may rest.

But it was the humanity of Christ which was more particularly assailed by some of those teachers who assumed an air of superiority on account of their higher knowledge. As the union of two natures in one Person transcended the limits of human reason, they rejected the doctrine that Christ was a real man. His body, they said, was an appearance, and not a substantial reality. In his Epistles, and more especially in the first, John vindicates this aspect of the Saviour's person. He declares that his eyes had seen and looked upon, and his hands had handled, the manifested Eternal Life. Mistake was impossible. The cordial acceptance of the doctrine of the humanity of Christ was made a test of the genuineness of Christian Faith. John's writings travel through the whole circle of Christian Doctrine, and constitute a complete body of divinity.

And now, has this subject any practical bearing for us? What is the spirit which startles, and sometimes alarms, our own age? It cannot be denied that there is a subtle scepticism working on every hand. Reason is still in antagonism with faith. In so far as the modern spirit deals with the relation of the universe to God, the origin of life, and the problem of evil, some of the features of the Gnosticism of the first and second centuries re-appear in the Agnosticism of the nineteenth. The pride of reason is at the root of both. All the efforts of science to reach the origin of things apart from the teachings of Revelation, must end in the Unknown. The altar erected at Athens to the unknown God represented the supreme effort of the speculative and philosophic mind. And so now, many eminent for science and philosophy, by rejecting the teaching of Scripture, and following only the guidance of their senses and the light of their reason, are content to lose themselves in the abysses of the unknown. Agnosticism is the boast of our knowing age. How, then, must this spirit of scientific scepticism to be met? It must be met as Paul met

it, and as John met it. Christ in His Divine and human natures is the answer to the inquiries of all ages. Christ is the only solution of all the problems which can engage the mind of man. Christ is the supreme Philosophy. As all the rays of light centre in the sun, so all the beams of knowledge converge in Christ. The real Christian, after all, is the true Gnostic. Of the problem of Creation and Redemption, Christ is the only solution. The difficulties of the intellect, and the graver difficulties of the heart, are met only in Him. The unfolding of the glories of the Son of God put to flight the Gnostic heresies of the early centuries. And the Christ who lifts the veil from the clouded reason, and heals the wounds of the aching heart, is the only Power who can successfully rebuke the presumption of the human intellect and give rest to the turmoil of a weary world.

Saul and the Witch of Endor.

BY J. HUNT COOKE.



T has been generally found that what are called ghost stories, lose their mystery on careful examination. In the narrative of Saul at Endor we have the one ghost story of the Bible; and this is found to admit of a satisfactory explanation, and one which affords no foundation for the belief that shades of departed men can be brought back again from the realms of death. The first step for a critical inquiry is to examine the accuracy of the narrative. Is this story true? Coming to us, as it does, from an inspired authority, of this we are satisfied. But it should be kept in mind that, whilst the Bible was written by holy men of God who spake as they were moved by the Holy Ghost, yet the translation we use is not inspired. It was prepared two centuries and a half ago by a body of learned and holy men, under the patronage of King James. This monarch, it is well known, was insane on the question of the supernatural. At the period when the translation was made, a mania on the subject of witchcraft prevailed amongst all classes. The records of trials of men and women, just at that time, are the most saddening accounts of human folly and

cruelty, and a fearfully dark blot on our nation's history. So widespread was the delusion that it became dangerous to express a doubt of the monstrous notion that persons had what were termed familiar spirits. To oppose the credulity was to dare a very horrible martyrdom. The expression of a doubt as to persons being in league with Satan, and having, in consequence, supernatural powers, was to court the peril of being burnt as a witch. This delusion could hardly fail to have an influence upon our translators. Now, looking to the Hebrew, we find nothing there about a familiar spirit. The literal meaning of the phrase translated "a woman with a familiar spirit" is "a mistress of hollowness." The Greek translation suggests ventriloquism. The Hebrew word means something hollow, as a bottle. In Job xxxii. 19 the same word is properly translated "bottle," referring to a wine skin. And this gives the right idea, a mistress of emptiness, a false, hollow creature. In every age there have been found cunning, wicked old women who have traded on the credulity of others, especially the young. These are pests to society, and ought to be put down with a strong hand. They arrange intrigues, and often draw aside young women and giddy girls from steadiness and virtue. There were doubtless such in Israel in olden times, and Saul, in the wiser days of his rule, had done much for the destruction of the social pest. We have a terrible revelation of the degradation that impiety brings when we find the king forsaking his better reason, and in his extremity seeking the aid of a wretched fortune-teller, "a mistress of emptiness," hoping that possibly he might find help in a refuge of life.

The story before us is one of no ordinary sadness. Saul was the chosen king of a rising nation. At first his course was marked by wisdom. The holy Samuel was his prime minister, under whose counsel his career had been prosperous and glorious. But, like many another king, he wearied of the advice of the aged senator and followed his own course. Step by step he pursued his downward way, until at length, having lost the confidence and affection of the people, he found his land full of rebellion and invaded by a powerful enemy. Then, thoroughly disheartened, he sought God, but God had forsaken him. It is an awful thing to depart so far from the living Lord as to be unable to find Him in the hour of need. How much of previous disobedience and rejection there had been we cannot tell. It should be noticed that there is no mention of Saul seeking the Most High by lowly penitence, by resolute efforts at obedience, or by the

prayer of faith; no mention of sacrifice, or Jacob-like wrestling with the unseen. He inquired by dreams, by Urim, by prophets. He sought God by such agencies as these, but they are not the appointed means for sinful souls to return to an offended God, and God was not found of him. There is a sin which is unto death.

Then, in his desperate distress, he bids the faithful few who still gather round him seek out one of those wretched old crones whom he had formerly thought unworthy of living in the land. "Perhaps," he thought, "after all, help may there be found." Such are the ways of all who forsake God; they turn to folly. The agnostic, in the hour of desperate need, finds at the best a contemptible refuge. Then came that weird night-scene. It will form a grand subject for the canvas whenever a truly great Scripture painter shall arise. It might have been in some lonesome cave in a desert valley. There is the dim, flickering, smoking lamp, the irregular flare of which casts a ruddy, deceptive light on the gloom. There is the ill-favoured, wicked hag, muttering with harsh voice, and watching furtively with cunning eye. Well she knows who is the tall man, with the disguised dress and kingly bearing, and wild, haggard eye, who stands head and shoulders over the men with him, whose courtly-soldier manners are very imperfectly concealed. Then come the usual tactics of fortune-tellers or spiritualists of every age. First the woman must have some guarantee of safety; then she must know what is required. "Whom do you wish to see?" asked the mistress of the hollow proceeding. "Samuel," is the reply. Then, looking into the depths of the cave, she professes to see great men arising out of the ground, and amongst them Samuel. Suddenly she turns to the king, and bewilders him by asserting, in a loud voice, that she knows him, and accuses him of deception. He, alarmed, asks her what she had seen; and the woman said, "An old man cometh up, and he is covered with a mantle."

There is no statement in the narrative that Saul, or any of his followers, saw aught that was supernatural. The king, indeed, was just in the condition in which spectral illusions appear. He was in the last stage of depression and fatigue. He was so low that at the conclusion of the interview he fainted away. But it is difficult not to place importance on the fact that all that was said to be seen comes on the word of this wicked woman. Saul believed that Samuel was present—his bodily condition was such that he was open to any delusion. Then followed the account of what he heard. He stooped

with his face to the ground, and in that position heard, or thought he heard, Samuel's voice saying, " 'Why hast thou disquieted me, to bring me up?' And Saul answered, 'I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.' " Then said a voice, which appeared to him to be that of the deceased prophet Samuel: " 'Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as He spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: Because thou obeyedst not the voice of the Lord, nor executedst His fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.' Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night."

The message thus given to Saul contained no revelation. There was no need of some one to return from the grave to tell what everybody in Israel must have been talking about that night. It was well known that Saul had consulted both priests and prophets and no answer had come. On David the hope of the people had long been fixed, and it must have been evident to all that the hour was rapidly approaching for him to take the crown. Samuel, years previously, had made it well known that Saul, in the disobedience with regard to Amalek, had stepped over the edge of the precipice. The king and his sons were undoubtedly brave men, and whilst a victory over such a force as the invading hosts of the Philistines all must have foreseen to be impossible—yet the well-known courage of Saul and Jonathan would be an assurance that they would never survive the defeat. There is certainly not a word in the statement that required supernatural knowledge. The utter absence of special information or a word of counsel strengthens the suspicion that Samuel the prophet was not there. We are not anxious to deny the miraculous where it may be found, but what we contend for is that there is none here. It is not only by what was said, but by what was not said, that our doubts

are confirmed. The utterances of Samuel whilst on earth were singularly lofty, and revealed rare insight into the Divine character. The speech given here is unlike Samuel. It is deficient in tenderness, or in any intimation of the unfathomable mercy of God to the penitent. It is not our idea of the kind of message a glorified saint would deliver to an agonised soul in his hour of extreme need. Even with our imperfect view of the unfathomable depths of the Divine love, it is not at all the kind of message we should have thought it right to give to a sinful, anxious, dying man. It is not the way the Lord Christ has taught us it is the Divine will that souls should be addressed in despair. Had the real Samuel been brought from his rest in the temple of heaven, where the seven lamps of fire burn with ineffable brightness, surely he would have had some Divine light. Saul had sought by dreams and Urim, and had failed; now he seeks by a witch, and fails again. Whether, afterwards, ere death came, he sought by penitence and prayer and found the Lord where He ever has been found, we cannot tell. The closing scene, however, gives little hope of this, but rather suggests that he abides in history as a sorrowful illustration of the truth that it is a bitter and evil thing to depart from the Lord God.

Once more, as we take a glance at that fallen king, peering, with bowed head, into the gloom, seeking consolation at the last place where he ought to have sought it, and hear him cry feebly for Samuel, there comes a solemn lesson for the young. Who was it he most desired to see in his hour of trial but the rejected teacher of his youth? Not the merry companion of his gayer hours; not the great statesmen of his council; but the contemned minister of religion. Samuel's last words to him, years previously, perhaps more than twenty, had been words of reproof. Saul gladly would have listened to the severest censure could he but have for just one minute seen the man of God once more. So has it been with numbers in all generations since. This is often the bitterest part of the "bitter cry" that arises from the horrible places in our great cities. When the young man who has given reins to his passions and galloped through a career of folly, lies down to die in a bare and filthy garret; when the fallen fair girl feels the death mists on her sight in the foul back room in a reeking court; then, as the longing to see some formerly loved face in the flesh once more comes—for whom is the wish? It arises for the old minister who had often

perhaps been the subject of ridicule, or for the Sunday-school teacher whose warnings had been set at naught, or for some Christian friend from whom there had been a bitter parting because it had taken place amidst conscientious reproof. And the fearful gall of the dying draught is that the cry is too late.

Such is the instruction to be obtained from this inspired history. It is not given to cherish a belief in ghosts, and witchcraft, and spiritualistic error, but to supply a solemn warning. They who reject holy counsel in the days of health and strength should learn the lesson, lest in the trying hour, when death draws nigh, they may sigh for the rejected councillor, and seek his help in vain.

Doing and Knowing.



CONVICTION concerning the origin and character of Gospel truth will be obtained when there is a sincere disposition to obey, and an earnest endeavour to live out its directions.

There are some who like to have Divine teachings set out before them, but there is no heart-readiness to act. Truth is like a picture they are satisfied to gaze upon, or a pleasant song to which they love to listen; but it has no further effect. It has no more moral influence than the "fantastic forms of coloured clouds" they admire in the evening sky. If we are not willing to *do* and *show* willingness, practically we can never attain either the truth or the blessings dependent on it; never have an interior sense of its value see up to its origin, or grasp its fullness. The light of the glory will not flash on the mind nor its heavenly evidence be whispered to the heart.

No doctrine of the Gospel ever becomes properly known to us until it has entered into our vital experience. This we lay down as a first principle. The impossibility of describing to another by words many things an acquaintance about which we sometimes wish to convey is often felt. You cannot represent to another the special flavour of fruit, say a peach or nectarine. Your meaning cannot be infused into words. Taste only will suffice. All endeavours will, after best attempts, fail of effect; and when the flavour is proved it is acknowledged to be something that could not be explained.

Words cannot adequately describe one of the great masterpieces of music, the strains of a Handel, or a Mozart. We must hear if we would understand. We must feel the emotions the mighty harmonies will awaken, if we would know. All verbal essays will fall short of the reality. Friendship cannot fitly be described. We must feel the mingling of sympathies implied, exercise the confidence supposed, enjoy the delight of companionship, if we would fully know how much it includes, and what privileges are in its gift. We may say the same of various general doctrines and moral teachings. Lord Bacon has said, "If you would rule Nature you must obey her." The dictum sounds at first strange to the ear, and men do not understand it till it is proved. Yet what are all the wonders of invention but just the carrying out of this principle? What are the appliances of steam, electricity, light, but just using the agencies employed as Nature bids? Thus we rule them and carry on the great enterprises of modern times.

So with the sayings, "Love begets love," "Like begets like." We only understand these as we are won in love to those who attract us by love, and become conformed in moral resemblance to those who exercise by their example a persuasive and moulding power over us. We only understand these things, that is, as they enter into our vital experience.

Thus it is with Christ and His truth. We may be told and taught many things concerning Himself and His work. We may think we are acquainted with Him, and pride ourselves that none can doctrinally instruct us further. But we do not properly know Christ till we have experimental knowledge. We do not truly understand the Gospel until we have found the peace that it brings, the sense of forgiveness it imparts, the hopes and joys it inspires, the sanctifying power it exerts.

What is mere intellectual acquaintance? We are ignorant, dark, cold, unaffected still. Christ must become ours by personal faith, and then, as the heart proves Him Redeemer, Deliverer, Friend, do we enter into a knowledge never possessed before, but which is a source of life, light, and blessing to our souls. It is just thus as to true conviction of the Divine origin of Christianity. If we would possess this we must have the disposition to do the will of God. We must trust Christ with all our sins, infirmities, and needs. We must walk with Christ, and experience the certainty of His friendship. We must

seek after holiness, and become holy ; live " in the light as God is in the light," giving up self and allowing God to rule. We must have the heart to love and practise what we are taught, and in proportion as we do so we shall know truth in its Divine authorship.

Come into the temple through the " rent veil " and you shall see the glory and feel the power and presence of God.

Willingness to *do* implies that Scriptural faith will lead to action. It is by no means always the case that believing will lead to appropriate corresponding conduct. Some strong withholding influences may keep you back. We have met with men who fully believed that a course of intemperance, or extravagance, was surely hastening them to ruin ; yet their habits have had such hold on them that they have not broken away, but continued under their thrall. There is a kind of faith that evidently does not lead to action. But inoperative faith is not Christian faith—Christian faith has life in it. This exerts an impelling power, arouses the heart, prompts a man to move in the way of Divine commandments, and exert himself out of love to Christ. All true faith is the product of spiritual change. It is a sign of the new birth. Willingness to do Christ's will is inherent in true faith. It is wrought in the heart by the Holy Spirit, and will indite the words, " Speak, Lord, for Thy servant heareth." There is something so quickening, so energising, that the " children of light " will " walk in the light." The Christian will not merely admire holiness, but be holy ; not merely recognise the duty, privilege, and importance of prayer, but will pray. He will not be content to look at Christian work afar off and see others toiling ; he will offer his aid. He will not merely say how beautiful are the dispositions of gentleness, charity, fidelity ; he will be animated to possess and exhibit them. The good tree will not bring forth evil fruit, but good. An artificial rose will have no fragrance, or only what is fictitious ; the true rose is sweet with its own perfume. The sun cannot help shining, because God has made it a fountain of light, and the Christian who has faith will give the practical answer to him who says, " Show me thy faith by thy works." A new man in Christ Jesus, his life will be full of earnest obedience that God may be glorified. Spiritual life will show itself in its proper characteristics. Faith will work by love, and the submissions and activities of holy consecration will follow. So it was that, comprehending the whole in one brief sentence, Christ said, " This is the work of God, that ye believe in Him whom He hath sent."

Consequent upon this, a full and grand proof of the Divine character and authority of the Gospel will be enjoyed.

One of the greatest thinkers on the Christian religion, Pascal, said: "In human matters we must know before we love. In regard to spiritual, we must love in order to know." Joseph Cook observes: "He who yields self to God in prayer and service, receives an inner illumination obtainable in no other way." "The practice of Christianity," observes Dr. A. Butler, "will so acquaint even the unlearned man with its merits, that he will become convinced of its truth." These witnesses agree, and give explanation and emphasis to the words: "If any man will do His will, he shall know of the doctrine whether it be of God." Our Lord was surrounded by those who doubted His authority, and the Divine origin of the truth He taught. "Do," He said, "and you shall know;" the disciple thus distinguished shall look up, through his willingness and obedience, to God Himself, and shall trace the bright connection between truth and His throne. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The excellency of the Gospel will appear in how it represents his case, meets his wants, provides for his sin, cleanses his nature, lights his path. He will prove the blessedness of obedience, and feel it is God indeed who leads him in "the way of righteousness for His name's sake." He shall experience the supporting power of the Gospel in the emergencies of human weakness and distress. He shall have the witness of God. His glad and glowing soul will delight in the truth. The Lord is at the head of the ladder that reaches from earth to heaven. We are not left in darkness and perplexity; a way of salvation is provided. We trust Him, and we shall live; and, out of personal verification, we shall say, as the Samaritans said to the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ the Saviour of the world."

Be well assured, then, that opposition to the truth rises largely from a proud, disobedient spirit that will not cultivate the meekness, simplicity, and reverence to which the secret is revealed. "To the froward He will show Himself froward," but "the meek He will guide in judgment, the meek He will teach His way." Give up everything that prevents full surrender. Let the truth mingle with your life, hallow and ennoble it. Great learning is not required, but an honest and true heart. With that, the child can understand as

well as the sage. A great Frenchman said: "I know the Word of God is the sword of the Spirit, because it has pierced me through." We may also say, "I know that Christ heals the broken-hearted, for He has been to me the great Physician. I know this is the true light that lighteth every one who cometh into the world, because I walk in its beams." We can never expect the full evidence of Divine truth to be known by our hearts unless we are willing to serve God. Sit at the feet of the great Teacher, and learn of Him. Hear God in His voice, feel God in His works, behold God in His sacrifice. You shall know, then, in deep and happy assurance, what He meant when He said: "Whoso followeth Me shall not walk in darkness, but shall have the light of life."

Dudley.

G. McMICHAEL, B.A.

The Relationships of Life in the Light of Christianity.

II.—PARENTS AND CHILDREN.



AS marriage had its origin with God, and was sanctioned and adorned by our Saviour's presence and earliest miracle, so family life is in harmony with God's will, and has for its guidance many significant admonitions in the epistles and other parts of the Divine Word.

The highest revelation of God presents Him to us as a parent. He is "our Father." He is "the Father of our Lord Jesus Christ." This old word "Father" is ever fresh and beautiful, and has a resistless charm for all who know the depth of its meaning. It has been said that Whitefield kept an audience entranced by his articulation of the word "Mesopotamia." Much more spell-bound should we be as the words, "our Father," are spoken, and we realise something of the Divine sacredness of their import. A great scholar has said: "We have in the Veda, the invocation Dyaus Pitar, the Greek *Ζεῦπάτερ*, the Latin Jupiter; and that means in all the three languages what it meant before these three languages were torn asunder—it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem, the oldest prayer of

mankind. . . . I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God, before Sanskrit was Sanskrit and Greek was Greek, as when I see the Lord's prayer in the languages of Polynesia and Melanesia I feel certain it was uttered in Jerusalem. . . . Thousands of years have passed since the Aryan nations separated to travel to the north and the south, the west and the east; they have each framed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and, feeling the presence of a Being as far as far and as near as near can be, they can but combine the self-same words, and utter once more the primeval Aryan prayer, 'Heaven-Father,' in that form which will endure for ever, 'Our Father which art in Heaven.'"

Thus it would appear that we have no dearer name than "Father," and that a more sacred position than that of father and mother it is impossible to occupy. "Everything which belongs by right to the parental relationship exists between God and us. Everything which we ought to be and do as parents He is and does."

As in marriage we have an image of Christ and His Church, so, in family life, the tie between parents and children is like the tie between God and the whole human race.

Whilst, however, this view of Fatherhood exalts the parental relationship, it does not fail to awaken us to a sense of its responsibilities. When the obligations of the parent to the child are forgotten, the tendency is downward to the reformatory, the work-house, and the prison. "Lo, children are a heritage of the Lord," is the teaching of Holy Writ; and it is in so far as this truth is realised that family life is ennobled.

It has been pertinently said that "Jesus was the first great teacher of men who showed a genuine sympathy for childhood,—perhaps the only teacher of antiquity who cared for childhood as such. Plato treats of children and their games, but he treats them from the standpoint of a publicist. They are elements not to be left out in the construction of society. Children, in Plato's eyes, are not to be neglected, because children will inevitably become men and women.

But Jesus was the first who loved childhood for the sake of childhood. In the earlier stages of civilisation, it is the main endeavour of men to get away from childhood. . . . Until Jesus Christ, the world had no place for childhood in its thoughts. When He said, 'Of such is the Kingdom of heaven,' it was a revelation."

Thus, every Christian father, realising the responsibilities of paternity, should endeavour rightly to estimate the worth of children, to understand them, and to appreciate the power of parental influence as well as to observe the limits of parental authority. There are two ways of estimating the worth of children—viz., for what they are in themselves, or for what can be done with or by them. Some parents regard their children in the light of the advantage which the possession of them will confer upon themselves. It is so with those who have estates to bequeath, or a business to hand down to posterity. Others look upon them with pride because of their obvious ability to excel in a certain walk of life. Others think of them as a means of support in old age. Others rejoice in them as the source of their present pleasures. In all such instances parents estimate the worth of their children by what they do or may do, not by what they are; and the estimate is imperfect and short-sighted. Every child is of incalculable worth. All other relationships in which children may stand to their parents are as nothing compared with this, that they are heirs of immortality. If parents are unconcerned as to whether their children are "sons and daughters of the Lord God Almighty," they are culpably unmindful of their highest welfare. A great philosopher has said: "The main thing to be considered in every action of a child is how it will become him when he is bigger, and whither it will lead him when he is grown up."

The best parents are liable occasionally to misunderstand their children. How diverse are their characters! Every family is a little world, and those who are at its head have to be very watchful in order to discern the widely different dispositions, moods, tastes, impulses, exhibited by each member of the family circle. As the physician studies the constitution of his patient, suiting the remedy to the disease, so ought every parent to study the dispositions of all his children, that he may adapt his discipline to the peculiarities of their respective tempers. It is a flagrant mistake, in the training of children, to adopt a rigidly uniform system. A want of discrimination of character and of adaptation of method cannot fail to be in-

jurious in its results. Not that any amount of study of disposition or variety of education will in all cases ensure to parents the realisation of all their hopes. Still, it is only by the most watchful care that parents can expect to succeed in bringing up their children "in the nurture and admonition of the Lord."

There is a widespread failure to appreciate the power of parental influence, and the result is pernicious. Children are very observant, and are ever learning from their parents. "We are their books, and they study us with keenest eyes, and reproduce us with a ludicrous accuracy. They come into our hands free from all other impressions. They have no acquired habits, no petrified prejudices, no false knowledge; they have nothing to unlearn. We have the opportunity, therefore, of stamping our own mental and spiritual image on their yielding natures, and we are more or less perpetually doing this." As, then, our children will probably seek to acquire what we count best, our influence should be such as to nurture in them a love of what is right because it is right, and a profound abhorrence of all that is mean, selfish, double-minded, impure, and un-Christlike.

The power which, as parents, we exert on our little ones should awe us, and impel us, under a solemn sense of responsibility, to turn constantly to Him who alone can give us the wisdom which is profitable to direct.

We must not forget, however, that there are limits to our authority. Whilst the parental will is the sole law to the child, it should be remembered that that will is limited to "the admonition of the Lord." To the child it may seem arbitrary; but in reality it should not be so, inasmuch as no law should be laid down for the household which has not in its spirit and principle a "Thus saith the Lord," from God Himself. "The whole process of instruction and discipline must be that which He prescribes, and which He administers; so that His authority should be brought into constant and immediate contact with the mind, heart, and conscience of the child. It would not do for the parent to present himself as the ultimate end, the source of knowledge, and possessor of authority to determine truth and duty. This would be to give his child a mere human development. Nor will it do for him to urge and communicate everything on the abstract ground of reason, for that would be to merge his child in nature. It is only by making God—God in Christ—the Teacher and Ruler, on whose authority everything is to be believed, and in obedience to

whose will everything is to be done, that the ends of education can possibly be attained." The limit is this, that while we have power delegated to us from God to demand obedience, we use that power aright only when ruling according to His law. Moreover, as the years go round, and childhood merges into youth, and youth into manhood and womanhood, authority must give place to counsel. How often is it otherwise—parents persistently maintaining the authority which, though becoming and wise when their children were young, is unnatural and despotic when they have reached the years of discretion. "Fathers, provoke not your children to wrath."

The attitude of children to parents is the other half of the subject; and this is set forth in the words, "Children, obey your parents in the Lord, for this is right." In the Mosaic dispensation we also find the command, "Fear every man his mother and his father." In the Book of Proverbs we read, "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace about thy head, and chains about thy neck." "My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice when thy lips speak right things." In the Epistles to the Colossians and Ephesians, the Apostle thus exhorts his Christian converts: "Children, obey your parents in all things, for this is well-pleasing unto the Lord." "Honour thy father and mother." To Timothy he writes, "If any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable to God. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

The great fundamental law, then, of childlife is that of obedience. The parental will must be regarded as supreme, and the child should rejoice that it is so. Parents are authorised to rule. This is according to direct Divine revelation, and is in harmony with nature. So long as children are under parental care, the responsibility of father and mother for guidance is at once imperative and onerous, and children should be mindful not to increase the burden. As sons and daughters are fed, clothed, and trained by fatherly care and motherly tenderness, so they must expect their father and mother to govern them. And children should unite with their parents in recognising the parental authority as based on the will of God. When this is acknowledged, then, as one has said, "in order to form the minds of

children the first thing to be done is to *conquer the will*. To inform the understanding is a work of time, and must with children proceed by slow degrees, as they are able to bear it; but the subjecting of the will must be done at once, *and the sooner the better*; for by neglecting timely correction they will contract a stubbornness and obstinacy which are hardly ever conquered, and not without using such severity as would be as painful to me as to the child. In the esteem of the world *they* pass for kind and indulgent, whom I call *cruel*, parents, who permit their children to get habits which they know must afterwards be broken." There is no sadder sight than to see children self-assertive and prone to contradict their parents. Such disobedience is the beginning of a life of lawlessness. The exercise of self-will is the root sin. Men sin against God by rejecting His authority. To obey is undoubtedly a difficult task. Still, when children feel it to be so, they should revert to the fact that their parents have done everything for them in their infantile and youthful years, and gratitude should strengthen the sense of duty. Moreover, they should remember that the time will come when no reparation for any wrong done to their parents will be possible. "You may easily wound them now, and bring their gray hairs with sorrow to the grave, and they will not tell you how deeply they have felt; but when you stand over their grave, or having children of your own begin to realise your wilful folly, the pain of that memory will be almost intolerable, because amendment is impossible—they cannot hear your words of repentance, nor see your tears of remorse."

Filial honour is to be coupled with filial obedience, and may be exemplified in a threefold way,—by *reverence, care, and confidence*.

Age and experience in parents demand reverence in children. Though children do not know everything, yet, in the elation of youthful attainments, they often speak and act as if they did. Their ignorance is bliss, and for them 'twere folly to be wise. It would be a calamity for the little ones to share, in the deeper sense of the word, the experience of their parents. Experience will come quite early enough, and, in the ordinary fashion, gradually. But whilst it is important that parents should not be too severe on their children when they fall into the error of thinking themselves very wise, and should bear with their natural vanity patiently, children, on the other hand, should check themselves lest, in debating subjects, they should express contempt or pity for the views which their parents

may hold. Let them heed the advice contained in the words: "Reverence the counsel and judgment" of your parents; "honour them for their motives, and, where possible, agree with their methods. Let there be a certain halo of sacredness about them to you, for to them you are indebted for existence, for nurture, for education, for all the powers which contribute to the sum of your life-joy."

Further, *care* is embodied in the word "honour." Christ's teaching is plain on this point; viz., that there is clearly no higher religious duty than to provide for the temporal wants of parents who can no longer provide for themselves. He replied to the Scribes and Pharisees when they asked, "Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread," in these words: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying 'Honour thy father and mother,' and 'He that curseth father and mother shall die the death.' But ye say, 'Whosoever shall say to his father or his mother it is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.'" Instances are not wanting of selfish children who seem to think that they should always be helped, and need never help in return. Happily, there are others who are never tired of contributing to the comfort of their parents.

One other element in this filial honour is *confidence*. Children should trust their parents absolutely. They should keep no secrets from them. Is not this their desert? And will there not be repaid with a wealth of love which could never otherwise be enjoyed?

In his own inimitable way Mr. Ruskin has said that we have "the child's character in these four things: Humility, Faith, Charity, and Cheerfulness. The first character of right childhood is that it is modest. A well-bred child does not think it can teach its parents, or that it knows everything. It may think its father and mother know everything—perhaps that all grown-up people know everything; very certainly it is sure that it does not. And it is always asking questions, and wanting to know more. A second character of right childhood is to be faithful. Perceiving that its father knows best what is good for it, and having found always, when it has tried its own way against his, that he was right and it was wrong, a noble child trusts him at last wholly, gives him its hand, and will walk blindfold with him if

he bids it. A third character of right childhood is to be loving and generous. Give a little love to a child, and you get a great deal back. It loves everything near it, when it is a right kind of child, would hurt nothing, would give the best it has away, always, if you need it, does not lay plans for getting everything in the house for itself, and delights in helping people; you cannot please it so much as by giving it a chance of being useful in ever so little a way. And because of all these characters, it is cheerful. Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or its duty."


In their attitude to each other, parents and children would do well to heed the sentiment contained in the following lines:—

"O let Thy sacred Will
All Thy delight in me fulfil;
Let me not think an action mine own way,
But as Thy love shall sway,
Resigning up the rudder to thy skill."

Darlington.

FRED A. CHARLES.

Death of the Rev. Dr. Stock.

 HE announcement of this event in the *Daily News* shocked us very painfully. It occurred with startling suddenness at the railway station, Mill Hill, on Saturday morning, May 3rd, when the Doctor was starting for home after his attendance upon our London meetings, in which, as was his wont, he took a somewhat prominent part. We chatted with him for a few minutes on the preceding Thursday after the Union meeting at Walworth Road, and rejoiced to see in him the old signs of vivacity which made him so vigorous a speaker and so genial a companion, little suspecting that we had heard his last public utterance, and that we should "see his face no more." We had known him for thirty years, and always admired the fervour and earnestness with which he was ever ready to vindicate what he believed to be right, and to oppose what he believed to be wrong. As a theologian, his sympathies were strongly with what is called "the old school;" and, in relation to Church communion, he belonged to the "strict" section of our body. But he was by no means a narrow-hearted man, and, in his own way, could recognise and honour true Christian worth wherever it was to be found. He was not only an indefatigable minister of the Gospel and a preacher of unusual intelligence and power, but also a man of high public spirit. He will be specially missed for years to come in the West Riding of Yorkshire, where his long toil and his varied services have been deservedly appreciated.

A Bunch of May and What Came of It.



THE following incident confirms the truth of the statement that fact is sometimes as strange as fiction.

It was the custom of the young lady upon whose testimony this fact is given, to commence each day's duty in prayer to God for Divine direction. Hence there was nothing unusual in the prayer she offered on the morning of the day in question; yet somehow the thought was deeply impressed upon her heart that she was that day about to carry some special message of mercy to some individual in the wards of the hospital she had arranged to visit.

With this thought uppermost in mind, she went to her store of flowers in garden and conservatory, and having culled a goodly number of the choicest, sat down in the summerhouse to arrange them in bouquets, purposing to give this to one, and that to another; for some of the invalids she knew had their favourite flowers.

While thus musing and working at the bouquets she began, to think of the fine hawthorn whose fragrance greeted her as she came down the green lane only the day before. It was not usual for her to carry a bunch of May to any sufferer, but to-day the thought was given her to do so. Having arranged her flowers she hastened to get the May. As she returned with it a flood of thoughts came o'er her. "How strange for me to take a flower like this." "Very strange. A flight of fancy, nothing more." And yet somehow she felt she must take it.

That morning she had most earnestly prayed that God would be pleased to bless her visit to the suffering. It has been truly said—

"More things are wrought by prayer
Than this world dreams of;"

and

"The whole round world is every way
Bound by gold chains about the feet of God."

These gold chains by which the world is bound to God are not all or always seen by us. Now and then, however, it is given to us to discern a link or two, as this little story of the "May" will show.

Having arranged her treasures, attaching to each bunch a suitable passage of Scripture, the fair visitor set off on her mission. One bouquet after another was given away until all had been distributed except the May.

In one corner of the room lay a man whose earnest gaze arrested her attention. Turning to the matron, the visitor inquired in almost a whisper, "Shall I offer the May to the man in the corner?" "Oh! by no means," said the matron, "he is a surly, thankless, and insolent man; don't offer it to him." A recent writer says: "It is with men as with trees: if you lop off their finest branches, into which they were pouring their young life-juice, the wounds will be healed over with some rough boss, some odd excrescence; and what might have been a grand tree, expanding into liberal shade, is but a whimsical misshapen trunk. Many an irritating fault, many an unlovely oddity, has come of hard sorrow, which has crushed and maimed the nature when it was expanding into plenteous beauty; and the trivial, erring life which we visit with our harsh blame may be but as the unsteady motion of a man whose best limb is withered." This was the case with respect to the man whom the matron described as "surlly," "thankless," and "insolent." At one time, years and years ago, he had been a prosperous and happy man. He had walked in the light. Both good seed and bad had been sown in his heart. For awhile both grew together. For many years the good seemed to flourish above the bad; but there came a change. The good seed of the kingdom began to fail, and the bad outgrew the good. He became a sceptic. Doubting and denial of the Divine and the Supernatural in Nature became his habit. Unfortunately at that time he was somewhat harshly treated by one who professed to be a disciple of the Lord Jesus Christ. He became worse in his sceptical course, and for years lived without God. There came, however, a time of sickness. This affliction was protracted. During this time unbelief began to fail. One afternoon as he lay in this hospital,—it was the afternoon preceding the day when this lady took the bunch of May—he was musing thus with himself, as he gazed upon the beauties of nature: "I wonder, after all, whether there is a God? Can I be sure there is not a God?" What if, after all, he had been mistaken? Has He ever given anyone a sign of His existence? He remembered reading, years ago, in the Bible, of "miracles," "signs" and "wonders," and the thought rose within him, "If He would give me a sign I would

believe." Yes," thought he, with a sneer, which by the way had a tinge of sadness in it, "let Him send me a bunch of May and I will believe in Him." He, of course, did not expect any such sign would be given; but when he saw the visitor had a sprig of May, his memory began her ministry. The earnest gaze which the visitor noticed when she put her question to the matron about "that man in the corner," was understood when she offered the May to him, with the short text of Scripture attached to it from John,

"GOD IS LOVE."

To that man, at least, that visit was made a very great blessing.

HENRY SMITH.

Reviews.

ALFRED SAKER, MISSIONARY TO AFRICA: A Biography. By E. B. Underhill LL.D. Published by the Baptist Missionary Society, 19, Castle Street, Holborn, and Alexander & Shephard.

THE missionary career of Alfred Saker was sufficiently unique and noble to render an historical account of it a necessity, and the task of furnishing that account naturally fell into the hands of Dr. Underhill. The Honorary Secretary of our Society was officially as well as sympathetically intimate with Mr. Saker during nearly the whole of his missionary life, and could therefore add to his well known literary gifts the advantage of an unrestricted command of all the available materials. The result is a biography of singular interest. It does not bulk so largely as did the author's life of Philipppo, but it supplies a complete delineation of the man and of the important work which the providence and grace of God so well fitted him to accomplish. For this charming and stimulating "Biography" Dr. Underhill is entitled to the warmest thanks of every member of our denomination, and of all who take any suitable interest in the diffusion of the Gospel in heathen lands.

Alfred Saker was born in the hamlet of Borough Green, in the parish of Wrotham, Kent, in the year 1814. In infancy he was so weakly that his old nurse thought "he was not worth rearing." He grew into a sensitive, gentle, retiring boy, and attended the National School of the village, where, by ten years of age, he acquired all the knowledge which the teaching of the school could convey. His father was a millwright and engineer, and Alfred was now employed in his father's shop, industriously using all his leisure for the improvement of his mind. He learnt to sing, bought a pair of globes, possessed himself of a telescope, which was often in requisition at night for watching

the stars, and constructed a small steam engine. These youthful occupations were no insignificant part of his unconscious but providential preparation for the special life that awaited him. When about sixteen he came under the power of religion through the instrumentality of a sermon, the name of the preacher of which he never knew, and at once threw his whole soul into the spiritual pursuits which were dictated by the new life which had been born within him. Some four years later he was baptized, and evangelistic work became an increasing delight to him. On the death of his father, in 1838, he found dockyard employment at Devonport, chiefly in the preparation of drawings for the Admiralty. In the February of 1840 he was married. Two years later the Rev. John Clarke and Dr. Prince returned to England from their visit of exploration to the West Coast of Africa. Before this, Saker desired to be engaged in missionary work in that land; and that desire was greatly strengthened by the narratives of these brethren, and encouraged by the advice of his pastor, the Rev. Thomas Horton. The result was an offer of himself and of his wife to the Baptist Missionary Society, which was accepted. Three other brethren were associated with him, making, with their wives, a new missionary band of eight.

Dr. Underhill gives an interesting account of the origin of the West African mission, over which we must pass. Mr. and Mrs. Saker, with their coadjutors, reached Fernando Po in the February of 1843. They found the people "utterly barbarous, practising the wildest and most debasing superstitions, and given up to the practice of every vice that degrades humanity." Mrs. Saker says:—

"One of our first converts, a woman called Anna, was on the way to chapel one Sabbath morning. On passing the Egbo house (where the men practice their superstitious rites) she heard the cries of women. On pushing the door open, she saw two women hanging by their wrists from the roof of the house, and being rubbed all over with a kind of herb that produces a fearful irritation. The cries of the poor creatures were most distressing. Anna begged they would untie them. They instantly seized her, and tied her in the same way, rubbing the same herb on her. We did not hear of it for nearly six hours. Some of our young men, with Mr. H. Johnson, immediately went to the rescue. They had to fight their way in, but at length succeeded in bringing Anna away. She had been one of our brightest women, but from that day she was an idiot."

The first year was occupied chiefly in housebuilding (in which Mr. Saker's ability as an artizan was of capital service to him) and in the acquirement of the language, in which by the end of the year he could "read, write, and converse with some fluency."

It was no easy life to which our missionary had consecrated himself; and it was not long before he became familiar with not a few of its trials. "The contents of his clothes chest were destroyed by wood-ants. "A tornado tore off the thatch of his house, and deluged it and all its contents with rain. Four times in twenty days he was laid down by fever." His infant child was snatched away by death. His labours were necessarily for the most part "confined to the outworks of the enterprise." "Building and furniture of every kind were

constructed under his direction, as well as by his personal toil." "I have no less than five houses building for missionaries and teachers," he says, a few weeks after his arrival, "besides my teaching, which I have daily to attend to." He thus writes to the secretary of his earlier efforts in connection with the printing press:—

"I recovered very slowly from my late attack of dysentery, and it was not till last Monday that I was able to assist Brother Merrick in attempting to cast some quadrates for the printing office. Such was the deficiency that we felt we must wait a supply from you, unless I could succeed. Impelled by such consideration, I made my moulds from some old lead, and borrowed a ladle. Thus equipped, I set about casting, and by Wednesday noon had finished nearly a thousand, quite to my satisfaction, and to the joy of my dear brother. But the labour was too much for me, and ere I had accomplished all I wished, my strength failed, and four hours of fever every night since still keeps me low. Sabbath-day a fit of vomiting of four hours laid me prostrate, and I feel exceedingly weak now. Still the Lord is gracious to us."

Here we have a glimpse of his industry at this early period of his missionary life:—

"I rise every morning between four and five, and with brief intermissions for meals, &c., I am busy—the word is not expressive—I am more than busy; I am overwhelmed with cares and duties till eight, sometimes nine, at night; and what I am at this time most engaged in, I am trying my utmost to complete, the translation of the Gospels, and speedily, lest my health should fail before it is done. If my health fail again, I feel there will be no hope in any change short of Europe. And lest it should fail, I wish to have the work ready for the press, that it may be printed in England under my own care."

Again, six months later:—

"During the day I have not time to sit down to eat bread, except a few minutes at nine, and again at five. I sit at my books, teach boys, labour with my tools. One day a carpenter, another a blacksmith, another a joiner, another a shipwright, or whatever is necessary. But my chief and all-important work at present is the study of the Dualla language, the preparation of elementary books, the translation of the Gospels, &c. This comes every day, and all other things, either as necessary repairs or needful occupations, are attended to for recreation."

Once more. He is now at Clarence assisting the mission staff there, which has been greatly reduced:—

"I preach twice on Sabbath days, once in the week, attend the prayer meeting on Tuesday evening, Monday evening being devoted to teachers' meeting, maternal meeting, and missionary meeting (in order.) Wednesday evening all the classes (and everybody connected with the church is in class) assemble in the chapel. Thursday evening a Bible-class meets at my house. Friday evening, public lecture. Saturday evening, to myself. Monday, Tuesday, and Wednesday mornings, from ten to one o'clock, I instruct classes of inquirers (in which there are at present fifty.) Monday evening, from five to six, another class who cannot attend earlier. My other hours are filled up in visiting the people, or in study, and even at my table I cannot sit without someone calling on some business."

After seven years of various and unremitting toil we find Mr. Saker compelled by the state of his health to come to England. No sooner had he landed than one of his most valued coadjutors was smitten down by death, and "not one of the English brethren sent out from England was left in Africa." It was a time of sore distress for all who had the interests of the mission at heart. Mr. Saker thus wrote to the Committee:—

"I have a fear that some of you who wish well to Africa will be discouraged, and I think you ought not to be. Let us review some of the facts. Ten years since you commenced the work. You sent many labourers and expended much treasure. Of those sent out God has gathered to himself Thompson, Sturgion, A. Fuller, Merrick, and Newbegin. Prince and Clarke have been driven from the field, and a small company of West Indians have fled, terrified by the toil and suffering. This suffering and loss show that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common. Sometimes we have to wait long for the results we seek; but in this mission God, in his providence, permits us to look at something accomplished before this last affliction fell on us. Let me refer to these results. There are now living in Africa about one hundred souls hopefully converted to God. In nine years past, forty may have died, leaving behind the pleasing testimony that they are gone to a better land. They are saved, instrumentally through you and your agents.

"There are now eight native teachers engaged, more or less, in efforts for the salvation of souls. They are not all supported by you; but they *are* what they *are* through you. The education imparted is an immense benefit. In the Colony of Clarence you have effected a transformation unspeakably valuable, and almost unprecedented. Among the natives of this island, impressions have been made that only need fostering to result in the glorious and happy change you long to behold. On the continent it is difficult to say what has been done. Souls have been brought to God, churches formed, and naturally the wilderness is now being transformed into the garden of the Lord.

"All this stands against so much suffering and so many deaths; and will any say that the sacrifice equals the results?"

"And we must not forget that all who die are self-devoted, and God has accepted this offering, and by it wrought all that we see accomplished."

"Brethren, I think you will feel with me that we must not be discouraged. God afflicts us; let us humble ourselves before Him, and try to bring to His service purer and more devoted sacrifices.

"You will doubtless conclude that I ought to return to Africa immediately; I can only say, I am ready."

In this letter the indomitable faith, courage, and consecration of the true Christian missionary shine out with exemplary lustre. Dr. Underhill says, "This trumpet call to 'come up to the help of the Lord against the mighty' roused every heart." In half a year from the time of their landing in England, Mr. and Mrs. Saker re-entered Clarence Cove, and twelve days later were reinforced by the Rev. John Wheeler, who took up the work at Clarence, and thus liberated Mr. Saker for missionary operations on the mainland. At Camerouns it became necessary to provide more durable dwellings for the mission families, and he found clay suitable for brick and tiles existing on the spot. He addressed himself to the task, working at it with his own hands,

and saying to his men, "Make bricks and I will pay you,"—so that he could write:—

"My brickyard maintains five families, and in return I get 2,000 bricks every week. This, my dear Sir, is a triumph—a triumph which we owe to God, and to the influence of His holy word. *Without* the Gospel, I could get no work done; with it, I can build a bridge across our wide river, or convert the wilderness into a fruitful garden; and, had I a sufficient sum of money to maintain a few families through two years of labour, I could open a new source of profit and dependence for our people. Even without money, I hope eventually to succeed in planting a few acres with cotton, even as we have with sugar cane."

This secular work, however, was not prosecuted to the neglect of the spiritual. At this period Mr. Saker could report a new baptism of eleven converts, and could speak of the school-room as crowded every morning at four and five o'clock to hear the word of God, while in the evening "the people would only retire when bidden."

We must pass over the rather long and profoundly interesting letter in which Mr. Saker describes his labours in reducing the Dualla language to a written and grammatical form. We cannot even touch upon the exciting circumstances in which the mission at Victoria, Amboises Bay, originated, and the splendid part which Mr. Saker performed in that important movement. By the middle of 1862 he had completed his Dualla version of the New Testament. He and his work were often in great peril from the savage barbarism prevalent throughout the region, and from desperate quarrels amongst the natives. He had to contend with extraordinary physical frailty. But his life was spared, and the work steadily grew. One of his greatest trials arose from unhappy differences with his younger missionary brethren respecting the methods which he thought it incumbent on him to pursue. They considered that he gave too much time to the secular part of the work to the detriment of that which was specifically spiritual, and that in his secular labours he was wasteful and extravagant. These differences rose to so high a pitch that it became necessary for the Home Committee to interpose, and Dr. Underhill was sent out to investigate the case. The result was an emphatic vindication of Mr. Saker's line of procedure. In 1872 he had finished his translation of the entire Scriptures. In 1870 he wrote:—

"I have been deeply interested for some weeks past in the writings of the old prophets. Would that I had more of their spirit. The more I look at those old Hebrew writings, the more majestic and amazing they appear; that so much should be said in such few words, that so much has been left unsaid,—such discrimination can only be Divine. While translating, I have often had to pause, being overwhelmed with the revelation; and now, in printing, I feel again my littleness, and am but a babe."

By the end of 1876 it became evident that Mr. Saker's work in Africa was drawing near to its close. His health was so "shattered" that he "could no longer endure the fervid heats of the Torrid zone." There is a delightful letter to a friend in which he reviews the work in which he had been engaged, and the perils, toils, and sacrifices which it had entailed. But there is not a wo

of self-praise: the recital is pervaded by a tone of humble thankfulness. Dr. Livingstone said, "Take it all in all, especially having respect to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African Coast." At the end of 1876 he was again in his native land, and during the next four years he did occasional work for the great cause he loved so ardently. But the end was drawing near. His last public address was at a great gathering in the course of the Autumnal Meetings of the Baptist Union at Glasgow in 1879. "It was a wonderful sight to see that enfeebled man, that spare frame, that fading form, in tender, quiet, and yet thrilling words call forth the deep emotions of the vast throng gathered in St. Andrew's Hall." He went home ill, and never rallied again. The passage through "the Valley of the Shadow of Death" was slow, and the end was reached on the 12th of March, 1880. His genius, his character, and his achievements, as depicted in Dr. Underhill's adequate and thrilling memorial, constrain us to bow in wonder and thankfulness before Him who, in conducting His own plan of the world's redemption, knows how to select His servants, to equip them for their responsibilities, and to protect and sustain them, amid all perils and hardships, until their appointed work is done.

IS GOD KNOWABLE? By the Rev. J. Iverach, M.A., Aberdeen, Author of
"The Life of Moses." Hodder & Stoughton.

Mr. Iverach has produced a masterly treatise on what he rightly terms "the question of the hour."

"A negative answer," he observes, "has been given to it in the interests of orthodoxy itself, and the arguments of the orthodox professor have been borrowed by the apostle of nescience, and made to serve as the foundation of the system in which all our knowledge and experience are only the working out of equations by symbols which remain themselves unknown. A negative answer is given in the interests of science, on the plea that the solution of the problem is impossible, and attention given to it is sheer waste of time. A negative answer is given in the interests of philosophy, because it is said that the duty of philosophy, and its only task, is to elaborate into a system the general principles which are common to all the sciences, and thus to be the science of science.

"On the other hand, affirmative answers of many kinds have been given. One set of answers proceeds on the obliteration of all distinctions between God and the world, and God becomes a name synonymous with nature and with the universe. He becomes the Universal Spirit and the Universal Force, or He is hidden under some other name which excludes from view all those personal attributes which once were thought to be characteristic of Him. Another set of answers takes up the burden in all its weight. They affirm regarding God that He is spirit, personal, self-conscious, and capable of entering into personal relations with finite spirits, and that He may be known in a very true and real sense of the word knowledge."

This last position is the one adopted by our author. We greatly regret that our space does not allow of an analysis of his work. All that we can do is to commit it to our readers as fully worthy of a careful study. They will find themselves led along by a thinker of rare insight and accuracy, of keen dis-

crimination, of a thoroughly scientific and philosophical turn of mind, of large reading, the results of which he well knows how to utilize, and of firm, clear faith in the Christian revelation. He first takes up the question of "Personality, and the manifestation of it in history," and shows that "personality is the main factor in the onward progress of man."

"Every advance made by man within historic time is connected with the appearance of some great personality in the midst of a people. What is true of historic time is likely true also of those times of which history has no record. But to those who proceed by the method of averages, and who refuse to recognise a presiding intelligence over the universe, and of a mighty personality who is to the universe what a great human personality is to his people,—at least so much as that whatever more he may be,—the emergency of a great man is an enigma and a perplexity. He is an accident inexplicable and unaccounted for in their scheme of things. They fold their hands in an attitude of resignation, or fiercely call on chance to help them in their hour of need. No such perplexity awaits the Theist who believes in God and knows Him. To him there is always a reserve of personal force, and a great human personality is a gift of God to the people and to the race given in His own kingly way. It is His way thus to raise men to a higher level, and by His gifts to the race of men of science, of artists, poets, thinkers, prophets, and of great men of all kinds, He widens the borders of feeling, of thought, and of life, and brings the nations to a larger life. History may be explained on the theistic view, it is a hopeless perplexity on any other."

In subsequent chapters, the author discusses "Anthropomorphism" (showing that it belongs to all religions and philosophies as much as to Christianity), "Dean Mansel and Mr. Herbert Spencer," "The Agnosticism of Science," "The Search after God," "The Hebrew Solution," "The Greek Solution," and "The Christian Solution." It will thus be seen that the whole ground comprised in the question, "Is God Knowable?" has been explored, and we may assure our readers that the investigation has been conducted with all needful fearlessness. Such a book ought to be an effectual antidote to the Agnosticism of the day. It appears in the "Theological Library" Series now in course of publication by Messrs. Hodder & Stoughton, is handsomely got up, and is published at 3s. 6d. We regard it as the most valuable work of the series which we have yet seen.

BLACKWOOD'S EDUCATIONAL SERIES.

Edited by Professor Meiklejohn.

London and Edinburgh: William Blackwood & Sons.

WE have before had occasion to mention in terms of warm praise the series of educational books in course of publication by Messrs. Blackwood under the able editorship of Professor Meiklejohn. We have six volumes before us—five of which are geographical, and one historical. The "Geographi-

cal Primer" is written for Standard I. The "Geographical Reader"—Book I., for Standard II.—comprises "The Shape of the World" and "Divisions of Land and Water," with some interesting chapters on "The Life of a River;" Book II., for Standard III., England and Wales; Book III., for Standard IV., Scotland, Ireland, Canada, and Australasia; Book IV., for Standard V., Europe; Book V., for Standard VI., Asia, Africa, America,

and Oceania. The "First Historical Reader" (Book I., for Standard IV.) passes rapidly, but with much condensed information, over the history of Britain and England from before Christ to A.D. 1154. Each of the volumes contains useful maps, illustrative engravings, and interesting selections of poetry. They are at once beautifully and strongly bound, as well as clearly printed, and are remarkably cheap—the "Geographical Primer" and "First Geographical Reader" being published at 9d. each; the "Second Geographical Reader," at 1s.; the Third, at 1s. 3d.; the Fourth and Fifth, at 1s. 6d.; whilst the "First Historical Reader" is published at 1s. We mention these facts because we wish to promote as far as we can the wide sale which these excellent school-books so fully deserve.

BAPTIST WORTHIES. By William Landels, D.D. Vol. II. Baptist Tract and Book Society, Castle Street, Holborn.

THE second volume of the "Series of Distinguished Men who have held and advocated the Principles of the Baptist Denomination" includes "Adoniram Judson, the Missionary;" "John Foster, the Essayist;" "William Knibb, the Philanthropist;" "Sir Henry Havelock, the Soldier;" "Sir Robert Lush, the Judge;" and "Garfield, the Statesman." These "worthies" differed greatly in their intellectual qualities and attainments, as well as in the public spheres they filled; but Dr. Landels has shown a full and discriminative appreciation of them all, and has discoursed concerning them with his usual eloquence, practical sagacity, and spiritual

earnestness. The two volumes are a welcome addition to the many able and useful works which their author has issued, and which have secured for him a high place among the writers of our body.

THE REVELATIONS OF COMMON SENSE.
By Antipodes. London: E. W. Allen, 4, Ave Maria Lane.

IF we could have our own way, we should alter the title of this book to "The Revelations of Uncommon Nonsense." It is dreary work to wade through 450 pages of the sort of stuff of which this book is made. It consists of a long series of talks on almost every conceivable and inconceivable subject, the interlocutor being a clergyman, of whom the best that can be said is that he is a personification of mental weakness. "Antipodes" takes to himself the prerogative of a critic of all existing opinions, institutions, and tendencies, and the criticisms are pronounced with oracular authority. Now and then we certainly do come across "deliverances" which are worth a little attention; but the book as a whole will not help a single reader to a better understanding either of the true, or the just, or the good. There may be readers here and there of sufficient mental eccentricity to read it with interest throughout, but we hope they are few and far between.

THE WAY TO GOD: A Series of Addresses. By D. L. Moody. Morgan & Scott.

THESE addresses are nine in number, and embrace the following subjects, "Love that passeth knowledge," "Christ is All and in All," "The Gateway into the Kingdom," "The two Classes,"

"Words of Counsel," "A Divine Saviour," "Repentance and Restitution," "Assurance of Salvation," and "Backsliding." They have all the point, pith, directness, clearness, profuseness of illustration and anecdote, and spiritual earnestness and fervour, which Mr. Moody's instructions and appeals are everywhere known to possess.

A RELIGIOUS ENCYCLOPÆDIA ; or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the "Real Encyklopædie," of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D.D., LL.D. Vol. III. Edinburgh : J. and J. Clark. 1884.

DR. SCHAFF and his coadjutors have earned the gratitude of all theological students by the promptitude and energy with which they have completed their invaluable work. At regular intervals of about six months, we have received the three volumes of the *Encyclopædia*, and have now the whole of it in our hands. More or less constant reference to its pages has enabled us to test the validity of the estimate we expressed on our first acquaintance with it. It is a work which, on its own lines, is unrivalled. From the very nature of its aim, it necessarily takes us over too wide a range of subjects to discuss them all in a detailed and exhaustive manner ; but its accuracy, its fidelity, and candour may be fully relied on. The contributors in almost every case write with the ease and efficiency which can only be acquired by long and intimate knowledge of the subject with which they deal, with the clear strong insight which seizes at once the vital points of a question, and with the sincerity which is more eager to present an honest and courageous view of the truth than to

gain a partisan advantage. Neither Rationalists nor Roman Catholics, Unitarians nor Anglicans can complain that their position has been falsely or inadequately represented. The rigid scrupulosity which Dr. Schaff has displayed himself and secured in his associates cannot fail to command the confidence of students of every school. Among the more important philosophical and theological articles, in this third and concluding volume, we may note those on Parseism, Platonism, Prayer, Transcendentalism, Trinity, and the Will ; among the historical subjects we find a capital account of Puritanism, of the Reformation, of the Waldensians, of the Westminster Assembly, and Standards ; ecclesiastical matters are discussed in the articles on Presbyterianism, Roman Catholic Church, and the Shakers, and various others. The biographical portion of the work (see, *e.g.*, the article on Wiclif) is, in view of its limits, admirably done. The notices though brief are clear, and for purposes of general reference sufficient. Nor must we omit to mention the useful article on Theological Education, and the still abler *resumé* of the history of Sunday-schools. But, indeed, amid so much that is excellent, selection is difficult ; and we attempt it only to enable our readers to prove, in a comparatively easy manner, the accuracy of our judgment. We are pleased to receive the assurance that with the reception of the work Dr. Schaff has every reason to be satisfied ; though we could scarcely imagine a work of this order, in which we have, in a condensed form, the fruits of the highest scholarship and the most mature judgment of our age failing to win the grateful appreciation of Biblical, and, indeed, of all students. That the *Encyclopædia* will speedily make a place for itself in

every well-stocked library in the kingdom is certain. For ministers of all denominations there could be no more acceptable and timely gift, and we shall be greatly surprised and disappointed if the publishers do not receive orders to supply it to a large proportion of the pastors of our churches.

HISTORY OF THE CHRISTIAN CHURCH.

By Philip Schaff, D.D., LL.D. A new Edition, revised and enlarged. In Three Divisions—Apostolic Christianity; Ante-Nicene Christianity; Nicene and Post-Nicene Christianity. 2 vols. each. Edinburgh: J. & J. Clark. 1883 and 1884.

WITH the original form of Dr. Schaff's "History" of the Church many of our readers are already acquainted. The edition before us is practically a new work, having been entirely rewritten and brought up to the highest standard of recent scholarship. It is thirty years since the first edition was issued, and, during that time, the subject has excited the interest of many of the ablest minds of our age. The researches devoted to it, and the illustration it has received are without parallel in the investigations of previous times, so that the first three or four centuries of our era are now more familiarly and thoroughly known than a generation ago would have been deemed possible. The labours of Neander, Milman, Robertson, Hagenbach, Gieseler, and Pressensé, as well as of the rationalistic critics—whose researches, notwithstanding their false bias, have proved invaluable—have made bright and luminous vast tracts of inquiry which were previously obscure and perplexing. There have, too, been innumerable specialists who have devoted their attention to one

epoch, or one man, which has thus been made to stand before us with a vivid distinctness which, in a literary and artistic sense, leaves nothing to be desired. During these long years Dr. Schaff has been a diligent and painstaking observer, carefully watching the progress of research and alive to the varied movements of theological thought. His work is a monument of patient and plodding industry, of knowledge almost universal in its range, and of literary skill which presents what would appear to most men a bewildering mass of materials in lucid and harmonious order, and writes on the most abstruse and recondite subjects with a grace that charms as well as a force that constrains the attention.

The volumes which deal with Apostolic Christianity necessarily keep within the limits of the New Testament history, and are relatively of less worth than those in the later section. The apostolic age is so well known to Biblical and ecclesiastic students, and even ordinary readers have recently had it so vividly presented to them in the writings of Farrar, Geikie, Lightfoot, Westcott, Stanley, and various others, that freshness and novelty, except in arrangement, are impossible. Dr. Schaff presents a very fine picture of this age, and discusses in a brief, terse style all questions relating to the origin and authority of the New Testament Scriptures, the constitution and discipline of the Church, and the various forms of Christian doctrine. The account of the political, religious, and social condition of the Roman Empire in the second section of the work, of the various schools of philosophy, of the methods by which the Church secured its extension, of its inner life and worship, of the rise of the Gnostic heresies, is the

the most comprehensive we have yet received. But even more valuable is Dr. Schaff's presentation of the third period—the portraiture of Constantine the Great; of Julian the Apostate; of the rise and progress of Monasticism; of the influence of Paul of Thebes and St. Anthony; of Hilarion and Symeon Stylites; of Jerome and Benedict. The ill-omened alliance between Church and State is here shown in its true light. The great controversies on Church discipline, the Donatist schism, the Trinitarian, the Origenistic, the Christological, and the Anthropological controversies are minutely related. The Greek and Latin fathers—men whose names are familiar as household words—are portrayed with a literary power, a force of insight, a generous and comprehensive sympathy which cannot fail to make them a realised presence to all intelligent students. To convey anything like an adequate idea of these noble volumes is, within the limits at our command, impossible. Their full and varied contents, their many, sided erudition, their healthy, reverent criticism, their manly and courageous candour, their orderly arrangement, their easy and delightful style render them invaluable. Dr. Schaff modestly affirms that he has fallen short of his own ideal, but he has made, at any rate, a near approach to it; and of all the Church Histories with which we are acquainted, this is decidedly the best. If we could command but one, Dr. Schaff's is undoubtedly that on which we should fix.

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THE LORD'S PRAYER: a Practical Meditation. By Newman Hall, LL.B. Edinburgh: T. & T. Clark.
 A BOOK on a theme so attractive and of such perennial interest as this from

the pen of Mr. Newman Hall is independent of all commendation from a reviewer. That Mr. Hall has made himself acquainted with the best that has been thought and said on the subject goes, of course, without saying. He has made the Lord's Prayer his own in a higher sense. He has lived it, and is able to speak from the fulness of a rich and varied experience. He has been taught in a higher school than that of the commentators and critics, and while, he has neglected no result which can be reached by study and research either among ancient or modern writers, his words glow with pure and devout feeling, and are made powerful by his knowledge of the trials, the struggles, and the triumphs of others who have lived a life of faith in Christ. Sound interpretation, skilful homiletical arrangement, luminous illustration, and pointed anecdote, combined with the higher spiritual qualifications, render Mr. Hall's volume on the Lord's Prayer singularly valuable, and will ensure for it a very wide and cordial reception in all sections of the Church.

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BRIEF NOTES FOR TEMPERANCE TEACHERS. By Benjamin Ward Richardson, M.D., F.R.S. National Temperance Publication Depot, 337, Strand.

MANY Temperance Teachers will be thankful for the help supplied by this exceedingly useful volume. Dr. Richardson is an authority on the scientific aspects of the temperance question, and it is mainly with these that he here deals. He treats of "Common Alcohol and the Alcohol Family," of "Drink in regard to the Natural Wants of Man," of "Food in relation to Natural Necessity," of "The Action of Alcohol on the

Living Body," of "Alcohol and Physical Work," of "The Effects of Alcohol on the Mind," of "Abstinence, Health and Longevity," of "Intemperance and Disease," and of "Alcohol and the Natural Life." The work consists, as the title indicates, of "Brief Notes"—"Memoranda," says the author, "such as I should take to the desk were I about to teach"! They are suggestions rather than precepts, and are intended as much for school as for lecture-classes. Thus they are to be used as "guides," the points raised being enlarged upon, and the spaces filled up from "the teacher's own knowledge and experience."

PRESENT DAY TRACTS. Nos. 22, 23.

Religious Tract Society.

THE first of these Tracts—belonging to a splendid series which we have repeatedly commended—is by Prebendary Row, and is on "The Unity of the Character of the Christ of the Gospels, a Proof of its Historical Reality." We have few writers among us more capable of intelligently and comprehensively discussing this important subject than Mr. Row. He is thoroughly at home in it, as we know well from his previous publications. He here shows that "none of the negative theories propounded to account for the Gospels attempt to account for the origin of the portraiture." He brings into view the two factors in the character, the Divine and the human, as being inseparably united, and as marked by the same moral tone. A number of mythologists could never have independently pourtrayed the blended benevolence and holiness, the blended loftiest self-assertion with the deepest humility, which are found in Christ. Moreover, His moral teaching is shown

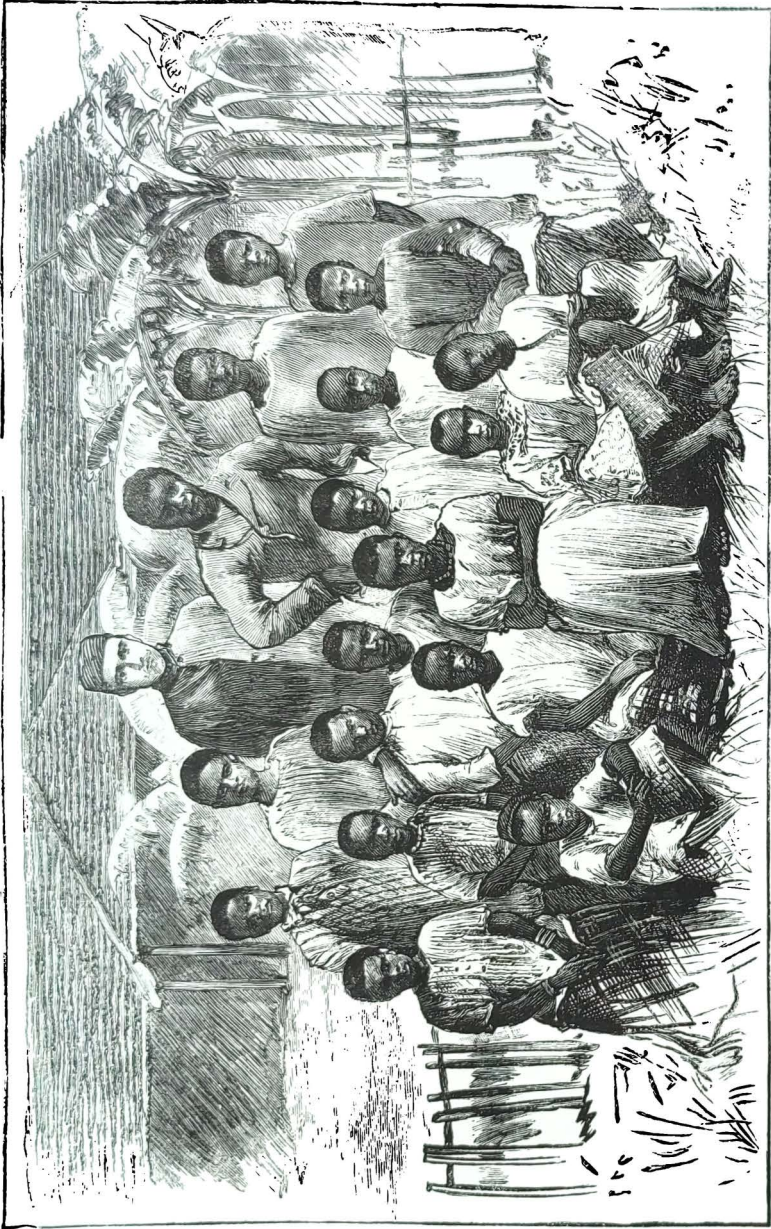
to be so much above His age that it cannot be ascribed to invention and legend. The identity of the Synoptic and Johannine Christ is ably vindicated. The second of the two Tracts is by Dr. W. G. Blaikie, and is on "The Vitality of the Bible," as seen in its origin and history, in its revelation of God as drawing near to sinful man in the way of grace through a Mediator, and in its characteristic effects on individuals and on society. "It has power as a book, but its great power is derived from its being used as the medium by which the Holy Spirit works." Such teaching as this is greatly needed in the present day, and cannot be too widely diffused.

NEW COVENANT ORDINANCES AND ORDER: the Word, Sacraments, and Prayer. Practical Reflections in Rhyme. Third Edition, Enlarged.

BROTHERHOOD, FELLOWSHIP, AND ACTING TOGETHER. Further Practical Reflections in Rhyme. A Sequel to "New Covenant Ordinances and Order." London: Elliot Stock; Edinburgh: Macniven & Wallace.

IN a former number of our Magazine we briefly expressed our opinion of this writer, and that opinion has not been altered by the two large pamphlets before us. How the first of these has passed into its third edition we are totally at a loss to explain. We have earnestly tried to read it, but have utterly failed. We can only speak of it as one appalling mass of harsh and jolting rhyme, often without any meaning which we can detect. It afflicts us much after the manner of the box-organs which so often destroy the quietude of our study-hours, and most of which are abominably out of tune.

THE MISSIONARY HERALD,]
JUNE 1, 1884.



OUR SCHOOL AT STANLEY POOL.—(From a Photograph.)—See page 221.

THE MISSIONARY HERALD.

OUR ANNUAL MEETINGS.

WE could wish it had been possible for all the readers of THE MISSIONARY HERALD to have attended our recent anniversary gatherings. From those who were present we have heard but one opinion as to their encouraging and successful character, which opinion we doubt not the perusal of the reports in the denominational papers will have heartily confirmed. The addresses from first to last were calculated to inspire fervent thankfulness for the blessed work which through the Divine favour the Society has been enabled to accomplish, and to lead to fresh consecration and to new pledges in prospect of enlarging opportunities for usefulness.

According to custom, the series of public services commenced with

THE PRAYER MEETING,

which was held on Thursday morning, the 24th of April—not, however, as has been usual in the Library of the Mission House, but in Bloomsbury Chapel. The large congregation justified the removal to the more commodious building. At this meeting the Rev. Dr. Maclaren, of Manchester, presided. It was indeed a hallowed season. The assembly as with one heart was deeply moved as the Doctor so appropriately discoursed upon the three elements which our prayers implied—viz., thankfulness, humble confession, and confident desire. We cannot do more in this article than quote a few sentences. In view of the extension in Africa and China, how apt are the following words, how they seem to lift up the cause of missions to its true plane, teaching us how to think rightly of the disappointments and losses we have suffered; and how cordially they testify to the beneficial service the Society is rendering to the churches :—

“The great part of those present will, I expect, be aware that during the past year we have felt ourselves led by what seemed a commandment, as if a visible pillar of cloud had gone before us, to enter upon very largely extended operations, especially in North China and on the Congo River. The enlargement, when the scheme is fully wrought out, means an increase of over

twenty missionaries to our staff, and of over twenty-five per cent. to our expenses. I think this is one very great reason for thankfulness; and, democratic as we are, and accustomed to look with no unwholesome suspicion upon all new work, and to speak our minds with nothing but plainness, of this action no second opinion, so far as I know, has ever been uttered. The most cautious and the most enthusiastic amongst us are as one, and all are agreed that to avoid the work which we are now undertaking would be to cowardly shrink from duty, and refuse to enter upon doors which God has opened for us. I think it is reason for great thankfulness in our gathering this morning. Our project has not been merely sanctioned, it has been enthusiastically welcomed, and those who know the condition of our churches over the widest area know what a blessing this inception of larger work has been to them. The joy and blessing of a wide-reaching regard for men's souls has touched and thrilled Christian hearts in a fashion quite new. Our interest in this work has been stimulated and kindled all over the country in a wonderful degree, and though, of course, a very considerable deduction may have to be made for the mere interest of novelty and the pleasure in the adventurous and heroic aspects of the vision, rather than in the spiritual side of it, do not let us be too microscopic in our search after possible evil, but rather rejoice in the manifestations given. Thank God that deep springs of Christian liberality have been set in motion, fountains have been tapped

that yielded liberally—twice blessed to those that give. We have great occasion for rejoicing, I think, to-day, in the midst of many solicitudes, in looking upon the work which has been done in these two regions to which I have referred. In our infant mission in Northern China, where, for the greater part of the year it has been in operation, there was one noble and heroic and apostolic man labouring, there have been already gathered into the churches—and these churches, all of them, are self-governing, self-supporting, and self-edifying, on the old example of the Apostles' model—there have been gathered into them one thousand converts; for which, I think, to-day, we have to thank God. And, when we turn to our new work on the Congo River, though the time has not yet been allowed us to see large spiritual results, and though its history has been saddened and darkened by deaths and consecrated by graves, yet we have cause for reverent thankfulness, I think, when we think of the story of those, scarcely more than lads, who have gone out with their fresh, young lives, with a heroism that did not know itself to be heroical at all, and with a self-sacrifice in which the sacrifice was swallowed up in the thought of Him for whom it was made; who had been content to labour, and, when the time came, to lie down and die in the solitude and in the presence of the one Friend. Ah! we have treasures there in those memories, as well as pledges for fresh work, which we cannot estimate too highly."

THE ANNUAL MEMBERS' MEETING

took place on Tuesday morning, April 29th, James Benham, Esq., being in the chair, when the digest of the minutes of the Committee Meetings of the past year was read and the other usual business enacted. We have heard old friends of the Society say that this is the most interesting and

most instructive of all the meetings, and we feel sure that in the record of the work done and the spirit which prevailed, the last meeting, in these respects, did not prove any exception. In the evening of the same day

THE ANNUAL SOIREE

was held in Cannon Street Hotel. Should the popularity of this Soirée continue to increase, a room of greater dimensions must be secured, for the large assembly was inconveniently crowded. The Annual Services Committee were fortunate in obtaining the Earl of Aberdeen as chairman. The remarks of his Lordship were bright and cheery. After referring to the pleasure which it gave him, as the representative of another Christian denomination, to be present, amongst other appropriate observations he compared, with much effect, the sums spent for various purposes with the amount contributed to foreign missions.

“Although there is a great deal of talk, I am afraid that, with all the asking, the total amount given to foreign missions does not amount to an extraordinary figure. I saw the other day a very curious and interesting diagram, which represented in the most obvious forms the relative amount of money spent in the many and various departments of trade and business. It was put in the form of columns, each column of different colours and of differing height. But there was one black column which capped the whole. It was not coal, and it was not bread. No; that was drink, and that collected seemed to overtop the whole of the money spent in any other of the varied expenditure of the nation. There was plenty, of course, in bread, cotton, iron, and other things. But, last of all, down in a corner, came a little pigmy of a column, and that was the expenditure on foreign missions! A respectable sum, no doubt, but nothing compared with the sum spent in strong drink.

I am not speaking as though there was no practical support of foreign missions. But, after all, such a presentation of affairs should stimulate us to much greater activity in this good cause of missions. People say, ‘There is a large amount spent in missions, but how small the result!’ I recently heard a gentleman say at a missionary meeting that some thousands of pounds had been spent by that mission, but if only one soul were saved by that means the money would be well spent. I think we can all agree with this. A gentleman said to an objector, ‘Don’t you think it was quite right, and don’t you endorse it? If a single *youth* even had been brought to a knowledge of the Saviour, that money would have been well spent?’ ‘I should,’ said the man, ‘if the youth were my son.’ We must remember that, whether youths were black or a white, they had immortal souls, for the saving of which no amount of energy is to be spoken of as wasted.”

“The first speaker was the Rev. Herbert Dixon, from the Congo. Many present must have felt devoutly thankful as they saw how wonderfully Mr. Dixon has recovered from the effects of his serious sickness, and as they listened to the story he had to tell of the work at San Salvador. Much had he to communicate with respect to the teaching of the Congo

boys, the medical mission, and the more direct evangelistic labours, as, for example :—

SCHOOL TEACHING.

“The boys will sing such a hymn as
 ‘Jesus loves me, this I know,
 For the Bible tells me so,’
 in the Congo language. Then they would pray for a blessing on the school and themselves during the day, always concluding with the Lord’s Prayer. The boys are very reverent, too. And then they would see the boys at the rickety desks, with their tongues out, forming their letters and writing small words ; and some of their writing was beautiful, too. I have a letter with me written by one of these

boys since I have been in England, so that you see they don’t forget us, and we have some hold upon them yet. They then had some geography, and the grammar of their own tongue, just as in an English school—what many would call real drudgery. But we look at that drudgery, so called, in this light—that when they grow up they will carry with them, wherever they go, the light of God ; and, even if it were drudgery to teach them, we know that nothing is too small to do when it brings on the Kingdom of God.”

MEDICAL MISSION.

“When I was learning to heal ulcers I put some nitrate of silver on them. The natives jumped about and ran away yelling, and into the bush they rushed for their lives. Not long after that one of the boys had a bad toe, and I put on more nitrate of silver—stinging medicine, they call it. In seven days the boy was well, and skipped about with the other boys, and we then had all the natives upon us for ‘stinging medicine.’ Not many months elapsed before we had forty patients a day for stinging medicine.

Some had to come day by day for a month or more. We had some people coming four days’ journey, and one man who must have crawled 120 miles, for he could not walk ; he was covered with ulcers. By this and other means you can see how our roots are spreading. Sometimes the chief would send two days’ journey for medicine. He was too ill to come himself. From all around the people flock in, and so we get a firm hold ; and so we can see ourselves spreading influence slowly but surely.”

DIRECT EVANGELISTIC LABOUR.

“Then we have our Sunday-schools, which numbered forty or fifty boys when I left in August. In all our teaching we never forget to tell them to think on Jesus, striving at the same time to dispel their darkness, that they may know who Jesus really is. Then we are not forgetting the adults, and every time we get a chance we speak to them. They say, ‘We are black and bad, and you are white and good ; God died for you, and not for us.’ A boy once asked me if Jesus was a black

man. I was astonished at his curiosity, and I told him that He was neither black nor white, but of a sun-burnt hue. He said, ‘Then perhaps Jesus did die for black men, after all.’ Well, on Sunday we have the King present at our service, and all his wives, as well as large numbers of the villagers. These wives are a congregation of themselves, for there are eighteen or twenty of them. Then we kneel down, and there is a prayer in their own tongue, which is repeated by the people

in order to teach them to pray. Then we have one more hymn in Congo, after this manner:—

'Oh, where shall I find plenty of comfort
When my heart is sick through plenty
of trouble?

I am coming to Thee, O Jesus,
Because Thou knowest how to cure all
ills.'

That hymn is sung in their markets, and so is passed on to towns in distant places. Two days' journey we hear the hymns sung. And so the Gospel was spreading. I have been into towns where bad customs have obtained, and the people said: 'God is angry with these bad things; we will drop them;' and they do drop them. These great

vile trees which smothered the Gospel were tumbling down before the axe of the Gospel. Besides this, we spent some fourteen days itinerating, to call in all the people in the towns around. The visiting of twenty towns takes forty days, and there are only two of us at San Salvador. For a greater part of the time we have been working, Mr. Weeks was alone. In many ways God is touching the people. Then, brethren, what is the result? When I see this boy trying to do what is good, when I see that boy giving up a bad habit, or that a man won't sell his wife because she is refractory—these are things to look quietly at and to thank God for."

We were especially grateful for the last remarks, assuring us that already the Gospel is evincing its saving power, and that the work in which our Congo brethren are engaged will in due time bear abundant spiritual fruit.

The Rev. G. P. GOULD, M.A., of Bristol, was the next speaker, and very ably and earnestly did he appeal for increased contributions; and amongst the pleas that were enforced was that of our

PERSONAL OBLIGATION TO MISSIONS.

"Where, we must ask, would our Christianity have been, apart from missions to the heathen? Do we not ourselves owe, under God, everything to them? It is salutary for us to remember that we ourselves are descended from heathen of by no means a specially promising type. And if our forefathers were brought to a knowledge of the truth, it was because believers in early ages did not shun to proclaim even to such barbarians the Gospel of the grace of God. We must, therefore, be wholly unmindful of our own past, wholly forgetful how this came to be even nominally a Christian land, if we venture to cast doubts on the efficacy of missions, or if we feel that they have no special claim to our support. Let any man who finds it convenient to speak disparagingly of 'the poor

heathen'—to make much of difference in race and circumstances—let any one who thinks it can be of small avail to send to men differing so widely from us in thought and attainment, the religion which avails for ourselves, ask where our superiority would have been now if Christians in bygone ages had judged in like fashion. It is common enough, though it is not held to be very reputable, for men to forget their origin, if it had been lowly—to kick away the ladder by which they have risen. Something like that is done whenever men talk here as though they had never had affinity with heathenism—as though the heathen were not blood-relations of their own—poor relations it may be, but capable of being enriched and raised by what has given its greater elevation and joy to our own life. I

think it was in this place last year that one of the speakers said that some men of practical mind would not believe in missions unless they could see some specimens of the fruits of them. It would not be quite fair to missions to bid such men look at themselves, but one might fairly ask them to look round and inquire whether whatever is best and sweetest in the life about them is

not traceable to the outcome of missions to the heathen. See only what has been done here by the planting of the truth, and it becomes less possible to doubt whether it can spring up and grow elsewhere. Consider only what missions have done for us, and it will not be possible to ignore their claim to our grateful support."

The time being now far advanced, the Rev. Robert Spurgeon and the Rev. J. J. Fuller briefly addressed the meeting, the former giving a most encouraging report of the work in Backergunge, and the latter of the gratifying changes effected by the preaching of the Gospel on the West Coast of Africa.

On the following morning the

ANNUAL SERMON

was preached by the Rev. C. H. Spurgeon, in Exeter Hall, who selected as the subject of his discourse the petition in the Lord's Prayer: "Thy will be done on earth as it is done in heaven." Very pathetically did Mr. Spurgeon refer to the early death of Mr. Hartley. "My heart is full of the death of our dear brother Hartley. I had seen him as none of you had seen him for three years, while I was doing my best to try to train him to help in his Master's service, and he went away, and he landed, and he died. God must mean to make some use of him now, surely. Perhaps, he being dead, yet speaketh." We must all have felt, as the earnest words fell from the preacher's lips, how glorious will be the time when the Divinely taught petition will be fulfilled, to hasten whose fulfilment is the very purpose for which our Society and other kindred Societies exist.

In the evening of the next day, Thursday, May 1st, the same hall was crowded on the occasion of the

ANNUAL MEETING.

The general testimony is that a better meeting was not remembered to have been held. After the presentation of the Report, the chairman, Edward Rawlings, Esq., of Wimbledon, addressed the immense audience. His words were indeed "fitly spoken, like apples of gold in pictures of silver." Quoting from the Report, he said, "Only just listen!—

"Larger additions have been made to the native churches, more missionaries have been sent out, and a larger amount of money raised by the home churches than in any previous year

for a quarter of a century.' It is really wonderful how our prayers have been heard and answered, and we may look forward to an extension of work, and an extension of blessing, for which we

have not been accustomed to look. But this throws a wonderful responsibility upon us, and we must do our best to meet it; and how are we to do that? We must unite more earnestly and more continuously in prayer to Heaven for the blessing which we need, and for help to discharge the responsibilities which are entailed upon us. The more prayer the more success, not only in our usual meeting, but especially in our missionary prayer-meetings. I believe in those and in their efficiency, as the best means of getting the blessing which we desire. And, beyond that, we must show more and more sympathy with those who work at home, and those who work abroad. There is nothing like love and sympathy for strengthening hands, and strengthening hearts, and strengthening work altogether. Let us seek to increase that sympathy and that love. Then we must go further than that, we must increase our efforts. Great attention has been paid during the past year to increased efforts, and we must go on to increase those efforts still more, and, to use a political expression, let us organise, organise, organise; and more organisation, and more careful arrangement of the work which is to be done, will insure increased success. Another point in the Report struck me as of exceedingly great interest; and that

was that the Victoria churches support one station in India. I do not know if you have read lately—some of you have, certainly—that intensely interesting book, Seeley's 'Expansion of England,' showing how England is becoming the Greater Britain that extends over a great part of the inhabited world. Why should not our missionary efforts extend in the same way over the whole colonial empire? And why should not we try to raise contributions to get missionaries in the colonies as well as at home? To me it seems possible that in the near future our means, our men, our organisation altogether may be increased vastly by looking to our colonies as well as to England at home. And now to sum up all. May not we just define the work as a duty, a privilege, and a joy, to be met with courage, honesty, and faith? Courage to attempt great things, perseverance to carry them out, honesty to pay the expenses when we know what they are, and faith to trust our Heavenly Master to guide us and to help us through them all. We ever may remember with gratitude the old words of the Psalmist of which we have realised the truth before, and may hope and believe we shall in the future:— 'God, even our own God will bless us; God will bless us, and all the nations of the earth shall fear Him.'"

The calling upon the Rev. W. Holman Bentley was the signal for an enthusiastic welcome; after five years' absence on the Congo and the remembrance of the devoted service he has rendered we wonder not at the reception. We not only heard, but have read and re-read his speech. It is full of most valuable information, given with charming and manly simplicity. We can only reproduce here portions of the address:—

PIONEER NATURE OF THE CONGO MISSION.

"Our work on the Congo differs very materially from that going on in other fields. We are not building on other men's work; we are laying foundations.

We are reaping the fruits of the sowing and toiling of many years; we are breaking up new ground. Seven years ago no one had the remotest idea of the

peoples and countries in which we are working, and the difficulties which have so long blocked this great highway into Central Africa have been ours to combat. We were sent in 1879 to find a route, and to establish communications between the West Coast of Africa and Stanley Pool on the Upper Congo River, there to found a station

from which, as a base, we might evangelise the vast Congo basin, in the very heart of Africa. We have now to announce that the work you confided to us is accomplished; we have discovered a road, established a chain of stations, and Arthington, the base station for your work in the interior, is in full working order, and ready."

THE "PEACE."

"Considering the difficulties of portage which existed in the early part of the year, we estimated that the transport of our steamer, the *Peace*, would occupy at least two years; indeed, we felt that we should be devoutly thankful if in that time every load of steamer and stores were safely landed at the 'Pool.' Instead of the utmost difficulty to induce men to carry, to our surprise and joy natives came in crowds. The other day, at Manyanga, I received one caravan of 258 natives; these would return; but, as the news got about that there were loads for the Pool, within two days of checking and paying, the stores were again cleared out and 100 volunteers sent away empty. . . . On the 20th of

June last, the first plate of the *Peace* reached Stanley Pool, and in four months only a few stragglers were left. The steamer, her stores, duplicate parts, oil and paint, our private goods, provisions, &c., and stores for the stations are safely landed at their destination, and of all the thousand and one things that go to make up a steamer not an article is missing. Of course, our estimates of expenditure for the year were all wrong. Two years' work and expense was crowded into a few months. But the heavy amounts tell of a large sum of money saved, and unlooked-for progress. The transport by native help has been much cheaper than if all had been done by Kroo boys."

LANGUAGE.

"When we started out, the only clue to the language we possessed was a grammar of the Swahili, spoken at Zanzibar, on the opposite side of the continent. It did not help us much, but there were some points of similarity, and the comparative study was very interesting. To take down an unwritten language, to check repeatedly and carefully the meaning of each word, to deduce the grammatical rules from accumulated examples, and that in the midst of building, travelling, and bartering, is difficult and trying work. We have pressed on with it, and my brethren have desired me while at

home to prepare for the press a dictionary and grammar of the Kixhi Congo. The language spoken at San Salvador is no barbarous jargon; rich, flexible, and precise, it is in no way to be despised. Its grammar can be reduced to definite rules, and, the exact principle of a rule being ascertained, there is scarcely ever an exception—no irregular verbs. The verbs to be (*kala*) and to go (*kwenda*) are defective in some tenses, and are supplied from other roots, but the irregularities of the language can be counted on one's fingers."

RECENT LOSSES.

"We have had losses, but they have their lessons for you at home as well as for us out there. If the rule of the Committee be observed, and two men are provided for every station, so that no one has to work alone, and then due precaution be taken against exposure, fatigue, &c., I am sure that we shall have no reason to regard the Congo as

more unhealthy than India—certainly better than the Cameroons. I have been there for five years, and paid my fever dues on entering the country; but, with a very ordinary constitution, I have been spared to stand before you to-day very little the worse for my first spell on the Congo."

PROSPECTS.

"Now as to the future. When you sent us out, the prospect from Stanley Pool to the Upper Falls was fraught with difficulties and dangers. Mr. Stanley, passing down those 1,020 miles in his canoes, was frequently chased and fought by howling, hungry cannibals, hunting him as good 'beef.' To-day the aspect is altogether changed. Mr. Stanley has peacefully established four stations up to the Equator, and has just returned from a splendid journey up to the Falls, where he has founded a station, and left a Scotchman in charge. The people, under the altered circumstances, can behave decently, friendships have been made, and often it was difficult to persuade the people to wait a little, so eager were they to have white people to settle among them. He passed great affluents, and at the mouth of one learned that the natives ascend it for two months for trade, another for three weeks, and so on. He has discovered two great lakes, and it is probable that many more exist in that great unexplored blank. We have, then, most likely as much as 3,000 miles of water-way open to the *Peace*. At a thousand miles from the sea the river is ten miles wide. Here, then, is an opportunity for us. With many prayers you sent us to do the preliminary work, and with many prayers sustained us. Our Great

Master has blessed our efforts, has cleared away our difficulties, and has laid open to us a field far larger, far readier, than we had anticipated. We have asked of Him great things; He has given greater. We have proved Him; He is proving us. What shall we do, then? It is proposed that we plant ten stations 100 miles apart along the 1,020 miles between Stanley Pool and Stanley Falls. We need only choose sites where food is plentiful and living inexpensive, and then, as stations are built, gardens are producing, and expenses lessened accordingly, we shall be able to extend our operations upon the affluents. The cost of this mission would be from £9,000 to £10,000 a year. The line of communications must be kept up whatever we do, and to prosecute our work thoroughly and with energy will cost but little more than if we stint. Surely the *Peace* is not to rust out in the snug little harbour at Arthington? After all these preparations and prayers, after this expense of treasure, and of precious lives, too, we cannot stand still; we must go forward. We are ready; are you? Our zeal to go forward is not damped by the deaths of our comrades. These deep trials are but a call to nobler consecration. Let them not silence your prayers, nor induce your despair. Say to us, 'Go!' and

before many months have passed away, by the help of God, by your gifts, and your prayers, we hope to bear into the

Upper Congo our banner with our adopted motto, 'Africa for Christ.'"

Mr. Bentley was followed by the Rev. Hugh Price Hughes, M.A., of Oxford, who in the course of a racy and telling speech suggested in true Methodist fashion a plan for removing the debt. We shall refer presently to the manner in which this suggestion was received.

We wish our space would permit us to quote at length the admirable missionary address of our brother from India,

THE REV. DANIEL JONES, OF AGRA.

He described in graphic and glowing terms the difficulties which have to be overcome and the remarkable progress which is being made. The interest was great when, telling of his journeying from village to village and from city to city, he said :—

"And are we not following Christ in doing that? For He went about from city to city, and from village to village. The last time I was privileged to go about preaching in that way I left at home the tent I usually take with me, and thought I would do the best I could. I came to one station where the Rajah had prepared a resting-place for travellers, and as I was a *bonâ fide* traveller I thought I would occupy that place for the night. I slept on the ground, it is true, but I do not think that was any sacrifice on my part, for I thoroughly enjoyed it. If I could rough it, I always felt happy. The next night I slept in a railway carriage, and another night in the waiting-room of a country station. Later on I stayed at a place where I was charged a penny a night, and which was used by the poor natives. After that I had to sleep in the open air, when it was bitterly cold; but through all this I had the blessed testimony of God being with me. I encountered a fellow-worker in the cause, and we made our way together to a city given up to idolatry, sensualism, and sin. Some

one said to us, 'You are not allowed to go there,' but we went in, for we were on the Lord's work. We came to our place the next morning, with our books under our arms (we always tell the native preachers to do so, too), for we are colporteurs, or anything that will aid us to spread abroad the Word of God and the knowledge of the Truth. At last we found one poor man in his shop in that awful city. He said: 'Will you sing the hymn you sang when last here?' and so we lifted up our voices and began—

'Jesus, the Messiah, is the Saviour of my soul,

Deep was that river, old is the boat;
Jesus only can put me across.'

That is what we sang to the man, and we were simply delighted to find that there was one man there in the midst of that great city who knew something about the light and the truth. God bless him to-night! That night we had a glorious crowd of people, and we got rid of an enormous number of Gospels in that town where Satan had his stronghold. Pray that by God's blessing that town may be filled with

the knowledge of the Lord. In a great fair that is held annually I sold 700 copies of the Scriptures when it was last held, and 300 other books and tracts."

CLOSING APPEAL.

"Young men and women of England, let me appeal to you for India, that land of sacred memories. Why, the saints who have gone to heaven from India, and those who have started for the skies from the Congo, are crying from those glorious heights, 'Go forward, go forward!' The success we have attained in India tells us to go forward; the difficulties cry, 'Go forward!' and God, from His throne on high, is crying to us, 'Go forward in the work I have given you to do in India.' But, whilst you remember India, do not forget the Congo. Whilst you remember the Congo and China, and other parts of the world, do not forget dear old India, for the Lord hath said, and He will surely do it, 'I will overturn, overturn, overturn.'"

THE DEBT.

Some of the brethren on the platform having been impressed with the suggestion made by Mr. Hughes, the Rev. Richard Glover, of Bristol, expressed the hope that something very material might be done before the meeting dispersed. The meeting was evidently in full sympathy with the proposal. A donation of £200 from the Chairman was announced. Slips of paper bearing promises ranging from £100 to five shillings were rapidly sent up to the platform, even the reporters at the tables below handing up some twenty-six shillings. When the amounts were totalled it was found that the noble sum of about £1,200 was thus enthusiastically contributed. We would desire to accentuate the spontaneous nature of this movement. Previous to the meeting it had been determined to make no such effort on behalf of the debt. It was thought it might be undesirable to repeat the experiment made at Liverpool, but, whatever objection might be felt, it was completely removed by the spontaneity with which the generous gifts were offered. We are indeed thankful for the fine spirit of liberality displayed, and we earnestly hope we may be able to announce in our next HERALD that the full amount required to extinguish the debt has been obtained. This very desirable result can only, however, be secured by the receipt of additional contributions to the extent of £1,500, the balance still remaining of £3,215 11s. 8d., the original debt. Will all the readers of the HERALD help in this matter?

THE YOUNG PEOPLE'S MEETING

on the Friday evening, considering the unpropitious state of the weather, was largely attended, and almost entirely by those for whom it had been arranged. The success of the experiment will more than justify its repetition in future years. H. Lee, Esq., M.P. for Southampton, was the chairman, and his remarks were characterised by practical wisdom and genuine sympathy.

The Rev. W. R. James, from Serampore, spoke with much effect, and delighted not only the juvenile part but the entire part of the audience as he sang very sweetly some of the native hymns. The Rev. W. Holman Bentley gave more interesting information of the work on the Congo, and the Rev. J. J. Fuller, both by what he said and what he sang, greatly pleased his hearers. We must not forget to notice here the valuable services rendered by the Baptist Choral Union at this meeting as well as at that of the previous evening.

Our limited space will not permit us to refer as we would to the meetings held in connection with the auxiliary societies—the Young Men's Missionary Society; the Bible Translation Society; and the Zenana Mission—for reports of which we would refer our readers to the *Freeman* and *Baptist* newspapers. As we look back upon the services we feel that the anniversary of 1884 may well excite the Apostolic resolve “to thank God and take courage.”

The Congo Mission.

TIDINGS FROM THE INTERIOR.

“There is much land still to be possessed.”

THE following letter just received from the Rev. George Grenfell, of Stanley Pool, tells its own deeply interesting story:—

“Stanley Pool, Congo River, South-West Africa, *March 5, 1884.*

“MY DEAR MR. BAYNES,—I believe you have already been informed of my intention of making the up-river interior journey upon which I started on the 28th January, and from which I returned in safety yesterday.

“OBJECT OF THE JOURNEY.

“By taking advantage of the opportunity afforded by the present low-water season, I have become much better acquainted with the rocks and sand-banks of the Upper Congo than could possibly have been the case had I deferred my trip, as the water will soon begin to rise and these obstacles be partly hidden. It

needs no argument to prove the importance of such information; the fact that we are contemplating the navigation of the river, in the *Peace*, during both high and low water seasons, is at once the necessity for becoming acquainted with its difficulties when at their worst. So, with the idea of making a sketch of such portions of the river as I could cover during the four or five weeks Mr. Comber and myself thought could be spared for the work, and pending the arrival of the engineer, I started off in the small steel boat which is to serve as a ‘tender’ to the steamer. This boat is twenty-six feet long, and was manned by a crew of five: John, who has just returned from

England, whither he went to wait on sick Brother Dixon during his voyage home; Ebokea, who was one of Mr. Fuller's Cameroons boys; two of our Sierra Leone hands; and one Loango man. These five, together with a boy from San Salvador, one from Makwekur and myself, made up a party of eight 'all told.'

"OUR EQUIPMENT.

"We took with us 500 brass rods, two feet long, and one-seventh of an inch thick (being the currency of the country), with which to purchase food and meet the expenses of the journey. We also took a tin trunk containing cloth, knives, looking glasses, beads, and other trifles that the African delights in. In the way of food we took a week's supply of cassada puddings and a small bag of rice, but as food proved plentiful this last was scarcely touched. Some cocoa, tea, and sugar, together with a small supply of medicines, I stowed away in another tin trunk for my own special benefit. I also took a tent, that I might sleep ashore when opportunity offered, and the camping bed the Onslow Chapel School children were good enough to give me, and for which, as I now write, I feel especially grateful, remembering as I do how nicely it kept me dry on many a rainy night. Besides all these things we had to take cooking utensils, an axe, a couple of hatchets, hammer, and nails, some spare rope and a spare oar, so that altogether we collected a considerable cargo for our small craft, though it did not appear very much when we thought upon the possible exigencies of such a voyage as that we were entering upon. The last item, the spare oar, proved sadly inadequate for the run of 800 miles which we were able to make, three of the oars being broken before we completed the up journey. Two of these three we

managed to splice so as to render effective service, but both gave way, and another of the sound ones before we had completed the first hundred miles of our return. However, by dint of more splicing we managed to reach the Pool again, but presenting a sorry picture in this respect, and some days later than we should have been but for our crippled condition. It took us twenty-four days to reach our turning point at the equator and about 18° E. long., a distance of about 400 miles (700 miles from the sea coast); ten days sufficed for our return.

"ENTERING THE UNKNOWN.

"After making a start, the first two days were occupied in getting to the far end of the Pool, a part of our journey remarkable only for the number of sand-banks, hippopotami, and mosquitoes to be encountered. When in December last I made a previous trip as far as this point, where the Congo pours its impetuous flood into the wide expanse of Stanley Pool, I had been greatly impressed with the forbidding aspect of the scene. Here, stretching away before us was the open avenue leading into the very heart of the 'continent mystérieux' as our neighbours call it; steep, tree-clad hills of a thousand feet or so on each side of the fast-rushing and far-coming Congo, reflected their dark-green hues in its waters, making in the evening light so sombre a picture that one could well excuse, if the mystery had not been already soived, a superstitious dread of attempting to penetrate the unknown through such an unpropitious looking gate. And though I knew, and those with me also knew, what I have since proved for myself, that long stretches of joyous country, glorious in all Nature's tropical beauty, and that great and numerous tribes, revelling in bounteous plenty, were to be found

lining the banks of the waterway beyond, none of us could resist the melancholy glamour of the view. It was the same the morning we left the Pool to enter upon the Upper Congo proper ; so it was not the effect of the evening light, as I had thought, though it was, perhaps, partly due to the contrast between the brilliantly white Dover cliffs, the glistening sand-banks we had just left, and the sober hues of the tree-clad hills which rose almost precipitously from the water's edge. But, however forbidding the scene may have been, it certainly had no message for us, for the good hand of our God was upon us all through—it was, nevertheless, not too dark a portent of the condition in which we found the people. And, though I am accustomed to look upon a very sad state of affairs as being normally the state of the African, yet again and again all my sympathies were evoked, as yours would have been, my dear Mr. Baynes, by the multiplied sorrows which have fallen to the lot of these poor people, for whom there is no hope save in God's great mercy, and in His message that we are trying to declare.

“THE MEDICINE MAN.

“After the two days spent in passing through the Pool came another two days of similarly incidentless travel through a similarly uninhabited district—more hippopotami, more mosquitoes, only the sand-banks were changed for far more serious obstacles in the shape of long reefs of felspathic rocks that bristled along our course in a most embarrassing manner. On the fourth evening we camped on an island in company with a party of Wabuma who were bound down river to Ntamo. A storm threatening, the medicine man of the party commenced chanting an ear-splitting strain and vigorously shaking a rattle in the attempt to drive

away the coming rain. But, do what he would, and he very distressingly increased his efforts, the rain came nearer and nearer and then fell, and, notwithstanding the enchantment, kept on falling. Apparently nothing daunted, however, he kept on also, and after nearly a couple of hours it did cease, and left him claiming to be victorious, and the same time, I am sure, sadly tired out. Towards morning another outbreak of the storm threatening, the rain doctor was more modest, and chanted, ‘O! for a little rain, let a little rain come, but not a big rain, not a flood, just a little rain, let a little rain come.’ But the inevitable downpour came as only tropical rain can come, and the rain doctor ran and hid himself, or else to seek shelter, under the mats which formed part of the cargo of the canoe. In the morning, after bidding adieu to our Wabuma friends, we got under weigh for our fifth day's journey. I did not see the rain doctor. I am afraid he got rather an unmerciful chaffing from our crew ; for the rain sadly pelted them and would not let them sleep.

“MSWATA.

“We had not proceeded far before we came to inhabited country wearing quite a different aspect to that we had been passing during the previous four days, and shortly after noon we were hospitably received at Mr. Stanley's station at Mswata. The personal appearance of Gobela, the chief of this town, very vividly reminded me of the King of Congo, though he is not nearly such a big man. And, from what I learned, not only does he resemble him in personal appearance, but in character and disposition ; and this, notwithstanding Don Pedro's failings, is saying a great deal in Gobela's favour. He is one of those men with intelligent minds and kindly hearts who make us hopeful for the future of this dark land.

“THE KWANGO JUNCTION.

“Ten or twelve more miles the next day brought us to the point where the Kwango (or Ibari Nkutu) pours its waters into the Congo. Here Mr. Stanley has another station, where again I was hospitably received by the Swedish officer in charge, with whom I stayed and spent the following day, it being Sunday. It was at this place I had the pleasure of meeting Dr. Ballay, one of De Brazza's colleagues, whose station is on the other side of the river and about six miles lower down. On Monday morning we commenced our journey again by crossing the mouth of the Kwango, going a little way up stream to prevent being carried out into mid-Congo by its very strong current. The south bank, along which the whole of our up-journey lay, now becomes very populous, contrasting very remarkably with the northern one; but I learn from Dr. Ballay that, though there are no towns on the river side, there is a very considerable Bateke population only a few miles inland. The people we encountered were characteristically African in their desire to trade with us; there seemed to be nothing for which they were not anxious to barter their brass rods, and appeared to be sadly disappointed because we would only buy food and not change cloth for brass rods, or buy ivory or slaves, both of which latter we had constantly to refuse. Among the articles most sought after were the boat anchor, the flag (the ensign our beloved Treasurer, Mr. Tritton, gave us), and my spectacles. One young man was sorely hurt, and thought I must have some personal prejudice against him, when I refused to let him have them for five brass rods—an extravagant price in his sight.

“CHUMBIRIS.

“It was one long succession of towns

for nearly the whole of Monday, till we arrived at the famous Chumbiris in the afternoon of Tuesday, where we slept. He has still the same quiet plausible way Mr. Stanley so well describes, and although he is, of course, much older, his portrait in ‘Through the Dark Continent’ is still a ‘good likeness.’ I had no exemplification of his special ability, but I have no doubt, from the little I saw, that he could well sustain the rôle ‘of the most plausible rogue of all Africa.’ He seemed greatly pleased by the gift of an old soldier's coat in return for his gift of fish and plantain for my people. This part of the river is the rockiest reach of waterway it has ever fallen to my lot to traverse; the bays were like great mouths armed with, I think, the most uncompromising dragon's teeth that Mother Nature ever fashioned. Another day through an equally populous and rocky portion of the river, and we came to a broad expanse like another Stanley Pool, studded with islands and sand-banks; and, however trying sandbanks may be to one's patience, they don't shock one's nerves half so forcibly as the sudden ‘pulling up’ on some biting, grinding rock.

“BOLOBO.

“A day and a half through this wide portion of the Congo and we reached Bolobo, another of Mr. Stanley's stations, and after a pleasant break in the routine of camp life started again up river, still keeping along the mainland and not threading our way between the numberless islands; this so as to come into contact with the people whose large and well-built towns lined the bank for the whole of the next two days. The people hereabouts were mostly timid, but proved, as soon as we were able to open communications, to be well disposed. At first sight of the boat they gener-

ally beat a precipitate retreat, and sometimes we were unable to open negotiations, but mostly, however, some one or two of more than usually brave spirit would remain within ear-shot and prove sufficient for breaking the ice. One town refused to let us use their beach as a camping ground, but it was partly our own fault; for we arrived just as it was growing dark, and naturally enough the people were afraid of visitors arriving at, to them, untimely hours. I feel sure that if we had had only half-an-hour's daylight in which to treat that we should have smoothed every difficulty. The consequence was we had to cross to a sand-bank about a mile away, and had to scramble in the dark for firewood on one of the small islands that lay in our course.

"NIGHT IN THE WOODS.

"Our camping ground was a triangle of 200 or 300 square yards area, an uncomfortable spot, lots of mosquitoes, and a herd of hippos on two sides of us and not more than thirty yards away. These latter are disagreeable neighbours, their bellowing is something terrible, but their tramp with its heavy thud close to one's tent is even more disconcerting, and not at all a reassuring sensation with which to try to get to sleep again after having been rudely awakened. We broke up a quantity of our firewood, and when they ventured too close we pelted them, keeping our guns in reserve for an actual invasion; and, after setting two to watch, the rest of us went to sleep. But the sticks proved ineffectual, and one of the beasts had to pay with his life for a rude stampede across our narrow territory out of hours. We did not wish to resort to extreme measures because a shot might only wound and infuriate, and an infuriated hippo is not to be trifled with, and also

because we did not wish to arouse our already nervous neighbours, who would not let us sleep on their beach, and make them still more afraid. The death of one seemed to bring us a temporary lull, but a couple more hours had not elapsed before a second fell; this made the fourth since noon of the previous day. The two first we killed for 'chop,' not but that one was more than enough, but by aiming at two out of a herd in the hope of getting one, Ebokea and myself brought down one apiece with our first shots. However, it was not a case of waste; for, after taking for ourselves what we wanted the natives came and cut them up and took away the provision for many a good feast, and I hope they thought none the less kindly of the white man and his people who in passing had killed for them the game they were afraid to tackle.

"RIVER DANGERS.

"The day following we passed two or three towns, and then a great change came over the country, the high cliffs and breezy hills giving place to low swampy ground. For three days we wended our way along the narrow channels separating the bank from the islands, of not more than 200 yards in width, these being the *habitat* of innumerable wild fowl and hippopotami; these latter proved a great trouble, and often made our course a tortuous one in our attempts to avoid them. One of them came up right under the boat, lifting the stern out of the water; another left the mark of his teeth in the steel plate. In the former case, as I felt myself 'going up,' I had time to think of the well-known picture in Livingstone's first book depicting a similar incident; but we had a better fate than fell to the occupants of his canoe, for we came down again all right, and suffered nothing worse than

a bit of a soaking, a good shake up, and a general scare all round. Our good steel boat stood the shock admirably, very much better than a wood one twice its weight could have done; in fact, I very much doubt if a wood one would have survived both rocks and hippos.

“LUKOLELA TOWNS.

“On the sixth day from Bolobo we reached the Lukolela towns, at the farther extremity of which Mr. Stanley has his next station; this one in charge of an Englishman, Mr. E. S. Glave, who gave me a hearty welcome, and with whom I had a stroll in the afternoon through the towns to the chief's house. The natives were all most friendly, and, just as I was starting up the river again the next morning, the chief, Mungaba, sent one of his wives with a basket of specially prepared cassada pudding, a supply which sufficed for two meals a day during the next fortnight, and for which I was very grateful. At Lukolela the river assumes a more usual character, and is content with a channel a couple of miles in width in place of from five to twelve, which often obtain during the previous sixty miles or so.

“SITE FOR A NEW STATION.

“The country here is densely wooded along the river, which is flanked on each side by picturesque hills which furnish sites for the towns. In the rear of the hills open country abounding in game is to be found. The soil is of the richest quality, food is abundant, and building material of the best kind is immediately on the spot. These things, together with the healthiness of the place, which is vouched for by Mr. Glave's appearance, and the kindly disposition of the people, point, in my mind, to the desirability of the place as a site for one of our future stations.

“Half-a-day's journey through the comparatively narrow channel of a couple of miles or so, and we were away into a broad expanse of island-dotted water again, with the northern bank quite obscured, and probably some eight miles distant from the track we followed. In this next and last stage of our journey, extending over six days, we passed no long succession of towns as we did between the Kwango and Bolobo, but on three of the long rocky points which jut out into the river between long stretches of low-lying land we passed the important towns of Mabelo, Mpumba, and Ngombi; and then we came upon three large towns lying close together and within five miles of the point where the Mantumbo enters the Congo, and about forty miles south of the Equator. Nebu, at the junction of the two rivers, is one of the largest, if not the largest, town I have ever seen in this part of Africa. The people were all friendly, and gave us goats, fowls, fish, and plantain in such abundance that I had to leave some, promising to take them on my return.

“MR. STANLEY'S EQUATOR STATION.

“At the Equator, and near the Ikelemba or Uriki River, we entered upon another populous district. Here Mr. Stanley has established another station, and left it in charge of two Belgian officers; and, being the first visitor who had put in an appearance at this far-away post, I was heartily received by these gentlemen. Although the station is only eight months old, a surprising amount of work has been accomplished, and a thriving garden brought under cultivation, furnishing highly appreciated additions to the ordinary African ‘bill of fare’ in the shape of cauliflowers, cabbages, carrots, radishes, and peas and beans. The houses are substantially built, with thick sun-dried

clay walls, the adjacent forest furnishing the timber for windows, doors, and furniture in ready abundance. The logs soon yield to the magic of the pit-saw and plane, and the natives are greatly impressed at seeing the white man produce so much in so short a time out of the same materials they have had so long at command.

"FRIENDLY PEOPLES.

"Having reached the Equator, and my time being nearly exhausted, I had to turn my face homeward, though I had a pilot ready to take me, and the way seemed to be open, as far as Bangala, some eight or ten days beyond, and about midway between Stanley Pool and the Falls. So, crossing the river, I proceeded to follow the north bank downward as I had followed the south bank upward, making a point of calling at all towns and trying to enter into friendly relationship with the people, necessitating, of course, comparatively slow progress. After a couple of days' very encouraging results to my attempts at being on friendly terms, I had, for lack of time, to relinquish the idea of visiting more towns, and to strike straight away home.

"After having been so far, and being so kindly received, even in places where hitherto the natives have been hostile to the white man, I cannot but be devoutly grateful for the protection of the Almighty and for His goodness in preparing my way.

"THE WORK OF H.M. KING LEOPOLD AND MR. STANLEY.

"The work undertaken by the King

In the words of Mr. Comber:—

"The full value of this interior journey of Mr. Grenfell to the Congo Mission, few can fully understand.

"He has passed over more than a third of the entire route between Stanley Pool and the goal of the Congo Mission. Already, with the eye of faith and hope, we see the great and noble idea of the Congo Mission realised. The road is ready, and the path made straight.

of the Belgians and the Brussels Congo Committee, beset as it is with a thousand difficulties, is yet greatly prospering under Mr. Stanley's wise leadership, and, humanly speaking were it not that the powerful expedition had gone before guided by a pacific spirit, and convinced the people that white men were friends, not enemies, it would have been impossible for me to have made the journey to the Equator. All praise, then, to those who are so nobly opening up this great land, and may God make all things work together for the good of poor Africa.

"BRETHREN, COME OVER AND HELP Us!!

"How much this part of Africa stands in need of help I cannot tell you; words seem utterly inadequate. I cannot write you a tithe of the woes that have come under my notice, and have made my heart bleed as I have journeyed along. Cruelty, sin, and slavery seem to be as mill-stones around the necks of the people, dragging them down into a sea of sorrows. Never have I felt more sympathy than now I feel for these poor brethren of ours, and never have I prayed more earnestly than now I pray that God will speedily make manifest to them that light which is the light of life, even Jesus Christ our living Lord

"Believe me, my dear Mr. Baynes,

"Yours very sincerely,

"GEORGE GRENFELL."

"A. H. Baynes, Esq."

“The peoples are willing, and imploring us to come.

“The whole land open, and all the inhabitants in darkness and degradation.

“Brothers at home, come over and help us. Come! come quickly, I implore you.”

And if the need was urgent when Mr. Comber wrote these words, it is even greater to-day.

The same mail steamship that brought the tidings of Mr. Grenfell's journey into the interior brought home two of our recently sent out brethren, Messrs. Ross and Whitley, in broken health, through repeated attacks of fever; and, although we are devoutly thankful to report that both the brethren are now much better, and that there is every prospect of Mr. Whitley's very speedy return, yet the temporary absence, even of two brethren, leaves the brave missionary band on the Congo River terribly reduced, with *only one missionary at each of the four principal stations.*

Reinforcements are imperatively demanded, and should be sent out at the very earliest practicable date. Very earnestly would we repeat the appeal of Mr. Comber—“Brothers at home, come over and help us. Come to the help of the Lord—to the help of the Lord against the mighty. The road is ready and the path made straight.”

In view of the urgent need for immediate reinforcements, the Committee have resolved to send out

Four more additional Missionaries

as soon as suitably equipped brethren offer for this work.

Surely there are many gifted and specially qualified young men who will feel impelled to say, in response to such an appeal, “Here am I, send me!”

The Stanley Pool School.

(See *Frontispiece.*)

MR. COMBER, in a recent letter from Stanley Pool, writes:—
 “The enclosed picture represents our fourteen boys and three girls actually under training here. A motley group of Bakongo, Balonda, Bantandu, Bawumbi, Bateke, Bambali, and Bangoyo. I can assure you the clatter in these dialects (some of them almost distinct languages) as the boys sit at supper is, while interesting to the philologist, most distracting to me as I write now in my room. To teach them decency of behaviour over their food, we allow them to eat in our own room at a side table. All of them are residents or boarders at Arthington, and are under the training of Mr. and Mrs. Grenfell and myself.

“ Mr. Bentley will tell you the history of our long and until recently un-availing efforts to get children to train. It has been the struggle of the last twelve months, and is at last crowned with success. Since we have been here, to get free boys to train has been the first and foremost idea, and we have worried and worried the people day after day on the subject, until they have thought that, although ‘ Ngleza ’ (the English) were all right on most subjects, they were a ‘ leetle bit touched ’ on one—young boys. Of course we could have *bought* boys; every week or so, boys, girls, men, and women are brought to us to buy, but they are generally stupid and dull. As a rule, if a man has a good intelligent slave he prefers to keep him, to be of use to him in trade, &c. Mr. Horace Waller’s letter in the *Times* of October 30th last makes one seriously consider whether to buy children, even for training, is not really making a market for slave traffic. I am glad to say that so far we have never bought a child at any of our stations. Their parents and guardians (in some cases masters) have placed them in our hands for unlimited periods to be taught in all we have come to teach them. Of course we have to feed and clothe them.

“ It is interesting to have to tell you that almost the first-fruits of our persevering efforts here were three boys from Nshasha, where in 1881 Messrs. Crudgington and Bentley were repulsed by painted, dancing savages with spear and knife—from the very same town, and one of them the son of the old chief Ntiulu. This very morning this boy was giving a small proof of his inherited savagery by angrily lifting up the carving knife to another boy, although he cannot be more than eight years old!

“ In closing I will indicate the boys one by one, as some readers of the *HERALD* may be interested in them.

			3			
				4		
1	2				5	6
7	8	9	10	11	12	13
				16		
			15		17	18
	14					

“ Nos. 1, 5, 9, and 13 are your Bakongo boys whom Mr. Grenfell attached to himself at Mussuca and Underhill, and who have followed him here.

Nos. 2, 11, 12, are Balonda and Bantandu—2 (Lutunu) a very fine, promising fellow; they come from two to four days' distance, on the Manyanga Road. No. 4 is my good head boy Mantu, who is, I am sure, sincerely trying to follow the Saviour. Nos. 6, 14, 15, 17, and 18 are Bawumtu and Bateke boys and girls from the towns close at hand behind. Nos. 7, 8, and 10 are Bambali from Nshasha. No. 16 is Mrs. Grenfell's senior little girl, Sungu; she is a Cabinda or Mungoyo, and has followed Mrs. Grenfell up from Underhill.

“All the girls are, of course, under Mrs. Grenfell's special charge, who knows already a good bit of their language. With little Pattie Grenfell as their playmate they have a happy and merry time of it. Several more girls are promised her, and she will doubtless in time get a nice school, and so be able to supply the boys with good wives when the time comes.

“Mantu has been with me nearly three years, and is loved by all the rest. He is now schoolmaster.

“Others of our boys have been with us for eight, ten, and eighteen months. The Bawumtu, Nshasha, and other boys and girls have come during the last two months, except one who has been already seven months, and says he wishes to stay until he is like Mantu.

“The older boys have acted splendidly as decoy-ducks, and it is interesting to watch them sometimes trying to proselytise when we visit towns. I think we shall be able very shortly to get some more boys, but we want first to tame these down a little, as also to get our new school-room finished. We have to show as much tact as possible in dealing with these wild, free young savages. Were we ever, for instance, to punish corporally, there would be a general stampede, and our school would be at an end.

“Most of the other stations are getting on well in respect of boys to train, San Salvador, of course, taking a good lead.

“You, my dear Mr. Baynes, will well understand the reason I make such a point of the Stanley Pool School. No work should occupy our attention so much, or promises to be so productive, as that of training boys and girls. No agency can touch it for results in Africa. I may mention that the Roman Catholic Mission at Landana, has 150 or more boys, mostly bought.—Yours, very sincerely,

“T. J. COMBER.”

Foreign Notes.

WORK IN CALCUTTA.

About a month ago, after taking the usual Sunday evening outdoor evangelistic service at Lal Bazar, I was talking with Mr. Wenger and Mr. Hook about the splendid position of Lal Bazar Chapel for evangelistic work afforded by their frontage, abutting as it does on so crowded a thoroughfare as Lal Bazar. He had been presented with a lot of tracts in various languages for distribution in connection with the Exhibition, so somebody suggested that we should come on Thursday, giving away these tracts at the door, and thus get the people into the entry and speak to them in Bengali. So on the following Thursday we got a table near the gateway, with tracts laid out on it, got one of the members (a Mr. Foster) to play some Sankey's tunes on a concertina, and thus gathered a crowd inside, to which I talked and distributed tracts, while Wenger and Hook stood at the gate and asked them in. Each time we improved in our methods, securing the services of two or three Zenana ladies to help us sing, &c. Last week we changed the concertina for the harmonium, and Rouse, Jordan, and myself preached, while Mrs. Ellis, and afterwards a Burmese Christian, talked to a lot of Burmese in their own language, and the meeting closed with prayer in Bengali. This week the crowd was bigger than ever. Thousands of tracts, English, Bengali, Urdu, Burmese, were distributed. Miss Hunt Cooke played the harmonium and sang; Miss Anderson helped; Mrs. Ellis presided at the tract-table with me. She talked in Bengali, and finished with prayer in Hindustani; while, as there was no other help, spite of the fact that I felt used up already by four hours' work in the school-room, I talked once in English and twice in Bengali, each time till the throat gave out, when the harmonium and Sankey's hymns were used to give a metrical version of the "Old, Old Story." The work is certainly very interesting and encouraging.—*Extract from Letter by Rev. Isaac Allen, of Calcutta.*

Recent Intelligence:

The Rev. J. J. and Mrs. Turner have reached Hong Kong in safety on April 11th. Mr. Turner writes:—"We expect to reach Shanghai about the middle of next week. We are well and very happy in the prospect of resuming the work we both love so much."

The Rev. W. Williams, of San Fernando, Trinidad, writes:—"You will, I know, be glad to hear we are just now experiencing 'times of refreshing'—the good Lord is greatly encouraging us. In addition to the eighteen converts baptized, reported in my last letter, I baptized thirty-seven more a fortnight ago, and twenty more on Sunday last—ninety-one brought to the Lord since my return to my work a few months ago."

The Rev. Danl. Wilshere, of Nassau, reports:—"Seventy-nine persons have been baptized since I last wrote, and I am thankful to report a steady growth in the churches."



THE BAPTIST UNION



BRITISH & IRISH HOME



MISSION & GENERAL



CHRONICLE

JUNE, 1884.

Extracts from Report of Council.



THE Report first of all refers to the removal of honoured brethren from the service of the Lord on earth to the nobler service in heaven. The resolutions of the Council on the death of the Revs. James Henry Millard, B.A., James Aeworth, LL.D., Samuel Green, and Charles Stovel appeared in the CHRONICLE for February and March. Besides these brethren, the Report also mentioned the names of Messrs. Thomas Coats (of Paisley) and John Houghton (of Liverpool), the venerable Pastor Oncken (of Germany) and the Rev. Quintin W. Thomson (of Camerouns), who have passed into their rest. There were others also to whom reference

might have been made with equal emphasis. Mr. Aaron Brown, of Liverpool, was an earnest and generous fellow-helper in every department of Christian work; and the death of Dr. Jones, President of the Collego at Llangollen, was a loss, not to the churches in North Wales only, but to the whole body. His early removal was deeply regretted by all who knew him, for he possessed every quality which would have made his longer service in the responsible position he held, and for which he was eminently qualified, a continued blessing to the churches in the Principality, and throughout the denomination.

The Report proceeds to notice

STATISTICS.

“The returns which appear in the Hand-Book for 1884 are, probably, as trustworthy as is possible under the present system of collecting them. They are only of comparative use in indicating the progress of the denomination from year to year. There can be no absolute accuracy in dealing with so large a number of churches, many of which have no connection with the Baptist Union, and seldom make returns. According to the returns the clear increase in membership for the year was about 14,000. But this rate of increase cannot be deemed satisfactory in view of the still larger proportionate increase of the population, and the extent of the waste places in all our larger cities and towns, and to some extent in our country districts, which urgently need persistent and organised ministrations of the Gospel. In most of the rural parts of the country there is a decrease in church membership. This is to be expected where resources fail, owing to years of agricultural depression. The increase is to be looked for in larger towns and in cities. The rapid growth of commercial centres and of London especially imposes a weighty responsibility on those to whom the Lord has committed the spread of His truth in this country. Notwithstanding all that has been done in the founding of new churches by this and kindred denominations, the responsibility has by no means been discharged. If the Home Mission work of the Baptist Union is to bear its share in the spread of the Gospel there must be not only continuous efforts to group rural churches, with a pastor receiving adequate support for each group; but there must also be co-operation with county associations in providing for spiritual wants, both where there is a reasonable prospect of establishing self-supporting churches, and where the masses need the Gospel but cannot provide the means.

“The amount expended last year in building new chapels, in enlarging old ones, and on school property, was between £65,000 and £70,000. In London the amount of debt on chapels and schools paid off, with the aid of the Chapel Debt Relief Fund of the London Baptist Association, was £12,000, and by the rest of the denomination £70,000 more, as reported in the schedules of the churches.

GENERAL EXPENSES FUND.

“The receipts during the year, as shown in the audited accounts now presented, were in excess of those received for the corresponding period last year. There is an increase in subscriptions from associations, churches, and personal members. Last year the amount received from these sources of income was

£717 3s. 9d. This year it is £931 11s. 5d. The balance last year was a deficit of £26 6s. 2d. This year there is a balance in hand of £99 17s. Part of this is due to the payment in advance of a few subscriptions for the year ensuing. The expenditure has been heavier than last year on several items. This was inevitable, with the constantly increasing work in the office and more efficient arrangements for the Annual and Autumnal Sessions. The Council acknowledge with much pleasure the liberality of the churches at Leicester, in meeting by a special grant of £52 10s. last October the expenditure on account of the Autumnal Session.

ANNUITY FUND.

“The recent issue of the Report of the Annuity Fund renders unnecessary any detailed statement here. It is sufficient to remark that of the promises given up to the end of 1882, amounting to £58,000, £53,000 have been paid. Part of the balance now out-standing will no doubt be obtained, but much of it will have to be written off, owing to the death of some, and the inability from various other causes of others of the donors to redeem their promises. The one point on which the Council has again and again to insist is the necessity for an increase of the Voluntary Fund. A small Sub-Committee has been appointed, under the direction of the Annuity Fund Committee, to consider how the canvass of such churches as have not yet subscribed, and the re-canvass of those which may be disposed to renew their subscriptions, may be arranged.

“The new effort has already resulted in promises amounting to £6,293, the larger portion of which has been given by those who have already liberally subscribed to the Fund. At the close of this year the third triennial valuation will be made, and, unless the Council can by that time obtain promises or money to the extent of at least £14,000 more, the annuities cannot be maintained at their present rate.

“The number of beneficiaries exceeds that originally contemplated when the Fund was started. There were at the end of 1882, the date of the last report, 478 beneficiary members and 278 wives of beneficiaries on the books, making a total of 756. And there were in addition eighty-eight pastors and widows who are already annuitants. The sum paid in annuities for the fifteen months ending 31st of December last, amounted to £4,113 14s. 11d. No one who reads the correspondence with those who benefit by this Fund, doubts for one moment the inestimable boon the quarterly payments confer. The amount standing to the credit of the Fund, including voluntary and beneficiary payments, and the balances paid over by the Yorkshire and National Societies, is £99,179 1s. 8d.

THE AUGMENTATION FUND.

“The Council again very urgently appeal on behalf of this Fund. The amount in hand on the 30th November—£3,288—was distributed at once. This gave £20 to each of 136 pastors, and £10 was returned to each of eighteen pastors, the sum received from the Church under the rule of the Fund.

“The matter was not allowed to rest there, and the appeals for special contributions to meet the case of pastors who must otherwise have gone without any share in the voluntary part of the Augmentation Fund were so generously responded to that the Secretary was able to distribute the full £10 to two out

of the eighteen pastors pleaded for—subscriptions having been specially given in these two cases—and £8 to each of the remaining sixteen pastors.

“It is earnestly desired that during the current year the free contributions will be forwarded to the Treasurer before the 30th of September, and that they will enable the Committee to make a full and final report to the Council at the Autumnal Session. This will relieve pastors of beneficiary churches, and all concerned in the management of the Fund, from the anxiety and pain inseparable from attempts to supplement ordinary contributions with special donations.

EDUCATION FUND.

“The Council report that the number of beneficiaries last year was twenty-six. These were continued on the Fund for another year on their renewed application. The general rule is that, while each application must be made from year to year, the Committee continues a grant under ordinary circumstances for three years consecutively. During the year there were new applications from fifty pastors, of whom, at the meeting of the Committee held at Leicester in October, 1883, twelve were considered eligible to the Fund; but the admission of any one of them was made contingent on the receipt of sufficient money to meet existing liabilities, and so enable the Committee to contract fresh liabilities, without running into debt. As to when these cases can be added to the list of beneficiaries must depend either on the lapse of some of the existing beneficiaries, or on the increase of contributions from the members of the churches.

“The necessity for this Fund has not lessened since the Council resolved, at Liverpool, in October, 1882, that it ought to be maintained, and “adequately maintained.” The subscriptions have not fallen off, but have rather increased during the past year; but they are not yet equal to the demands made upon the Fund. Instead of £350 a-year, the income should be, in order to meet the most pressing cases, at least £600 a-year.

“That a need exists which this Fund can, in a measure, meet will be seen in extracts from letters received by the Secretary from those who were either recipients, or were hoping to be recipients, of the benefits of the Fund. These extracts are published in the last report of this Fund.

HOME AND IRISH MISSION AND EVANGELISTIC SERVICES.

“The appeal which was made at Leicester last October for the payment of the deficit of £502 was generously responded to. Special donations have been received amounting to £426. There are indications that the receipts from ordinary sources will show an increase on this as compared with those of last year; but, at present, this prospect by no means supersedes the necessity for more money with which to meet the wants of the Mission.

“It is proposed shortly to issue a statement and an appeal respecting these Evangelistic Services. They have been held during the past year in various parts of the country, and the results justify the hope that friends will put it in the power of the Home Mission Committee to respond to the requests of Churches for a continuance of these Services.”

The following extracts are from the report on work in Ireland, presented by the British and Irish Home Mission Committee to the Council of the Union on the 24th of April. This report was prepared under direction of the Council at the meeting of the 16th of January.

“In complying with this request the Committee observe, first of all, that the stations occupied by this Mission in Ireland are, as the Council are aware, chiefly in Ulster. The exceptions are Dublin, Waterford, and Moate, in the district of Athlone. In the earlier history of the Mission the case was reversed; the stations were then chiefly in the south and centre of Ireland. For various reasons, one after another of the stations in the south was given up, and Ulster became the all but exclusive field of the work of the Mission. In Ulster there are churches in Belfast, Banbridge, Tandragee, Derrynail, Grange, Lisnaglear, Ballymena, Tubbermore, Carrickfergus, Cairndaisey, Clough, to which the agents of this Mission virtually act as pastors.” The Report proceeded to observe that,

“Where vacancies have occurred, the stations have been re-arranged, and that the Committee have not appointed any new agents to take the place of those who have retired; and that, should other changes be necessary, they will be made consistently with generous treatment of brethren who have long and faithfully served the Mission, and who are worthy of all respect for their Christian character.

“The missionaries have always been regarded as evangelists rather than as pastors of churches. Their duty will be to preach the Gospel in their several districts, and to visit, as far as practicable, from house to house. No doubt the natural tendency has been for a missionary to settle down in one neighbourhood for a series of years; but for this he is not to be held altogether responsible, which should be borne in mind in any subsequent re-arrangement of the Mission work. It should also be remembered that the agents of the Mission cover a good deal of ground by sub-stations, where meetings are held in farm-houses, school-houses, cottages, and barns. These are visited with more or less regularity.

“The Committee deem it desirable that the missionaries should be frequently removed from one district to another; but should any church, whether recently formed or otherwise, wish for pastoral oversight, the Committee may allow the Missionary to act as Pastor, and will require such church to do its proper part in contributing towards his support. In every case the share contributed by a long-established church must be larger than hitherto, and in every case aid from the Fund shall, when practicable, be at a diminishing ratio.

“It is proposed to continue the tent services, for they have been well attended, and much spiritual good is known to have been done by this means; and in them our missionaries, aided by brethren from England, have laboured constantly, with great efficiency, during successive summers.

“The Committee think the time has come when the Baptist Churches in the Irish Association should be advised gradually to assume the responsibility of their church work, including the support of their pastors. The Committee are aware that to throw at once this responsibility upon them would defeat, rather than further, the object in view; but if the principles indicated were kindly and persistently carried out, a healthier tone in respect to the support of their own institutions and of Christian work around them would in time result.

“In respect to wider views of Mission work in Ireland, the Committee can only indicate what in their judgment could be done if they had money at com-

mand. They have considered that a special donation of £200 lately received for work amongst Roman Catholics, justifies the attempt to re-extend the Mission south of Ulster. This they proposed to do by increasing an agency always more or less employed. Careful inquiry and experience shows that colporteurs have the best chance of access to all classes of the community, Protestants and Roman Catholics alike. Private influence, and, to a certain extent, Sunday-schools and tent services may reach here and there a few Roman Catholic families; which latter kind of effort, it may be observed, may be closely allied to that of colportage. The Committee are, therefore, carrying out the plan they proposed to the Council at Leicester, and will shortly have two colporteurs stationed at Athlone.* One of the two will be the colporteur now stationed at Ballymena, who has been some years in the service of the Mission. The Committee have selected Athlone for two reasons: First, because the Roman Catholics in that district are in the proportion of seven to one; and also because we have a chapel there, with occasional services, to which the colporteurs will be attached, where they can render help, and gather in any direct results of their work.

“The general instructions to the colporteurs, whether at Athlone or elsewhere, will be to visit systematically, from house to house, all classes alike, either Protestant or Romanist. The duty of colporteurs will be to sell only such books as shall be approved by the Committee, and to avail themselves of every opportunity of speaking to the people of the love of Christ, avoiding controversy. We shall thus do our part to meet the increase of education and the growing intelligence of the people with sound literature and the Word of God. Whether this will lead to many avowed conversions to God, or to any profession of Protestantism, must be left for the event to determine. It will be enough if—resolving still to do what we can as a denomination to help in spreading sound views of Gospel truth in Ireland—we find men, wise and earnest, who will faithfully do this colportage work, patiently leaving the Lord Himself to reveal results in His own good time.

“The Committee, by describing a particular sphere for colportage work, indicate what may be done in other centres, provided an increase in the income of the Irish Mission justify further outlay.

“Should the Council adopt this Report, and direct the issue of the circular which has been held in suspense by the resolution of the 19th January last, the Committee respectfully suggest that churches be invited to increase their contributions to the Irish Department of the Mission by £500 before the close of the financial year, in September next, with a view to a much larger permanent increase of the income.

“The following is a summary of the suggestions contained in the Report:—

“1. That the agents of the Mission shall be missionaries rather than pastors, and that their work shall be directly evangelistic, and largely consist of house-to-house visitation.

“2. That it is very desirable frequently to change the missionaries from one district to another.

“3. That, where the interests of the Mission require it, and where there is a prospect of a church becoming self-supporting within a reasonable time, aid

* NOTE.—Two colporteurs commenced work in the Athlone District on April 1st.

shall be given, on the principle of a diminishing ratio, for the support of a pastor to such church.

"4. That, where an existing church desires a pastor, the Committee may allow a missionary to take the office, on condition that the amount raised in aid of the pastor's support shall be greatly in excess of any charge hitherto borne by such church; and any subsidy from the Mission Fund shall, when practicable, be on a diminishing ratio.

"5. That the tent services shall be continued as heretofore.

"6. That, as the funds increase, colporteurs shall be appointed, beginning, by at once stationing two colporteurs in the district of Athlone."

There were appended to the report:—Schedule A of present stations, with the agents in charge. Schedule B of population in Ireland, showing the religious statistics of each province. Schedule C of stations, with their cost of maintenance during the past seven years.

This report was adopted by the Council, and measures will at once be taken to give effect to the resolution of the Council adopted at Leicester—for the increase of subscriptions to the funds of the British and Irish Home Mission, so as to meet the present rate of expenditure, and also permanently to augment the means at the disposal of the Council for the Mission work both in England and Ireland.

Some interesting communications from Missionaries and Mission Pastors are unavoidably held over until next month.

Subscriptions received at the Mission House from April 21st to May 20th, 1834.

BAPTIST UNION.

Leominster.....	0 5 0	Cambridge, St. Andrew's Street.....	5 5 0
London, Tomkins, Mr. G. (2 years) .	2 2 0	" Nutter, Mr. Jas.....	2 2 0
" Weymouth, Mr. R.F., D. Lit	1 1 0	Harrow-on-the-Hill	0 5 0
Cirencester.....	0 10 0	Southsea, Neobard, Rev. J. (2 yrs.)	1 0 0
Brixton Hill, New Park Road	2 2 0	Olney	0 7 6
Edgware Road, Church Street.....	0 10 0	Wedmore.....	0 2 6
Lockwood, Barker, Rev. J.	0 10 0	Islington, Cross Street, Rooke, Miss	1 0 0
Huntingdon	1 1 0	London, "A Friend"	0 5 0
New Swindon	0 10 0	Kegworth	0 2 6
Weston-super-Mare, Wadham St....	0 10 0	Loughton.....	0 10 0
Nottingham, Lenton.....	0 10 0	Sheerness, Strode Crescent (2 yrs.)	1 0 0
Newchapel (Mont.).....	0 5 0	Accrington, Williams, Rev. C. (don.)	1 12 0
Old Welsh Association.....	1 1 0	Reading, King's Road, Anderson,	
Chesham, Lower Chapel.....	1 0 0	Rev. W. (don.)	2 2 0
Ventnor	0 5 0	Regent's Park	2 2 0
Twickenham.....	0 10 0	Foot's Cray and Sidcup	1 0 0
Shipley, Bethel.....	0 10 0	Belle Isle	0 10 0
Horsforth.....	0 10 0	Warwick, Castle Hill (4 years).....	2 0 0
Great Grimsby, Victoria Street	0 5 0	Wokingham	1 0 0
Modbury.....	0 10 0	Hackleton.....	0 10 0
Thrapstone.....	0 10 0	Bristol, Old King Street	1 1 0
Great Berkhamstead	0 5 0	Leicester, Belgrave Rd. Tabernacle	
Esher (2 years).....	0 10 0	(3 years)	0 15 0
Moulton	0 5 0	Uffculme and Prescott	0 10 0
Beaulieu, Burt, Rev. J. B.	0 10 6	Boroughbridge.....	0 10 0
Walsall, Goodall Street	0 10 0		
Chipperfield	0 5 0		
" Couling, Rev. S.	0 10 0		
South Shields, Westoe Lane.....	0 10 0		
		Total	£43 14 6

ANNUITY FUND.

Ramsay, Hetherington, Rev. W.	1 10 0	Deptford, New Cross Road, The Church.....	5 12 7
London, Weymouth, Mr. R.F., D.Lit.	1 1 0	London, Rooke, Miss.....	4 0 0
Portsmouth, Mumby, Mr. C.	5 0 0	Huddersfield, Sykes, Mrs. E. G.	10 0 0
Huddersfield, Shaw, Mr. Jno.	50 0 0	Westbourne Grove, Ledlie, Mr.	2 0 0
Modbury, Callard, Mr.	2 0 0		
Lench and Dunnington, Bomford, Mr. B.	9 0 0		
Cardiff, Cory, Mr. R.	40 0 0	Total.....	<u>£140 3 7</u>
„ Evans, Mr. R.	10 0 0		

AUGMENTATION FUND.

London, Weymouth, Mr. R.F., D.Lit.	1 1 0	Islington, Cross Street, Rooke, Miss	4 0 0
Plymouth (for 1889)	11 16 0	Cardiff, Cory, Mr. R.....	20 0 0
Chipperfield, Couling, Rev. S.	0 2 6		
Cambridge, St. Andrew's Street.....	10 0 0	Total	<u>£51 19 6</u>
„ Nutter, Mr. Jas.	5 0 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Sabden	I 10 0 0	Beaulieu, Burt, Rev. J. B.	I 1 1 0
Waltham Abbey, Paradise Row	1 10 0	Watford, Beechen Grove.....	I 5 14 6
Hereford	3 4 6	Cambridge, Nutter, Mr. Jas.....	RC 10 0 0
Orcop and Garway	0 7 0	Islington, Cross Street, Rooke, Miss	ES 2 0 0
London, Weymouth, Mr. R.F., D.Lit.	2 2 0	„ „ „ „ „	ES 1 0 0
Newcastle-on-Tyne, Bewick St.	I 4 6 0	Aberdeen, Burnett, Rev. A. G.	I 0 10 6
Beaulieu, Burt, Rev. J. B. (don.) ..	I 1 1 0	Lewisham Road	1 6 0
Wantage	2 7 0	London, "J. A. C."	0 10 0
Lewisham Road	4 13 3	Glasgow, John Street.....	I 5 0 0
Lyndhurst	0 8 6	Evesham, Cowl Street	5 13 6
Salisbury, Short, Rev. G., B.A.	I 0 5 0	Woodchester	1 14 10
Aberdare, Calvaria	I 1 8 6	Carrickfergus, Weatherup, Mr. J. I	1 0 0
Carmarthen, Lammas Street	I 1 0 0	Greenwich, South Street	5 0 6
Reading, Carey Street	I 7 19 6	Ireland, Sale of Books by Colpor- teurs.....	I 4 11 8
Dublin, Lower Abbey Street	I 35 0 0	Collection at City Temple	21 3 2
Regent's Park, Hull, Mr. C.	0 10 6	Collection at Bloomsbury Chapel ...	5 7 1
Bristol, City Road	I 7 0 6	Minchinhampton, Clark, Mr., sen.	0 10 0
Plymouth, Mutley	12 2 0	Devonport, Morice Square	I 4 8 9
London, Rawlings, Mr. E.	5 5 0	London, "A Hampshire Friend," per J. M. M.	1 0 0
Aughnacloy	I 1 15 0	Broughton	6 0 0
Reading, King's Road	I 8 7 2		
Metropolitan Tabernacle.....	36 10 0	Total.....	<u>£254 8 11</u>
Acton, Carrington, Mr. J.	1 0 0		
Uley	1 15 0		
Birmingham, Daniel, Mr. S. A. RC	20 0 0		
Richmond, Cooke, Rev. J. H.	I 1 0 0		

EDUCATION FUND.

Salisbury, Short, Rev. G., B.A.	0 5 0	Loughton.....	0 15 0
Beaulieu, Burt, Rev. J. B.	1 1 0	Total	<u>£2 11 0</u>
Islington, Cross Street, Rooke, Miss	0 10 0		

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

JULY, 1884.

Thomas Jones, "the Welsh Poet-Preacher."*



VOLUME of Sermons and Addresses from this eminent minister of Christ, who departed to his rest two years ago, has been recently published, and is certain to be regarded as an inestimable treasure by his many friends and admirers. It contains "The Divine Order," "Ye are complete in Him," "Holding fast the Good," "Worship," "The Inspiration of Scripture," "Christian Enthusiasm," "The Importance of Preaching to our Independent Churches," "The Spiritual Warfare and the Divine Promise," "Celestial Visitors," "The Commandment of Love—its Oldness and its Newness," "The Divine Regard," "The Rest of Faith," "The Ideal and the Actual Christian Character," "Two Views of Life," "Fear and Love," "Self-renunciation and the Reception of Christ," "Destroyers and Builders," "Divine Workmanship," "The Work of the Christian Preacher," "The Answer of the Church to the Scepticism of the Age." Mr. Jones's ministerial career was one of remarkable prosperity. We are not acquainted with the minuter details of his life; but we are under the impression that his origin, socially considered, was a very humble one, and that in his earlier years he had few, if any, of the educational and other advantages which are usually supposed to be requisite for the

* "The Divine Order, and other Sermons and Addresses, by the late Thomas Jones, of Swansea." Edited by Brynmor Jones, LL.B., with a Short Introduction by Robert Browning. London: W. Isbister, 56, Ludgate Hill.

development and training of the native powers of the mind. We understand that in his youth he worked as a collier in the neighbourhood of Swansea—an occupation, we can imagine, by no means congenial and helpful to a nature so peculiarly constituted and so richly gifted as was his. Nevertheless, under the spell of the religion of Christ, which captivated his whole intellectual, emotional, and spiritual being, these drawbacks were gallantly overcome, and while still young he began to preach, exhibiting from the commencement the extraordinary powers and attainments which led to his future eminence. We believe that his first pastoral charge was at Morrision, a short distance from Swansea, where he preached in his native Welsh—a language of which he was patriotically proud and passionately fond, and of which few even of the more celebrated Welsh preachers have shown a more splendid mastery in the pulpit than he. He continued to minister among his Welsh friends from 1844 to 1858, when he undertook the pastoral oversight of the English Congregational Church at Albany Chapel, Frederick Street, London. He had not to wait long for any of the varied signs of success, and in three years was wanted for the larger sphere of which Bedford Chapel, Charrington Street, is the centre. Here his powers reached their maturity; his ministry rapidly became widely attractive, and his fame was established. Bedford Chapel was filled with intelligent and appreciative hearers, amongst whom not a few men of eminence in the various professions and walks of life were commonly to be found. How he acquired his knowledge of English we do not know. We believe that he knew next to nothing of it until he had nearly attained to manhood, but his command of it was only less remarkable than the facility with which he could entrance his Welsh audiences when addressing them in his native tongue. He remained at Bedford Chapel eight years, at the end of which period "the strain and excitement of his work" had told so seriously upon his health that he longed to return to Wales with a view to a quieter life, and became the pastor of the new Congregational church in Walters Road, Swansea, where he laboured on, amidst a highly appreciative people, from 1870 to 1877. In the early part of the latter year, and with the hope of renewing his health, which had again sadly declined, he availed himself of the advantages of a voyage to Australia, and of a temporary residence in that land, officiating for the time as the pastor of the influential church in Collins Street, Melbourne. On returning

after the lapse of three years, he fixed his residence at Swansea, in order, as he said, "to rest a little and die." The rest, however, alternated with work. The pulpit at Walters Road was vacant, and he consented to occupy it as often as the state of his health would allow, with the Rev. E. Jenkins as his co-pastor. In the June of the next year (1882) he died.

The memorial volume to which we have referred contains, by way of "Introduction," a brief, but warm-hearted, sagacious, and beautiful tribute to Mr. Jones as a preacher from Mr. Robert Browning, who attended Mr. Jones's ministry at Bedford Chapel with some degree of regularity. Mr. Browning had not seen the volume when the "Introduction" was written; but he naturally anticipated that amongst the sermons to be included in it would be found some to which he had listened; and he says,

"I shall have curiosity as well as interest in ascertaining how far the surviving speech—whether preserved by a reporter or printed from the author's own notes—will correspond in effect with the original extempore utterance, of which I retain a sufficient memory. I should think it impossible that such an outpour of impetuous eloquence could lie quietly condensed by the limitations of the ordinarily accepted sermon. Indeed, as often as not, when the scheme of the projected discourse had been stated with due precision, its merely introductory portion would in delivery not merely grow alive, but expand with ever fresh and fresh accretions of fact and fancy, old analogy and modern instance, till the orator (as those gone-by divines have it) *sermocinando ultra clepsydram*, 'would exceed his hour-glass,' to the dissatisfaction of nobody."

Mr. Browning consequently expected some disappointment with the sermons as printed when brought into comparison with the same sermons as preached.

"The matter, the graver substratum of the sermon, will undoubtedly remain for judgment, and may fearlessly accept it; but the bright and glancing surface manner, the thorough earnestness, a sensibility quivering through that rich and flexible voice, and an illumination of intellect in every expressive feature—these must needs be taken on trust, and I should hardly be faithful to mine if I hesitated so far to bear witness."

We can enter to some extent into Mr. Browning's feeling as thus expressed. We had the privilege of hearing Mr. Jones very occasionally, and distinctly remember all the oratorical qualities of it which Mr. Browning specifies. Finding in the volume one of the sermons to which we had listened—the one on the text, "We which have believed, do enter into rest"—we soon perceived that, in its

printed form, it was a fairly faithful representation of what fell from the preacher's lips. Whether a reporter supplied it for the press we do not know. If not, the fact would suggest to us that Mr. Jones must have been to no small degree a *memoriter* preacher. His dependence on his memory, however, was obviously no detraction from his power. Thought and feeling were as free as though they sprang exclusively from the spontaneous, unrestrained, and inspired impulse of the moment. Imagination played around the theme, and upon the sensibilities of the congregation, with all its native vivacity and nimbleness and beautiful sparkle. There was the perfection of art without the appearance of any art at all. The preacher was in perfect sympathy with the truth he had to expound, and the sympathy was all the deeper and the more telling because it proceeded from the ample resources of a rich and unmistakable experience. The voice was silvery; the eyes were deep-set and deep-seeing; the countenance glowed with ever-varying emotion; the movements of the spare but agile frame answered with instant readiness, and with exquisite propriety, to all the promptings of the intellect and heart within; the ideas shone out with unclouded lustre; feeling was quick, vivid, deep, strong, tender, and true; every utterance went straight to its mark. The discourse, as printed, helps us to recall these traits; but, alas! the preacher is present only to memory, and the impression conveyed to the reader, though such as only one printed sermon in a thousand is found to make, does not fully "correspond" to that which the entranced hearer received with such thrills of wonder and delight.

The breadth of Mr. Jones's pulpit sympathies and teaching, leading as it did to a fuller manifestation of his originality, is aptly suggested by Mr. Browning in the following remark:—

"It was not eloquence alone which attracted you to Bedford Chapel; the liberal humanity of the religionist to be heard there acknowledged an advocate wherever his quick sense could detect one, however unconscious that his sayings might be pressed into the service; and Tennyson, with Matthew Arnold, Ruskin, and Carlyle, would find themselves claimed as the most energetic of helpers when they least expected it. Indeed, it was a fancy of mine that, in certain respects and under certain moods, a younger Carlyle might, sharing the same convictions, have spoken so, even have looked so; but the clear-cut Celtic features, the lips compressed as with the retention of a discovered prize in thought or feeling, the triumph of the eyes, brimful of conviction and confidence—these, no less than the fervency of faith and hope, were the orator's own."

From what we have already said it will be readily inferred that no intelligent reader of this volume need be at a loss to account for the remarkable power which Mr. Jones displayed as a preacher, and to the spell of which every audience he addressed instinctively and gladly yielded. Let us further state that these sermons and addresses are saturated with the spirit of the Gospel. There is a distinct Evangelical flavour pervading every one of them. We do not mean that they are theological in the strictly technical sense of the term; if they were so, they would undoubtedly be much less attractive than they are. Theological science has its charm for religious minds constituted for scientific study; but these are comparatively few, and, to the mass of people who attend our places of worship, what is called theological preaching is dry and uninteresting, and the preachers who make it the staple of their ministry secure as a rule but a very small following. Mr. Jones had his own estimate of theology. We may give it in the following passage:—

“Theology is the word of man concerning the Word of God, and a very high word it is—the highest word in this world. Theology is the highest science of all—

‘Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo’s lute,
And a perpetual feast of nectar’d sweets
Where no crude surfeit reigns.’

But I distinguish. There is a great difference between a painted landscape and a natural landscape. There is life in the natural landscape. The brook flows, the birds sing, the trees swing and sway responsive to the passing wind, and the air is filled with a fragrance of flowers. Contemplating a scene like this, you grow young again. The genius of Nature enters into your soul; you become possessed with the spirit of summer; you remember the days of old—at least, I do—when as a child you ran and chased the butterflies in the many-flowered meadow by the river-side; and you banish all your care. That is the natural landscape; but the landscape on the canvas has no life, no movement, no fragrance, no sound. It is a work of art, and that is all. Theology is comely and beautiful—a splendid work of art; but it is nothing more. It lacks the love, the tenderness, the infinite pathos, the melody, the harmony—the indescribable something that sends a thrill through your heart. But the religion of Christ is a Paradise in which the Lord God has planted every tree that is beautiful to the sight and good for food, and the tree of life is in the midst of the garden.”

Some will think that in this passage theology is underrated; and probably in some respects it is so. It is the province of science to bring the facts of Nature into a systematic form—i.e., to show them

in their relations to each other; and it is equally the province of science to systematise the facts of Revelation. There is no attainment, and ought not to be any assumption, of infallibility in either of these endeavours; but there may be a more or less close approximation to truth in both of them, and both are calculated to promote clearness and comprehensiveness of thought. What was Mr. Jones's preaching but "the word of man concerning the Word of God"? The mischief is, when human science—whether it be a science of Nature or of Revelation—becomes dogmatic and imperious—when human creeds and conclusions, in the forms in which they are stated, are taken to be authoritatively identical with Divine truths. This we understand to be the mistake against which free and healthy minds like that of Mr. Jones instinctively protest. By the power of a clear intuition, however, Mr. Jones revels in the Gospel just as he revels in Nature. In one sermon he says:—

"Generally speaking, ministers labour to prove it [the religion of Christ] true. I will prove it good, and, if good, it is also true. The true, the good, and the beautiful are all one. Fix your attention upon a great work of art; look it through and through, and you must see its power. Listen to a fine strain of music, and you must hear its charms. Ascend a mountain early on a clear summer morning, and, as the little hills at your feet, wet with dew, stand there to wait the rising of the sun in the distant east, you will say, 'This is indeed glorious.' And better still, go out on a cloudless night, and look up at the stars as they smile and bow at each other, and twinkle across the golden streets of the city of God, and you will be overwhelmed with a sense of immensity, grandeur, awfulness. In this case I think it is not necessary to prove the power of the picture, the charm of the music, the glory of the sun, or the wonderfulness of the heavens. You simply look, see, feel, and know. Now, if we could only manage for once, to go to the right standpoint to see the religion of Jesus Christ in the right light, in all its glory and grandeur and wonderfulness; if we could only see what it is in itself, and what it is to us in this life and in the life to come—in joy, and sorrow, and old age, at the marriage altar and at the open grave—if we could only see what it is in all its glory, argument would not be needed. We should simply look upon it, feel its power, and say, 'This is good,' and hold it fast for ever."

And so there must be no tampering with the Gospel in any way. In another sermon he says:—

"There is a method of teaching which may be called *sublimating the truth*. It is a most curious undertaking every way, and reminds one of a rainbow being cut into fragments, the colours divided and put into separate places, to the destruction of the cheering object that smiled on the black cloud like hope.

amid the sorrows of life. In passing through this process the Gospel is greatly changed. It melts and evaporates; the solid doctrines are transformed into attenuated, ethereal, unsubstantial mist, thin and frail as gossamer, which is rent by a touch, and blown away by a breath. In this new state the Gospel is and is not at the same time. You try to apprehend it, but cannot. You may as well endeavour to seize the lightning flash, grasp a handful of air, or gather a burden of sun-rays. . . . The preacher should go forth to the people 'in the fulness of the blessing' of this great Gospel, for that is what they need. Sin weighs heavily upon them; their cares are many and perplexing; their hearts are oftentimes bruised and broken with sorrow; they look forward to the future with anxiety and fear, and are oppressed with the infinite burden of life. To meet their wants we must enter into the spirit and essence of the Gospel, and preach the doctrines of Divine grace in all their fulness; declaring 'the unsearchable riches of Christ,' the glory of His redemption, the height, the depth, the length, and breadth of that love which caused Him to 'bear our sins in His own body on the tree,' and the blessedness of the life eternal which becomes ours by union with Him."

The following passage, bearing on the same subject, is wonderfully beautiful, but not more beautiful than true:—

"I have heard on a calm summer's evening the sweet tones of a human voice brought to my ears from the farther side of a deep valley. The day was over and gone; night with its gloom and sadness had fallen upon the land; and not a sound was heard save the murmur of the river and that solitary voice singing some native air well known there among the mountains for generations past. The voice wandered over the hills, lingered in the caves of the rocks, trembled among the tree-branches, and filled the night air with its soft pathetic notes. It was a sigh breaking into a song; and it created in the mind of the listener longings that cannot well be put into words—longings for the years that had been, and for the friends, companions, and fathers who were gone; longings also for the perfect good, the state in which all discord has ceased, and life is restful, harmonious, and eternal. Our preaching ought to resemble that voice, and should come upon the people burdened with love, subdued with tenderness, saturated with the genius of the Gospel—a 'sweet lyric song,' having power to call forth their best aspirations, to inspire longings for 'the things which are not seen,' to wean their hearts from the vain show in which so many live, and to fix their minds upon God, and Christ, and heaven."

There is much in the volume on the subject of preaching. Two whole addresses are devoted to it, and there are frequent recurrences to it elsewhere. Evidently Mr. Jones's ideal of the Christian preacher was a very lofty one. We do not suppose that he consciously reached that ideal himself; no preacher of the right stamp ever did so. He himself says:—

"We can think more than we speak. Thought is deeper than words. I

have never preached my best sermon, and your own pastor will never preach his best. The true minister has never been able to tell all that is in him. His last attempt may have been good, but he went from his pulpit saying, 'I can preach better than that. Language is poor and weak. I have yearnings, and complainings, and longings infinite within. I cannot tell them; I cannot look them; I cannot smile them; I cannot weep them!' In thought and language we are but children; and those who have meditated most, will be the first to feel this truth. How soon do we come to the granite wall beyond which our minds cannot pass!"

But though Mr. Jones felt himself to fall far below his own ideal of what a Christian preacher should be, he strove faithfully to attain it, and our estimate of the success of his endeavour is very much higher than his. He could plead for Christ with winning gentleness—with a heart overflowing with holy, tender, Christ-like solicitude for the salvation of souls, as he did in the following words:—

"I would trace the outlines of the grand Divine purpose. First, He loved us—loved us with an all-embracing love. He loved us with a free, eternal, changeless love. Loving us so, He spared not His own Son, but delivered Him up for us all. Altogether beautiful! In the third place, He sends His own Spirit into our hearts to illumine the intellect, to refine the conscience, to elevate the affections, to transform our nature. And this is not all. I am so glad to talk about this. I really wish I could talk about it so as to make your hearts feel it. He loved us, He gave His Son for us, His Spirit is here in us preparing us for something higher. And I will tell you what He will do when His blessed work is complete; He will take us to Himself. You may have a son in a distant country; you receive letters from him; perhaps you converse with men who have seen him in that far-off land; but you are not satisfied; you want him home again, to see his face, and fall on his neck and kiss him. This is an illustration of what the Almighty Father desires in regard to His own children. He is not content without us. He wants to clasp us in His eternal arms. Is not this religion good? Ask not now where it came from—judge it on its merits for once. Does it not give your spirit a glorious horizon—room to play in?"

Mr. Jones could combine with apostolic gentleness an equally apostolic fidelity. He had courage to rebuke, as in words of flaming fire, the sins of the age. This is how he breaks out against our modern Mammon-worship:—

"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. Aaron made a golden calf at the foot of Mount Sinai, and the children of Israel worshipped it, saying, 'Behold thy God, that brought thee up out of the land of Egypt.' And this same worship is being perpetuated here in England. The worshippers are many. They are

sincere, constant, terribly in earnest. With panting hearts, excited imaginations, expectant looks, anxious faces, out-stretched 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 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 by 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 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 of the North Pole? Can religion live in this dense atmosphere of worldliness?"

Now and then we see the preacher shrinking with horror from the bold Atheism of the day, as in the following passage, which has reminded us of Jean Paul Richter's terrible Atheistic Dream:—

"I have given you a brief outline, however imperfect it may be, of our Christian creed. I saw the outlines of another creed in a day-dream given to me some time ago. I gazed, and the vision that opened before my mind was this:—Man was evolved from matter by the blind, senseless power of material laws. There was no design in creation, for no Designer exists. Life is a series of pains, weaknesses, confusions, and blank disappointments, and ends in death. It is in vain to cry for help in the great struggle, for no God exists to listen to our tearful voice. The bitter end comes, and we die and are reduced to our original material elements. The bodily form is destroyed, and our life is extinguished like a lamp plunged into the depths of the Southern Ocean, and our personal conscious existence is blotted out by the cruel, tyrannical hand of Death. As I looked upon this terrible vision, the horror of a great darkness fell upon my soul, despair took possession of my spirit, my heart was sick and faint, my best emotions were frozen into ice like streams of water in a polar winter, because there was nothing left worth living for. As I stood there bewildered and

appalled, looking upon that hideous, ghastly face of infidelity, a firm, small, tender, loving, pathetic voice reached my ear from the glorious Gospel of the Blessed God, saying, ' My child, this vision is not true ; this is a phantasmagoria, an *ignis fatuus*, an apparition of the night. There is a Creator, and He has a purpose in your existence ; there is a God, and He will hear your tearful cry for help. A Saviour has appeared, and has obtained for you everlasting redemption. There is a better country beyond the flood of Death ; you shall meet again with those whom you have loved and lost.' The winter of my spirit melted, my best emotions flowed forth, enthusiasm for my own well-being and for the eternal well-being of my fellow-men returned, and the glow and joy of summer—the summer that God makes in the heart of the Christian man—came, and I was glad. Life was ecstasy, and heaven was in the distance. Dear brethren, we will continue to hold to this Gospel, and to love it more and more. It is the sun in our otherwise dark firmament. Let all the clouds of error be cleared away, that its golden light may shine upon our zigzag path. The Gospel of Jesus Christ is the tree of life planted by the right hand of the Almighty in our poor desert earth. Water it, if needs be, with your tears ; pluck away the parasites and let it grow ; for it brings forth abundant fruit, and its leaves are for the healing of the nations."

It is refreshing to meet with a preacher of such robust and enlightened faith in the truthfulness, the grandeur, and the ultimately triumphant power of the Gospel message he has to deliver—who does not go about his work "with bated breath and whispered humbleness," as if he were uncertain as to what he ought to say and to teach. Mr. Jones has given to us his own picture of the doubting preacher and worker, and has contrasted him with the preacher and worker whose faith is strong.

"It is painful to listen to a man speaking on subjects which he does not thoroughly believe. His voice is unhealthy, and there is a want of robust strength and steadiness in his utterances. If he happens to make a bold doctrinal statement, it is sure to be followed by several qualifying 'Buts.' When you take a ball of snow in your hand and turn it about for examination, it melts, grows less, and at last disappears. So it is with the doctrines of the Gospel in the hands of men whose faith is feeble ; they dissolve, they become smaller and more slender ; and by the time the sermon is ended there is little left save an opinion, a perhaps, a sentiment, or a supposition. How different is Divine truth in the hands of men who have strong faith. Read the Prophets, the Apostles, the Puritans ; when they lay hold of any doctrine, it grows and multiplies under their touch—branch after branch appears, foliage and blossoms burst forth, and the majestic tree of Divine truth is seen towering high above your heads, waving and bending under its burden of precious fruit. And, again, Doubt robs a man of his power to work as well as to preach. Doubt folds its hands and says, 'There is a lion in the way, therefore I cannot go

out ;' but Faith says, 'This work ought to be done, and therefore it shall be done, though there be many lions in the way.' Doubt is like the men who said, 'We saw giants in the land, and we are not able to go up against them,' but Faith is like Caleb and Joshua, who said, 'Let us go up at once and possess the land.' Doubt sits planning and philosophising, while simple-hearted Faith goes forth and does the work. While the learned Erasmus considered and doubted, and doubted and considered, the believing Luther produced the Reformation. 'Erasmus can write, but Luther can burn.' The great workers are the great believers."

Had Mr. Jones possessed a stronger physical frame and more robust health, he would have been the English Henry Ward Beecher, with a much more Evangelical cast of faith, with equal largeness of heart, with a deeper spirituality, with an imagination less subtle, perhaps, but not less opulent, with sympathies for humanity in all its chequered life of equal breadth, and with expressional power not less ready, fluent, and effective. The quotations we have made might all be repeated, and scores of others might be added to them, as specimens of the great preacher's simplicity of character, of thought, and of diction. At the farthest remove from twaddle and commonplace, he was never obscure and unintelligible. Common minds, as well as cultured ones, could easily follow and understand him. He never indulged in cant phrases, affectations, conceits, pedantries. He soared in grand independence of the arts of the rhetorician. His thoughts were clear as sunbeams ; they had all the naturalness, the vitality, the fragrance, and the beauty of flowers. He might well be styled "the poet-preacher." We ourselves used to think of him as the Welsh pulpit-harpist. It was delightful, indeed, to listen to this "harper harping with his harp," and to drink-in the sweet and impassioned music he knew so well how to give forth. Would that there were many more such regal preachers as he !

Marvells and Prayer.*

BY THE REV. J. LECKIE, D.D.

"I would seek unto God, and unto God I would commit my cause; which doeth great things and unsearchable; marvellous things without number."—*Jon v. 8, 9.*



HIS is the advice of Eliphaz to Job. It is good advice and sound doctrine, though in the latter part of the chapter he affirms too precisely and dogmatically the temporal prosperity of the righteous. This was the mistake of all Job's friends. They were sure that good men would be always fortunate and happy, and therefore they were sure that Job, being visited with sore calamity, must be in some way—secretly, if not openly—a wicked man. Their imagining that they understood the Divine government made them say and insinuate bitter things to Job. They became forgers of lies in order to vindicate God, speaking wickedly for God and accepting His person, special pleaders for God, and therefore stern accusers of Job.

But nothing could be better than the counsel proffered in the text, nothing more certain than the grounds on which he rests his counsel. To seek unto God and spread out one's cause before Him, that must be the best thing to do in any emergency, and as Job's was a peculiarly heavy calamity—an assemblage of disasters terrible and crushing—he encourages him with the thought of the great, unsearchable, marvellous things which God does. He merely glances at God's operations in nature, speaking only of that work which is pre-eminently grateful to the Eastern mind—the giving of rain upon the earth. He hurries on to speak of that which specially met Job's case, God's marvellous doings among men, both in setting up the low, exalting the poor to safety, and giving him hope, and also in disappointing the devices of the crafty. The truth which was held up before Job is an inspiring one. We have to do with a God who does unsearchably marvellous things—not a few, but many things, literally numberless. Were we to look simply at God's great and marvellous

* From "Sermons. By Joseph Leckie, D.D., Ibrox, Glasgow. Glasgow: James Maclehose & Sons, Publishers to the University." Inserted by kind permission of the Author.

works in nature we might well cherish the largest hopes, both of what God can do and will do for those who seek Him. The God who provides such abundant and unfailing rain to refresh the wearied plants, will not neglect the cry of those who seek Him in their strait. The sun in the heavens is witness to God's bounty. The unmeasured extent of God's universe shows His design to fill His intelligent creatures with wonder, and to inspire them with glad thoughts of His inexhaustible resources. Can I think of a God whose nature it is to do such wonders without having hope added to my prayers? "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by name by the greatness of His might; for that He is strong in power, not one faileth. Why sayest thou, O Jacob, and speakest, O Israel; my way is hid from the Lord, and my judgment is passed over from my God?" There can be no doubt of God's wonder-working in grace who believes His transcendent marvel of redemption. Evidently the God of Redemption is a God of whom marvellous things may be expected in the saving of souls. To think of the history of Christ, and then to imagine that God, in bringing men to Himself, will be restricted to the ordinary course of things, is surely impossible. "He that spared not His own Son, but delivered him up to the death for us all, shall He not with Him also freely give us all things?" The idea of marvellous things done in answer to prayer pervades the entire New Testament. What wonders are promised in speaking of God as "able to do exceeding abundantly above all that we ask or think." What wondrous things are contained in such promises of Gospel times. "I will pour floods on dry grounds; I will open rivers in the desert." "The lame man shall leap as a hart, and the tongue of the dumb shall sing." "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." But in outward ordinary life, are we warranted in expecting marvellous things in answer to prayer? If I refer to Scripture for an answer, I may be met by the objection that Scripture history is the record of a time when miracles entered into God's procedure. Miracles performed on behalf of men then do not encourage us to hope for works of a like character in our history. No; but throughout Scripture, statements are made as to God's common and regular procedure, which are a foundation for wide hopes. A miracle is a putting forth of God's power in such a

way as to arrest the attention of all, and demonstrate the fact of a Divine intervention. A marvellous work, such as God does in the ordinary course of things, is as really above what nature or man could have accomplished by themselves, it is as truly a direct and immediate work of God; but it does not seem to rise above the operation of second causes, or to be absolutely and unmistakably beyond the power of man. A marvellous work of God is one which runs so much in the ordinary human channels, and is effected in such a gradual and silent way, that it may seem quite an ordinary thing. Indeed, a marvellous work may be outwardly nothing marvellous at all. There may be other things happening at the same time of a much more striking character. Its marvellousness lies in its adaptation to the state and need of a man—in its meeting some exigency which nothing else could meet. It may be the mere coming into contact with a person, or the acquiring of a little information. The marvellousness is its exact fitting into the position of the individual, and the mighty results which flow from this. Scripture abounds in promises of such marvellous working and finding on God's part. "Promotion cometh neither from the east, nor the west, nor the south. God is judge. He putteth down one and setteth up another. He leads the blind by a way which they know not, and by paths which they have not understood. He makes darkness light before them, and crooked things straight. He holds by the right hand. He guides with His eye. He brings through fire and water to a wealthy place. He keeps as the apple of the eye. He bears and carries."

And does not the wonderful actually take place often in a human life? Is it only in the great world that marvels occur, unexpected and great elevations, turnings, unfoldings, light, and help? What unforeseen, incalculable things happen that give a new direction to life; what deliverances, what alternations, what sudden removal of difficulty, what startling conjunctions! Is it not mere blindness that refuses to see the marvellous in our own sphere and sees it far away in old times, or on foreign shores? Is it not great part of the poet's work, and a mark of the true poet, that he lets us see the deep, the strange, the marvellous, in ordinary life? Are we not glad and thankful when anyone does this for us—drives away the mists of custom and familiarity, and lets us see how full of wonders our ordinary human life is? And if we believe that God encompasses and pervades all human life, shall we not see God's hand in all these

things, and learn to look to Him with expectation, whatever our circumstances may be ?

I. *Why, then, do we not expect marvellous things from God ?*

We must inquire into this. What keeps even those who believe in God, and trust Him as their Father, from living in the expectation of marvellous things in their own history ?

One reason is, that we go too much by past experience. We have difficulty in rising above the familiar. We say "that which has been is that which shall be." Were we to read our past experience aright, the harm would not be so great. But we often read it in a most imperfect, careless, and unfair way, forgetting important facts, and misinterpreting others. There may have been great marvels in our history, both outward and inward. God may have done wondrously great things for us ; but we have forgotten His wonderful works. We remember our difficulties and our trials, but not our deliverances and signal mercies ; and, therefore, we find little or no nutriment for our expectation in the future. There may be some who, if they were but to scan their past experience with any fairness or insight, would, instead of looking forward without a thought of great possibilities, be actually filled with brilliant hopes. But even though we read our past experience correctly, we should be utterly wrong in forecasting our future by it. We have no right to measure God by our experience. One might as well think of judging of summer by a day of early spring, or forming his notions of the tropics from a Highland moor or from Iceland.

Some, again, think too much of Law. The idea of law pervading all things, not only facts and phenomena of nature, but thought and feeling, soul and heart, has wrought itself deep into many minds. The rain falls according to law, even the wind blows according to law as part of the one indivisible system of the universe. Cause and effect are everywhere in unbroken chain. So it is also in man ; nothing but a slow rigid process of cause and effect in the soul itself. No room for the strange, the marvellous. They forget two things, freedom and God. A spirit is something not included in the rigid system of law. A spirit is itself a cause, and originater. It produces. It makes a new start. That lies in the very nature of a moral being ; and God is infinitely free and deals with the soul in ways unsearchable. Habit is no doubt a mighty and steady force. Laws of association are no fancy. The old channels of imagination and feeling tend to

deepen and draw all to themselves. But the soul is more than all—especially a soul in contact with the living God. Men who think so much of habit, and cause, and effect as to despair of any marvellous changes, or even to scorn the thought, are oblivious even of their own experience. They forget how much they owe to sudden thoughts, to impressions from without, to feelings that rose in them mysteriously, elevations, insights, expansions. They forget also the fact of the rapid and incalculable changes that take place in the minds of men in every direction. It is true that law is interwoven in the Divine procedure even in the history of souls; but the element of surprise, of suddenness, of incalculable change is quite as real. We interpret the word law in a poor narrow way. God's laws, explain it as we will, include crises, rapid and sudden thaws, unveilings, casting down and lifting up. In His training of us a single glimpse or impression may do the work of years. A new angle of vision, the mere turning of a corner makes all things new. We are dull and imprisoned, tame and only half ourselves without shaking of some sort. It is a necessary part of our education. The uncertain, the variable, the incalculable is needed alongside of the fixed and calculable. A hope beyond all that experience warrants, an expectation transcending the regular march of things, has characterised all that have acted greatly. It is often necessary even to the most commonplace adherence to right. Let us not become dull and faithless, mere servants of routine without inspiration, through a superstition about law. We know too little of what law in the spiritual world is, and we also know too much of what it includes to allow ourselves to live in a monotonous, unexpectant way.

Another reason why many do not expect things great and marvellous is that they think *only of their own working and not of God's*. Their own efforts they know, and they know how fitful and half-hearted they are; they know right well what a poor thing their own striving after a truer and higher life is; they are painfully conscious that they keep but a dull, intermittent watch against evil, and that they do not endeavour with all their might after love in heart and action; they feel that such inadequate labour could not possibly produce much. Men, therefore, feeling and knowing their own force, and not thinking of God's, settle down into small expectations. It is only the day of small things that they realise or expect. They do not measure the possible by God's power and promise. It requires an

effort to do that. One must rise out of self, out of his own consciousness, out of all his sense of weakness, unworthiness, and defeat, and think of it as a question of God's power and faithfulness: till he does this he will have a meagre, barren outlook.

Again, we fear to lessen our own diligence by the expectation of great and marvellous things done for us by God. Many indolent men have great expectations of things being done for them—in every direction. Indolence has found an excuse for itself in speaking great things about what God does for a man. Indolence has sought to gratify itself by glorifying God, forgetting that what God has promised is to work in and through a man. Many find it far pleasanter to hope and wait and look out, and trust that something wonderful is going to be sent on their behalf, than to bestir themselves. Practical, lowly patience, obeying and striving, seems to them but a poor, commonplace thing. It is something grander to live in the region of brilliant hopes and splendid reveries and day-dreams. Striving after an inch or two of the attainable is but a paltry affair compared with hoping for boundless territory to come as a grant some day from heaven. Some earnest men go to the very opposite extreme of this. They believe in diligence, in plodding on, and nothing else, in every path of life. They are afraid of windfalls, and great surprises, and outbursts, and revolutions. They dislike and distrust everything that seems to lead men away from quiet, painstaking, steady application. Hence, in religion they are apt to come down to a very unreligious, dry, worldly state of mind. Their religion grows a matter of conscience and discipline. Duty comes very near to taking the place of the living God. Why should men think that it is detrimental to diligence to believe in the grand working of God, who loves diligence and meets it? Should we not hope for the summer's sunshine, though some might be so foolish as to imagine that the approaching power of summer would make labour in spring needless? Is it not the expectation of summer's beneficent might that encourages labour through all the days of winter and spring? The sailor is willing to work on steadily in slight winds, and even headwinds—tacking to and fro—to make a little progress, but he works all the better that he expects it will not be always thus, but that any minute a strong, favourable wind may fill his sails, and waft him swiftly on.

II. *Some reasons why we should cherish the expectation of the great and marvellous.*

Such an expectation is obviously essential to the fulness of the praying spirit. Prayer expects great things. Its measure is taken from what God is, and from what God has said. That, and that alone, is the measure of prayer. Conceive of its being laid down as a rule for prayer in any devotional book, that we should expect little, and never ask for anything but what is usual and ordinary, ask for familiar things or only a slight increase. Anyone sees at once that this is not the style in which Scripture prayers are constructed. It was not thus that Paul prayed when he asked that the Colossians might be perfect in all the will of God, when he asked that the Ephesians might be filled with all the fulness of God. This is the tone of all prayers, and the tone of all the promises on which the prayers rest. A man cannot pray aright unless he asks great things, and expects great things. He is limiting the Holy One of Israel if he is afraid to ask, or has no confidence that God will give anything great and wonderful. He is making prayer not a real, *bonâ fide*, sincere, downright asking, but a spiritual exercise to be gone through. The Scripture is always smiting and striking at and rebuking the tendency to expect little and ask little. Large expectations let us cherish, then. It will keep us in earnest and eager dependence on God. Let us think and hold fast that God can and may do great and marvellous things for us, both in temporal matters and in spiritual, and this will make prayer real and living. And would it not raise our zeal in God's cause to live in expectation of those vast promises written in God's Word being fulfilled any day? If we were to believe that to-morrow nations might be born, that great evils might suddenly go down, it would put new force into our zeal. We expect little. We think of slow, slow progress, as a necessity; and so the whole atmosphere begins to cool. Would it not breathe courage and joy into us in our own individual sphere? To live habitually in the belief that God may do astonishing things for us—raising us out of difficulties, opening a way for us where none appears—to feel that we may be just on the brink of something amazing, that summer may be just about to burst upon us; that we may get some new impulse, some fresh start, some grand heavenly baptism that shall transform us and do the work of years in an hour—what

a courage and joy this would put into us, how it would elevate us above present care and toil and sorrow.

I can conceive but one objection to the cherishing of such a frame of mind. It is, that a man, being disappointed in such expectations, will be discouraged. This, of course, has been the trial of all earnest, intense, waiting souls. They have been often disappointed, but this earnest, expectant spirit has compensation in itself for such disappointment. Its hanging on God prevents despondency. Grant that its particular expectation has been disappointed; God lives. He rewards the hope that has been disappointed by giving it another shape—turning it, perhaps, into more simple trust in Himself—the expectation of wonders not made less, but different ideas implanted as to what they will be, and how they will come. Rest assured; such a soul is never disappointed. It may be set upon more earnestness. Believing that it is God's way to do marvellous things, the soul is set upon finding out what it is that keeps these wonders of love away—why the great and marvellous is awaiting in its experience.

Let us, then, stir ourselves up to seek unto God, and lay our cause before God, who does marvellous things. Let us recognise our sin of expecting little and measuring God by our standard, and let us bewail and forsake it. We are always in danger of falling away from the belief in wonders. We ought not to expect miracles, but something as real and efficient as miracles. Let us not sink down into the mere natural, forgetting that we spiritual beings belong to the supernatural, and must move in that sphere. Are you in difficulties of any kind? Do not look on things according to the outward appearance. Believe that God can do wonders for you, and seek that He may do wonders. Seek wonders in your own life, and in that of others; wonders in the Church and in the world. Be strong, and of good courage, for you have a God that does great things past searching out, marvellous things without number.

The Late Rev. Andrew Gunton Fuller.

III.



N removing to Blockley, in 1835, Mr. Fuller found himself amid surroundings which in almost every respect presented a striking contrast to those which he had left at West Drayton. In this large and thriving Worcestershire village he at once discovered many attractive elements. The natural charms of one of the most beautiful districts in the county immensely delighted him. Into its political excitements he entered with much enthusiasm, while its society of reading, thoughtful men contributed largely to his enjoyment. One thing, however, was wanting, viz., that warmth of feeling which had prevailed in the church at West Drayton. The Blockley people received him courteously, and throughout the three years of his ministry treated him with faultless respect. They displayed high appreciation of his work, and gave constant proof of their esteem. But there was an absorption in business, and an indifferent and respectful reserve in the manner of many with whom he was most often brought into contact, that to him, with his loving and confiding disposition, was for a time almost unbearable, and often his heart yearned for the social enjoyment which he had experienced among his little flock at West Drayton. His preaching power was quickly recognised by all classes, and after a few months the chapel was so crowded as to necessitate the erection of a much larger building. At length, his health breaking down, he discovered in his people a spirit of generosity and practical sympathy which he found almost harder to bear than the apparent coldness which they had previously displayed. He proposed to resign his charge, but they unanimously requested him to remain with them, granting him several months of absolute rest. During his absence, every minister in the Oxford Association gratuitously occupied the pulpit, while Dr. Liefchild voluntarily collected in his behalf more than £100.

At length, being totally unable, through ill-health, to continue his work at Blockley, Mr. Fuller removed to London, where he resided for two years without pastoral charge. During this time he was

constantly engaged in preaching; acted as secretary of the "Voluntary Church Association," and of an evangelic movement in connection with the "Christian Instruction Society," and was largely engaged in various literary and scientific pursuits. He became intimately acquainted with Dr. Pye Smith, who greatly assisted him in his geological researches, a branch of study in which he took peculiar interest. Of Dr. Pye Smith he says, "There was no man whose character I revered and loved more than his, or whose reputation as a scholar, a man of science, and a Christian more adorned the ranks of Nonconformity."

In 1841 he accepted an invitation to the Baptist church at Old Ford, Bow. But here he could remain for only a short time, owing to the extreme narrowness of the people among whom he worked. The church was based on strict communion principles, and, not wishing to disturb the peace of the community by an attempt to change its practice, yet not willing to turn away from the Lord's table any member of his congregation on the ground that he had not been baptized, he held monthly meetings at his own residence, where he administered the Lord's Supper to a number of Pædobaptist friends. When this was discovered, some little magazine which affected to represent the practices of the primitive Christians, took upon itself to admonish the church for tolerating the exercise of the right of private judgment by its pastor. He was accused of lacking the true Baptist spirit, and having been subjected to great annoyance by the petty persecutions of a considerable section of the church, he gladly availed himself of an opportunity of removing from a sphere of labour so uncongenial. From Bow he removed to Evesham, and from Evesham to Cardiff, where for five years he laboured as co-pastor with the Rev. William Jones, and on the death of Mr. Jones he resigned his charge, and retired from the ministry.

Mr. Fuller's ministerial career, though little marked by stirring scenes, was one of steady, plodding, patient work for God and men. In preaching, he was intensely earnest, and by no means lacking in true eloquence. As an expositor he excelled; and in all his pulpit exercises there was manifest sincerity, which never failed to arrest and retain the attention of his hearers. To the last month of his life he had no greater joy than that which he found in preaching; and not seldom his friends had the utmost difficulty in dissuading him from making engagements, when the excitement attending public

work threatened serious consequences. He says, "I am thankful to my God that, undeserving as I feel of the honour, He has not taken His word of truth utterly out of my mouth, and that occasionally I can still preach at the age of eighty-two, with little, if any, diminution of power of any kind."

In the prosecution of his pastoral work, he displayed all those qualities which win the love and confidence of men. Not in any professional way, but most sincerely, he wept with those who wept and rejoiced with those who did rejoice. He never failed to win the affection of the younger members of his flock. He had a great aversion to be always "talking religion," but was constantly on the watch for opportunities of speaking "a word in season;" and when the opportunities presented themselves, his courage seldom failed. In ministering to the sick, and sad, and careworn, he ever displayed the tenderest sympathy, while his great fund of humour and love of innocent amusement made him always welcome to the social gatherings of his friends.

The fifty years which he devoted to the ministry represent half a century of earnest, honest work; and there remains abundant proof that the labour was not in vain. He was great in his goodness, and illustrious in his readiness to be "the servant of all." "A workman that needed not to be ashamed."

J. F. J.

(To be concluded next month.)

The Relationships of Life in the Light of Christianity.

III.—BROTHERS AND SISTERS.



N eminent man has said, "If the peculiarities of our feelings and faculties be the effect of variety of excitement through a diversity of organisation, it should produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should feel and think exactly alike upon any subject." The wisdom of these words will at once be apparent to those who have considered the relationship which brothers and sisters sustain to each other. They are unlike. Their

aspirations differ. Still in each there is the counterpart which the other needs for the right formation and development of character. In families composed solely of boys or girls there will almost certainly be imperfections and weaknesses traceable to a lack of the mingling of the two natures. Girls need contact with the more vigorous natures of their brothers for the development of those womanly instincts which serve to tone down the rougher features of boyish character. On the other hand, boys need equally the softening and sweetening influence of sisterly love to enkindle and preserve in them a spirit of chivalry. Unless the two natures are thrown together, and each is made to feel the other's power, family life is incomplete.

When we turn to the Word of God for instruction on this relationship, we find but scant information. Certainly we read of one household which consisted of a brother and two sisters. The inner life of the home at Bethany, although only briefly depicted in the Gospels of Luke and John, is beautifully illustrative of true brotherly and sisterly love. We do not know much of Lazarus, but all that we need to know is summed up in the words, "Jesus loved Martha and her sister and Lazarus." That he was unlike both Mary and Martha in temperament may be readily surmised. The two girls present very different types of character: the one active, vigorous, bustling; the other reflective, calm, intense. One has said, "They are both most excellent girls; you are at a loss which of them to admire the more, and cannot, perhaps, determine between them better than by saying that the one embodies the energy of affection, the other its repose." There is, however, a danger of one sister becoming intolerant of the other, and this applies to both. Martha, in her eagerness to cater for the needs of her Master, is apt to make too much of the temporalities of life; while, on the other hand, Mary is liable to err in the opposite direction, and, neglecting temporalities, to grow sentimental and morbid. Tolerance is obviously required all round, and each may learn something from the rest.

The boy has greater strength, and should therefore cultivate gentleness towards his sister. In some respects, too, he may possess greater mental power, which he should use, not ostentatiously, but to help his sister whenever his help is needed. In like manner, the sister's intuitions being keener, she can be of service to her brother in many sisterly ways. And it should not be forgotten that in this, as in other relationships, the safeguard of harmony is indicated in the words,

"In all thy ways acknowledge Him, and He shall direct thy paths."

Between the sexes there is a difference in faculty and power, and the diversity is physical, mental, and emotional, and indicates a Divine purpose of mutual help. Long before the thought of marriage is entertained, brothers and sisters influence each other, and this at a time when mind and heart are most susceptible, and when character is being most permanently formed. When they are rightly trained, and their distinctive characteristics are wisely called into exercise, the result is beautiful, and far more than repays the parental care which has been bestowed. It is a comely sight—that of the big brother of a household, with strength, courage, and vigour of mind, yet withal gentle and yielding towards his sister, and careful to protect her from harm. He has to learn self-control, to hold his strength in abeyance, and to be ready to help her to do that which she cannot do alone. It is delightful to see brotherly love exhibited in promptness to serve, and to shield the weak from evils that threaten. On the other hand, it is equally charming to see a loving trustfulness elicited from the sister, as, with growing pride, she notes her brother's power. Moreover, as has been well said, "Sisters soften the rugged hardness of the stronger nature, show a gentler side of life than could otherwise be seen, while they themselves are saved from an indulgence in poor, inane sentimentalisms by contact with their brothers. You know that where the boy-nature is allowed to develop without the influence of sister or mother, it is in danger of becoming rough, selfish, rudely vigorous; and where girl-nature is left to association with its own sex only, it often lacks individuality, reliance, generosity, trustfulness."

The utility of the relationship may be further observed as we call to mind how elder brothers and sisters are to be examples and models for the younger members of the family. There is advantage in this, both to the younger and the older. The older gain much from those who have to look up to them, and the younger are all the better for having to regard their elders as their counsellors and friends. If the association is to prove a source of real blessing, there must be no disposition to fritter away time and energy on the mere trivialities of life. Instead of encouraging one another in worldly vanity or hurtful gossip, there must be intellectual tastes and mental sympathies in

common, and, above all, a manifest mutual helpfulness in the attainment of nobler views of life and God.

It should also be remembered that the manner in which the relationship is developed under the parental roof will have its influence upon those who are the subjects of it when they separate and form homes of their own. Thus the brotherly and sisterly fellowship should be of the noblest and purest kind. When it is so, the earlier period will, as life goes on, be full of fragrant memories, and will serve as a beacon-light to guide the future way.

The elements of utility in the relationship point to the duties it involves. The ruling principle, the motive power, by which service to our kinsfolk should be regulated is *love*. "By love serve one another." The thought ever foremost in the minds of brother and sister should be: "How can I contribute to the happiness of those with whom God has placed me? My joy rises or falls with theirs. What can I do to minister to their comfort and welfare? If by any act of self-sacrifice I can afford them pleasure, it shall be readily performed." The absence of this spirit of love between brothers and sisters is not uncommon, and is always to be regretted. The selfishness which says, in the words of our great poet—

"I to myself am dearer than a friend,"

may be expected in the world; for there the bulk of men are obviously intent on securing their own ends. The regulative principle of love, however, should be sedulously guarded in family life. If the injunction, "By love serve one another," be set aside at the bidding of selfishness, discord will prevail where otherwise there would be harmony and peace. Those who are responsive to the calls of others are sure to have the nobler estimate of the brotherly and sisterly relationship, and to realise most fully the truth of the words: "It is more blessed to give than to receive."

Not only should love be the regulating principle of family life, but there should also be manifestly a spirit which is superior to the petty jealousies which so frequently create bitterness in households. "Let each esteem other better than himself." "In honour preferring one another." We all know of happy families where jarring notes are seldom, if ever, heard; where brothers and sisters magnify each other's virtues, instead of irritating each other by obstinate fault-finding. A criticising, carping spirit gives an unhealthy tone to a

household. Assumption is as uncomely there as it can be anywhere. Was not George Herbert right when he wrote?—

“The saint that wears heaven’s brightest crown
 In deepest adoration bends;
 The weight of glory bows him down,
 Then most, when most his soul ascends;
 Nearest the Throne itself must be
 The footstool of humility.”

In the brotherly and sisterly relationship there is also great need of mutual forbearance. Boys and girls—to say nothing of upgrown folk—try each other’s tempers most seriously at times. With varying dispositions, both should strive to understand each other’s natures, and so to be in the best state of mind for the avoidance of wrangling and warfare. The admonition is applicable: “With all lowliness and meekness, with long-suffering, forbearing one another.” The duty of patience is sometimes difficult, but here it is essential, as indeed it is in every relationship of life. “Patience is the guardian of faith,” observed an old divine, “the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.” Brothers and sisters should be adorned with this grace, in order that in the family circle, as in other and more difficult walks of life, the beauty and delightsomeness of a true harmony may be preserved.

The spirit of Christ is the one thing needful. May that spirit be diffused among the families of men.

“O children, ask Him to impart
 That spirit clear, that temper mild,
 Which made the mother in her heart
 Keep all the sayings of her Child.

His Father's business was His care;
 Yet in man's favour still He grew.
 O might we learn, by thought and prayer,
 Like Him, a work of love to do."

Darlington.

FRED. A. CHARLES.

Our Nearest Foreign Mission.



FROM information received" concerning the strange customs and doings of the Celtic inhabitants of Brittany, I bent my course to that north-west corner of France, which stretches out into the Atlantic as if desirous to share at least with Cornwall in the climatic benefits of the Gulf Stream. In this particular it does not succeed, the result being that the cold in winter is intense, while the summers are warm, but without the enervating effect of the climate of Devon and Cornwall. Landing at St. Malo, I wandered into the neighbourhood of the great church. Here I found a mendicant friar mounted upon a stool or something of that character, haranguing a large crowd in Breton, offering Papal dispensations, and a species of scaphite found in western France, and small pieces of blue lias, both of the latter having rude crosses carved upon them. The dispensations were cheap, twopence-halfpenny being the minimum. The stone amulets varied much in price, on account of certain presumptive genealogical data attached to each. The produce of all this business, according to the vendor, was to be applied to the restoration of a church dedicated to some saint in some obscure corner of this dukedom. Among the motley group might be seen many Sisters of Mercy interpleading with the wives and daughters of these hewers of wood and drawers of water (for such the Bretons are), their object being to induce them to add to the indulgences with which their *portesse* or breviary was in many cases literally gorged. The men, lounging about in their sabots, or moving among the crowd with their usual palmigrade motion, seemed to take but little interest in the proceedings.

But our purpose was to see a live missionary at work; so we made our way westward in search of Pastors Bouhon, Jenkins, and Lecoat—good men and true—who labour on year after year within twenty-

four hours of the two thousand English pastors and their flocks, and yet but seldom see an English Christian brother to cheer and encourage them in their hand-to-hand contest with Popery in its great stronghold. Pastor Bouhon is located at St. Brieuc, surrounded by about a score or more of religious houses, but in the midst of a moral atmosphere the purity of which is in inverse ratio to the outward manifestations of religion.

Guingamp, a little further west—the earliest scene of Pastor Bouhon's labours, and from which he was driven by a system of priestly "boycotting"—was *en fête*, for it was the "pardon" day, a "pardon," being what we know as a feast-day, or anniversary of the foundation of the parish church. It commenced by the bishop blessing the elements which composed a monster bonfire in the public square, in the midst of multitudes of people. The next day about twenty thousand persons were computed to be in its streets to witness, and bow down before, a procession of about four hundred bishops, priests, &c., in the most gorgeous robes. Public mass was followed by a great collection, for which every contributor expected to be remembered in the good books of the patron saint. We were told that the total amount of this gathering, from people who were mostly of the labouring class, was £720. This kind of thing is repeated throughout Brittany, though not on so large a scale except at St. Anne's, on the patron saint's day; and by this method the two thousand priests and between four and five thousand nuns live, and drain to the lowest the little store of a people who do not possess the provident spirit of their pure French brethren. It is no wonder that, as in Ireland, this priest-ridden people are so abjectly poor. In disposition they are as simple as children, but wanting in truthfulness, sobriety, and cleanliness.

At ancient Morlaix—the Breton Chester—we found Pastor Jenkins at work in a "baptised chapel," as well as ministering to a Baptist Church. The chapel, which is well situated for its purpose, is in the lowest part of the town, and had suffered from a recent deluge. He is keeping his face well towards the enemy, against whom his father was the first to throw up the Gospel rampart in the founding of this Mission.

From hence to Tremel, the sphere occupied by Pastor Lecoat, is a drive of about ten miles. Besides the chapel, school, out-stations, and colportage, he has somehow found time, and exhibited the neces-

sary ability, to revise to an extent sufficient to permit our calling it a re-translation of the New Testament into Brezonic, and is now engaged upon the Old Testament, which the Trinitarian Bible Society are publishing. He has just finished the erection of an hospital and asylum for aged Christians.

To form some idea of how low the poor people, in the midst of whom these devoted brethren labour, have sunk, we may cite one or two incidents which came within our knowledge.

The ancient Druids, memorials of whose power abound everywhere in Brittany, put the first preachers of the Gospel to most cruel deaths, one form of which was to hew out a stone coffin, and put in the victim, with a small aperture for air, but which was so placed as to prevent food being given. In this the faithful servant of God was left to die a lingering death. Such coffins, which still remain perfect, have been "re-baptised" as the beds of St. Peter, St. John, St. James, &c. A well-known one, which lay in a field some little distance from the Mission House—St. Peter's bed—was given to Mr. Lecoat, and after the death of the owner he essayed to remove it to a place he had prepared for it near the Mission premises. The priests, hearing of his intention, placed vases of holy water upon it, possibly thinking that the people would resent the sacrilege of their removal. But on the appointed morning M. Lecoat appeared on the scene, and at once carefully removed the vases without spilling the water, so as to avoid any offence to the sensibilities of the Catholics by any *brusque* treatment of their idol. But finding that the stone weighed several tons, he was obliged to send for further tackling; and eventually, by dogged perseverance, he placed it on a lorry he had constructed, and wheeled it away amid the hideous cries of the crowd of women who followed, and who implored the Apostle Peter not to allow a heretic to take away his bed! They consoled, themselves, however, with the popular legend, that the stone would return during the night to the place from whence it had been taken. It was just to practically refute this lying legend, taught by the priests, that the missionary undertook, at such a cost, to remove it. Of course, it did not return, and its restfulness under the eaves of the Protestant Hospital has done much to shake the faith of numbers in the lying impostures of the Romish priests, who have taken the old Druidical legends and given their own colour to them for their own nefarious purposes.

To show the deadly hatred which these priests have towards the

simple Gospel of Christ, they will not pass round the summit of a small hill without falling on their knees, on the dirty or dusty road, when they sight the white cluster of Mission buildings on the opposite hill, and pray for fire to come down and burn them. No parishioner has yet taken the *hint* to burn them; and if this were done, provided no lives were lost, it would be a gain, seeing that they are lacking in convenience, and are insured in the same Fire Offices as most of the Cathedrals.

In a field in the same district is an ancient baptistery, about eight feet by four, and of a proportionate depth, with provision for filling and emptying. The ever-running spring can be turned in a minute by the removal of a clod from the small stone channel which usually diverts it at right angles. To this baptistery come a number of persons afflicted with spinal disease, and, standing in the baptistery, usually receive the holy stream full on the back of the neck. The priests, in prescribing this remedy, lay it down that if the shock would be too great for the physical constitution of the pilgrim, or if, in any way, it might prove uncomfortable, it may be done by proxy. The effect of this we soon saw; for when our party was seen wending its way in the direction of this "holy well," a number of lads, and even men, were seen running from their field labour, in the hope of being engaged to receive this baptism by proxy, and thereby earn twopence-halfpenny, the regular lay fee. But no sooner was M. Lecoat seen, than, with a laugh, they fell back and resumed their work.

We have said sufficient to give some idea of a field of missionary work, lying near to our own door, which has been sadly overlooked, especially as under the present government that field is open as it never was before. The people crowd to hear the Word; but, alas! "how can they hear without a preacher?" These brethren cannot do more than they are doing; but many fair-sized towns are without a sound of the Gospel, although for about £70 per annum a good preaching and colportage work could be done in any one of them.

Who will help?

Balham.

W. L. LANG.

The Living Christ.

BY THE LATE REV. CHARLES VINCE.



ALL the past belongs to us—is for us full of testimony to God's grace; but, after all, the history of what the Lord Jesus Christ did yesterday is more important to us than the history of what He did ten centuries since. What I want for the nourishment of my faith and hope is to believe and feel that Christ is now a living Christ, that the Saviour is now a present Saviour, that the Gospel is at this very hour "the power of God unto salvation." To get nourishment for that kind of faith and confidence, I must look rather to the saintliness which God is creating to-day, than to the saintliness which His grace fostered a thousand or fifteen hundred years ago.

There are men of power and genius in this country who sometimes speak very pleasant and commendatory words about Christianity as a religion of the past. With a great show of frankness and charity, they say that in past ages Christianity showed a great adaptation to the necessities of humanity, and that it wrought amongst men like a power from God, and did a vast deal of good. But they say that it has not the adaptation and the power which it once possessed. It has become obsolete, and the world has needs which the Gospel can no longer meet, and our poor stricken nature has wounds which cannot be healed by the once potent balm of Gilead. And so we are to cherish grateful memories of Christianity as a religion of the past, and then we are to leave it behind us as we leave the wooden cross-bows and leathern shields of our fathers, which are fit for neither offensive nor defensive warfare in these advanced days.

Now the way to meet that kind of censure of the Gospel is not to speak about men whom it sanctified sixteen hundred years ago, but to speak about men who only as yesterday were living amongst us, clothed by God's power with holy graces; who only as yesterday "shuffled off this mortal coil," and on the wings of immortality rose with their newborn perfection into that Presence where there is fulness of joy and where there are pleasures for evermore.

Seven days ago I was meditating, as some of you know, upon the

story of the widow of Nain. Through that woman's experience I got fresh glimpses into the heart of my Lord. I saw how free is His mercy, how mighty His power, how able and willing He is to save, even to the uttermost. Not half seven days ago I saw a mother whose spirit was darkened by the first shadow of one of the greatest darknesses that can enwrap a mother's spirit, bowing down beneath the first pressure of one of the heaviest burdens that can come from God to break a mother's heart. That mother, with her stricken and staggered spirit, took hold of the cross of Christ, and I saw how she was stayed by it. Her troubled spirit drank in submissiveness, resignation, confidence, hope, from the example of the Lord Jesus. The words and deeds of the Saviour gave to her strength with which to bear the heavy burden that God had sent her to carry. Am I guilty of any irreverence, do I disparage the Holy Bible, when I say that that woman's experience is to me as precious and as potent a part of the history of the Lord Jesus Christ and His Gospel, as is the experience of the widow of Nain? In one sense that woman's experience three days ago did for me what the story of the widow of Nain cannot do. The latter tells me of the Christ that *was*; the former tells me of the Christ that *is*, and brings me sure proof that He is still a living Christ and a present Saviour, and that the Gospel is to-day, as of yore, the power of God unto salvation. In reading the eleventh chapter of the Gospel by John, about the raising of Lazarus, I see through that record the tenderness of our Lord's sympathy, the fulness of His brotherly feeling, the might of His divine arm. The other day I saw a poor, guilty, trembling man, stained with sin and full of fear; and I saw the cross of the Lord Jesus Christ do for that man what no power in the world beside could have done for him. It gave him "the peace of God which passeth understanding;" it gave him the "joy which is unspeakable and full of glory;" it gave him strength—even the might of God's spirit in the inner man. Slowly but surely it changed that man's nature, turned his darkness into light, his vices into virtues, his barrenness into fruitfulness. Am I guilty of any irreverence, do I disparage the Bible, when I say that the experience of that man is to me as precious and as potent a part of the history of the Saviour as the record of the raising of Lazarus? That man's experience tells me that Christ is a living Christ, that the Saviour is a present Saviour, and that the Gospel is still the power of God unto salvation. I have

read in the Acts of the Apostles about Barnabas and his Christian character; and I would most cheerfully call him "saint," and devote not one day, but many days in the year to special meditation upon him. But I think of another man whom I have known for nearly twenty-one years. I recall what the grace of God did for him, making him like Barnabas—a true son of consolation—clothing his spirit with gentleness, filling his heart with tenderness and loving-kindness. The saintliness of that man is as precious and as powerful to me as the record of St. Barnabas in the inspired history. Again I say that the one can do for me what the other can scarcely do; for it brings me proof that Christ is still here, and that His cross has the same adaptation to, and the same power over, our human nature as it had in the days of the Apostles.

Concerning these ancient works some men come to us with what they think very perplexing questions. They tell us to bear in mind that those histories were not written till a considerable time after the alleged events were said to have taken place; and then they ask us if it is not very likely that tradition got mixed with truth, and fables and fancies with facts. We think of the saintliness we saw yesterday. In regard to that we walk by sight, and not by faith; and what we saw of God's work yesterday strengthens our belief as to what was God's work in the days that are past. Suppose a man were to come to me to-night and say, "Do you believe what the poets and historians say about the power and splendour of the sun in the ancient days? Do you believe that he used to shine with such strength that he melted down the snows of Lebanon, and turned the cold flakes into a living stream which carried fertility through all the valley of the Jordan? Do you believe he so quickened and nourished the vines on the slopes of Eschol that they brought forth rich clusters so heavy that it took two men to carry them?" Might I not answer by telling these questioners that only this morning I saw the sun rise in such brightness that I had to shade my eyes as I set my face toward the east? Within the last eight-and-forty hours I have seen him bringing the ears of corn out of the green blades, and perfecting the fruits which a few weeks since he called forth from the cold earth. Present experience helps our faith in ancient wonders. The marvels of the Gospel story are the more credible to me when I remember what results I have seen wrought by the Sun of Righteousness arising and shining upon men

with healing in His beams, turning their darkness into light, their joy into sorrow, their weakness into strength. Yes! If we would perfect our faith as to what Christ *was*, and as to what Christ *is*, we must not lose sight of the present trophies of His redeeming power; we must remember the men who amongst us have been enabled by Him to breathe His spirit, to grow up into His likeness, and to bring forth fruit to His praise.

Reasons Why.

“**I** WONDER why the little flowers should bloom,”
 A violet said.
 A subtle, sweet, and delicate perfume
 The answer made.

Why do the brooding clouds shake out at night
 Their weight of dew?
 The green leaves glisten in the morning light,
 As if they knew.

Why fades the Sun behind the Western hills
 In crimson bars?
 The darkened sky with moonlight glory fills,
 And wealth of stars.

Why are God's ways from light which science brings
 Still left concealed?
 Unto the pure in heart are the deep things
 Of God revealed.

Why does the utterance of a loving word
 Such music make?
 In its own echo the response is heard,
 “For Jesu's sake.”

Why should the discipline of pain and tears
 Leave bright eyes dim?
 This, the grand purpose of the passing years,
 Made like to Him.

MERNER MANTON.

Regent's Park Chapel.



It is now some fifteen months since Dr. Landels removed from London to Edinburgh, and the question of a successor must have occasioned much anxiety to the friends he left at Regent's Park. We congratulate them upon having at length secured a successor to the eminent minister who served them so long, so faithfully, and so well. Their choice has fallen upon the Rev. David Davies, of Weston-super-Mare, a much younger man, whose ministry commenced so recently as 1872. Though comparatively young, however, Mr. Davies is already known somewhat widely as a preacher of unusual thoughtfulness and power. His ministry at Weston-super-Mare has been a popular and useful one. Visitors to that pleasant watering-place have listened to him with interest and profit, and have been glad to promote his fame. Three years ago he published a volume of very superior discourses; and since that time he has favoured the public with another literary production—"Echoes from the Welsh Hills"—which shows him to be a writer of much versatility, force, and attractiveness. His position at Regent's Park will not be without its special difficulties, but we do not doubt that, with God's blessing, he will prove equal to all its demands upon him. His Recognition Service is fixed for Wednesday evening, the 2nd inst., and it is with peculiar pleasure that we note that Sir S. M. Peto, the munificent founder of the cause, is to preside, and to be supported by Dr. Landels, Dr. Dykes, Dr. S. G. Green, Dr. Todd, Dr. Angus, the Rev. J. P. Chown, and A. H. Baynes, Esq., of the Baptist Missionary Society. Most cordially do we wish for Mr. Davies a long and prosperous ministry in the important sphere of labour on which he is about to enter.

The Rev. C. H. Spurgeon's Jubilee.



We have to advert to this event (which will occur on the 19th of June) in anticipation, and shall therefore restrict ourselves to a brief expression of our hearty congratulations to the honoured Pastor of the Metropolitan Tabernacle on having been spared to complete fifty years of his singularly laborious and useful life, and the satisfaction with

which we note the resolve of his friends to signalise the occasion by a generous manifestation of the high regard in which they hold him, and of the grateful appreciation of the immensely varied and noble work for God and for his fellow-men which he has been enabled to accomplish. Mr. Spurgeon's ministerial history stands alone. His inflexible adherence to the cardinal doctrines of the Christian faith, the facility, clearness, and force with which he has habitually expounded them, the exhaustless fertility of illustration which he always brings to bear upon the great themes of the pulpit, the perfect simplicity and naturalness of his preaching, the singleness and earnestness of his aim to lead the crowds who listen to him to the Saviour, and to help them in the way to Heaven, and the marvellous spiritual results with which God has crowned his labours—these characteristics of Mr. Spurgeon's pulpit work combine to make him the most notable Christian minister of his day. But Mr. Spurgeon is much more than a preacher. His pen has been as busy as his tongue, and probably as influential for good. Moreover, he is a great philanthropist as well as a great preacher and writer; and the benevolent institutions which have originated in his heart and brain, and which flourish so splendidly under his fostering care, give additional evidence of the completeness with which he is under the happy dominion of the Spirit of his Divine Master. His industry in the service of God, and the high quality of the work he has done, are the more to be wondered at when it is remembered how frequent and how severe have been the personal and domestic afflictions by which his faith and resignation and patience have been tried. In common with his innumerable Christian friends, found in all parts of the world, we magnify the grace of God in him, and pray that this Jubilee may be a great joy to his heart, and a new starting-point in his illustrious career.

Reviews.

AN OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. By Various Writers. Edited by Charles J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Vol. V. London: Cassell & Co., Limited. 1884.

AFTER our notice of vol. iv. of this Commentary in a recent issue, and as there is at present a more than ordinary pressure on our space, we must be content with simply calling attention to the completion of the work and reiterating the favourable opinion with which we regard it. When we apprise our readers that the section on Jeremiah and Lamentations has been contributed by Dean Plumtre; Ezekiel by Dr. Frederick Gardiner, of Connecticut; Hosea and Amos by Professor H. R. Reynolds and Mr. Whitehouse; Obadiah and Jonah by Rev. A. S. Aglen; Zechariah and Malachi by Rev.

W. H. Lowe; and the other parts by equally competent writers, we shall have said sufficient to convince them of the value of the Commentary. For the most part, English readers will here obtain precisely the kind of help they most need—such as they can obtain from no other source in so convenient a form. Dean Plumptre is always lucid and suggestive. The terse and forceful notes on Hosea create a feeling of regret that Nonconformist scholarship has not been more largely called into requisition in a work which is of national rather than of sectarian importance. Mr. Aglen concedes more than he should to the rationalistic critics in his introduction to Jonah, and is nervously anxious not to contend for the absolutely historical character of the book. Archdeacon Perowne, in his beautiful little volume in the “Cambridge Bible for Schools” has taken a sounder position. Taking Bishop Ellicott’s Old Testament Commentary, however, as a whole there is no existing English work that can compare with it. For non-professional readers it is by a long way the ablest exposition of the Old Testament in our language, and even professional students will prize it for its scholarship, its thoroughness of research, its vigorous thought, its judicious interpretation, and its all but invariable excellence in substance, form, and spirit.

SERMONS. By Joseph Leckie, D.D., Ibrox, Glasgow. Glasgow: James MacLehose & Sons, Publishers to the University.

WE have indicated our high appreciation of these sermons by obtaining permission from their author to reprint one of them in the present number of our Magazine—the one entitled “Marvels and Prayer.” We selected that one, not because we thought it the ablest in the volume—for there are others which we regard as, in some respects, its superior—but because it is concerned with a subject which has need to be specially pressed on public attention in the present day, and sets forth principles in relation to that subject which we believe to be as unspeakably important as they are irrefragably true. It is not often that we meet with sermons comparable to these for Evangelical soundness, for freshness of thought, for purity, simplicity, and directness of expression, and for spiritual power. They make no pretension to literary finish. The author says: “But for the notes—sometimes *verbatim*—taken by friends, there would have been little record of most of the sermons in this volume. These notes have been in every case carefully revised, but the discourses have not been recast, nor much altered. It has been thought better to allow their characteristics as spoken sermons to remain.” He who can preach, in any sense of the word, *extemporaneously* after this fashion must have his mental operations under grand control, and his “tongue” must be “as the pen of a ready writer.” The volume comprises twenty-five discourses, every one of which is worthy of minute and devout study. In point of unconventional, condensed, easy, clear, pungent, attractive thinking, they strike us as being almost equal to the sermons of Frederick W. Robertson; while in point of the measure of their truthfulness to Scripture teaching they are, in our judgment, greatly in advance of those of the renowned Brighton preacher.

THIRTY THOUSAND THOUGHTS: being Extracts covering a Comprehensive Circle of Religious and Allied Topics. Edited by Canon H. D. M. Spence, M.A., Rev. Joseph Exell, M.A., Rev. Charles Neil, M.A. Kegan Paul, Trench, & Co.

IN the March number of our Magazine we drew the attention of our readers to this stupendous work, and gave some account of its purpose, character, and method. To that review we would refer those who may have overlooked the announcement. We have the second instalment before us, comprising five sections—viz., “Man’s Nature and Constitution,” “The Laws by which Man is conditioned,” “The Epistles to the Seven Churches of Asia,” “The Seven Sayings on the Cross,” and “Virtues, including Excellences (First Part).” From a cursory perusal we judge the second volume to be fully up to the standard of the first. If there be any falling off, it is in section ix., “The Seven Sayings on the Cross.” We think that, while the extracts supplied are of high value for their expository suggestiveness and their practical import, a wider literature on the subject might have been brought under command. Possibly, however, some of the excellent treatises which are omitted have appeared since this part of the great work was completed—notably that of Dr. Stanford, entitled “Voices from Calvary,” a singularly instructive and impressive volume, from which, no doubt, numerous passages would have been culled had it been accessible. The other sections are exceedingly well managed, and they contain gems of thought and processes of reasoning on all the respective subjects which the student will find it very advantageous to have thus systematically brought together. The price of the volume, like (if we mistake not) that of the former, is sixteen shillings.

BIBLICAL LIGHTS AND SIDE-LIGHTS: Ten Thousand Illustrations, with Thirty Thousand Cross References. For the Use of Public Speakers, Teachers, and All who desire Ready Access to Incidents and Striking Statements contained in the Bible. By the Rev. Charles E. Little. Hodder & Stoughton.

THIS is an American work, upon which great labour must have been bestowed by the author. It is a concordance not so much of Scripture texts as of passages in the Word of God, didactic, reflective, historical, hortatory, and practical, on an immense variety of themes which, at one time or another, come in the way of those who have to engage in moral and religious discourse to their fellow-men. The compiler rightly observes:—

“Biblical illustrations possess marked peculiarities. They not only interest the mind of the hearer, but their sacred associations secure his respect. The Bible dignifies the address in which it is reverently quoted. Besides this, it may be observed that while the repetition of other illustrations weary [*sic*] the hearer, those from the Bible are fresh forever. Familiarity often increases their effectiveness, as when a lawyer illustrates the insufficiency of circumstantial evidence by reference

to Joseph's bloody coat, and Jacob's deep distress when he exclaimed, 'An evil beast hath devoured him.' Joseph's garment in the hands of Potiphar's wicked wife, and the unjust disgrace and imprisonment which followed, would not only furnish an incident deeply impressive to the ordinary jurymen, but familiarity would lend force to the illustration."

The plan of the voluminous work before us is thus clearly and accurately stated:—

"In this volume are collected, and alphabetically arranged under suitable topics, ten thousand quotations of Biblical facts, incidents, and striking statements. These selections cover a wide field of thought, and relate to almost every variety of character and to the varied experiences of human life. They may be applied not only to the truths of religion, but also in presenting those pertaining to science, philosophy, art, and political society.

"In the preparation of the work reference has been had to the wants of speakers and writers in every profession; but the needs of religious instructors have been specially considered. Here the minister may find valuable assistance in the preparation of his discourses, and also in selecting pulpit lessons and Bible readings.

"The Sunday-school teacher may use these illustrations to illuminate the lessons. Bible students generally are here supplied with a vast amount of illustrative material, which, without such a compilation, could only be obtained at the cost of much valuable time and laborious research.

"In place of a general index, a system of cross-references is adopted, which will enable the reader to find, without index-turning, where in this work topics of like import are illustrated, and a line of catch-words gives a key to each quotation referred to."

These explanations bespeak for the volume the full confidence of all who are engaged in the work of moral and religious teaching, and who, in the prosecution of that work, value the power of apt illustration. Mr. Little's production is unique, and we cordially commend it.

THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D.D. (To be completed in Ten Parts.) Parts II. and III. Cassell & Co.

THE re-issue of this learned and brilliant work in ten sixpenny parts will be a priceless boon, we venture to say, to thousands of readers. It will thus be introduced into a new circle, and a vastly wider one than that to which the first edition at twenty-four shillings gave it access. It is worthy of this greatly extended circulation, and we rejoice in the increased career of usefulness which thus opens before it. We did not receive the first part, but the two parts before us, though published for so small a sum, are beautifully printed; and the whole work, when complete and put into suitable covers, will form an invaluable addition to any library in which it has not heretofore found a place. We need not offer to our readers any details concerning the treatment which Archdeacon Farrar has given to his subject, the research

which the work evinces, the critical judgments it contains, the literary splendour with which it shines, or the loftiness of the tone by which it is pervaded. Our estimate of its many varied excellences was expressed in a somewhat copious review which appeared in our pages in the November of 1882.

SHORT HISTORY OF CHRISTIAN MISSIONS, from Abraham and Paul to Carey, Livingstone, and Duff. By George Smith. LL.D., F.R.G.S. Edinburgh: T. & T. Clark.

THE Editors of the "Handbooks for Bible Classes" have done wisely in including in the series a "Short Account of Christian Missions." The study is, in its earlier sections, distinctly Biblical as well as historical; and all intelligent Christians should have a thorough acquaintance with it. The work could not have been placed into abler or more sympathetic hands than those of Dr. George Smith, the biographer of Wilson and Duff. In the compass of 220 pages he has given us a clear, succinct, and in every way satisfactory view of the greatest of all Christian enterprises. His small manual is worth more than many elaborate volumes, and, like most of the books in this series, is an admirable specimen of the *multum in parvo*. Even in so compressed a form, the history of Missions is romantic and thrilling. It inspires both gratitude and confidence, for with such a history who can doubt for a moment that the future of the world is in the hands of Christ and His Church? A thousand thanks, Dr. Smith, for your able and timely work.

THE PARISH OF TAXWOOD, and Some of its Memories. By J. B. Macduff, D.D. Edinburgh: David Douglas.

A DELIGHTFUL little volume describing the social and religious life of a Scotch village in the earlier part of the present century; rich in anecdote and graphic sketches of character.

STORM AND SUNSHINE OF A SOLDIER'S LIFE. Lieutenant-General Colin Mackenzie, C.B. Two Vols. Edinburgh: David Douglas.

GENERAL MACKENZIE was one of the foremost of our Indian heroes, a hostage in the first Afghan war, an intimate friend of Havelock, a Christian of rare intelligence and devotion. These admirably written Memoirs are as interesting as any romance, and much more instructive.

REVELATION AND MODERN THEOLOGY CONTRASTED; or, the Simplicity of the Apostolic Gospel Demonstrated. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's. London: Frederick Norgate, 7, King Street, Covent Garden.

PREBENDARY ROW again proves himself to be one of the ablest of Christian Apologists, and is especially successful in clearing away from our conceptions of Christianity elements which are really distinct from and extraneous to it, though often confounded with its essence. For candid and intelligent doubters we could desire no abler or more suitable book.

HOURS WITH THE BIBLE. From the Exile to Malachi, with the Contemporary Prophets. By Cunningham Geikie, D.D. Hodder & Stoughton.

THIS volume completes the Old Testament portion of the great scheme on which Dr. Geikie has been so industriously and withal so successfully engaged—the study of “the Scriptures in the light of modern discovery and knowledge.” In the Preface he says, with evident sincerity and earnestness, “Thank God for the health that has enabled me to keep at this part of my task for five years past.” We, too, offer our thanks to God along with him. The work has not only been prolonged, but must have been onerous; yet every page of it shows that it must also have been a labour of delight. Apart from the pleasure he has taken in it, it would either have broken down altogether or would have been accomplished in a much less satisfactory manner. There is truth in his remark :

“No attempt, so far as I am aware, has hitherto been made to incorporate the utterances of the prophets with the special incidents of contemporary history to which so many of them relate. Eichorn alone has to some extent followed this course, but in his case each discourse has been treated in a distinct and isolated chapter. The light thrown on writings often so difficult as they stand in our Bibles, by introducing them in their historical connection, must be evident. They become again what they originally were—the pulpit literature of the day in which they were spoken, and, as such, at once reflect light on the sacred narrative and are illustrated by it.”

These words will indicate the peculiar value of Dr. Geikie's labours,

for which all Bible students who avail themselves of the immense help which he has thus administered to them must be profoundly grateful. He promises that, “if spared, the New Testament series will follow in due course.”

THE SERVICE OF THE KING: its Claims, Obligations, and Rewards. By James Culross, M.A., D.D. Edinburgh: R. Symon, 8, St. James's Square.

DR. CULROSS is no new author. He has written many books—all of them of tested and acknowledged excellence. Our readers know his way of thinking on religious subjects, the subjects on which he is always thinking and always delights to think; and they know how chaste and yet how strong, how simple and yet how elevated, all his thoughts upon those subjects are. He knows no luxury of the heart comparable to that of revealing to his fellow-men what the Word of God and his own experience have taught him of the heart of the Saviour, and of trying to lead them into the freedom and the joy of a true Christian life. This new volume has all the fine, rich qualities of the volumes which have preceded it. It consists of a collection of papers which have been contributed by the author to various magazines, and has the advantage of his careful revision. They are seventeen in number, and their titles are these: “The Kind of Service Appointed,” “The Divine Order,” “Secular and Sacred,” “Love the Soul of Service,” “Hindrances to Service:—‘Those Gloomy Doubts.’” “Hindrances to Service:—‘There is a Lion in the Way.’” “The Story of a

Lost Axe-head," "Working and Singing," "At a Missionary Prayer-meeting," "Open Doors," "God's Promises," "Freshened Life," "The Dew of thy Youth," "Faithful unto Death," "The Source of Strength," "The Future," "Testing." Here is a great variety of theme, all bearing upon the central subject, "The Service of the King"—a reasonable and blessed service, assuredly.

ENDLESS PUNISHMENT DEFENDED.

By the Rev. S. C. Bartlett, D.D., President of Dartmouth College, U.S.A. With Preface by C. H. Spurgeon. Passmore & Alexander.

MR. SPURGEON thinks more highly of this little work as an argument than we do. Indeed, it contains reasonings not a few which seem to us to be capable of an easy refutation. Not that we dissent from the doctrine it is designed to establish. What we feel is that that doctrine would hardly be able to stand its ground unless it had better support than Dr. Bartlett has here given to it.

INDIRECT EVIDENCES IN THE NEW TESTAMENT FOR THE PERSONAL DIVINITY OF CHRIST, with Appendices. By Frederic Rowland Young, D.D., Minister of Augustine Congregational Church, Reading. W. Stewart & Co., 41, Farringdon Street.

A REPRINT of papers which appeared in the *Shield of Faith*, of which Dr. Young was, a while ago, one of the editors. It is written in a popular

style, and will do good service amongst the class of readers for whom it appears to have been specially designed.

SIR WALTER SCOTT. By the Rev. T. Harley, F.R.A.S. Alexander & Shephard.

WE recently noticed, with approval, Mr. Harley's sketch of Sir John Herschel as the first of a series entitled "Lives which Live." Sir Walter Scott comes next in order, and his career, genius, character, and writings have received at Mr. Harley's hands highly appreciative treatment. The sketch is a deeply interesting one. Its price is Threepence.

THE TWOFOLD LIFE; or, Christ's Work for us, and Christ's Work in us. By A. J. Gordon, D.D. Hodder & Stoughton.

WE are much more at home with Dr. Gordon when he is developing the spiritual truths of the Gospel, and dealing with the spiritual experiences of the Christian life, than when he is advocating the cure of physical disease by the power of believing prayer. The work before us may be accepted as a companion to the one from the same author, entitled "In Christ," which we commended to our readers some time ago. Its title sufficiently suggests its character, regarded simply as an exposition of the objective sources from which the Christian life is derived, and the subjective realisation which it is permitted to enjoy. It is really a discourse of "Life and

Life more abundant," and the discourse is distinguished by exquisite purity of thought, by deep spiritual insight, and by great strength of practical argument. "Regeneration and Renewal," "Conversion and Consecration," "Salvation and Sealing," "Sonship and Communion," "Righteousness and Holiness," "Peace with God and the Peace of God," "Power for Sonship and Power for Science," "Access and Separation," "Grace and Reward," "Ideal and Attainment"—these are the separate themes, and they are examined, not only in the light of Scripture, but also in that of the experience of the more conspicuous and illustrious saints in various eras of the Church. The work is one of great spiritual beauty and helpfulness.

BEHOLD THE LILIES OF THE FIELD.

A Service of Sacred Song, and Gospel Readings, arranged for Churches and Sunday-schools. By the Rev. H. A. Lawson, M.A., Bury. John Heywood, Manchester, and 11, Paternoster Buildings, London.

SERVICES OF SONG have acquired great popularity of late. When well constructed and well performed, they are interesting and not without certain adaptations for usefulness. Mr. Lawson has produced one in which hymns, poems, passages from the gospels, and short stories are very well combined together. Not much of the music is new, but there are a few pieces which we have not seen before, including a pretty little solo by "Claribel," to some equally pretty words, "There was a little careless child," by J. Threlfall.

SUNDAY SCHOOL UNION
PUBLICATIONS.

1. THE BIBLE: THE SUNDAY-SCHOOL TEXT-BOOK. By Alfred Holborn, M.A. Lond.
2. PRIMER OF CHRISTIAN EVIDENCE. By R. A. Redford, M.A., LL.B.
3. FROM CHRIST TO CONSTANTINE: Christianity in the First Three Centuries. By Walter F. Adeney, M.A.
4. THE YOUNG TEACHER: an Elementary Hand-book of Sunday-school Instruction. By William H. Groser, B.Sc. Lond.
5. A TEACHER'S COMMENTARY ON THE GOSPEL OF MARK. By the Rev. Richard Glover, of Bristol.
6. OUTLINE LESSONS FOR JUNIOR CLASSES ON THE LIFE OF OUR LORD. By "Annie B. . . ."
7. THE BIBLICAL TREASURY OF EXPOSITIONS AND ILLUSTRATIONS. For the Use of Sunday-school Teachers and Bible Students. Old Testament Series. Vol. I. *Genesis*.
8. SERAPH SONGS: Words and Music (chiefly Original). Specially prepared for the Sunday-school and Home Circle. By Robert Oxley, Jun. Sunday School Union, 56, Old Bailey.

THE first four of the volumes we have here brought together belong to the series of "Normal Studies for Sunday-school Teachers," prepared under the direction of "The International Committee for Normal Study." In "The Bible: the Sunday-school Text-book" (1) we have a truly admirable little work designed for use in class as the "text" or condensed matter upon which the teaching is to

be the commentary. The supposition is that the aim of the teacher "goes beyond the mere teaching of the contents of the Bible," and endeavours to "bring the scholar into present and saving relations with the Redeemer"—a purpose which requires the presentation, in as simple and intelligible a form as possible, of the objective grounds of faith, especially in an age of religious inquiry such as our own. Accordingly, in an introductory letter to teachers, the author mentions various "considerations which point to a Divine origin of the Bible," and then proceeds to set forth the evidences of the authenticity and genuineness of the Sacred Writings, to describe the formation of the "Canon," and to descant upon the language and style of Scripture, showing the Bible to be a unique book. He next insists on the importance of the study of Scripture with reference to Sunday-school instruction, taking up a large number of topics which will inevitably come in the teacher's way. Remaining chapters are concerned with "The Means of Religious Instruction under the Old and New Testaments," and with "the teaching process exemplified in the Bible: in questioning, metaphor and simile, object-illustration, parable, and practical application." An Appendix contains some valuable notes on questions which arise in the course of the volume. The work is well done, and supplies an important desideratum.

Mr. Redford (2) treats of "what Christianity is," of "Christianity as the religion of Jesus Christ," as "the religion of the Bible," as "the religion of the Church," and as "the religion of the Christian man." He then

shows "how Christianity has been opposed," and proceeds to develop its "credentials" as the religion of Christ, of the Bible, of the Christian Church, and of the Christian man. A chapter follows on "What Christianity is to the World," and the work closes with instructions as to how Christian Evidences should be studied. Mr. Redford is well known and deservedly trusted as a writer on Christian Apologetics, and he has here rendered a service to Sunday-school teachers for which all who are worthy of that high office will be grateful to him.

"From Christ to Constantine" (3) is an admirable condensation of the history of "the external course of Christianity during the first three centuries." Many Sunday-school teachers cannot be expected to have access to the larger works which set forth that history in all amplitude of detail; and yet it is crowded with facts of which they might make very effective use in their work. Mr. Adeney's sketch is not by any means a bare one; it is beautifully as well as elaborately drawn; and it is full of life. We see the early Church in its social life; the development of Church order is traced; the "Fathers" one after another come into view, apart, however, from the Church controversies in which they had to engage; the story of the Persecutions, with the wonderful martyr-fidelity which they called forth, is clearly told; and the beginnings of the terrible degeneracy which befell the Church when its ultimate prosperity brought it under the corrupting influences of worldly patronage are pressively indicated.

Mr. Groser's "Hand-book" (4) is comprehensive, contains very many

wise suggestions, and is thoroughly practical throughout. He discusses the scope and aims of Sunday-school work, and points out the qualifications it requires; develops the principles and methods of teaching; gives full directions for the preparation of Bible lessons, and for the management of the class; and supplies, in the concluding chapter, the encouragement and stimulus which the teacher needs in view of the hindrances with which he has contend. So far as we are aware, a better book for its purpose does not exist, and we do not know how a better could be written. Mr. Groser has produced many books for the guidance of Sunday-school teachers; this new one will materially increase the obligations under which they lie to him.

Mr. Glover's "Commentary on Mark" (5) is reprinted from the *Sunday-school Chronicle*, and many Sunday-school teachers may therefore be supposed to be already acquainted with it. They will be glad to have it in this more compact and durable form. It cannot be too highly praised. It is full of pith and power, and abounds in reflections and observations which pleasantly startle the reader by their freshness, appositeness, and beauty, and which are put in a form which the teacher can easily mould and appropriate to his own use. We may further state that this Commentary would enrich the libraries, and add materially to the resources, of those who minister the Gospel from the pulpit.

"Annie B . . ." is celebrated as a Sunday-school teacher. We once had the pleasure of watching her at her work, and were delighted by the facility with which she secured, through-

out the lesson, the rapt attention of her class, and with which she conveyed a high order of religious instruction to the minds of the little ones who composed it. These "Outlines" (6) are in her own excellent style, full of light and life for the child's mind and heart. Teachers, of course, need not use them as they stand; but they will do well to study them as a model. There are, in all, 116 lessons, and they fully comprise the truths and incidents supplied by the life of the Saviour as depicted in the four Gospels.

The Sunday School Union have wisely determined to re-issue their well-known and exceedingly useful "Biblical Treasury" (7) with sundry improvements made possible, and, indeed, necessary, by recent advances in Biblical knowledge, and with certain modifications of arrangement which will facilitate its employment by those for whom it is specially intended. It merits a wide acceptance, and is sure of a renewed career of usefulness.

Mr. Oxley's "Seraph Songs" (8) are, for the most part, above the level of the musical pieces in common use in our Sunday-schools. There is a pleasing individuality about them. The words are healthy, and the music is melodious and taking.

THE HOMILETIC MAGAZINE. May and June. Nisbet & Co., 21, Berners Street, W.

THESE are characteristically good numbers of this very superior magazine for preachers. Each of them opens, as usual, with a full sermon—May, by Dr. James Bennett, on

“Seeking Lost Children” (“The Son of Man is come to seek and to save that which was lost”)—terse, well thought out, and impressive; June, by Dr. Luthardt, on “Our True Calling in the World” (1 Tim. vi. 6—10), in which three points are taken: I. We have a worldly calling appointed to us by God. II. Men would have the world without God. III. The world with God. Under these divisions there are many fine and practical observations. In each of the two numbers we have the usual quantity of good sermon-outline matter. The Expository Lectures are, as usual, exceedingly valuable, the one in May containing the fifth and last of the Rev. Richard Glover’s deeply suggestive lectures on the Book of Job. The editor contributes two additional papers of the admirable series entitled “Minor Scripture Characters”—“Euodias and Snytyche; or, the Troublesome Tongue” (May), and “Achsah; or, Opportune Requests” (June). We have also two papers of a new “Clerical Symposium” on the “Foundations of the Belief in the Immortality of the Soul”—a subject which is much discussed in our day, and which, we expect, will be found to be capable of more satisfactory treatment on the whole than that which was given to the previous “Symposium” on “Bible Authority.” The first of these two papers is by Prebendary Row, and the second by the Rev. Garrett Horder.

ALDEN’S SIXPENNY GUIDE TO OXFORD. Tenth Edition. Oxford: Alden & Co., 35, Cornmarket Street. STRANGERS to Oxford, on visiting that

fair and world-renowned city, should go straight to 35, Cornmarket Street, and purchase this singularly complete, well-arranged, portable, and inexpensive “Guide.” It will abundantly facilitate their explorations, and will afford them a great variety of information which will make their visit usefully instructive as well as delightful. The twentieth thousand is now in course of sale, and in this new edition “the work has been carefully revised, and substantial additions made, both to the letterpress and illustrations.” Purchasers may take our assurance implicitly that they will find the volume “a perfect cicerone.”

MAN, PHYSICALLY, MENTALLY, AND SPIRITUALLY CONSIDERED. By B. Copson Garratt. London: 16, Finsbury Square.

A COLLECTION of Essays on the Relation of Natural Laws to the Restoration and Maintenance of Health, and the most able exposition and defence of the magnetic treatment of disease we have yet met with. The author is a specialist, and as such should be read and accepted with caution; but he has a good deal to say for his favourite theory.

NATIONAL TEMPERANCE LEAGUE’S ANNUAL FOR 1884. Edited by Robert Rae, Secretary of the National Temperance Publication Depot, 337, Strand.

THIS “Annual” consists, as usual, of a collection of very able papers, all bearing

on the temperance question. Amongst their authors we may mention Archdeacon Farrar, Dr. Dawson Burns, William Hoyle, Esq., F.S.S., Dr. Norman Kerr, Dr. David M. Cassidy, and the Rev. J. W. Horsely, M.A. A large amount of valuable information is crowded into the volume, which temperance reformers can turn to good account, and which persons who do not quite unreservedly go with Temperance Reform would do well to consult.

THE LIFE OF CHRIST. By Dr. Bernhard Weiss, Counsellor of the Consistory and Professor of Theology in Berlin. Translated by M. G. Hope. Vol. III.

THE DOCTRINE OF DIVINE LOVE; or, Outlines of the Moral Theology of the Evangelical Church. By Ernest Sartorius. Translated by Sophia Taylor. Edinburgh: T. & T. Clark, 1884.

THE first issue of the "Foreign Theological Library" for 1884 contains the completion of Dr. Bernhard Weiss's "Life of Christ," a work of the highest moment to theological students and critics. It is a calm, patient, fearless, and comprehensive investigation of the evangelical narratives; an endeavour, honest and independent, yet reverent and judicious, to estimate their credibility, their vital significance, and their legitimate influence in the sphere of religious thought and action. Dr. Weiss is no novice in theological studies, nor is he a mere echo of other men's opinions. A mind well stored with knowledge of ancient and modern literature, pro-

foundly conversant with the laws of thought, efficiently trained, with subtle analytical powers, and strong also in constructive skill, has enabled him to rebut the force of the various rationalistic theories, to show the paramount authority of the Gospel records, and to exhibit their wealth of spiritual truth for the unveiling of the heart of God and the renewing of the heart of man. This latest attempt to depict the peerless and perfect life of our Lord is, in every view, one of the most valuable, and by thoughtful, earnest, and reverent readers will be held in the highest esteem. It unquestionably belongs to works of the first rank, and combines the learning and acumen of Lange, the spiritual intuition and fine vision of Neander, with the freshness of "Ecce Homo" and the doctrinal strength of our soundest Evangelical teachers. From the standpoint of theological and critical science, we have no work more thorough or conclusive.

The treatise of Dr. Sartorius has held an honoured position among the Evangelical theologians of Germany for the last thirty years; and, as it discusses the fundamental aspects of the Divine government in the light of primary and abiding principles, it is of no mere temporary interest. The love of God in relation to its opposite, the sin of man, is a theme of no secondary moment; its manifestations in our creation, and our redemption by Christ; its control of our lives by the law of righteousness, the discipline by which it seeks our perfection, the judgment by which it condemns sin and will ultimately consign the impenitent and unbelieving to everlasting destruction, are here set before us with a clearness of apprehension, a sound-

ness of discrimination, a fullness of illustration, and a fervour of spirit which render the work as edifying as it is instructive and suggestive. The section which discusses Divine Love Reconciling is a masterly exposition, and a conclusive vindication of the doctrine of the Atonement, and with many of the author's statements on Reception into Communion with the Reconciler by the means of grace in the Christian Church we are in full sympathy; though we are sorry to note in the remarks on Baptism and the Lord's Supper a strong tendency to sacramentarianism, which is strangely out of harmony with Evangelical theology. But the volume is a noble—we do not scruple to say a magnificent—treatise, and, like the work which accompanies it, it is admirably translated.

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THE LIFE OF ST. PAUL. By James Stalker, M.A., Kirkcaldy. Edinburgh: T. & T. Clark. 1884.

MR. STALKER is favourably known as the author of an exceedingly able and delightfully written "Manual on the Life of Christ" in Messrs. Clark's series of "Handbooks for Bible Classes." He has now produced a companion volume on the Life of the great Apostle of the Gentiles, in which he presents us with a vivid picture of his unconscious preparation for his work, his conversion, his Gospel, his missionary travels, his writings and character, his imprisonment and death. Mr. Stalker possesses a rare aptitude for graphic portraiture. He has the art of compression in a quite unusual degree, and can be brief without becoming obscure. He omits no point of moment. His style is clear and suc-

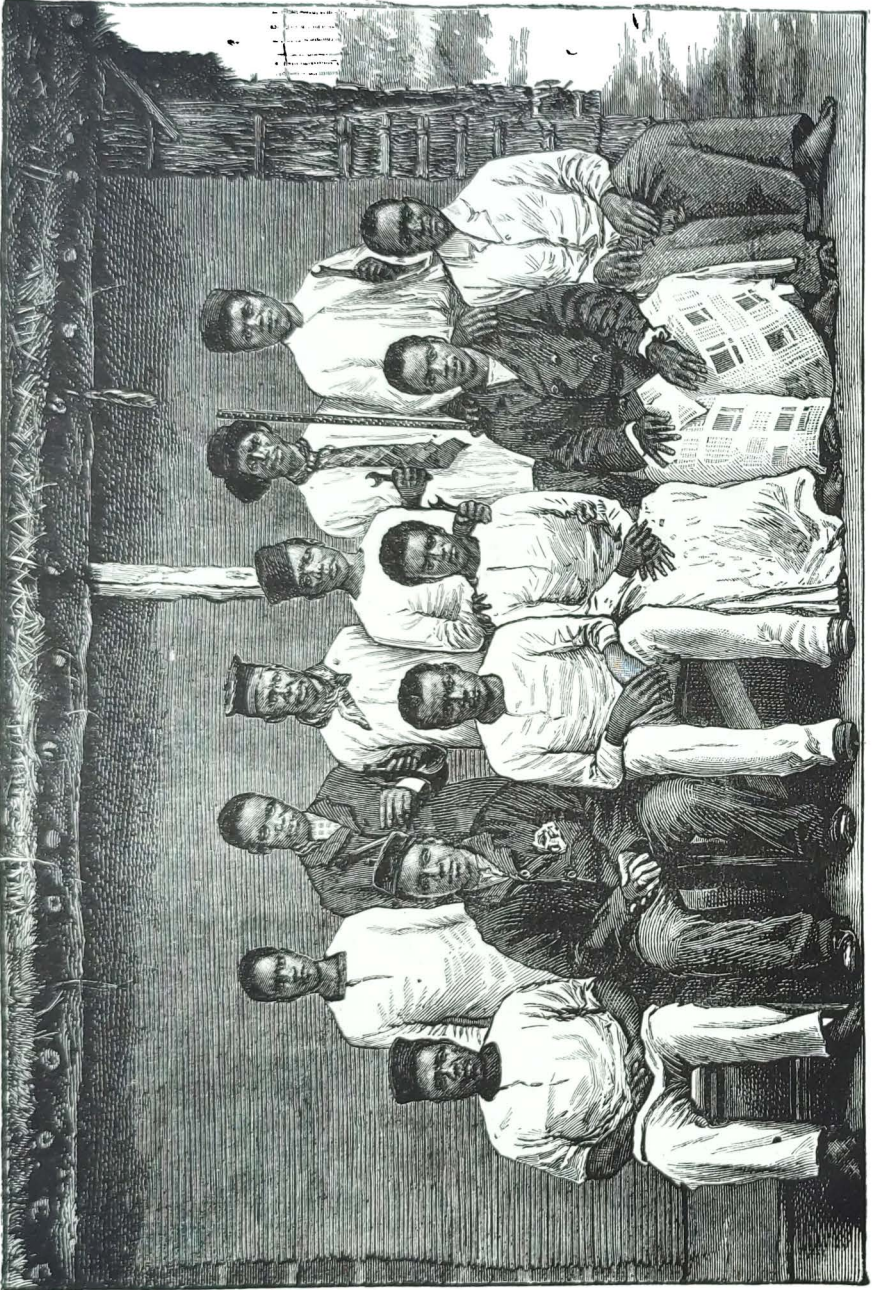
cinct, his analysis penetrating, his criticism manly and judicious, and his suggestions fruitful, so that he easily retains his reader's attention, and stirs his enthusiasm for his great theme.

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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. Hellmuth, D.D., D.C.L., Assistant to the Bishop of Ripon, &c. Genesis i.-xvi. London: Hodder & Stoughton.

WE have transcribed Dr. Hellmuth's title-page at length in order that the design of the work may be stated in his own words. Its aim is sufficiently comprehensive—larger, we imagine, than one writer, however able and scholarly, can adequately fulfil. The materials for the work have no doubt been accumulating for many years, and with the studies requisite for the task Dr. Hellmuth is apparently thoroughly conversant. His professorial duties in the Hebrew Chairs of two Transatlantic colleges must have proved an efficient preparation for the work. Whether the use of the "Thesaurus" will obviate the necessity of referring to a Dictionary or Concordance in our efforts to understand and interpret the Old Testament is perhaps somewhat doubtful, but of the effective help it will give to the student there can be no doubt. Such a minute, elaborate, and scholarly analysis of the Hebrew Scriptures ought to be an invaluable aid to sound Biblical study. We shall be glad to know that Dr. Hellmuth has received such an assurance of support as will enable him to complete his great undertaking without difficulty.

[THE MISSIONARY HERALD,
JULY 1, 1884.



MISSIONARY ARTIZANS AT STANLEY POOL.—(From a Photograph.)—See page 244.

THE MISSIONARY HERALD.

An Appeal to Young Men.

IN the MISSIONARY HERALD for last month Mr. Comber makes a very earnest and urgent appeal for immediate reinforcements—

“Brethren, come over and help us! The road is ready, and the path made straight. Come, come at once, to the help of the Lord—to the help of the Lord against the mighty.”

In a more recent letter Mr. Comber repeats the appeal in the following words:—

“One thing is increasingly clear to us: our dear Lord and Master has committed to His servants this Congo Mission enterprise to carry through.

“Granted this, then there surely can be no whisper even of relinquishing it. Some say, perhaps, the time is not yet ripe for it, and Europeans are not physically able to cope with the climate. But let me assure you that among the stations and men of the Association Internationale Africaine (Mr. Stanley's expedition) there have been, and are, men living single at stations far away from their fellows, with barest supplies, enduring hardships and running risks, which we know nothing of; one of them, a Scotchman, at Stanley Falls, 1,000 miles above Stanley Pool, and 600 miles above the preceding station of Ikelemba. As yet not a single European has died at stations beyond Stanley Pool in the interior (except from accident by drowning), all the agents of the International Association keeping healthy and strong, in spite of often short commons and very poor diet.

“As to the missionaries, although some have proved themselves unable to stand the climate, yet it is not universally so. Our dear brother Bentley, with all his work, has had during later years very good health.

“Brethren Weeks, Hughes, and Moolenaar have all shown themselves to be able to live and work in Africa.

“Grenfell and myself have, on the whole, good health. It is five years this month since I left England, and although I am not able to do so much work as I wish, yet I have had better health this last than any previous year. If we, then, have proved ourselves able to live and work in Equatorial Africa, there is no doubt that others can be found as able in this respect as we. My brother Sidney reached Manyanga about three weeks ago in capital health, and seemingly none the worse for his 230 miles. For a new comer to have done so much walking, and be thoroughly well after it, certainly speaks well for his physical endurance.

“Brethren at home need not be frightened by the climate or country;

and as for the WORK, why, I wonder they do not offer for it in tens and twenties, instead of by ones or twos.

“ True it is, we often feel OUR hands are weak and feeble, but then we clasp the hand of the Almighty, and our

hearts feel strong. Our trust is in Him, and all must be well.

“ Brethren at home, I plead with you. The harvest is at hand: come over and help us. Come quickly.”

Four additional missionaries are immediately needed for the reinforcement of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—*Lukolela*, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied.

Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise ?

In the words of David Livingstone—“ I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the ‘Lo! I am with you,’ gives truest confidence and brightest hope.”

The following letter from the Rev. W. Holman Bentley, on this all-important question, we commend to the serious and prompt attention of such as may feel drawn to this blessed enterprise :—

“ June 20th, 1884.

“ MY DEAR MR. BAYNES,

“ At this time, when we are looking so anxiously for answers to your appeal in the *HERALD* for more men for the Congo, a thought occurs to me. What with the needs of India, China, Japan, and Ceylon, beside the Congo, we cannot hope to find enough men in readiness in the colleges. It is always taken for granted that your appeals are also to pastors of churches. Are there none such who will help us now ?

“ It strikes me, however, that there is a class of men devoted, earnest, able, willing, who nevertheless consider such high service as that on the mission field as too great an honour to be for them, and who would scarcely think even of answering your appeals.

“ Are there not many young men throughout the denomination, whose parents, being in comfortable circumstances, have given them a first-rate education; who are zealous in all good works, a power in their Sunday-school or Bible Class; useful, perhaps, in mission rooms, loved and respected by all who know them—men who are magnetic; in business shrewd, of good tact and judgment, who can manage men, whose energy and ability will win for them high places at home; men who would get on anywhere, and win the hearts of those about them? Such men would be invaluable on the Congo. It appears to me that many such need only to have the matter brought before them as an appeal to them, to awaken a ready response. It is a matter that might specially be

brought before the gentlemen of the committee and pastors of churches, that they might give it their attention, and use their influence. There is scarcely a church without some such almost indispensable men. People will say, 'He is doing such good work at home that——.' But I trust that those who have influence with such will use it wisely, and in view of the present urgent need. An act of such self-denial on the part of some churches might redound to their blessing spiritually, even when they lose an earnest worker. Such men would render important work in this time of need.

"There may possibly be a misunderstanding on some points, and especially in reference to the difficulty of acquiring an African language, and as to the unhealthiness of this climate. As to the former: some would fear the acquirement of a language whose very name they stammer out with difficulty. Now, as a rule, there is no need to stammer over strange words; a little attention to the letters is all that is needed.

" KONGO.

"The Kongo language, of which we hope to publish shortly a dictionary and grammar, is as simple and musical in its sounds as Italian, the simplest and most musical of European languages.

"Every syllable ends in a vowel, and never contains two consonants, unless the preceding consonant is a nasal (n or m). Thus, KINKUTU, kin-ku-tu, a coat, is surely nothing difficult to read or learn. Every letter has its definite straightforward sound. We find the language to be most regular and expressive. There are no irregular verbs. Altogether, it would be a more serious undertaking to learn

French than to learn the Kongo language, when properly prepared.

"Of the languages of the interior we must speak when we know more about them. We do know something about several of them; they are all allied to the Kongo language, and we have no reason to expect greater difficulties with any of them.

"It was difficult to take down the first language, as at San Salvador, but that stage is past. To acquire a written African language is nothing serious on the spot. Kongo children laugh at our irregular language and eccentric spelling, and wonder why we cannot be as sensible as they.

" AS TO THE CLIMATE.

"The late trouble may incline some to regard the country as very deadly, but if those who fear on that score will acquaint themselves with the particulars, they will judge otherwise.

"We have not the oppressive heat that so severely tries Europeans in India, while dysentery, which is there so great a scourge, is almost unknown on the Congo. True, Mr. Hartland succumbed to it, but his is the only case I know of where serious dysentery has been contracted there; considerable intestinal disturbance had existed for some time before that subvened. With due care there is every reason to hope that the Congo will prove as healthy as many much more unlikely places in Africa, while the Upper Congo has, so far, the best report possible. Wherever we have had special trouble, there has been found something sufficient to account for it.

"The Rev. J. Smith, who has laboured so long in Delhi, expressed his conviction the other day that local circumstances would account for our troubles in the past, and from what he

could learn of the climate and fever, there was no reason to regard the Congo as more sickly than India; and who would refuse a good appointment in India on account of its climate?

“As for due care, those of us who have been in the pioneer party, and so ill-supported, have scarcely been able to take decent care of ourselves; and yet, with all the roughness and hardness of the life, we have stood it well. Others in Africa, who have had harder times and poorer fare than we, are enjoying good health. Mr. Comber has prepared and printed careful notes on the treatment of African fevers, etc., and all going out have this with them. We have plenty of good medicine handy, and several of us have had medical training.

“I am sure that this question of risk has been too prominent. As to constitutional fitness, a man who has ordinary good health, [whose organs are in sound condition, is so far fit, and would be passed by the physician. The class of men here indicated is large, and I believe that, if they realised that the call is to them, you would not have to deplore such an apparent indifference to the condition of the heathen world.

“Are there not, too, some who have been preparing for work abroad, for the Indian Civil Service, perhaps, or

for the medical or other learned professions, who would be willing to devote to the best advantage the talents given to them?

“At such a time as this, when large extension is contemplated, when so many are needed, and we hear on all sides of progress and opportunities unparalleled, ought not young men to pause and consider when is ‘heard the voice of the Lord saying, Whom shall I send, and who will go for Us?’

“And now, my dear Mr. Baynes, in conclusion, I do not know what more to say; you need no urging, but the young friends at home—would that they realised the opportunities, the need!

“By the last mail my brethren were six men for five stations; two others were on the way out, but they knew nothing of this. No one at home can realise what this means, the terrible strain, weariness, and anxiety.

“Mr. Grenfield was then in charge of Arthington Station, and beside all the station work, was busy with the construction of the *Peace*.

“Help is urgently needed, delay may bring disaster. Surely the Congo Mission will not appeal in vain for help.

“Very sincerely and affectionately
yours,

“W. HOLMAN BENTLEY.”

There are also other mission fields needing further and immediate reinforcements.

The places rendered vacant in India by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan, and the death of Mr. McCumby; all these important vacancies need to be filled up at once.

In Ceylon the removal of the Rev. H. A. Lapham from Kandy to the Cinnamon Gardens Pastorate in Colombo, calls for a new missionary for that island at the earliest possible date.

The pastorate of the English Baptist Church at Allahabad is still vacant, while other similar spheres are calling loudly for helpers. For Bethel Station, Cameroons, Western Africa, a Missionary with special Medical knowledge, is also urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you, the harvest whitens all over the Mission field, the prospects never before were so stimulating or so hopeful—the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you, give yourselves to this work—and do so now!—"Say not ye there are yet four months and then cometh harvest, Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

A Noble Example.

WE have requested leave to print in *THE MISSIONARY HERALD* the following letter from Mr. Thomas White, feeling sure there must be many who may be induced by its perusal to follow Mr. White's example, and become their own executors.

To-day the Mission is hampered and restrained by want of funds from *onward movements*, while marvellous openings in all directions, especially in India, Africa, and China, call loudly for extended agency and enlarged operations. Forwarding a cheque for £2,000, Mr. White writes:—

"Avon Bank, June 6th, 1884.

"DEAR MR. BAYNES,—I have left in my will £2,000 to the Baptist Foreign Missionary Society, but God, in His gracious providence, has placed me in a position to pay the sum now.

"I have read the account of your recent Annual Meetings with a very large amount of pleasure and delight.

"Praying for a yet larger measure of the Divine blessing on all your many efforts,

"I am, yours very truly,

(Signed)

"THOMAS WHITE-

"To A. H. Baynes, Esq."

Letter from Rev. George Grenfell.

WORKERS ON "S.S. PEACE" AT STANLEY POOL.

(See *Frontispiece*.)

MY DEAR MR. BAYNES,—I suppose it is of no use for me to send over a photograph of a couple of rows of black faces if I do not say something more about them than I said in the line or two I wrote yesterday. The upper row commences at the right hand with a portrait of Ebokea, or Hanbury Hill, one of Mr. Fuller's boys, who came down with me to Congo last year. He gets his name from the Church at Hanbury Hill, Stourbridge, which kindly supplied Mr. Fuller with money for his training. The next is Samuel Johnson, one of our Sierra Leone work-people, a good, kind-hearted fellow, who is always at the head of a caravan if walking, and always to the forefront if there's any hard work about. Not at all a bad cook on a journey, a capital hand at pitching a tent and making a bed. Unlike most of our people, however, he is unable to swim, an important consideration where there are so many bridgeless streams to cross; however, he climbs like a monkey, and more than once I've seen him cross among the branches above when the waters below have been too deep and strong. His time is up to-day to go home, but he stays another year, to help us put the *Peace* together, as a "holder up" to the rivetter. Last evening he came to me to get £2 on account of his wages, to send to his "granny" by one of his companions, who has started to go home this morning. The youth standing by the verandah post is Jonathan Scott, from Fernando Po. He is trying to learn to be a blacksmith, under Allan, who figures to the extreme left on the bottom row. The man next to Jonathan, and who has a Scotch cap on his head, is Peter Taylor, who came down from Sierra Leone a year ago. When a boy, he was sold from the Congo as a slave, but the slave-ship in which he was being taken away, falling into the hands of a British man-of-war, he was liberated, and became a settler at Sierra Leone. His knowledge of his native language, which he has not forgotten, makes him very useful. The next figure is that of Joe Macauley, belonging to the Timmaner tribe, of the interior of Sierra Leone. To the left of the upper row is Fiau, a San Salvador boy, belonging to Mr. Comber's staff; his special province is the buying of the cassada puddings and dried fish for the work-people, and bundles of grass and rope for thatching; the money he uses being chiefly brass rods, twenty-five inches long and one-sixth of an inch in thickness. Next to Allan, the blacksmith, is Robert, the station carpenter, and, like Allan, an Accra man; next to him, again, is Shaw, a Sierra Leone carpenter. He is a shrewd, capable fellow, and, as we have

been so short-handed, he has been of great help to us in general station and forwarding work. He was in charge at a couple of our forwarding camps when sending up the *Peace*, and had to look after Manyanga Station affairs during a portion of the time poor Butcher was ill; he also had to be left to look after Bayneston while Hughes went on his sad mission to Manyanga, arriving just in time to bury our departed brother. Commencing on the right hand of the lower row, we have another of Mr. Comber's household; then come Frank and Catria, two of my household, hailing from Cabinda. Frank is "linguista" and "comprador," and Catria is "lava-deiro," or "Jack Wash."

You will see, my dear Mr. Baynes, that although it is scarcely correct to call our picture the "*Peace*" group, yet seven out of the twelve are directly engaged upon that special work.

Two others ought to have figured in this group—James Showers, from Victoria, and John Greenhough, from Cameroons—but the former has just left us for a visit to his home, from which he has been absent more than three years; and the latter, when the picture was taken, had not then arrived from his journey to England in attendance upon our invalid brother, Dixon; though he has since safely reached us, and is now engaged upon the engineer's house. He has wonderful stories to tell about his strange experiences.

Our new school-house is rapidly approaching completion. I will try to send you a photograph when it is finished.

GEORGE GRENFELL.

Stanley Pool, Congo River.

The Congo Mission.

"Speak unto the Children of Israel that they GO FORWARD."

THE following article appeared in the issue of the *Christian World* for June 12th:—

IMPORTANT CONCESSIONS.

Our readers will be glad to learn that during the past week very substantial advantages have been secured for the Congo Mission. At the earnest request of the Committee of the Baptist Missionary Society, Mr. A. H. Baynes, the General Secretary of the Mission, has visited Brussels, and been honoured by a prolonged interview with His

Majesty the King. As the result of negotiations with His Majesty and the International Association of the Congo, two important agreements have been entered into between the Society and the International Association, by which perpetual tenure of the land at present occupied by the missionaries of the Society at Stanley Pool has been secured, instead of only

a seven years' lease. Land also has been secured at a nominal rental in perpetuity at Lukolela, 300 miles towards the interior from Stanley Pool, upon which to form a new station, and other new stations are contemplated in the very heart of the Continent. Our readers are well aware of the Royal generosity of the King, at whose personal expense the International Congo Association has been maintained. It may not be known, however, that one of the great objects contemplated by the International Association is the creation of an independent international State in Equatorial Africa, embracing the entire region of the Congo River, based upon Free Trade principles, and absolute religious freedom to all religious bodies alike, and recognised and guaranteed by the great European powers. In the words of General Strauch, the President of the International Association, it is pre-eminently desirable that the whole territory should be free to the commerce of all nations, with no customs or vexatious export or import duties along the whole line, and with perfect equality, without any distinction of nationality, to all traders alike, provided only that the laws and regulations of the proposed State are respected. Should the establishment of such a State become an accomplished fact, it would doubtless prove

the most satisfactory settlement of the Congo question that could possibly be arrived at; for, without giving predominance to any one European power, it would open Equatorial Africa to all the world, and by a European recognition and guarantee would secure equal rights for all nationalities. The successful issue of the negotiations conducted by Mr. Baynes ought surely to be regarded as a further earnest call to our churches to prosecute this enterprise with redoubled vigour. The practical opening up of the whole Congo waterway into the interior of the Continent, and the readiness of the people to receive missionaries of the Cross, surely constitute a loud call to our churches to go forward. In the words of Mr. Comber, in the *MISSIONARY HERALD* for June, it may indeed be said with truth: "Already with the eye of faith and hope we may see the grand and noble idea of the Congo Mission realised." "The road is ready and the path made straight. All we need is reinforcements. Brothers at home, come over and help us. Come to the help of the Lord against the mighty." We earnestly trust that the response given will be prompt and enthusiastic, and that our missionaries on the Congo may be cheered and gladdened by the speedy arrival of right-minded colleagues.

LETTER FROM MR. ARTHINGTON, OF LEEDS.

"There is much land still to be possessed."

The following letter from Robert Arthington, Esq., of Leeds, was laid before the Committee of the Mission at their last meeting:—

"Thou reliest on thy sword and on thy spear."

"My trust is in the Lord God Omnipotent."

"Thine is an arm of flesh."

"I find my strength made perfect in weakness, by the Spirit of the Lord."

"To the Committee of the Baptist Missionary Society of London, England.

"Dear Sirs and Brethren,—In the work of the Congo and other missions, the great object placed before me is to effect the moral conquest of Africa in such wise that the Christian Church can command the entire continent, so as to proclaim the Gospel over its whole area, and gather out the saved in the Lord with great diligence and without delay. I rejoice that Mr. Grenfell has proceeded to the Equator, but there is further work to do. We were to advance toward the Albert Nyanza by the Mburu River, and meet the London Missionary Society coming northwards. It may turn out that the Muta Nzige is a distinct lake from the Albert, and that the Aruwimi River affords a direct water-way to the Albert Lake, the Mburu River being the proper approach to the Muta Nzige. I do not think it will be difficult to effect every necessary communication between the Muta Nzige, the Albert Lake, and the Tanganyika.

"Perhaps Captain Foote, or some other explorer, shortly, may go by the *Good News*, with Captain Hore, from the north end of Tanganyika, past the first lake, to the south end of the Albert. But let us lose no time in opening up the routes to the Albert and to the Muta Nzige, respectively by the Aruwimi and the Mburu Rivers, very carefully selecting the best sites for a few stations. Perhaps one at the mouth of the Aruwimi, and one or two in line, extending to the Albert, notwithstanding 'rapids;' one at the mouth, or highest navigable point or populated place eligible, on the Mburu River, and one or two, if possible and available, between that point and the western shore of the Muta Nzige, would be the best.

"I am also desirous to reach the Shari River and Lake Tsad from the Congo. This may be done, perhaps, in connection with some other society; and if you place your second station on the Aruwimi line, on the western shore of the lake, situated on or about the twenty-fifth meridian, it will be a helpful measure every way. Especially I want us to use these stations on the Aruwimi, somewhat as the Rosetta Stone was used—that is, as places where, by a meeting of peoples or persons of various nationalities, and of languages of Northern Africa, north of the Congo, which do not belong to the Bantu family, the Church of Christ can the more readily communicate the all-precious Gospel widely in the southern parts of Northern Africa. And yet, again, with longing heart and hope, I desire to reach the Albert Lake, that we may not only gather out the elect of God, but that we may meet the members of the Freedmen's Aid Society on the lake, they having their regular course to its northern shore, by the Nile; and so, for our part, effectually check, and gradually destroy, the terribly-cruel slave trade.

"The region embracing the tributary rivers debouching to the south or left bank of the Congo, to their highest navigable points, I think you will remember, was to be your principal field; but I should not advise expending much in or for stations, as the s.s. *Peace*, together with the coming ever-increasing means of communication and intercourse, shortly will, in all probability, afford facilities and enable the missionaries to visit a great number of settlements of populations, where they will be welcomed, with but little outlay on each occasion. The region of the rivers coming from the south, above referred to, may extend, in respect of some of the

longer rivers, to the twelfth parallel of south latitude, where, let us hope, we may some day welcome those devoted, foremost men—Coillard and Arnott—of the Barotse Mission.

“If, on prayerfully considering this plan, you should heartily adopt it with determined purpose, the Lord willing, to carry it out forthwith, I propose at once to forward to you two thousand pounds towards its execution; and as this sum is for an especial object, to be of very judicious organising, I should like a detailed account to be fraternally presented to the Christian Church, how it is ex-

pected. It is, of course, understood that if geographical discovery should affect some of the possibilities of this plan, yet the evident purpose herewith, in all the particular parts, shall be kept steadily and perseveringly in view. Strong faith, high hope in God, caution, courage, and love can enable the workers on the scene of action to do wondrously.

“The Lord keep us ever to the glory of God, and of our Lord Jesus Christ.

“ROBERT ARTHINGTON.

“To A. H. Baynes, Esq.”

After careful deliberation, the following resolution was unanimously adopted:—

Resolved—“That the Secretary be requested to acknowledge with grateful thanks the receipt of this further proof of the practical and large-hearted interest taken by Mr. Arthington in the opening up and evangelisation of Central Africa, assure him of the grateful appreciation of the Committee of the Baptist Missionary Society of his generous proposal, and inform him that the Committee are quite prepared to accept the conditions laid down in his letter, and to use their utmost endeavours to comply with them by putting them into practical operation as soon as circumstances will render such action possible.”

Beggar Women, Pilgrims of Juggernath.

IT is very instructive for us to notice the variety of the methods which are adopted by the followers of false systems of religion, in order to get rid of the burden of sin, and to find peace. The sense of need, the yearning after something yet unattained, is *world-wide*; the plans tried to gain this blessing are as varied as the different countries of the earth, and the peoples which inhabit them. There is something overwhelming in the thought of the thousands who, at this moment, are following out a thousand different devices to find rest for their souls; and one longs for the power and opportunity of telling them the glad news of a salvation “without money and without price.”

When we consider, however, that to the unregenerate heart of man the heaviest burden and severest penance are easier than the acceptance of such

a salvation—a salvation which means a *change of heart*, and not simply a change of outward forms—even when it has been offered, we cannot marvel that left to himself man should weary himself in seeking for deliverance. In a heathen country like India, we see many of the varied plans which



PILGRIMS OF JUGGERNATH.—(From a Photograph.)

men adopt, and the numberless gods and goddesses, whose shrines are constantly besieged by their worshippers. There are several distinct orders of religious mendicants among the Hindoos, who follow different rules and

practise various austerities, in order to lay up merit for their own benefit in the future world. Some of them wander about continually, without a home, and refusing to sleep under a roof. Others place themselves in painful and unnatural positions, remaining in them for *years*, until the extended limb becomes rigid, and the muscles refuse to act. There are others who make a vow to visit certain shrines, perhaps several hundred miles distant, measuring the whole distance, by lying full length on the ground, making a mark on the spot where the head rested, then rising and again lying down, placing the feet where the head lay.

Amongst these *sadhus*, or religious mendicants, there are a good many women. They are generally widows, or women who, on account of some offence against caste, forsake the world and its pleasures, and spend their time in visiting sacred shrines, seeing all the temples, and worshipping each idol in turn. In order to accomplish these long and wearisome journeys with greater ease, many of the pilgrims adopt the costume of men. The Hindoos consider charity to pilgrims as a work of merit, and give away much more to them than to the poor, so that they generally get enough to live upon. These persons may frequently be met with in India, counting the beads of their rosary, while repeating incessantly the name of some Hindoo god. Benares, Muttra, and Juggernâth-Poorie are favourite resorts of pilgrims, and the rich worshippers who visit them contribute to their support.

Very often persons who have neglected religious ceremonies, because they have been too much engrossed in worldly occupations, when they become old, sell all they have, and go on pilgrimage to some shrine, hoping to reach the sacred waters of the river, there to wash away the stains of sin, and by one last act of self-consecration to atone for the neglect of a life-time. The two beggar-women in the picture at the beginning of this account are engaged in some such journey. Perhaps hundreds of miles from home, they are still pursuing their weary way to some sacred shrine, carrying their worldly possessions in the bundle slung over their shoulders, and vessels for drawing water in their hands.

Some time ago, when visiting one of our mission pupils who lives near Calcutta, we were told that the head of the family, an old gentleman, was not at home. We inquired where he was, and were informed that he was gone "*to work out righteousness*;" or, in other words, gone on pilgrimage, because he was old. We had heard that this family were very careless about their religious duties, and asked the daughter-in-law if this was true. She replied, "O yes; my husband and I are too busy; *we have no time for religion*. When we become old, we shall go on pilgrimage, and all will be well." "But," we asked, "suppose you do not live to be old?" "If

that should happen," she answered, "all we need do is to send for the priest; he will repeat the prayers for the dying in our ears, perform the proper ceremonies, and *it will be all right.*"

Alas! how many of these poor pilgrims who set out on their journey to some shrine never live to reach it. Overcome by the inclemency of the weather, or stricken by some fatal disease, they fall down by the road-side and *perish*, their skeletons alone left to mark the spot where they fell. It is, perhaps, about fifty years ago since Dr. Sutton, one of the Baptist missionaries in Orissa, was called out by his servants to witness one of these sad sights. On going to the place, he saw a poor pilgrim-woman lying *dead* by the side of the road, while beside her played a little girl. Not one of the Hindoos round would touch the body of the dead woman, not one would take the little friendless orphan. No one knew whence they had come, and *no one cared*. Ah, yes! the heart of the missionary was moved with compassion. He had the body decently buried, and took the child home to his wife, and they brought her up as their own. Years afterwards, when Dr. and Mrs. Sutton had passed away, their adopted daughter lived to labour as the wife of an honoured native missionary belonging to the Free Church of Scotland.

May the sight of these misguided pilgrims incite us to more earnest prayer and effort, that they may speedily be led to Him who alone is "*the Way, the Truth, and the Life.*"

L. M. ROUSE.

Tidings from San Salvador.

BY the mail just delivered, we have received the following encouraging letter from the Rev. J. H. Weeks, relating to work at San Salvador:—

"The work of the past year has been especially hard, because I have been for the most part by myself, and during the whole of that time, all the work has fallen to me—building, doctoring, printing, teaching, and preaching, together with a lot of et-ceteras, which would fill a sheet of paper, have all had to be kept going.

"ALONE.

"To give them the attention they all demand has frequently brought on fever, and consequent despondency. It is about a year ago since my col-

league, Mr. Dixon, left me for 'six weeks' to try and open the up-country road; those 'six weeks' have, for reasons with which you are acquainted, expanded into twelve months, and for all this long time I have been without a colleague. Dr. Sidney Comber arrived here in December last, but the very next carrier brought a letter recalling him to the river to take charge of Baynesville station.

"In reviewing the past year of loneliness, I must say God has indeed been with me in a very marked manner, and many a promise of the Divine

Master has been fulfilled in my experience.

“THE WORK.

“In the school, we have about the same number of boys in regular attendance, all of them in real earnest to gain knowledge. I think it speaks well for our school that we get so many boys in a town where Portuguese papal padres are all teaching the Portuguese language, the trading language of this part of the country.

“Services are held on Sunday as regularly as health will permit. How I should like, dear Mr. Baynes, to have you present to notice the deep earnestness with which they listen, Sunday after Sunday, to what is said. The fuller the address is of Christ, the deeper their attention; they seem so to love ‘the old, old story.’

“One of my boys (about seventeen years old) professes to have found peace in believing. And I have never found, after the closest observation for more than six months past, that his actions belie his words. He teaches in our school, interprets for me on Sundays, and has been a great help to me during the last twelve months of solitude. I think, dear Mr. Baynes, the angels in heaven have already rejoiced over his conversion, and should not we also? I look upon this as the fruit, not of the past year only, but of all the years that have preceded this, the harvest of past labours.

“FETICHISM.

“I am sure you will join me in praying that the fruit may be more abundant, and the harvest plenteous. Fetichism has a strong hold on the hearts of these people; it is in their thought by day, and in their dreams by night; it is mixed with all their customs, and forms a great part of

their daily life. They are married to it, and the longer they live the more attached they become to it, and the more bound by its evil spell.

“Now, to rid their hearts of this superstition, to change their thoughts and customs, and to dissolve this unholy union, will need months and years of quiet, earnest preaching and teaching, holy living and prayer; and, judging the future by the progress made in the past, our work is surely full of hope.

“During the past year I have not been able to do any itinerating, because being by myself I have found Sunday-school, adult service and teaching the king on Sunday evenings quite enough to tax my strength for the day.

“THE KING.

“These private conversations with the king have not been without good results, for, besides pressing the Gospel truths home personally upon him, it often happens that a good number of his people are present, who again hear the word and not infrequently ask questions respecting the subject of my conversation with his Majesty; and these Sunday evening tasks give him the opportunity of asking how he should act in difficult circumstances, and on special and trying occasions.

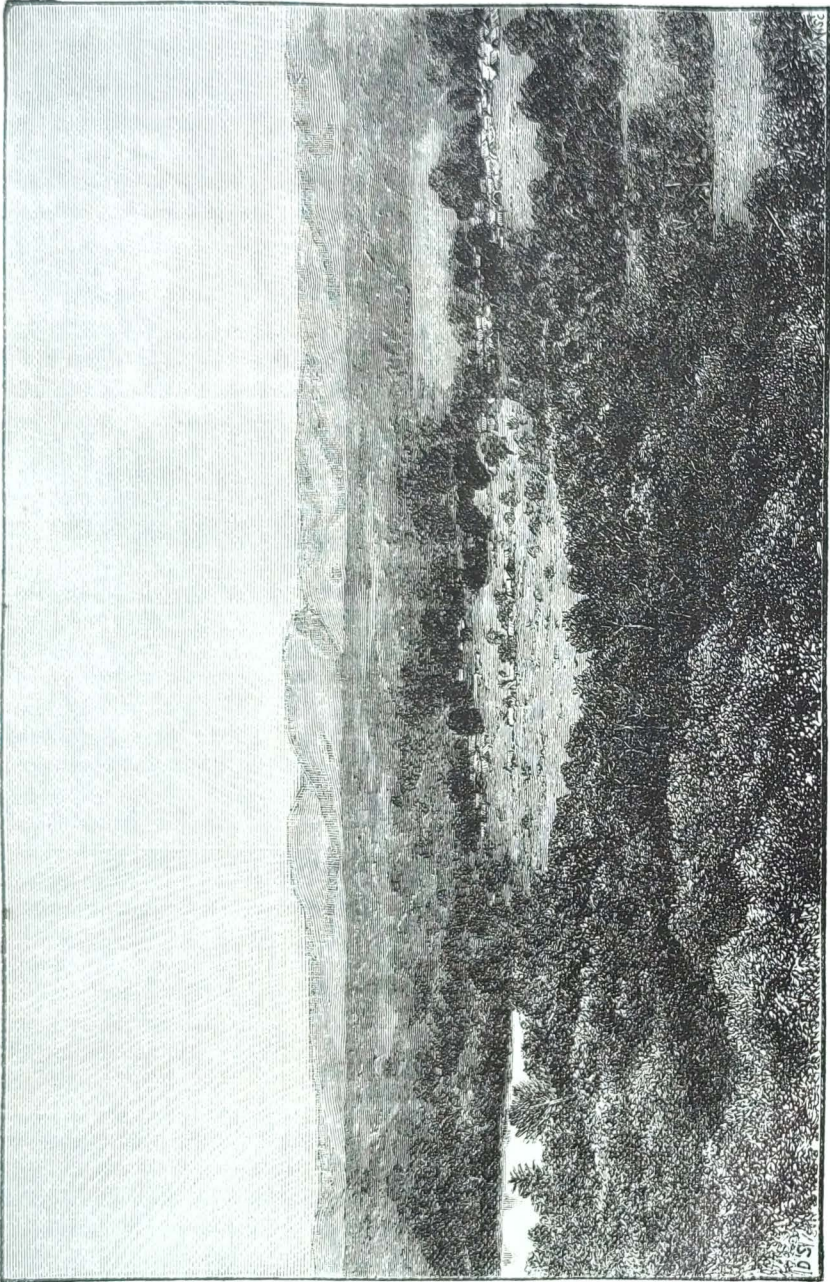
“The work here, thank God, is progressing; and although I am quite alone, without the help and sympathy of a colleague, yet the Lord Himself is with me, and with Him all must be well.

“Brethren at home—young men in our Colleges—come over and help us; you will never regret it, for to touch this work in any humble way is joy intense. ‘The Harvest is plentiful but the Labourers are FEW.’

“J. H. WEEKS.

“San Salvador, Congo River,
March 15th, 1884.”

[THE MISSIONARY HERALD
JULY 1, 1884.



NTAMU, OR KINTAMBU, STANLEY POOL. (From a Photograph.)

Ntamu, or Kintambu, Stanley Pool.

NTAMU, or Kintambu, is the name of a district on the south bank of the Upper Congo River at the extreme western end of Stanley Pool.

After a clear flow of 1,020 miles from the far Stanley Falls, the Great River here commences its wild descent from the plateau level, 1,100 feet above the sea, plunging down the Ntamu Falls, which the natives call Mpuru-mpuru (angry-raging).

On the last piece of low ground is the large native town, which is generally called after the district. On the hill which rises a few hundred yards nearer the cataract is built our Arthington Station and Leopoldville of the Association Internationale du Congo.

Our illustration is a view from our station looking almost due east. The native town lies in the plain, 200 feet below and about half a-mile distant. To the left of the picture a little piece of the Pool appears, Ntamu Bay.

The artist has represent fairly the distribution of the houses but not the number of them. Had he depicted every house visible there would yet be a large part of the town hidden by the trees. There is a great deal of wood on the plain before us, and much of open grass land. Far away stretch the lofty hills which surround the Pool, thickly wooded in some parts; while the precipitous sides of the broken hills in the centre gleam silver white in the sun, and we can see with our glasses that they are of the same formation as the Dover Cliffs—the purest of white sand. ¶

Ntamu is really a collection of towns of some ten chiefs, and is more properly a colony of Bateke and Bayansi traders. There is a story that some time ago the whole country belonged to the Bateke, who enslaved the Bawumbu, who live now on the south-western hills. Small-pox appeared and so decimated the Bateke that the Bawumbu threw off their yoke, and enslaved their old masters, resuming the lordship of the soil.

However that may be, to-day the Bawumbu are the recognised owners of the country. From time to time Bateke and Bayansi have obtained permission to build; the Bateke remain, but the Bayansi return when they have sold their produce.

The Bawumbu, on the hills, acted as middlemen between the Bateke and Bayansi traders, from the Upper River, and the Bakongo, who, buying at Stanley Pool, carry the trade to the coast.

The senior chief is Nkaku, an old man of whom Mr. Stanley heard as a very potent individual under the name of Itse. His power and riches have waned before Nga Liema, an upstart of a few years.

The old man's greatest ambition now seems to be to obtain a knife, an empty meat-tin (as a drinking mug), and a looking-glass; he never fails to ask for these whenever we meet, urging his hospitality and kindness to us when Mr. Crudginton and I first reached the Pool, for we slept in his compound. He has been supplied several times with these articles, but is always in the same needy condition.

Nga Liem or Nga Liema is the most important man. His people lived in a town somewhere on the north bank up river, but were attacked and killed. Nga Liema and his brother escaped to Nshasha, a town about six miles from Ntamu. There fresh trouble came, and his brother was killed in a drunken brawl. Nga Liema then ran away to Ntamu, and begged the Bawumbu to allow him to build there. He would trade and sell all his stuff to them. He was very successful, and was soon trading direct with the Bakongo, and he was able to snap his fingers at his protectors. He has had much fighting to maintain his position, especially with Nshasha.

The next in position to him is Makabi, a runaway slave from another town in the neighbourhood. The other of the Bateke chiefs are of minor importance.

Many Bayansi and Abuma traders come down from the Upper River, build rough huts on the banks of the river at Ntamu, staying two, three, sometimes nine months, until they are ready to go back for more trade.

By this means we have come in contact with many from a great distance up river.

The Bayansi huts do not appear in the illustration; they are hidden among the trees. They are built in streets, or, more properly, round a quadrangle, thus being more easy of defence in case of a row. Kongo houses are scattered about the towns with generally not much arrangement, while the Bateke build round a circular enclosure, the houses parallel with radii.

The houses of the better class Bateke are very neat and clean, built of stakes, wattled and lined with grass, and thatched with a very short grass. The smoke from the fire in the house tends further to mat it, and it makes a good, water-tight roof. The walls and floor are covered with mats, and a neat clean hearth is made in the centre. A shallow pan with clay at the sides whitened with pipe clay. A raised bed at the end of the house, and behind it, in a secret place, a store for his goods.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

THE Rev. M. Duncan, writing from Glasgow, when forwarding a remittance of £1, says:—"I had the pleasure, while in Colonsay last year, of transmitting to you the thankoffering of a widow for spiritual blessing received. Recently the same generous-hearted soul gave 12s. to a deacon of the Baptist church there to forward to me. In consequence of his not knowing my address there was a short delay. He therefore added the compound interest of 8s., thus making £1, which I remit herewith for the *China Mission*. Do not forget that it comes from the extreme north-west of the Highlands of Scotland—the lonely island of Colonsay. Surely it should be gratifying to all those who can and do nobly contribute to the grand and God-given work of spreading the light of the Gospel midst the darkness of heathendom, to know that they are being heroically imitated in the love-gifts of this self-sacrificing widow. What a stimulus there is to go forward in preparation for the vast mission field in knowing that the claims of China are being pressed home to the hearts of the children of God, and producing sympathy, prayer, and practical support—that they are awakening the spirit of self-renouncing love. It is this spirit of self-sacrifice for the sake of truth, man, and God that all our churches need to be baptized with. Society debt and missionary fears would vanish as mist before the rising sun if only every Baptist in Britain, conscious of the personal responsibility attached to 'Go ye,' loyally took up the Cross and followed Jesus. Now is the 'well-acceptable' time for entering the fields that are white unto harvest. 'Already he that reapeth receiveth wages and gathereth fruit unto life eternal.' May the riches of Divine Grace be abundantly vouchsafed to all who are 'holding the ropes' at home as well as to those who are digging with unabated zeal in the mines abroad."

"A. R.," Bournemouth, sends for the Congo Mission a gold chain, locket, and other small articles as a small thankoffering for the recovery of her husband from serious illness.

A *Governess* sends a gold ring, feeling "she cannot wear it knowing the heathen are without the knowledge of the Gospel, and the Society burdened with debt."

A Friend, at Rosebank Villa, Burley, sends £10, writing, "No cause is so dear to me as this blessed mission enterprise. Oh, that we might learn by the sweet constraint of the Cross to DENY ourselves more and more for the mission cause."

An Inmate of the Incurable Hospital, Putney, sends a small gold pencil case—"the only valuable thing I have, and doubly valuable as it belonged to my dear mother, now in glory. How I long to be rich for the sake of this blessed mission work!"

The Rev. G. H. Haynes, sending a remittance from Bolton, writes:—"One of our young men used to be an assistant to a barber, but now works in one of our mills. After he has finished his day's work there, however, he cuts hair, charging twopence each, and gives all he gets in this way to the Mission, thankful if he can help, if it be only in ever so small a way."

Mr. F. Higgs, of Denmark Place Chapel, Camberwell, sending £3, writes:—"You really need a permanent annual addition of £15,000 to your income."

Surely there are in our denomination 5,000 young men like myself who could, and would if it were only put before them, subscribe £3 per annum, and the thing is done. I will gladly make one. Cannot this plan be suggested?"

The Rev. W. Emery, of Ipswich, sending a gold ring, writes:—"The enclosed ring was put into my hands at the close of our missionary prayer-meeting last evening, with a note in which the giver says: 'Will you please forward this ring—the much prized present from my dear father, who has this month been dead twelve years—in aid of the China Mission, of which we have heard such interesting accounts. As I have not money to give, I wish to give this in acknowledgment of the great mercies of God to me in fulfilling His promise, "I will be a Father to the fatherless, and a Husband to the widow."' The offerer is in a humble position in life, and the ring may not be of much intrinsic worth; but you will, I am sure, feel its chief value is the evidence the gift of it affords of deepening interest in our beloved Mission."

A generous friend writes:—"In the MISSIONARY HERALD for December, 1883, there were a few lines among the article, 'The Lord Loveth a Cheerful Giver,' which raised some thoughts in my mind. They were about 'a mother' who sent to the Baptist Missionary Society the amount of the sums she would have spent for her child's birthday presents had he been living. In reading this, another thought struck me: If God gives a child, He gives also the means of bringing up and caring for it; when He takes it back, why should we not spend the annual sum our child would have cost for food, clothes, school, &c., in helping either another little one, or doing good in some other way? In withdrawing our treasure, God has not withdrawn the means—why should we spend them on the survivors? I cannot speak from experience; we have only two boys, who I pray may become missionaries in due time; but this we have resolved—should they be taken from us, all we are laying by for their future education is considered as sacred, and will be for helping some one else who has decided to show the heathen the Way of Life. I pray these few lines may be blessed to the readers of the MISSIONARY HERALD, 'for it is more blessed to give than to receive.'"

Simla Baptist Mission.

BY REV. GOOLZAR SHAH.

BAPTISM OF FOUR CONVERTS.

OUR blessed Lord compares His Gospel to leaven which leaveneth the whole lump. This leaven is at work here, and is spreading fast among the inhabitants of the villages in the Umballa district through our itinerant preachers and colporteurs, as well as our brethren of those villages who have received it.

THE FIELDS WHITE UNTO HARVEST.

In our late preaching tour, we found the field white unto harvest; everywhere we found earnest listeners and considered ourselves their debtors, so as much as in us lay we were ready to preach the Gospel to them, while exclaiming, "The harvest truly is great, but the labourers are few." Our sole

desire is to lead men to Jesus, that they may become new creatures in Jesus, and walk in Him and live in Him. Accordingly, when we beheld the steadfastness of some of our village brethren, and their desire to spread the savour of our blessed Redeemer's name, we thanked God and took courage.

Of the four young men who are to be baptized now, one is the nephew and another the son of our converts of previous years, and according to the light in them they have each brought their relatives to the feet of the blessed Lord. The other two are the fruit of the labours of our preachers in the mela at Annundpur.

Following is a brief account of the conversion of these young men:—

THE FIRST CONVERT.

1. *Baroo* is a Hindoo Combo (cultivator), twenty-two years of age. He is an inhabitant of the village *Raji Majra*, near *Bonoor*, and a nephew of our brother *Neela*, of *Porowl*, who often spoke to him regarding the welfare of his soul. At the end of last month he came to see the mela in *Muni Majra*, called the *Munsha Devi's* mela. Our preachers went to preach the Gospel there, and *Baroo* was arrested by the message that we have all sinned and come short of the glory of God. An exposition of the Ten Commandments was the means of convincing him of his wretched condition as a sinner. He also heard that the Lord Jesus has suffered for our sins. He expressed a desire that he might be a disciple of the Lord, and came here to learn the way of salvation. *Baroo* knows himself to be a sinner, and knows also that Jesus is a mighty Saviour, who has saved him from his sins, and accordingly he now desires to obey the Lord's command—to be baptized.

THE SECOND CONVERT.

2. *Narain*, age sixteen, is the son of our convert *Bhoora*, of the village *Tenoura*, near *Khurur*. His father has instructed him, and he has made up his mind to join the church by baptism. He states that he felt that spiritual life began in his heart on the day (about two months ago) he heard his father speaking on religious subjects with two friends, who came to see them from a distant village. They asked his father what he gained by becoming a Christian, and his father gave an account of his own conversion. The discussion which followed afforded *Narain's* father an opportunity of speaking on the love of Jesus. *Narain's* heart was touched, and he prayed to God to make his father's God his God too, and so, with his father's permission, he has come to *Simla*, and wishes to be buried with the Lord in baptism, and to be raised with Him to newness of life.

THE THIRD CONVERT.

3. *Gopee*, age twenty-one, is a Hindoo Combo (cultivator). He is a resident of *Muluckpura*, in the *Hoshyarpur* district. He went to the mela at *Annundpur*, which was held in the beginning of last month, and heard the Gospel preached there by our preachers and colporteurs. He heard the account of the birth of our Lord, of His life, miracles, atoning death, and resurrection. The loveliness and perfection of our Saviour's character, His meekness in suffering, His death in the room and stead of guilty sinners, were brought to his notice, and he made up his mind to receive the blessed Saviour as his personal Saviour. He accordingly came up to *Simla*, and has been confirmed in the faith. He now knows that Jesus is able to save to the

uttermost all that come unto God by Him. He knows that Jesus is holy, harmless, and separate from sinners, and has been declared to be the Son of God with power by His resurrection from the dead. Gopee is therefore now ready to receive baptism in the name of the Father, the Son, and the Holy Ghost.

THE FOURTH CONVERT.

4. *Dheroo*, age eighteen, is also of the same caste as Gopee, and a resi-

dent of the same village, Muluckpura. He also went to the Annundpur mela with Gopee, his uncle, and has been brought to the feet of the Saviour in the same way.

May the Lord bless these four young disciples, and enable them to know Him and love Him more and more, and be His brave soldiers in rescuing many souls. Amen.

GOOLZAR SHAH.

Simla, *April 20th*, 1884.

Recent Intelligence.

We are thankful to report the safe arrival in this country of Dr. W. Carey, of Delhi; Mrs. Quintin W. Thomson, of the West Coast; and Miss Gertrude Fletcher, from Victoria.

Miss Fletcher has been compelled, by positive medical advice, to relinquish her work for a time in consequence of broken health. The voyage to England has, however, resulted in considerable good, and it is confidently anticipated she may be able to return to the West Coast ere long and resume the work she so much loves, and in which she has been so successful.

The Rev. Herbert Dixon acknowledges with grateful thanks the gift for the Rev. J. H. Weeks, of San Salvador, Congo River, of a magic-lantern and slides illustrating "The Prodigal Son" and "Joseph," by C. Wood, Esq., of Plymouth, being proceeds of lecture at Y.M.C.A.

The Rev. J. J. Fuller, of Cameroons, who left by the West India Mail steamer of the 17th ult. for Jamaica, on a visit to his aged mother, writes:—

"DEAR MR. BAYNES,—Will you kindly insert a few lines in the MISSIONARY HERALD expressing my heartfelt thanks to all the ministers and friends of all the churches without exception I have visited, for their kind hospitality and sympathy in our great work in Africa?"

"While crossing the sea to my native home (Jamaica) I have every reason to believe that I shall share in their prayers. And I do hope I shall be spared to return to my loved work in Africa.

"I do feel grateful to them all for the reception I have met with, and trust that the interest awakened in missions will be abiding, and lead to a still further consecration to the Master's service."

The Rev. W. H. Bentley acknowledges with sincere thanks the receipt of a parcel of chromo-lithographs for the Congo Mission, the gift of Edward Robinson, Esq., of Bristol.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

JULY, 1884.

TENT PREACHING SERVICES.



ARRANGEMENTS for these services are now complete, extending to the end of September. The services have commenced, as friends will see from the tabulated statement now given.

Tent No. 1 was the gift of friends chiefly in South Wales; No. 2 was given by friends in Scotland; and No. 3 is the small tent which has been in use for several years, and came originally from Bristol.

The services held last summer were well attended in every place where our missionaries labour, excepting Moate, in the centre of Ireland. There the hostility of the population obliged our friends to take down the tent. As the result of those meetings, many avowed conversion to God, and others a renewal of spiritual life.

Date and Length of Stay.	Places to be Visited.	Superintendent.	No. of Tent.	Preachers.
May 18 to June 30	Ballymena ..	Rev. T. Whiteside	1	Revs. H. Phillips, F. J. Ryan, and C. A. Fellowes, of London.
May 25 to June 30	Tandragee ..	Rev. J. Taylor ..	2	Revs. J. Dickson, H. Phillips, C. A. Fellowes, and Mr. Simpson.
May 25 to June 30	Cairndaisey ..	Rev. J. Dickson..	3	Rev. J. Dickson and Mr. Simpson.
July 1 to 31	Portrush	Rev. J. Scilley ..	1	Revs. J. Lewitt, of Worcester, W. Barker, of Hastings, and W. Barker, jun.
July 1 to 31	Banbridge ..	Rev. S. J. Banks	2	Rev. J. Lewitt and Mr. Simpson.
July and August..	Grange District	Rev. H. Phillips..	3	Messrs. Simpson, H. Phillips, jun., W. Barker, jun., and H. Phillips.
August	Coleraine.. ..	Rev. J. Scilley ..	1	Revs. T. W. Medhurst, of Portsmouth, and H. E. Stone, of Nottingham.
August	Donaghmore ..	Rev. J. Dickson..	2	Revs. H. E. Stone and T. W. Medhurst.
September	Six Mile Cross	Rev. J. Dickson..	2	Revs. F. M. Smith and E. H. Ellis, of London, and Mr. Simpson.
September	Cookstown ..	Rev. J. Dickson..	1	Revs. E. H. Ellis and F. M. Smith.

There are Baptist churches in each of the above places, except in Portrush, Six Mile Cross, and Cookstown. Portrush is the favourite watering-place of the North of Ireland, frequented by many thousands of visitors during the summer season. The Rev. J. Lewitt, of Worcester, and the Rev. W. Barker, of Hastings, aided by local brethren, will conduct the services there, as shown in the plan, and our desire is that, by the Divine blessing, many may find the Saviour—not only at Portrush, but wherever these tents are pitched.

BALLYMENA.

We have received the following account of the services held in the tent in this place, where they commenced on the 18th of May last:—

“We have entered upon the fifth week of our tent efforts here. Tent efforts are, I think, very popular with the people. Certainly it is an easier matter to fill a tent with people, than it is to fill a chapel. We have always had good congregations. The Sunday services have been largely attended, the tent being quite full, and on last Sunday night it was the opinion of many that we had the best service of the series. The week-night meetings, of course, have fluctuated, local circumstances having their influence upon the attendance, but without exception the meetings have been good, and generally the audiences large. Truly solemn is it, night after night, to see the mixed gathering—the rich and the poor, the old and the young, the master and servant, the mistress

and maid—all meeting together, feeling that ‘the LORD is the Maker of them all,’ and that ‘with Him they have to do.’ Quite refreshing also is it to see a number of people—old and young, but principally old people, upon whose brows the cares and hardships of life’s bitter struggles have left their stamp, hastening in every night at seven o’clock to our prayer meeting, and waiting right through the after-meeting, The tent is, for the present, their religious home.

“Our plan in preaching has been not to sermonise but rather to talk as plainly, earnestly and simply as the Lord enabled us, ‘reasoning with the people of sin, of righteousness, and of judgment to come.’ We endeavoured to speak of repentance and faith, of salvation, free, full, present and eternal, only through Jesus.

“Many pleasing instances of personal blessing have come under our notice at the meetings. The first case I met with was at the first service I conducted. A young man, a backslider from God, felt the Divine power once more, and, we hope, started afresh upon the life of faith. Again, two young men decided for God and waited to the after-meeting to tell us so. A young person, who had been brought to the Lord some few years ago, but had wandered from Him—not in any open way of sinning, but rather a coldness and worldliness had crept upon her, so that she had lost her joy in God. She was brought back to the Saviour. Another night we met with two young men who were led to trust the Lord. Another evening we found a young woman deeply anxious and in tears about her soul; we invited her to ‘believe in the Lord Jesus Christ,’ and I think she did so. The next evening a mother and her daughter were present; the mother was a decided Christian, but much concerned about her daughter. This young person was in great distress of mind through conviction of sin. She also was led to trust the Saviour. In fact time and space would fail us to tell of the many cases of individual blessing that have come under our notice.

“I cannot forbear to mention one circumstance which has much impressed me. On Friday evening last, I took for my text ‘Prepare to meet thy God.’ A young man, twenty-four years of age, a Christian, who was employed on the railway, was present that evening. I remember his face—heard his voice in prayer and praise. He went home that night, told his brothers and others of what he had heard, how he could not refrain from tears, while we spoke and arranged with some of his companions to come to the tent on the following Sunday night; but the next day Saturday, in the afternoon, while attending to his work he was removed off an engine and killed.

“Another circumstance was very interesting. As we were coming out of the tent on Sunday night, after speaking from the words ‘Be not afraid, only believe,’ we were met by two young men, who told us of a large number of their companions and fellow workmen, who have been greatly blessed through these services. I had spoken a few evenings before from the parable of the ‘Great Supper,’ which they told us had been blessed to many, and their desire was that I should give that address again.

“There is much more that I might add, but all this will give you some idea of the work that is going on. I would ask you to remember that this is no

work of great excitement ; nothing of the kind ; but the quiet Word of God working in the hearts and on the minds of the hearers. 'The wind blowing where it listeth.'

"I must be permitted a word of acknowledgment of the hearty, earnest co-operation of our brother, Mr. Whiteside, and of the Independent Minister, the Rev. Jas. Kelly, and his people. They have shown a most loving spirit, and have taken a warm, active interest in the work of the tent. May the Lord richly bless them in their own souls."

TANDRAGEE.

The following letter is from the Rev. C. A. Fellowes, the son of our esteemed friend, the Rev. J. O. Fellowes, of John Street, Edgware Road. He has kindly been assisting Mr. Taylor in the tent at Tandragee.

"My first week's work in this town has been of a very encouraging nature. Last Sunday week the tent was well filled with an attentive audience. During the succeeding week, the attendance was not nearly so large as on the Sabbath ; but there was a gradual improvement in the numbers, the increase being from about 110 on the Monday evening to 150 or 160 on Friday. Another pleasing feature was the increase in the proportion of men attending the services.

"Last evening (Sunday) we had every available seat in the tent occupied, and in some parts the people were crowded together. I do not know the exact capacity of the tent, but the opinion of friends here is that from 300 to 350 were present. Mr. Taylor says it was the most numerous attendance since the service began.

"We have had an 'after-meeting' at the close of every service but one, and these have brought us into contact with several persons who seem really concerned about their soul's salvation."

England.

RURAL CHURCHES.

NOTTS, DERBY, AND LINCOLN ASSOCIATION.

Mr. Murray is labouring under the direction of the Notts, Derby, and Lincoln Association, and the following account he has given of his work is the substance of the statement he made to the meeting, held a short time since on behalf of the British and Irish Home Mission, in Derby Road Chapel, Nottingham. This meeting followed a Conference on matters connected with the Baptist Union, attended by most of the ministers and many of the Church officers in Nottingham and the neighbourhood :—

"At present I have the oversight of six churches ; these are somewhat widely scattered, my parish being a very large one, extending from Gainsborough, in North Lincolnshire, to villages in South Nottinghamshire. I visit these churches in turn, each church thus getting two visits in the quarter. My work is to hold services, visit the members, enquire after enquirers, and any who may be interested in religious matters, visit the sick, and, if time permit,

the inhabitants of the district, endeavouring to get their interest, and influence them to attend the meetings. I stay at each church from the Sunday till the Wednesday night, holding the usual services on the Sunday, a meeting for Christians on Monday, a Gospel service on Tuesday, and a service for children on Wednesday.

“The work in these villages is somewhat difficult, the agricultural and general depression has made it, for some time, uphill work for many of these churches to hold their own, but just now in the villages round Nottingham, there is a special cause of depression. The principal means of livelihood in these places has been the manufacture of hosiery by hand, and the same class of goods is now being made principally by steam power, the consequence being that the trade is rapidly shifting from the villages into the towns, and the people are earning very low wages. One man I called upon a few days since told me he should only have eight hours' work during the week, and in that time he would possibly earn eightpence, and that would absolutely be all that he and his wife would have to live upon that week, except a trifle she would earn by seaming. One of our church members, a deacon, only earns six shillings the same week. It would possibly surprise some of our wealthy countrymen, to visit the inhabitants and see how many of them live. I have been in house after house, and found them sitting down to a piece of bread, with the merest scraping of butter, and a cup of tea without milk, as their only meal for the day. Even when there is regular work, their pay is very small; but just now, what with the change I have referred to, and the general dulness of trade, many of them are experiencing very hard times indeed. We often hear of the dangers of riches to the spiritual life; I think poverty has its dangers, too; it is apt to make people somewhat bitter and listless as regards spiritual matters.

“Thus, in visiting the people, one meets with all sorts of [receptions; some big, burly fellow will open the door just an inch, and scowl at you. Another will admit you, but receive your words with a sullen grunt; you may, however, succeed in drawing him into conversation. Another will cheerfully invite you in, and you feel pleased to find him ready to talk; but in a few minutes you discover he is only seeking to entangle you in a religious discussion. A man, the other day, wanted to engage in a discussion upon the non-personality of the Devil, but I refused to be drawn into it, being rather anxious to have him more concerned about his own personality. Occasionally I come across a believer, perhaps an old disciple, who is most grateful for the opportunity to have a little religious conversation or reading, and a few words of prayer, and this makes up for a lot.

“The attendance at our services has varied considerably; it seems easier to get a congregation in some places than in others. In one village, after having (in company with a brother, who was able to give some time to this service) visited about a hundred houses, we only counted two strangers at the service. The attendance at the week-night services has varied from seven to ninety, the average attendance being about fifty. I am glad to be able to report that since April, when I began this work, some have professed to have received good at the meetings, a very genuine case of conversion being that of

a young man living at Ambersgate, a neighbouring village; there being no Baptist cause there, we recommended him to the Congregational Church, which he will join. We have also three candidates for church membership, and besides these, I had the pleasure of receiving two young women into the Church at Gainsborough on Sunday last, who were brought to decision, and baptized during my last visit there.

“From what I have seen of the churches, I believe the services of the Mission Pastor will be very acceptable to them, in his being able to visit the sick; as the sick members of our village churches, in very many cases, are left entirely in the hands of the Anglican clergy. We do not at all wish to disparage their labours; in many cases they are good and holy men, and their services are highly acceptable, still it may easily be understood that in some instances this is not the case. One very pleasant and important feature of my work is the holding of a children’s service. We get over sixty children at some of our services. The children seem to enjoy these meetings very much. I get them to take part in the services by reading together, &c. At the close I generally ask those who would like another service when I come again to hold their hands up, and immediately all hands go up. These services, if continued, I feel sure, must be a means of great good to the children. These children’s meetings are a help to me in visiting. If I see any persons not looking pleased, I tell them we are trying to get the children together, and ask, if they have any, will they let them come?—and from this I find I can often more easily speak of the service for adults when I have mentioned the children’s.

“From the experience I have had among these village churches, I have come to the conclusion that the chief work of the Mission Pastor is to be done among the church members. The spiritual life in many cases is feeble and low, and there is often very little in the church associations to attract outsiders. In the village, where everybody knows everybody else, intelligent men will not come to chapel to be preached at by those of whom they say (often with a great amount of truth) that they are no better than themselves. The spiritual life of the members needs deepening and strengthening, and the whole character of the church life making a more ‘good and pleasant’ thing before they can gain the esteem and respect of their fellow villagers, without which they can hardly be expected to inspire others with a desire after their fellowship. The chapels themselves are in many cases not very attractive. This has had, I feel sure, a great deal to do with the secession which, in many cases, has taken place from the ranks of our young men and women, to the ornate formality and stately order of the Anglican churches. I am glad, however, to say that our efforts to help in this direction are met in a grateful spirit. At one chapel I visited, I refused to preach again unless the place was cleaned up. The friends, however, were quite willing to acknowledge their shortcoming in this respect, and the following Sunday the place was well cleaned and quite transformed. In such ways as this, a man who can from time to time go and stay a few days among them may be very useful to the churches. It is encouraging to find that our meetings for Christians seem much appreciated by the members, several friends having thanked me very heartily for help obtained at these meetings. They, the people of Christ,

often in these places stand sorely in need of teaching, and, in the spirit of what I have already said, I feel this work to be of equal importance to that of preaching the Gospel to the undecided.

"This is the work you are attempting to do in the villages; for it is your work—I am simply your servant for Christ's sake; it is a good work, and in its prosecution I feel sure we shall realise the fulfilment of the promise—'He that watereth shall be watered also himself.'"

LEDBURY (GLOUCESTER AND HEREFORD ASSOCIATION).

From Ledbury, Mr. Smith writes of Mr. Lewitt's visit:—

"You have no doubt heard from him respecting his visit to Ledbury. He gave us four successive evenings. Many have testified to me the blessing they have received under his ministrations. Believers and unbelievers felt it good to be present. The earnest and forcible manner in which such leading truths were presented as repentance, faith, regeneration, and God's infinite love in the gift of His Son Jesus Christ for perishing sinners rivetted the attention of the people. We had no excitement, but the power of the Divine Spirit was manifestly felt. A Bible-reading on Wednesday afternoon on 'Christ, the Good Shepherd,' was a time of great blessing and profit. In this we had the kindly co-operation of the ministers of the town.

"The services have been very helpful to the congregation, and, I trust, have stimulated some to more earnest efforts in the Master's vineyard. In a work of the kind in which I am engaged such services effect more lasting good than the ordinary revival services so much in vogue.

"We are making some progress, slow, but, I trust, sure. I baptized three last month, and another has made known her desire to cast in her lot with the people of God. One of those baptized is a most earnest worker, and has helped me considerably in my out-door preaching and tract distribution. The difference wrought in a few months under God is most marked. We have between sixty and seventy children in the school, and generally on Sunday evenings every seat in the area of the chapel is occupied. I have met with many discouragements, but under all these our gracious Master has afforded me much inward joy and peace.

"The people are hard to influence for good. There is great apathy all around us. I have visited nearly every house in the whole town and neighbourhood, and distributed some hundreds of tracts and leaflets, believing that 'The bread cast upon the waters shall be seen after many days.'"

Referring to the sentence on page 38, in the May Number of THE CHRONICLE, respecting Trinity Church, at Greenhill, Derby, the Secretary wishes to say that it escaped his notice, or he would have modified it so as not in the least degree to appear as a reflection on the pastors and churches of the General Baptists, which have so long and so honourably been engaged in the Lord's service in that town. Evidently the expression, "of our order," was only intended for "of the Particular Baptists."

Subscriptions received at the Mission House from May 21st to June 20th, 1834.

BAPTIST UNION.

Newcastle, Bewick Street, Burton, Mr. S. B.	1 1 0	Oxfordshire Association	2 2 0
Peckham, Gordon Road	0 10 0	Wellington (Salop) (2 years)	1 0 0
Broombaugh and Broomley (2 years) ..	1 0 0	Portsmouth, Lake Road (2 years) ...	2 2 0
Taunton, Silver Street (2 years)	1 0 0	Nassau, Wilshere, Rev. D.	0 5 0
Bwlchysarnau (2 years)	0 10 0	Shoreham	0 5 0
Catford Hill	0 10 0	Stoke Newington, Wellington Road ..	1 1 0
Newport (Pembroke)	0 6 0	Husband's Bosworth	0 5 0
Southend, Tabernacle	0 10 0	Churches in Monmouthshire Welsh Association, per Mr. W. Lewis	5 11 0
Nantwich	0 5 0	St. Peter's	0 5 0
Deptford, New Cross Road	0 10 6	Llandudno, Mostyn Street	1 0 0
Christchurch and Farley	0 5 0		
Abergavenny, Bethany	0 5 0		
Wrexham	0 5 0		
Devon Association	5 0 0		
		Total	<u>£25 13 8</u>

ANNUITY FUND.

Thaxted, Perry, Mrs. W. A.	0 1 0	Loughborough, Baldwin, Mr. B. ...	1 0 0
" Audus, Mr. A.	0 10 0	Hampstead, "A. J. H.," in memory of the late Mr. James Harvey	30 0 0
" Bunting, Mr. J.	0 10 0	Rawdon, Briggs, Mr. A., J.P.	200 0 0
" Bunting, Mr. M.	0 10 0	Stroud, Benskin, Rev. F. J.	1 0 0
" Tredgett, Mrs.	0 5 0	Caversham, West, Mr. E.	0 10 0
" Jordan, Mr. A.	0 4 0	Westbourne Grove, Pettie, Mr. A. ...	1 0 0
Isleham, High Street (Collection) ...	0 8 6		
Southport, Hoghton St. (Part Coll.)	7 0 0		
Coleford, Smith, Mr. Jno.	0 12 6		
" Benfield, Mr. Wm.	0 5 0		
		Total	<u>£243 16 0</u>

AUGMENTATION FUND.

Birmingham, Overbury, Rev. F.	1 1 0	Wrexham, Jones, Mr. S.	1 0 0
Southport, Hoghton Street (Part Collection)	7 0 0		
		Total	<u>£9 1 0</u>

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Devonport, Pembroke Street	I 1 0 0	Bridgwater	6 8 7
Broughton (Hants)	0 12 6	Pembrokeshire Association	I 12 5 4
Nailsworth, Tabernacle	0 10 9	Notting Hill, Talbot Road	I 1 1 0
Poplar, Cotton Street	4 10 0	Cheltenham, "Friends per Mrs. Beetham"	I 1 10 0
Birmingham, Wycliffe, Brown, Rev. J. J.	0 10 6	Frithelstock	EC 4 0 0
Montacute	2 0 0	Redhill, Thynne, Miss	H 0 5 0
King Stanley	1 0 0	Newport (Mon.), Commercial Street	19 4 5
Bow, High Street Sunday-school	2 2 0	Banbridge	I 10 0 0
Glasgow, Frederick Street	I 2 2 0	Waterford	I 6 0 0
Balymena	I 2 6 6	Caversham, West, Mr. E.	2 2 0
Gillingham	I 1 0 10	Carlton-le-Moors, Mozley, Mrs.	1 0 0
Bloomsbury	RC 22 10 0	Uley, Sunday-school	0 10 1
" 	I 2 10 0		
" 	3 16 0		
St. Helier (Jersey)	H 20 0 0		
		Total	<u>£190 17 8</u>

EDUCATION FUND.

Plymouth, Windeatt, Mr. C. A.	1 0 0
Camb and Hunts, per Rev. W. Jackson ..	9 7 6
Total	<u>£10 7 6</u>

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

AUGUST, 1884.

“The Teaching of the Twelve Apostles.”*

I. BAPTISM.—II. THE LORD'S SUPPER.—III. THE
MINISTRY.



T has so long been our custom as Baptists to find in “the Bible alone” our rules and precedents in matters of faith and practice as well as principles of Church polity, and to discard as superfluous if not positively misleading “traditions of men” the opinions of the so-called Fathers, that for most of us the discovery of a long-lost Epistle of Clement or Ignatius would have but little charm to stir us to vehement excitement or even to move our eager curiosity. Knowing but too well how many dangerous errors crept into the Christian Church not only in post-Apostolic but even in Apostolic times, we are slow to accept the faiths or the fancies of the Fathers while we have in our hands the “more sure word of prophecy”—the Divinely inspired doctrines of the Apostolic founders of the Church of the Lord Jesus. Nevertheless, historic testimony fills a very important place in Christian evidence; and therefore, while our hold on the verities of Holy

* Ἡ Διδαχὴ τῶν Δωδέκα Ἀποστόλων· ἐκ τοῦ Ἱεροσολυμιτικοῦ Χειρογράφου νῦν πρῶτον ἐκδιδομένη ὑπὸ Φιλοθέου Βρυεννίου, Μητροπολίτου Νικομηδείας. Ἐν Κωνσταντινουπόλει. 1883.

Scripture would not be shaken by any conflicting doctrines of human authority, however venerable their age, we may well accept with thankfulness any fresh light that philological or bibliological research may throw on the sacred oracles of our faith.

And the present generation, fruitful as it has been in growths of error, new and old, has been singularly blessed by Providence with fresh corroborations of the truth from many unexpected sources. The latest, and certainly in some respects the most important and interesting discovery has during the last three or four months engaged the attention of scholars and critics, and can scarcely fail to have a considerable influence in modifying currently received opinions on the constitution and usages of the Early Church. We refer to the document shortly entitled, "The Teaching of the Twelve Apostles" (*Ἡ Διδαχὴ τῶν δωδέκα Ἀποστόλων*), which is pronounced by Professor Wordsworth* to be "a genuine book of the last years of the first century, or the very beginning of the second; written by a Jewish Christian in order to convey what he held to be the tradition of the Twelve Apostles." "To Christians of all Churches," writes Archdeacon Farrar, "the study of an ancient pamphlet—forgotten and lost for ages, but now rediscovered—a pamphlet which may have been written before St. John had lain for a decade in his grave, and by a writer who may have had personal intercourse with some of those who had 'seen the Lord,' can hardly fail to demand serious attention."†

In the compass of this paper we shall not attempt an exhaustive examination of this singular and interesting work. It is our more modest purpose to present the readers of the BAPTIST MAGAZINE with a few brief notes on points of special interest to them, as bearing on matters connected with the ministry and ordinances of the Church, in which the contrast to the theory and practice of modern Episcopacy is as strongly marked as is the closeness of their resemblance to the observances common among ourselves.

A few words of introduction may be needed by some of our readers who have not yet had an opportunity of making acquaintance with the work. The book in which this genuine relic of antiquity is

* Rev. John Wordsworth, M.A., is Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford.

† Article in the *Expositor*, May, 1884.

introduced to the modern world is edited by Philotheos Bryennios, a learned Archbishop of the Greek Church, now Metropolitan of Nicomedia, and was published in Constantinople last year. The manuscript which he has thus edited, and on which he has bestowed a vast amount of critical skill and research, was discovered by him in a volume called “The Jerusalem Manuscript” in the library of the Patriarch of Jerusalem at Constantinople. The manuscript itself was written, A.D. 1056, by a notary named Leo, and comprises, besides the treatise under notice, several works ascribed to Clement, Chrysostom, Ignatius, and other early writers. It has been long known to students of patristic theology that such a work as this “Teaching” was in existence in very primitive times. As the learned editor shows, it was extensively used by Irenæus, Clement of Alexandria, and other early Christian writers; and, although classed by Eusebius among doubtful books, it was quoted as “Scripture” by Clement, and was recommended as a manual for catechumens by so high an authority as Athanasius. Archdeacon Farrar sees intrinsic evidence that the writers of the “Epistle of Barnabas” and the “Shepherd of Hermas” were largely indebted to this work; and he gives it as his opinion that the treatise is “the earliest Christian writing which we possess outside the canon, with the possible exception of the Epistles of St. Clement of Rome, of St. Polycarp, and of St. Ignatius.” It should be remarked, moreover, that the substance of the “Teaching” was not new to the student of Church history, having been embodied in the so-called “Apostolical Constitutions” which were published in the fifth or sixth century. But—and this fact is of special interest to us, as will appear farther on—a comparison of the original work with its revised and corrupted edition serves to place in a very vivid light the strong contrasts between the primitive simplicity of the first century and the fungus growths of ecclesiasticism beneath which that simplicity had, during the next three hundred years, become obscured and well-nigh smothered.

The “Teaching” treats of four principal subjects: (1) *The Two Ways*—of Life and of Death; (2) *The Ordinances*; (3) *The Ministry*; (4) *The Second Coming*. It is with the second and third parts of the treatise that we shall chiefly concern ourselves in this paper.

First, then, let us examine its “Teaching” concerning the Christian ordinances. And here, at the threshold of our investigation, we are

met by the conspicuous absence of any reference to more sacraments than two. Evidently the other five of the Romish Church had not then reached a perceptible stage in the process of evolution.

I.—THE ORDINANCE OF BAPTISM.

As might have been expected in a treatise specially intended for the use of catechumens, the instructions concerning the subject and mode of baptism are remarkably full and precise. We give Professor Wordsworth's translation of the seventh chapter, which deals with this ordinance.

"Having given all the foregoing instructions [concerning the Way of Life, &c., chapters i. to vi.], baptize in the name of the Father and of the Son and of the Holy Ghost, in living [flowing] water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. And if thou hast neither [*i.e.*, in sufficient quantity for immersion], pour water thrice on the head in the name of Father, Son, and Holy Ghost. And before baptism let the baptizer and him that is to be baptized fast, and any others who can; and thou shalt order him that is to be baptized to fast one or two days before."

"This last remark," says Dr. Farrar, "is another proof of the early date of the treatise. It shows that in speaking of baptism the writer is *mainly thinking of converts and of adults.*" (The italics are ours.) Here is another valuable admission from an eminent authority on Early Church history, that the higher we trace the stream to its source, the more certain we are to find confirmation of our testimony as Baptists to the apostolic practice. But why use the word "mainly," Dr. Farrar? Why not say "solely"? For neither in this passage nor in any part of the treatise can you discover the slightest trace of Infant Baptism. The pre-requisites insisted upon as indispensable in candidates for the ordinance are (1) the reception of the foregoing instructions in Christian doctrine and practice; (2) the solemn preparation for the rite by a brief season of fasting and prayer. To infants the fulfilment of either of these conditions is an obvious impossibility; and surely, if the idea of infant baptism had been present to the writer's mind at all, he would have made some provision to meet the case by a suspension or modification of the regulations, analogous to the provision which permits pouring when immersion is impracticable. But as there is no infant baptism here, so of course we find no mention of sponsorship, or any of the

ingenious accommodations [of the modern baptismal office, which would be simply ludicrous were they not so grievous a burlesque of a Divinely instituted rite.

The two pre-requisites or conditions precedent to baptism, above alluded to, demand some further examination; for while, on the one hand, they clearly exclude the idea of infant participation in the ordinance, they also undoubtedly imply a degree of *preparation*, both mental and spiritual, on the part of candidates, and may, in this respect, afford some hints worthy of our serious consideration.

For the custom of fasting before baptism we have no direct warrant in Holy Scripture. But inferentially our Lord sanctions the practice (Matthew vi. 16), and even commends it as an indispensable preparation for extraordinary demands on the spiritual forces of our being (see Matthew xvii. 21; Mark ix. 29). As examples of the special use of fasting, we may mention our Lord's forty days after His baptism and before His entrance on His public ministry. Paul also fasted for three days before his baptism (Acts ix. 9); and, when he and Barnabas were separated for the work of the ministry at the call of the Holy Ghost, their solemn ordination was preceded by fasting and prayer (Acts xiii. 3); and the same course was adopted when, in their turn, they "ordained elders in every church" (Acts xiv. 23). We are not disposed to lay undue stress on this instruction; but we cannot help fearing that in many of our churches there is a tendency to fall into the opposite extreme, and to approach, with a thoughtlessness almost amounting to levity, the performance of acts which, unless they are absolutely meaningless, are the most solemn in which it is possible for responsible beings to engage. Surely the deliberate and life-long consecration of oneself to the service of the Lord Jesus Christ, which is involved and symbolised in our being "buried with Him in baptism," and rising again "with Him, to walk in newness of life," ought never to be "taken in hand unadvisedly, lightly, or wantonly," but always most "reverently, discreetly, advisedly, soberly, and in the fear of God;" and every worthy candidate must heartily recognise the desirability of retiring from the ordinary scenes and occupations of life for a special season of devout meditation and prayer, in prospect of an occasion which he cannot but regard as the most sacred and momentous in his life.

And may we not find another not altogether unneeded suggestion in the other condition, described in the first clause of the directions for baptism: "Having given all the foregoing instructions"? We speak without any very wide acquaintance with the usages of our churches; but we confess it has often occurred to us that, while perhaps our fathers were too exacting in the preliminaries of church membership, we are not sufficiently careful to fulfil that part of our commission which charges us with the duty of *making disciples* of our converts, "teaching them to observe all things whatsoever I command you." In bearing their testimony to the Scripture doctrine that repentance and faith are the only absolute conditions precedent to baptism, and in their anxiety not to throw hindrances in the way of young believers, we fear that some of our pastors and churches may not be sufficiently attentive to the instruction of young converts, and that they may sometimes even incur the risk of pronouncing the name of the Sacred Trinity over some who might truthfully say, with the Ephesian disciples, "We did not so much as hear whether there be any Holy Ghost." At all events we may be sure that any such neglect of an adequate provision for regular systematic instruction in doctrine and duty, similar to that received by the "catechumens" in the Early Church, must tend to the weakness of the churches, and to a low standard of holy living—the result of imperfect and defective conceptions of the duties and responsibilities of the baptized members of Christ's Church.

To return to the question of *mode*. It will be observed that the ideal or normal baptism is in running or flowing ("living") water; and unquestionably its subjects in the earliest times followed the Great Exemplar, who was baptized of John "in Jordan." But to meet the case of sparsely watered districts, and of severer climates, "other water," cold or warm, is permitted; and if neither can be procured "in sufficient quantity for immersion" (Farrar), then water is to be "poured" on the head in the name of the Father, the Son, and the Holy Ghost. There is no pretext for *sprinkling* here, even occasionally and exceptionally, still less as a permanent substitute for immersion. The environment of the body with water by pouring it over the head when the quantity is insufficient for total immersion is an intelligible and reasonable alternative. In such an unusual and exceptional case, the observance of the rite in its modified form

would certainly be better than its omission or indefinite postponement. If a plunge bath is not available, a man may very well content himself with pouring a canful of water over his head; in both cases his body is entirely submerged or baptized. The modern custom of sprinkling a drop or two on the forehead has no analogy whatever with the original and significant symbol. It should be remarked that in the "Teaching" there is no trace of the use of chrism oil in baptism, or of sweet unguents afterwards, as prescribed in the "Apostolic Constitutions" of later date.

II.—THE ORDINANCE OF THE LORD'S SUPPER.

The rules for the administration of this ordinance are exceedingly interesting and instructive, alike in what they say and in what they leave unsaid. We quote from the ninth chapter:—

"Now concerning the Eucharist, give ye thanks [εὐχαριστήσατε] as follows. First, for the Cup* :—'We give thanks to Thee, our Father, for the Holy Vine of David Thy servant [παῖδός] which Thou hast made known to us through Jesus Thy Servant [or Son: παῖδός, and so below]; to Thee be glory for ever.' And for the Bread that is broken :—'We give thanks to Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant [or Son]; to Thee be glory for ever. For as this Bread scattered upon the mountains and gathered together became one,* so let Thy Church be gathered together from the ends of the earth into Thy Kingdom; for Thine is the glory and the power, through Jesus Christ, for ever.' "

First let us quote Dr. Farrar's unequivocal assertion:—"In these words of consecration—perhaps the oldest liturgical forms which have come down to us—we find no shadow of any doctrine distantly resembling transubstantiation, no conception of any participation which is not purely and absolutely spiritual."† Note the very singular absence of the words, "This is My Body: this is My Blood." Professor Wordsworth thinks the words may have been avoided "to escape the well-known misinterpretations of outsiders," who calumniously imputed cannibalism to the Christians. We venture, with at least as plausible reason, to suggest the hypothesis that the words were omitted either because they had been, or lest they should be, perverted to a carnal and unscriptural interpretation, such as the Jews put on our Lord's words in John vi. 52. That the notion of a Real Presence on the altar, still less of a sacrifice like the Mass, was

* Compare 1 Cor. x. 16, 17.

† *Expositor*, May, p. 389.

not in the mind of the writer, is further evident from the fourteenth chapter, which orders that for the service of the Eucharist "bishops and deacons" were to be appointed. *No priests; therefore no sacrifice: no sacrifice; consequently no priests.*

The simple Communion service of our Congregational churches, administered by pastor and deacons, is evidently no very wide departure from primitive usage.

It is true that in this fourteenth chapter the term "sacrifice" is employed in relation to the Eucharist; but the whole context clearly shows the metaphorical character of the expression. We quote the passage, not only for its bearing on this subject, but because of its evidential value in other respects:—

"On the Lord's-Day of the Lord (*κατὰ κυριακὴν δὲ Κυρίου*) gather together and break bread and give thanks, adding confession of your sins, that your sacrifice may be pure. Let no one who hath a dispute with his fellow assemble with you until they be reconciled, that your sacrifice be not polluted; for this is it that is spoken of by the Lord: 'In every place and time offer Me a pure sacrifice: for I am a great King, saith the Lord, and My name is marvellous among the Gentiles.'"^{*}

Dr. Farrar remarks on this passage: "The use of the term 'sacrifice,' metaphorically applied to the Eucharist, has the same meaning as our own use of the term in our Communion service: 'This our sacrifice of praise and thanksgiving.'"[†]

The mention of "incense" appears to have been intentionally omitted in the quotation from Malachi, probably because of its irrelevancy. It certainly would not have been omitted had the use of incense been then customary in the Church. And this omission is the more remarkable because in the later and corrupted version found in the "Apostolic Constitutions" (*circ.* A.D. 400 to 500) the words relating to incense *are included* in the quotation. The same work, by-the-by, insists on the festival observance of the Sabbath as well as the Lord's-day.[‡] The extract above given affords valuable confirmation of the primitive observance of the first day of the week as the Lord's-day, as well as of the custom of weekly Communion. §

^{*} Mal. i. 11, 14.

[†] Compare Heb. xiii. 15 with Hosea xiv. 2.

[‡] "Ap. Const." vii. 23, referred to by Professor Wordsworth. The earlier work makes no reference at all to Sabbath observance.

[§] *Vide* Acts xx. 7, ii. 42; 1 Cor. x. 16.

A brief form of thanksgiving "after the act of reception" is appended to the Order for the Eucharist, in which adoration is offered to God the "All-Sovereign Lord" for His temporal gifts of food and drink, and for the "spiritual food and drink, and life eternal" bestowed through Jesus His Servant, or Son (*παιδός*). A note is added permitting the "prophets" (*vide infra*) to give thanks at such length as they may think fit.* Two facts of primary importance are implied in this brief note: (1) For the due celebration of the Eucharist no priestly function was required; (2) The celebrant was not bound to a fixed liturgical form.

Another rule reads as follows:—

"Let none eat or drink of your Eucharist except those who have been baptized in the name of the Lord; for concerning this, too, the Lord said: 'Give not that which is holy to the dogs.'"

This was an intelligible, Scriptural, and rational limitation of the ordinance to its proper recipients. Those, and those only, who had been partakers of the New Birth, and had submitted themselves to its symbol, could fittingly partake of the symbols of the New Life. The baptized were only such as had professed their faith in Christ, and had been instructed in Christian doctrine and duty—a condition of things very different from that of modern times, in which the fact of a person having been baptized in his infancy affords no sort of guarantee of his fitness to partake of the Lord's Supper. It is instructive, moreover, in this connection, to note the absence of any reference to "Confirmation." In that early age the Church had not yet been compelled, by its own unscriptural misuse of baptism, to introduce an intermediate rite as an expedient for remedying this flagrant anomaly. The necessity born of later corruptions became in its turn the mother of corrupt inventions.

We may sum up the "Teaching" on the Eucharist by describing it as the farthest possible remove from the Roman and Anglo-Catholic doctrine and usage. No transubstantiation or change of the elements; no real presence; no sacrifice; no sacerdotal priest; no withholding the cup from the laity; no adoration of the host; no prayers for the dead: in a word, no vestige or shadow of the idolatrous Mass, with all its "blasphemous fables and dangerous deceits."†

* In the "Apostolic Constitutions" the word "prophet" is altered to "presbyter."

† Article xxxi., Church of England.

III.—THE CHRISTIAN MINISTRY.

It has been the habit of Church writers to adopt as incontrovertible the axiom that one sure sign of a genuine Catholic and Apostolic Church is its possession of the "threefold ministry." The compilers of the Book of Common Prayer preface their Order of Consecration with this statement:—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons." Non-Episcopalians have always failed to see any warrant for this in Scripture; and the discovery of our "ancient author" confirms their unorthodox views. There is in the "Teaching of the Apostles" no trace of this threefold order. Neither priest nor presbyter ("old priest writ large," as Milton called it) appears in the treatise. It speaks of two classes of ministry: wandering or itinerant, and settled or permanent. (1) The former are described as apostles, prophets, and teachers (the same designations and in the same order as in 1 Cor. xii. 28). The Apostles seem to have been travelling ministers, and in a limited sense the legitimate successors of the first Apostles; and corresponded pretty nearly to our modern missionaries and itinerant evangelists. The Prophets are defined by Dr. Farrar as "the authorised and inspired preachers of the Church," inspired, we presume, in the sense of Mr. Glover's presidential address, which has been so unfairly "wrested" by narrow-minded critics. The Apostle Paul's definition may at least be accepted without question: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. xiv. 3). (2) The settled or permanent ministry consists of Bishops (*ἐπίσκοποι*) and Deacons; in plain English, overseers and helpers. Strange as it may sound to modern ears, these "are to be 'appointed' by the Christian bodies themselves; and a provision is thus made by which an apostle or itinerant teacher can be changed into a resident minister" (Farrar).

In the fourteenth chapter we read:—

"Appoint for yourselves Bishops and Deacons* worthy of the Lord, men meek and not lovers of money, and true and proved; for they also minister for you the ministry of the Prophets and Teachers. Therefore, do not despise them, for they are to be honoured among you as the Prophets and Teachers."

* Compare Philippians i. 1.

The ministers thus appointed are “worthy of their meat.” The Prophets are to receive the first-fruits of all produce, “for they are your high-priests” (*ἀρχιερείς*). This, the only occurrence of a sacerdotal reference, is a metaphor very natural to a Jewish Christian like our author. “The Prophets are *your* high-priests”—*i.e.*, your ministers in divine things, and are therefore entitled to be honoured by you as the high-priests were by the Jews. Archdeacon Farrar says: “It cannot but be clear to every candid reader that there is no sacerdotalism here. The Prophets offer no ‘sacrifices,’ but are simply teachers; and yet they are to be supported, because Christians are to honour them as the Jews did their chief priests.”*

In this respect, again, there is a marked contrast between the early treatise and the corrupted version contained in the seventh book of the so-called “Apostolical Constitutions,” attributed to the fourth or fifth century.

Professor Swainson, of Cambridge,† in one of the earliest published notices of the “Teaching,” gives it as his opinion that the employment of the word *ιερείς* in the latter work is the first occurrence of the idea of “priest” applied to the Christian ministry. The title is “never given to ministers in the ‘Teaching,’ any more than it is in the New Testament” (Farrar). Evidently the Bishops made no claim to be considered successors of the Apostles; indeed, the distinctive apostolic office appears to have resided only in its original holders, and to have ceased at their death. We do not read here, for instance, of the apostolic function of “laying on of hands” in connection with the appointment of ministers. A settled minister or bishop, who also “ministered the ministry of prophet and teacher,” seems to have combined in his one office the functions of pastor and president, prophet and teacher, very much as in our Congregational churches now-a-days; and, as we have seen, was elected, as our ministers are, by the church itself. No definite office is assigned to the Deacons; but inferentially we may gather that one of their duties was to help the bishops in the administration of the two ordinances; and this is, to say the least, not inconsistent with the existing practice among Congregational Nonconformists.

* The later corrupted version in the “Apostolical Constitutions” converts the metaphor to literal use, and designates the bishops “chief priests,” the presbyters “priests,” and the deacons “Levites.”

† Article in the *Churchman*, April, 1884.

We have thus placed before our readers the results of a careful examination of all the sources of information known to us concerning this remarkable document. We have endeavoured to bring to this examination a fair and candid mind. All the authorities consulted belong to Episcopalian Churches, Eastern or Western; but we have failed to gather from them one single fragment of historic evidence either as to doctrine, or ritual, or orders, which could honestly be pressed into the service of either branch of the "Holy Catholic Church." It is possible that more light may hereafter be thrown upon the interesting discovery; meanwhile, we must express our conviction that, in the crucial points at issue between us, the document gives no countenance whatever to Catholic assumptions; but, on the contrary, affords strong and striking confirmation both of our distinctive tenets and practices as Baptists, and of those great Scriptural principles which we hold in common with all other Evangelical non-Episcopal Churches.

Oxford.

E. C. A.

Dr. Alexander Carson.

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THE publication of a biographical sketch of this remarkable man, by the Rev. John Douglas, of Newport, Mon., who knew him well, and was privileged to hear some of his last sermons, affords me an opportunity of recalling his memory. This monograph, written with considerable ability, candour, and discrimination, will give great pleasure to those who have read Dr. Carson's works, as well as correct those misapprehensions of his character and spirit which have too generally prevailed. Mr. Douglas's remarks on this subject are forcible and just:—"I have found by experience that many have charged Dr. Carson with an unchristian dogmatism who have never read a line of his works; and they became prejudiced against him owing to the repeated charge furnished by other writers, or persons who had met with this charge in the writings of his opponents." And I have thorough sympathy with the hope expressed by the writer

of this valuable and interesting "Biographical Sketch," that its publication may contribute to dispel the calumnies cast on Dr. Carson's name, and lead the reading public to study, with candour, his numerous and able productions.

Dr. Carson was born in Annahone, county of Tyrone, in 1776. His parents were of Scottish descent, devotedly attached to the creed and polity of the Presbyterian Church, and were earnest in prayer for the conversion of their children, especially of Alexander, "whom they proposed to consecrate to the Gospel ministry." Of the influence of his parents on his mind and heart, Dr. Carson was accustomed to speak with the deepest gratitude. He was placed in a good classical school at Tullyhog, near Cookstown, where he soon became distinguished by an extraordinary aptitude for acquisitions in mathematics and in the Latin and Greek languages. He subsequently entered the Glasgow University, to qualify himself for the ministry in the Presbyterian Church. His diligence was incessant, and his ardour surmounted some formidable obstacles. "From the success which eventually crowned his efforts, every student may learn the necessity and importance of unflinching industry." From the lectures of the celebrated Professor Young, who filled the Greek Chair in the University, Dr. Carson derived that taste for sound principles of criticism and the philosophy of language which he subsequently displayed in his controversial works with such marvellous skill and power. Mr. Robert Haldane, himself no mean scholar, in a letter to the then Bishop of Salisbury, after Dr. Carson's victory over Dr. Lee, Professor of Arabic in the University of Cambridge, pronounced him to be "the first scholar of his times."

In December, 1798, before he was twenty years of age, Dr. Carson was ordained pastor of the church at Tubbermore. The general aspect of religious life was exceedingly depressing; and though the Presbytery of Antrim, on account of their Arianism, had been separated a century before, yet their ministers were allowed to sit in the Synod of Ulster. Dr. Carson was one of the few who cherished a warm attachment to the Evangelical doctrine. It soon became evident that he had no sympathy with their lax views, and that they had no sympathy with his creed. After five years of faithful service, allegiance to the dictates of conscience compelled him to sever his connection with the Presbyterian Church. In spite of the loss of every hope of preferment, the esteem of influential friends, and great

pecuniary sacrifice, he publicly announced to his congregation his purpose, and, with tears, he bade them an affectionate farewell. The excitement and surprise were intense. As he descended from the pulpit, one of the members seized on the large Bible, exclaiming, "Let all who are for God and the Bible follow me!" About two-thirds of the people did so, and they *ultimately* became the nucleus of the Baptist church which he planted in Tubbermore, and which still lives and flourishes under the pastoral care of his son, the Rev. R. H. Carson. No one has ever questioned the sincerity of Dr. Carson's motives in separating from the Presbyterian body. He had, ordinarily speaking, everything to lose and nothing to gain. His wife and children seemed doomed to penury. Those with whom he now associated were few, poor, and of no social status. They were regarded with contempt by the larger and wealthier bodies. Dr. Reid and other Presbyterian writers allege that it was entirely owing to the spiritual destitution consequent on the prevalence of Arianism in the Irish Presbyterian Church, that Dr. Carson left it. This step was an eventful crisis in his history, and though it interrupted, for years, the fraternal intercourse of beloved friends, and shattered all his prospects of future eminence, he never for a moment faltered, and pursued the even tenor of his way without one feeling of regret. He was supported through all this struggle, and in the subsequent years of difficulty, by his noble-hearted wife, "thoroughly convinced that it was *her* duty, as well as that of her husband, to obey the Word of God, and the dictates of an enlightened conscience, regardless of consequences." All honour to her memory! How Dr. Carson regarded his conduct in this affair may be best understood by what he wrote respecting it *thirty years* after:—"I never think of my former situation but with horror and aversion. I bless God for the light which He has given me on the nature of His kingdom and ordinances. I have already a hundred-fold for every sacrifice." These are noble words; and the man who could utter them, after all he had been required to endure, is worthy of our profoundest regard. To the end of his life his church was unable to give him any adequate remuneration. But his attachment to them was lasting and deep; and they heartily reciprocated it, mainly because he preached the Gospel with such force and earnestness.

But another crisis, yet more eventful, was looming in the distance. About 1807 the brothers Robert and James Haldane, who did so

much to revive religious life in Scotland, and whose incessant labours in the face of bitter opposition and violence did for it very much like what Whitfield and Wesley did for the South, embraced our views of the ordinance of baptism. They sent young ministers to itinerate in the North of Ireland; and their preaching was so fresh and vigorous, and so richly imbued with the unction of the Holy Spirit, that many inhabitants of Ulster were brought, in penitence and faith, to God. One of them came to the neighbourhood of Tubbermore, and some of Dr. Carson's flock came to him, greatly perplexed by the force and clearness with which they urged their views of baptism. Up to this time he had never entertained a doubt as to the scripturalness of infant sprinkling. On the following day he besought his congregation not to be disturbed by the utterance of these new views, for he had resolved to write and publish a refutation of them! He accordingly entered, with great earnestness, on the examination of the subject, believing that he could demolish the arguments of the Baptists as easily as he could crush a fly! He wrote with great vigour and confidence for a month, and then paused, and went with care and attention over the ground he had traversed. Close, critical scrutiny revealed several flaws in the argument. Many links of the chain would not bear the strain, and snapped asunder; and on one Saturday evening he was convinced that the foundation of infant sprinkling was nothing but a foundation of sand. With feelings of sorrow and disappointment, "yet with gratitude to God for having enabled him to discover the mind of Christ in regard to this ordinance, he cast the manuscript into the fire!" Nor can there be any doubt, if the same course of calm searching inquiry were taken, and prejudice were cast aside, by ministers and laymen who still cling to this unscriptural, and *therefore* most injurious practice, they would at once abandon it.

Dr. Carson did not hesitate a moment after he was convinced of his error. He was not the man to "confer with flesh and blood," nor to stop and consider what effect the announcement of it would have on his position and prospects. On the next morning he told his flock that in writing a defence of infant baptism, and a refutation of the Baptists, he had been converted to their opinions! They were overwhelmed with astonishment. To abandon the Church of their fathers was bad enough. This was worse. Many of his sincerest friends spoke of his former step as "folly." This was "madness!" But this most unexpected change in their pastor's views led many of the con-

gregation to examine the Bible more carefully, and they felt that if their former practice was scripturally right, their pastor would have proved it; but, as he was convinced it was unscriptural, they were bound to examine it for themselves. The result was what might be readily expected; "many of them believed." Dr. Carson's views on this subject were not, however, given to the world until twenty-four years had passed away. His work on "Baptism in its Mode and Subjects," is a masterly reply to two treatises by Dr. Wardlaw and Mr. Ewing, and has never yet been answered, nor ever will be, for it is unanswerable.

For an estimate of Dr. Carson as a preacher, the reader is referred to Mr. Douglas's pamphlet, and to its accuracy I can bear personal testimony, having heard him both in Ireland and in England. The account which Mr. Douglas gives of the last of the Doctor's sermons he was privileged to hear is most graphic and striking. But he refers to another which exhibits the preacher's power as an extemporaneous speaker in a very remarkable degree. It had been fixed to have a collection prior to his visit to England, to take part in the Jubilee Services of the Mission, and a report had somehow got abroad that he would preach a special sermon on the occasion. This induced a large number of persons to come from a distance to hear him. The chapel was wholly inadequate to accommodate the multitude, and the windows were opened that his voice might reach those who could not find an entrance. He had purposed to proceed, in his ordinary course, with the exposition of a chapter in Deuteronomy, when one of his influential friends quietly opened the pulpit door, and earnestly requested him to select a text more suited to the occasion. With some reluctance he yielded, and he selected Matthew xiii. 33, 44, 50. The brilliancy of his illustrations, the originality of his thoughts, in reference to the searching for "the pearl of great price," and to the ultimate triumphs of the Gospel, and the eternal felicity of the redeemed, and the import of the "net," as indicating the separation of the good from the bad, entranced the audience, and "many bowed their heads and wept like children." In force of diction and splendour of illustration, it far exceeded the one he preached the following week in London. This impromptu address, delivered in his own rustic pulpit, proved that only on great occasions were Dr. Carson's powers seen in their full strength and glory.

The leading features of his mind and character are exceedingly

well described by Mr. Douglas. He does not indulge in indiscriminate eulogy. His observation is keen and thoughtful. He does not attempt to conceal his profound admiration, but he shows that this does not hinder the exercise of a sound judgment. Want of space alone prevents my giving from the pamphlet ample proofs of the justice of these remarks.

Dr. Carson's visits to England were to him peculiarly delightful. He was first introduced to the Mission Committee by the late Dr. Steane, and enjoyed repeated intercourse with Foster. In the summer of 1841 he was invited to visit the churches in several counties, a request with which he cheerfully complied, and wherever he went he was most cordially received. On his return, while waiting at Liverpool for the hour of sailing, he walked to and fro on the wharf, and when the hour struck, he held up his watch to a lamp, for it was now dark, to see the time. He had unconsciously come to the edge of the quay, and was suddenly precipitated into the water. A man carrying a long ladder saw the accident, instantly lowered it, and saved the Doctor from immediate death. Medical skill soon reduced the dislocation of one of his shoulders, but nothing could induce him to remain a day or two. The voyage to Belfast was stormy, and he suffered severely. On arrival, he sent for Mr. Wilson, a Baptist minister, who at once took him to his own home. His son, and Dr. Clark, his son-in-law, both eminent medical men in Coleraine, were soon in attendance, but all that professional skill and careful nursing could do were of no avail; and on Saturday, August 24, 1844, he sank from congestion of the lungs, eight days after his arrival in Belfast. His remains were brought to Tubbermore, and, followed by a vast crowd of persons of all ranks, were laid in the grave which only six months before had received the remains of his godly and beloved wife.

My acquaintance with Dr. Carson began soon after my settlement at Cork, when I was invited to take part with him in the opening of the new chapel at Coleraine. I looked forward to meeting him with some feeling akin to dread; for, drawing all my impressions from those of his writings which I had read, he seemed to me a formidable person. Judge, then, my astonishment, when, on entering the room, a tall, gentle, but most intelligent-looking person, with finely cut classical features, greeted me with the greatest courtesy and heartiness. It seemed to me that there was some mistake; so I

asked, "Are you Dr. Carson?" "Yes," he replied, with a smile; "why do you ask?" I frankly told him. "Ah, my dear sir, you are not the first person who has put a similar question to me." I was soon at my ease, and during the time we were together, and at subsequent visits to *Solitude*, his own home at Tubbermore, this sense of his gentle, fraternal spirit was confirmed and deepened.

How, then, was he so commonly censured for dogmatism and severity? Mr. Douglas has answered this charge by some judicious extracts from Dr. Carson's works. Thus, in his reply to Mr. Brown, of Waterford, he says—"I have exposed the false reasoning and false criticisms of my learned antagonists. But I have not censured any man merely for differing from me. . . . Mere ignorance or prejudice I do not censure; it is the deliberate and violent perversion of truth which is the object of my severity. As far as I perceive a man to be in earnest, I have compassion for him, let his ignorance be what it may. . . . Even the coolest philosophers have found no way so effectual as that of indignant sarcasm to shame scepticism out of its sophisms. Our Lord Jesus gives us many instances of the most terrible severity of language, and no man will accuse Him of indulging a bad spirit. This shows that severity of language—the greatest severity—is consistent with a spirit in which there is no sinful wrath. . . . I cut only to heal."

I hope my brethren in the ministry, especially the younger, will read this most interesting pamphlet. It will only cost them a shilling! And the contemplation of a man so highly endowed mentally, of such vast attainments, so loyal to truth, of such courage, industry, devotedness, and zeal, cannot but animate and inspire them with an earnest desire to follow his steps, even though it may be *haud passibus equis*. His death put an end to an intention he had fondly cherished, and of which he spoke to me more than once, of tracing through all Greek and Roman literature the origin and progress of Infant Baptism. It would have been a glorious work, a gigantic task indeed, but for which no then living man was so competent.

The New Theology.

V.



“THE NEW THEOLOGY,” Mr. Munger informs us, “seeks to replace an excessive individuality by a truer view of the solidarity of the race.” What is this “excessive individuality”? It is admitted that “every man must live a life of his own, build himself up into a full personality, and give an account of himself to God.” But, along with this admission, the New Theology “recognises the blurred truth that man’s life lies in its relations; that it is a derived and shared life; that it is carried on and perfected under laws of heredity and of the family and the nation; that while he is ‘himself alone,’ he is also a son, a parent, a citizen, and an inseparable part of the human race; that in origin and character and destiny he cannot be regarded as standing in a sharp and utter individuality.”

We may confess our inability to understand what is meant by the statement that “every man must build himself up into a full personality.” We have always supposed that every man *is* a person, in the full sense of the word, by the constitution of his being; and if this be so, his attainment to “a full personality” cannot be contingent upon any “building” process conducted by himself with that end in view. Perhaps Mr. Munger’s phrase is elliptical, and means, not that man has to complete his personality by some “building” process of his own, but to attain to a full *realisation* of his personality and of all the responsibilities involved therein. But lest this remark should be deemed hypercritical, we will not further insist upon it, and will leave the very peculiar phrase which has suggested it as an instance of the vague and inconsiderate way in which, as appears to us, Mr. Munger not unfrequently writes.

It is satisfactory, however, to find that Mr. Munger does recognise in each human being “a real individuality,” which necessitates him to “live a life of his own,” and which requires him to “give account of himself to God.” This is a large admission as coming from such a writer; and it logically carries with it the idea that each human being is not only to recognise himself as a unit—“a real individu-

ality"—but is also to be recognised as such by God, and as such to be dealt with in God's moral government. More than this it does not appear to be necessary to contend for, so far as the "individuality" question is concerned. But, according to Mr. Munger, the Old Theology has "blurred" the truth that "man's life lies in its relations, that it is a derived and shared life," and that he is "an inseparable part of the human race." We have looked in vain for the "blurr" against which Mr. Munger protests. If any of the older theologies are answerable for it, it must be those which are ranged under the general title, "Calvinistic." But even the sternest forms of Calvinism which have ever gained a footing in the world neither teach nor imply that the individuality of the human being is so complete that he lives an absolutely isolated life, or that the "relations" in which his life is "set" are without influence upon his character, experience, and destiny. They are perfectly consistent with the full recognition of the various relations which the individual sustains to the race as a whole. Even the sovereignty of electing grace is not regarded as a sovereignty of caprice, but as one of infinitely wise and infinitely righteous goodness, which realises its intent in perfect conformity with the nature and the circumstances of the souls on whom it acts. We know of no Calvinistic writings which, in contending for the reality and efficiency of the Divine decrees in regard to the saved, or even in regard to the unsaved, ignore the fact that, "while man is 'himself alone,' he is also a son, a parent, a citizen, and an inseparable part of the human race." The integrity of the Calvinistic scheme surely does not require that the individual man shall be treated, in relation to the matter of personal salvation, as though his life were an absolutely isolated one—as though, in fact, he were the only human being in the universe. That would, indeed, be an "excessive individuality" against which the New Theology need not take the trouble to protest, inasmuch as, so far as we know, at least, it has never been taught. Mr. Munger has here performed the not uncommon, but very superfluous, task of applying the flaming match to a mere man of straw which his own imagination had previously created, and which, apart from his imagination, has no existence.

Whilst, however, Mr. Munger complains that the Old Theology makes too little of the organic relations of the individual to the race, we, on the contrary, complain that the New Theology makes too much of the organic relations of the race to the individual. The New

Theology, he tells us, "is not disposed wholly to part company with the Old in respect to the 'fall in Adam' (when the Scriptures on this point are properly interpreted), and hereditary evil and the like; it sees in these conceptions substantial truths when freed from their excessiveness and their formal and categorical shapes, but it carries this solidarity into the whole life of man. If it is a fallen world, it is also a redeemed world; if it is a lost world, it is also a saved world; the Christ is no less to it than Adam; the Divine humanity is no smaller than the Adamic humanity; the Spirit is as powerful and universal as sin; the links that bind the race to evil are correlated by links equally strong binding it to righteousness."

The New Theology complains that the individuality ascribed by the Old to the human being is exaggerated. Have we not a right to complain that the language of the New Theology in the passage on the solidarity of the race here quoted is open to the charge of exaggeration on the other side? The fact that the world is "fallen" is patent enough; is it equally patent that the world is "redeemed"? The Christ-power in the world is the antagonist of the Adamic power; does it realise an equal embodiment in the world's life? Has the "Divine humanity" neutralised and supplanted the "Adamic humanity"? If the Spirit be practically "as powerful and universal as sin," ought not sin to have vanished out of the world? or, if not so, ought not the world to be at least in a state of equipoise between the two opposing forces? Perhaps, however, such a mode of treating the New Theology on the point in question will be stigmatised as a battle about words. And yet it is hardly open to the stigma. Mr. Munger's language is fairly chargeable with the logical consequences we have deduced from it.

But we will try to meet Mr. Munger by looking at the case in another way. In his putting of it there is unquestionably a certain plausibility. On a first inspection, it looks as though it might be true, and indeed ought to be true. But will it bear analysis? First, we would observe that the principle of heredity which so obviously prevails in man's natural life has no place in the divinely appointed and revealed method of his spiritual salvation. Hereditary depravity is a fact; but it is not met and counterworked by a corresponding fact of hereditary grace. In other words, grace is not, like depravity, "transmitted" from parent to child. The "solidarity in evil," therefore, is not neutralised by a new "solidarity in good,"

wrought out and completed by the principle of heredity. This single fact seems to us to be sufficient of itself to shatter the position which the New Theology assumes in relation to the question in hand. Of course, what Mr. Munger says about the "solidarity in good" may be said with equal truth about the "solidarity in evil"—viz., that it is "not absolute, but one modified by human freedom," the principle of heredity notwithstanding; else there would be no room for moral government, none for accountability, and, therefore, none for retribution. But still the principle of heredity in evil is an immense factor in man's natural life, and makes the "solidarity in evil" so much the greater; whilst the absence of that principle in man's life as a redeemed creature makes the "solidarity in good" so much the less. Secondly, it is difficult to define the sense in which Mr. Munger would have us to understand the words, "If it is a fallen world, it is also a redeemed world; if it is a lost world, it is also a saved world." We suppose Mr. Munger intends some definite and intelligible meaning to be attached to this language. What is it? We can readily understand the phrase, "it is a fallen world;" but how are we to understand the antithetical phrase, "it is a redeemed world," so that the "solidarity in good" shall correspond with the "solidarity in evil"? The entire race is comprehended in the "fall;" is the entire race comprehended in the same sense and in the same degree in the "redemption"? If so, we are bound to conclude that every *individual* of the race is, *in actual experience*, included in the redemption, just as every *individual* of the race is, *in actual experience*, included in the fall. That is to say, just as each individual of the race potentially suffered, from the beginning, by reason of the fall of the race in Adam, so each individual of the race potentially shared, from the beginning, in the redemption by Christ. But how does Mr. Munger reach this stupendous conclusion? By the round assertion that "the Christ is no less to the world than Adam," and that "the Divine humanity is no smaller than the Adamic humanity"? This, however, is not an enforcement and vindication of what had been asserted in the words, "If it is a fallen world, it is also a redeemed world;" it is nothing more than the reassertion of the same dogma in another form. Mr. Munger does not like appealing to texts; but surely if any one text might be quoted as containing the strongest affirmation of redemption to be found in Scripture, and as having at the same time a direct and obvious bearing on the question under discussion, it

would be found in the great words of the Redeemer Himself: "God so loved *the world* that He gave His only begotten Son, *that whosoever believeth on Him* should not perish, but have eternal life." Those words unquestionably imply a certain "solidarity in good;" for they declare, not, indeed, that the world is "a redeemed world," but that redemption has been provided for it, which is a very different thing; but they also imply that this "solidarity in good" is "not" as, indeed, Mr. Munger admits, "an absolute solidarity, but one modified by human freedom;" for they imply that the enjoyment of the provided redemption is *contingent* upon faith in the Redeemer—an implication which takes the question off from the broad ground of "solidarity," and places it upon the immeasurably narrower ground of an individual acceptance of salvation. We put the matter thus because we wish to keep the argument clear of the question of the salvability of infants and of heathens. The "solidarity in good" is not co-extensive with the "solidarity in evil," if any of those to whom the Gospel offer of redemption is made are guilty of the sin of finally rejecting it. In one sense it is gloriously true that "Christ is no less to the world than Adam;" but His relations to it are radically different, and they work in a radically different way. It is gloriously true that "the sweep of the redemptive and delivering forces" corresponds with the sweep of "the common evil;" but it does not follow that the sweep of the results will be equally comprehensive. For though, abstractly considered, "the Spirit is as powerful and universal as sin," the bias towards evil in some souls may be so strong and so decisive as to render their redemption impossible without the application of a force which would destroy their moral freedom, and which would thus take the moral element out of their nature altogether.

One more article will conclude our examination of Mr. Munger's essay.

Denominational Fidelity v. Heresy.



THE *Christian World* of June 14th contained the announcement that the Rev. Joseph Wood, of Wycliffe Congregational Church, Leicester, had accepted an invitation to the pastorate of the Old Meeting Chapel, Birmingham, which belongs to the Unitarian body. Secessions of this kind, though not common, are occasionally reported; and, much as they are to be regretted, it is not wise as a rule to make them the subject of public comment. In this most recent instance, however, there are some features fitted to arrest public attention, and to call for special remark. In the announcement referred to the following statements occur:—"Some questions having been raised as to Mr. Wood's religious views, owing to the maintenance of his connection with the Congregational Union, Mr. Wood claims for the members of the Union full liberty of opinion, their association being based, as he contends, only upon the acceptance of church organisation. Mr. Wood says, 'The whole Congregational Union has known now for more than eleven years that I have not been a Trinitarian, and, indeed, that I have been in many respects less orthodox than many Unitarians.'" On the face of it, this is a remarkable statement; and, on the supposition of its accuracy, it implicates the Union in the grave error of having, through the long period of eleven years, connived at serious heresy on the part of one of its more prominent ministers. It was not to be expected that such an imputation would remain unnoticed by the highest official authority which the Union possesses. Accordingly, in the following week's issue of the *Christian World*, we find a trenchant letter from its Secretary, the Rev. Dr. Hannay. Dr. Hannay admits that Mr. Wood was known by many persons in the Congregational Union as "belonging to a school which has a habit of speaking lightly of theological dogma," but he contends that it is also "known on their own testimony, and otherwise, that members of that school who have a place in the Congregational ministry are among the most earnest upholders of the doctrine of the Deity of Jesus Christ, and," says he, "I know of no words of Mr. Wood's of earlier date than those which you quote which would

have justified the brethren in imputing to him so grave a departure from evangelical orthodoxy as is now disclosed." Dr. Hannay writes still more to the point when he remarks: "It is assumed that men who accept Congregational pastorates do so to maintain the evangelical faith, and that, in the event of their ceasing to hold that faith, they will spontaneously resign their position."

Mr. Wood's assertion that the Congregational Union is an "association based only on the acceptance of church organisation," is a startling one. If that be its exclusive constitutional basis, it may certainly quite consistently allow, as Mr. Wood says it does, "full liberty of opinion" on theological matters. Indeed, there are no extremes of theological heresy which could be legitimately excluded from it. But we should doubt whether such a view of its constitution would have occurred to any of its members, whether ministerial or otherwise, who had not already diverged very seriously from the doctrines which are commonly regarded as comprising the evangelical faith, but who had, at the same time, some sinister reason for not seceding. Such a reason might be found, perhaps, in the supposition that one far gone in heresy would consider himself to have a better chance of modifying the theological character of the Union by working upon the denomination it represents from *within* rather than from *without*. Within certain limits a motive of that kind might be admitted to be legitimate. The theology of a Christian denomination need not be stereotyped. All denominations have been, and must be, liable to a measure of theological change. But the policy acted upon by Mr. Wood partakes rather of the character of revolution than of reform. It is that of subverting the foundations, rather than of modifying the minor details. This being so, his persistent adhesion to an ostensibly and avowedly orthodox body for the long period of eleven years, in spite of the fact that through that period he has been "less orthodox than many Unitarians," convicts him, in our judgment, of having compromised his own integrity (which is his own matter, though it is a matter on which public opinion is sure to have something to say), but also of having compromised the integrity of the denomination with whose theological character he has for eleven years past lost a large part, if not the whole, of his sympathy. If a member of a Liberal club were to act on the same principle, and on joining a Tory club were to say, "I have changed no opinions, but for eleven years have been more Conservative than many Tories themselves," the

reply would be, "You would have been a more honourable man if you had seceded at least ten years ago." Dr. Hannay very properly reminds Mr. Wood of what he ought not to have forgotten—viz., that "the Congregational Union was formed, and has hitherto, as its 'Constitution and Laws' testify, existed to 'uphold and extend evangelical religion';" and also that "the Union only six years ago, in reply to the contention of a conference held at Leicester, with which Mr. Wood had something to do, re-affirmed the 'Facts and Doctrines of the Evangelical Faith,' and among these facts and doctrines explicitly included 'the Incarnation and Atoning Sacrifice of the Lord Jesus Christ.'"

Of course, Mr. Wood has his reply to all this. In a letter to the *Christian World** of July 3rd he says: "It is true the 'Year Book' contains a 'Declaration of Faith and Order,' which states what, as a matter of fact, was commonly believed by the Congregational Churches in the year 1833; but on the front page of this remarkable document I read—'It is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required;' and a little later on we are told that, whilst stating the usual beliefs of Congregationalists, to 'every one is reserved the most perfect liberty of conscience.' Sir, I contend that these words admit and permit of very large differences of opinion within the Congregational fold." Undoubtedly, the qualifying clauses which Mr. Wood quotes show that the Congregational Union has never gone to the extreme of imposing a formal theological creed upon its members, and this fact leaves room for differences of theological opinion amongst them. But is there to be no limit to such differences? If that be so, why did the Union start with a "Declaration of Faith"? The adoption of such a "Declaration" must be taken as implying that the members of the Union are understood to agree with it, *at least in the main*. There may be theologians amongst them who cannot endorse all the terms in which the doctrines are stated, and so these are not imposed as "a standard to which assent is required." But when the whole spirit and meaning of the "Declaration" is repudiated, and a theology essentially antagonistic to it is adopted and maintained, the conscience of the

* The correspondence from which we quote also appeared in the *Nonconformist and Independent*.

objector ought to lead him to say : " This is no denomination for me. Its Faith is not my Faith. On the contrary, I regard these dogmas as a mass of error ; and though I might claim the shelter which is provided in the ' reserve,' given to every member, ' of the most perfect liberty of conscience,' I will not interpret that ' perfect liberty of conscience ' as meaning the same thing as ' perfect liberty of opinion,' but will say Good bye to a denomination with which I am no longer theologically at one, and will seek my religious fellowships where I can be more at home, because more free. I am a Unitarian of the Unitarians, and to the Unitarians I will go."

The number of the *Christian World* which contains Mr. Wood's letter contains also a letter from Mr. J. A. Picton, M.P., the predecessor, if we remember rightly, of Mr. Wood in his Leicester pastorate. Mr. Picton pleads for Mr. Wood a justification similar to that which Mr. Wood pleads for himself. But the most remarkable passage in his letter is the following : " I declare that Dr. Hannay's implied doctrine as to the inseparability of evangelical faith from evangelical dogma would, if applied to my case, have robbed me of the very soul of my soul and the very life of my life. I have seen disappear one by one, below the horizon of possible belief, almost every metaphysical or ontological article of every Church. I am neither Trinitarian nor Unitarian. Infallibility, atonement, incarnation, and all the rest of the list are, as dogmas, matters of sheer indifference to me, and only interesting because of the human emotions that have played around them. But the only religious result is that the story of Galilee and Calvary is bright with a pure, natural, living lustre such as I was blind to once. The serene consciousness of God, the boundless love of man, the shadowless devotion where not a flickering touch of self-interest ever crosses the supremely luminous purpose of the life, the large-hearted sympathy with the blundering, sinful many, the grand implacable wrath against pious and profitable pretence—such are some of the attributes of Him at whose name every unsophisticated heart glows with a sense of a present omnipotent regeneration." This very eloquent passage is preceded by the question, " Is it possible to be a Christian without a creed ? " The very putting of such a question implies that Mr. Picton believes in the possibility about which he asks. And yet no sooner does he begin to define his position as a Christian than he drifts into the statement of a creed as definite as any creed can be.

His creed is true as far as it goes; but it by no means exhausts the teaching of "the story of Galilee and Calvary." And if in that teaching the dogmas of "infallibility, incarnation, atonement, and all the rest of the list" may be found, as many students of the "story," as earnest, as honest, and as deep-seeing as Mr. Picton, believe they may, they cannot be "matters of sheer indifference" to those who believe that they see them, and they ought not to be so even to those who fail to see them. For whether they be true or false, they are matters of the gravest importance, and must have their influence upon the possibility of spiritual fellowship between those who accept them on the one hand and those who reject them on the other. Theological antagonism in relation to such dogmas must, in the nature of the case, be fatal to spiritual communion; and to maintain an outward association after the inward oneness has vanished away is practically to say, "I care no more for consistency than I do for infallibility, incarnation, atonement, and all the rest of the list."

Mr. Wood contends that the Congregational Union is based only on church organisation. If that were true in fact, which it is not, the bond would not prove to be sufficiently strong to hold the Union together for any long period. Indeed, such a union would hardly be worth preserving. Questions of church order have not much vitality as compared with those which relate to religious truth.

We are concerned in the controversy which Mr. Wood's action has raised only in so far as it affects, in principle, the interests of our common Christianity. It opens up the question as to how far theological differences are, and ought to be, compatible with spiritual fellowship; a subject on which we hope to offer a few observations in our next issue.

The Late Rev. Andrew Gunton Fuller.

IV.



IN the year 1867, Mr. Fuller removed to Wolverhampton, where for seventeen years he lived a life of semi-retirement, occasionally preaching and lecturing and constantly engaged in his favourite pursuits. Shortly after taking up his residence in this town he experienced the first of a series of losses in the death of his daughter Sarah, the wife of the Rev. J. W. Lance, of Newport. Within a few months after, his two brothers William and John passed away, the latter at the age of eighty years. "By these visitations," he says, "my beloved wife and myself became each the last survivors of numerous families. She remained, and in our quiet cottage verified with me the description of Ovid, '*Tempora labuntur tacitisque senescimus annis,*' and thus loving and beloved we reached our golden wedding-day." Four years later, while on a visit at Nailsworth, Mrs. Fuller was suddenly taken ill, and, becoming unconscious before a medical man could reach the house, died in a few hours. The grief of Mr. Fuller was so intense that for some time it was feared that he would not survive the shock. "The blow," he says, "was almost more than I could bear; but the healing hand of time, and the loving tenderness of my children, together with the happy influence of the young life into the midst of which I was conducted by the filial care of my son William and his wife, have done much to heal the wound, and, with the sustaining hand of my Heavenly Father, to render the remaining portion of my life one of calm and hopeful acquiescence in the Divine will." Other bereavements quickly followed. In February, 1878, he received tidings of the death of his son John, who, for many years, had occupied a good position in Melbourne; and twelve months later of the death of his son Andrew, whose arduous labours in connection with the Liberation Society were recorded by Mr. Herbert Skeats in the columns of the *Nonconformist*.

After the death of his wife Mr. Fuller was received into the home of his son William, where he lived during the remaining years of his

life; and of the more than filial love of this son, of the tender and graceful ministry of his wife, and of the affectionate devotion of their children, he was never weary of speaking, while they all acknowledge that any services rendered by them were far more than repaid by his wise counsel in the crisis, and his hallowing influence in the "common round" of their life.

Writing a short time before his death he says, "And now I feel that my life, with its joys and sorrows, its hopes and fears, its sins and virtues, is fast ebbing away. With all its chequered scenes, its poignant grief, its disappointments, its intense susceptibilities, physical and mental, it has been to this present hour a huge joy. And I cannot but give vent to a feeling of deep gratitude to God. Yet not without many a doubt, and what may be morbid apprehension; with, perhaps, generally, 'a good hope through grace,' though anon a gloomy foreboding, as though the future were a dark uncertainty, full of material for present fruitless conjecture. I sometimes almost envy the unreasoning conceptions—or shall I call them traditions?—of some worthy people who interpret the bright glimpses in sacred writ of the vast inheritance in store for those who love God to mean that an immediate introduction is awarded to all its joys, and a prompt recognition of all dear ones gone before. No regrets, no remorse to be experienced, no defilements to be removed! What, and when, and where will be experienced that trial called the judgment? Where, when, and what the 'fire that shall try every man's work of what sort it is'? Even the work done for God. Where the wood, hay, stubble, that shall be burned; the workman himself 'saved, yet so as by fire'? And, without accepting an iota of the purgatory that makes the man rather than his work the subject, and material fire the element, of purgation, I ask what experiences known to us in the present life answer to these descriptions of what awaits those borderers on the kingdom, whose loyalty to its Lord may be a fundamental element of their character, but whose consciousness of it was little more than a vague hope? Does the anticipation of the Apostle, 'absent from the body, present with the Lord,' necessarily apply to every halting, indolent, weak-kneed follower of Christ? Could every Christian honestly say, as he comes face to face with death, as a stalwart soldier fresh from the conflict, with the dust, the sweat, and the blood upon him, as he lays aside his helmet and unbuckles his armour, 'I have fought the good fight, I have finished my

course; I have kept the faith' ? While I admire and envy the loving and confiding heart whose fidelity and unswerving constancy in the service of the Master have won for him in this life a full assurance of hope, I can have no respect for the dreamer who is content to ignore the conditions of faithful service and its recognition as a part of the inheritance; and to cover all with a reference to the sacrifice and imputed righteousness of Christ. In so speaking I know that I lay myself open to the charge of seeking to establish my own righteousness as a ground of dependence. Be it so. I know in the depth of my heart how contrary to that is my reliance; but the longer I live the more strong is my conviction that conventional Evangelicalism is a hollow affair, and responsible for more serious miscarriages in personal religion than the hyper-Calvinism against which it protests, inasmuch as its votaries are more numerous. By giving to their special theories of 'salvation' a prominence in public teaching, almost to the ignoring of a large portion of the teaching of Christ, they create a one-sided view of the 'Gospel' fatal to its influence on the life of individuals and communities. I am sure that the Judge of the whole earth will do right, and, should that involve a scene of pain and suffering for me here or hereafter, it will end in what is better than mere happiness or freedom from misery—a *purity* feebly aimed at and laboured for here, but enjoyed there in all its life-giving and thrilling blessedness."

During the time of his residence in Wolverhampton, Mr. Fuller was a member of the Waterloo Road Baptist Church, in all the affairs of which he took a most practical interest. His love of religious worship was intense, his sitting in the chapel being scarcely ever unoccupied. The missionary spirit so strong in his father was not less fervent in him. Only a short time ago he said, half in jest, but with much earnestness in the jest, that if only the Committee would accept him he would that day set off for the Congo. Of all the denominational institutions he was an ardent supporter; and, notwithstanding the singular liberality of his thought, he was a Baptist most loyal and devoted.

On January 22, of the present year, this "old disciple" fell asleep, in the eighty-fifth year of his age, leaving four sons and a daughter surviving: William, the senior deacon and most valued supporter of the Wolverhampton Baptist Church; Thomas, M.L.A. for Cape Town; Robert, Principal of Dale College, Cape Colony; Pearce, an artist, in

Australia ; and Esther, widow of the late C. Watkins, Esq. ; thirty-three grandchildren and sixteen great-grandchildren.

What he was as a father is testified by the loving memory of his children, the grief of whom occasioned by his death six months of time has done but little to heal. The honour in which he was held as a friend has been abundantly displayed by the loving messages which have come from all parts of England, and from many parts of the world. The profound respect of his fellow-townsmen was strikingly and touchingly manifested by the numbers who attended the burial services, and by the many tokens of their esteem. What he was as a young man's most trusted guide and most faithful counsellor it is utterly beyond the writer's power to express.

J. F. J.

*Spirituality.**

BY J. W. SCHOLEFIELD, BOOTLE.



HE tests which are most easily applied to individuals and churches, can take no account of the very thing without which no Christian life worth the name is possible. It is possible to have in the personal life a good deal of activity, liberality, orderly decorous observance of religion—church membership, if you will—with an entire absence of anything that could rightly be called spirituality of thought and aim. It is possible, equally, in our church life to have a sound and prosperous financial condition, a full and increasing membership, a freedom from squabbles and splits—which, of course, no sane man will forget the comfort of being free from—an influential position in a rising or a settled neighbourhood, an eloquent and admired ministry, a choir and organ in harmony, musical and otherwise ; and yet is it also possible for the tone of such an assembly to be very little different from that of a well-ordered social institution, a Sunday prayer and sermon club. And is it not easy, fatally easy, for us all to become strangers to that Divine discontent without which no advance is possible,

* An address read at the Liverpool Baptist Union Meeting, January, 1884.

because none is sought for, and to be found readily satisfied with certain outward and visible signs without inquiring too narrowly for the inward and spiritual grace? "Nothing succeeds like success" is a most godless proverb, which is far too much in the air of all societies; and, in so far as it eats its way into our thoughts of church life, it is a most deadening one; doubly so when, in the nature of things, our tests of success are so external.

On the other hand, I am fully aware that the word I have chosen as a title to this paper is in evil odour, and not undeservedly so. "The good old name of gentleman" is not the only name "defiled by every charlatan and soiled by all ignoble use;" and it would be a curious and pitiable story to trace how the word which, in the lips and from the pen of St. Paul, summed up the essential characteristic of a true Christian life, could ever have come to be attached to a peering and lawn sleeves, to distinguish state officers for the teaching of religion from men who follow other callings; and last, if not worst, how it should have so fallen from its high estate that some good and weak people call that only "spiritual" in Christian life which is sentimental and puling, and that only "spiritual" in doctrine which is visionary, unreal, and far-fetched.

And, even not to descend so far, does it not often happen that we Nonconformists set up a set of "spiritual" persons amongst ourselves? We have one standard for the pulpit, and quite another for the pew. It may not be, and *is not*, reason that a minister should leave the Word of God and serve tables; but is it reason that any of us should lay the whole burden of church life upon him? What a soaring archangel must he be, if his mighty wings are to lift us all up, week after week, out of our ordinary atmosphere; we looking after the money, and he attending to the preaching and prayers!

Now, it is because I fear that some of us—nay, all of us—unordained persons have some tendencies to this sort of thing, that I venture to address you on this theme in the earnest hope that my words may be rightly guided for our good.

I must linger yet a little longer over the abuses of this word "spirituality." It is some years now since I met, at dinner, an eminently devout doctor. We were speaking, in the course of conversation, of a common acquaintance, a lady who had lost her husband, and had been left with a large family, to whom she devoted herself entirely. My friend asked after her, and when I had told him what

I knew, he looked up to the ceiling, and observed, "Ah! a very nice woman, but not spiritual, I should think." There goes abuse number *one* of the word. If the lady in question had attended prayer-meetings more, and had devoted herself to her family less, she would have been "spiritual," I suppose.

Walking along the road one night with a friend, I was asked, in a tone of great solemnity, if I had ever noticed "that beautiful spiritual teaching in the Book of Chronicles"? I asked which. "Oh," was the reply, "about the timber cut down in Lebanon for the Temple—that was the axe laid to the root of the tree, Repentance, and rolled down to the sea, and conveyed by its waters, Baptism, to Jerusalem, the place of blessing." I ventured to ask, in reply, "Are you sure that all that is in the passage, or did you put it there?" Of course, on the spot, I lost any character for spirituality I ever had.

Further, I have met with some such very "spiritual" believers, that the literal fulfilment of any obligation as to church finance is quite beneath their views. An Elijah might suit them for a minister, if the ravens would continually feed him. The curious thing is, that we do not find such people quite as indifferent to their *own* comforts. Another development of pseudo spirituality is in certain hard and fast lines as to religious worship. Dr. McLaren, in a sermon on "Neither circumcision availeth anything, nor uncircumcision," says, I think, "If you are not to be saved by a form, you will not be saved by the absence of one." I cannot see that there is anything more "spiritual" in the nasal drawl of untaught psalm-singers than in the sweet music of cultivated voices, nor less "spiritual" in the use of an organ than in the disuse of it (the abuse of it, to keep people waiting during endless voluntaries, is quite another thing). Nor can I see anything more essentially "spiritual" in the organ and choir than in the Salvation Army big drum and tambourine. The whole question in these matters seems to me to be one of using these things for the glory of God; and I can quite imagine that it does not even need a choir to sing hymns to the praise of heaven and the glory of the performers!

And, lastly, as to these abuses of the word. One sometimes meets with the idea that imaginings about heaven, visions of the New Jerusalem, and so forth, are the proper matter with which spirituality of mind has to deal, and on which it has to be nourished. It is enough to say that a man may dream of a selfish heaven, if he will;

and that unless he is living a life in sympathy with the aims of Christ here, he neither can nor will dream of any heaven that is better than the life he is living, or more than a continuation and glorification of *its* present spirit.

And now having so far dealt with what Spirituality is not, I come to the more difficult task of trying to point out what it is. "As many as are led by the Spirit of God, they are the sons of God." "To be spiritually minded is life and peace." "Walk in the spirit, and ye shall not fulfil the lusts of the flesh." Of course, these words are better than any of ours, and I can only try in some small measure to point out their application. "Morality *plus* enthusiasm" has been given to us as a definition of religion, and it might serve did it not leave out of the account just the one thing which alone can kindle enthusiasm—viz., the revelation of God's love. But, spite of the defectiveness of this definition, enthusiasm is all important; and we should not, I think, be far wrong in saying that spirituality is "sympathy with the aims of Christ in the world" as to its root in us, and "personal devotion to the Kingdom of Christ" as its result; and that the fountain head of all such life is found in fellowship with God by the Holy Spirit.

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "As my Father hath sent me, even so send I you." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor." These are the texts which, with other texts like them, describe *the one true spiritual life*, and which point out the path for all who would seek after it. It is intensely practical; as far removed from all dreaminess as anything can be. For that unseen thing in each of us, the spirit he is of, is the most real thing belonging to us. It is the new law, not from Sinai but from Mount Zion; written, not on tables of stone, but on fleshy tables of the heart; not to be reduced or divided into ten precepts, but to be rejoiced in and lived by, as one all-sustaining motive, one ever-present energy—a law of love, a law of liberty. True spirituality does not separate us from a certain set of duties, and lead us into a certain groove of observances. Much less does it hand us over to the unceasing fear of an ecclesiastical Mrs. Grundy, or impose upon us the use of cant phrases. It tells us that nothing (not being in itself sinful) is common or unclean, and leads us to carry the highest motives into the commonest details. It is a

perpetual rebuke to sloth and impatience; to sloth, when we ask ourselves, "Is this all the work we have ever done from love to such a Master? Are our efforts so sluggish where His were so great? Is this all the fruit that is ripened in us under the sunshine of such a love?" It rebukes our impatience as we remember Him who endured, and resisted even to death.

It is indeed a light from heaven; but let us remember that the present and chief use of light from heaven for us is, that we may see by it to walk upon earth, and not that we may, by gazing up into the clouds, stand still on the ground, or possibly miss our way.

And such spirituality is the sworn foe of all pride and self-importance. No need to fear that it will lead to Corinthian disorders in church government. It will bring more men to their knees in secret than it will ever cause to rise to their feet in public. If we were all concerned in the matter of cultivating it, we should be found much less concerned in the, to some minds, fascinating pursuit of heresy-hunting. It has been the proudest boast of many a disciple of the world's great teachers to have understood best his master's thoughts and interpreted them best to the world in language. Scholars in the school of art have gloried in being learners of some great painter, whose inspiration they could receive, and whose traditions they could continue. We are disciples of the Great Teacher. Alas! we have misinterpreted His thoughts to the world, we have mistranslated His language; or have not interpreted or translated it at all. How can we do any better until we come back to Him and seek His spirit afresh?

Talking lately with a youth about some of his shortcomings, he answered, perhaps not unnaturally, "Why, you are blaming me for everybody?" and I replied, "No; I am only asking you, if everybody did as you do, how would things go on?" So with the subject-matter of this paper. The church should be a habitation of God through the spirit, a spiritual household in which the will of the Father is done because the Father is loved; and we are far from that ideal! Brethren, let each of us ask himself, "What is my contribution to the spirit of church life, my influence on the public opinion of church members? Would an indefinite multiplication of it mend matters at all?" A really spiritual view of church membership more widely held would be a great benefit; for it is not an easy thing to keep steadily before us the fact that our membership of the visible

church is valuable only as a means for carrying out the designs of Christ, for building together and building up His people, showing forth their unity, and making inroads upon the world outside. Put beside this view the too common one of our having a right to consideration from our fellow members, of our finding a spiritual home and comforts in church life; put beside it the demand to be made much of, and the disposition to dwell upon supposed slights; would not a spiritual view of the relation of church members cut off many of the bitter waters of strife at their fountain head?

Take giving—could we only lift this up into the light of God's unspeakable gifts, and cease to eye, like the Pharisees in the Temple, the rich men casting in much, in odious comparison with the small gifts of the poor, what a beneficent change would follow! A church treasurer's post would be a sinecure were a truly spiritual view to prevail on this matter. But is it not also true that the givers themselves lose much for want of spirituality in their giving? Surely it is possible to realise the truth that gifts to the treasury of God are a spiritual service and a means of communion with Him on whose altar the gifts are laid.

Take Sunday-school teaching, and let any experienced teacher here tell the truth to his own heart. How often, in the routine of preparing and teaching lessons, and organising class-work, have we lost sight of the true aim of it all, and come to feel like a horse in a mill.

And consider how much our attendance at services and prayer-meetings needs the constant uplifting within us of the spiritual standard. If we believe in prayer at all, we must feel that the devoutness of the congregation counts for much in the success of the ministry. Without any stretch of imagination, are there not times when we realise a warmth and glow in public assemblies, and other times when the atmosphere is anything but genial even on a warm day? Of course, the truth is that feeling finds expression. If expression could only create feeling the requisition would be easily met.


Now if we realised the mission of the church, and the mission of each disciple to be to seek the lost, and to build up the disciples; if we looked upon each service, not merely as a customary observance, but as one means of carrying on that which "Jesus began to do and teach," how greatly should we all, both ministers and people, be the gainers! True spirituality is the parent of true church-work, the

source of all new aggressive power. Your mere contented subscribing adherent never originates anything. And whatever else the future may have in store for us, it must present new developments of work, or, rather, new forms of work, to meet new forms of need. And true spirituality will also bring us, if not into formal, yet into real fellowship with many from whom we differ on points of some importance, points which conscience forbids us to surrender. The life of faith is more widespread than the boundaries of any one church, and we shall never be losers by seeking to follow others in so far as they follow Christ. Nay, we shall be great gainers by searching out and marking the real earnest following of Christ in men whose creeds are often looked upon by mere sectarians as utterly irreconcilable.

In conclusion, the condition of which I speak must begin at the cross of Christ, where was manifested once for all the triumph of God's love. There can be no rising with Christ to newness of life, unless there first be a dying with Christ. It must be a growth of time, and struggle, and slow conquest. Leaps and bounds we are all too fond of, and too ready to imagine that we have taken them; but the trained eye, and the trained ear, and the trained hand, how marvellous is their cunning, and how long did it take in reaching its perfection. Through how many experiments and seeming failures did they advance. And the trained spiritual instinct of a Christian man, the keen eye of faith to see, the ear of the learned to hear, and the willing hand of obedience to work, are they not perfected by long and patient discipline? And are not the results of God's education of His sons and daughters the most precious things in the Church upon earth; the ornaments which will outlive all temporary conditions and changes, and be for beauty and glory when the gold and silver of this world are forgotten?

The Relationships of Life in the Light of Christianity.

IV.—MASTERS AND SERVANTS.

POSTOLIC injunctions on this subject are as applicable to the relations of masters and servants in England to-day as they were to the Eastern condition of society upwards of eighteen centuries ago. For although they were addressed to slave-owners and slaves, yet a very limited experience of life will show that similar evils, in altered forms, still exist among men. Indeed, as we think of the imperiousness of the master, and of the indolence, eye-service, and reluctance to labour in the slave, as seen in the early days of Christianity, we need not be at a loss to understand that as Christianity had a message for society then, so to-day it has much to do in establishing the relations between masters and servants on a righteous basis. The subject of capital and labour is a prolific one, and we are continually hearing of the stern and growing conflict between the two. It is the fashion for masters to denounce those whom they employ for a want of earnestness in their work, and for a disregard of all interests but their own, while, on the other hand, servants complain of the censoriousness, niggardliness, and selfishness of those who employ them. Political economists and social science people are now seeking to adjust these disastrous differences. Success in this aim, however, can only be obtained by an acknowledgment of the Divine principles of the Gospel. These, and these only, can create and sustain harmony in society. The controversy has been entered on, and persistently waged, in a too great disregard for the ruling of the Prince of Peace. Christianity is supremely impartial. Hence, apart from the merits of each case as it arises, it does not side with servants against their masters, nor with masters against their servants. It does not arbitrarily denounce one class and throw its shield over the other. Principles are laid down which apply to both, and from which neither can safely escape. "Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in Heaven." "Servants, be obedient unto them that, according to the flesh, are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye-

service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service, as unto the Lord, and not unto man; knowing that whatever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free." There are many exhortations in Scripture setting forth the duties of the relation in question; but these two passages will suffice.

John Ruskin has said: "The one Divine work—the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that. As much charity as you choose, but no justice. 'Nay,' you will say, 'Charity is greater than justice.' Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation." These words are pertinent to masters. Ruskin has also written words which contain a lesson equally for servants: "I know not if a day is ever to come when the nature of right freedom will be understood, and when men will see that to obey another man, to labour for him, yield reverence to him, or to his place, is not slavery. It is often the best kind of liberty—liberty from care." Liberty is mistaken for independence; yet the two are widely different. Every Christian is, or ought to be, a free man; but no Christian is, or ought to be, independent. "Liberty is one thing, independence another. A man is free politically whose rightful energies are not cramped by the selfish, unjust claims of another. A man is independent politically when he is free from every tie that binds man to man. One is national blessedness; the other is national anarchy. Liberty makes you loyal to the law, 'I ought;' independence puts you into a position to obey the evil law, 'I will.'

The relative duties which masters and servants owe to each other are therefore a theme for grave reflection. Employers must not be too exacting and overbearing; the employed must not seek to be independent, or press for too great freedom, or neglect obedience. In this relationship great consideration should be given to character. A master or mistress should surely maintain the Divine order, and not reverse it, as is sometimes done. That order places character foremost; when it is reversed, an intellectual or physical quality is put above a moral one. The three prime qualifications for service are honesty, industry, and capacity. It is necessary that employers should be able to trust their servants, to feel that their property is in safe

keeping, and that their work will be done conscientiously. Incapacity on the part of the employed is irritating to the utmost to the employer, and calls for self-restraint. Some dulness and slowness ought to be borne with, if conscientiousness and fidelity characterise the worker. Honesty is nobler than skill, and conscientiousness than mere bodily strength or mental calibre.

It is to be feared that the recognition of moral qualities is not the common creed in domestic life, and that in these days of high business pressure, when all are eager for efficiency and speed, qualities of a higher value are disregarded.

But there are elements of character which are desirable in addition to those of honesty and fidelity. A man may have these qualities, and yet be immoral in his habits and impure in his speech. A woman may have them, and yet be low in the tone of her mind, violent in her temper, and corrupting in her influence. Perfection is not to be expected, but moral worth should not be ignored. The responsibilities of such as are at the head of families or business houses are by no means light. It may be thought we make too much of this matter, and that it is unreasonable and impracticable to particularise as to the virtues to be looked for in those who are under our care. Yet we cannot well be too scrupulous. For instance, we should be very chary in allowing our children to be in contact with servants whose words and example would endanger their character, and frustrate the wise moral training which it is our duty to give them.

In the relationship under notice, regard should be had to justice. This is the direct injunction in the apostolic words we have already quoted. The association is not one of obligation or of charity on either side, but rather one of mutual help. It is an exchange of commodities, inasmuch as work is given for wages paid. In Thomas Carlyle's satire there is much truth: "'Fair day's wages for fair day's work!' exclaims a sarcastic man! Alas! in what corner of this planet, since Adam first awoke on it, was that ever realised? The day's wages of John Milton's day's work, named 'Paradise Lost,' and 'Milton's Works,' were Ten Pounds paid by instalments, and a rather close escape from death on the gallows. Consider that. It is no rhetorical flourish; it is an authentic, although quiet fact—emblematic, documentary, of a whole world of such, ever since human history began." Even now people do not get what their work is worth where there are more workers than there ought to be. Men and women are often

ready to sell their labour for the poorest pittance, when, of course, their employers get the advantage of the bargain.

“ 'Tis a good world we live in
 To lend, or to spend, or to give in ;
 But to beg, or to borrow, or to ask a man's own,
 'Tis the very worst world that ever was known.”

Such as are content with the mere rule of supply and demand may feel but little concern about what is just ; but those who recognise their responsibility to a higher law—the law of moral rectitude—will feel that they must not pay their servants such a sum as will barely suffice, and often does not suffice, to secure for them the necessaries of life. The reference here is not to mechanics, who have learned to protect their own interests, and who are, according to some testimonies, in danger of overlooking the rights of others. The allusion is rather to distressed needlewomen, clerks, and shop-assistants, very many of whom are grossly underpaid. “Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are within thy gates ; at his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it ; lest he cry against thee unto the Lord, and it be sin unto thee.” The law here is sufficiency and promptness of payment. Moreover, those who have grown old in service should not be, as they too frequently are, cast off with little or no compunction. Neither should the mental and physical strength of servants be overpressed. How often does an employer take several months of recreation during the year, whilst the manager of a department has to be content with only a few days ! Again, according to the Apostle Paul, masters should “forbear threatening.” One way in which power may be abused is found in the manifestation of an imperious, inconsiderate, rough bearing. Self-control is needed by those who hold the reins of authority ; their manner should be conciliatory, not provocative. Do we not know mistresses whose words and conduct in the drawing-room are exemplary, but who are unbearably severe in the kitchen ? So there are masters who, to equals, even when in dispute, can display perfect *sang froid*, whilst to supposed inferiors they often forget every rule of courtesy. All in authority should remember the injunction, “Thou shalt not rule over him with rigour, but shalt fear thy God.”

There are many ways in which masters might show a kindly spirit towards their servants. How helpful would be a cordial salutation in the morning instead of a look of suspicion! A sympathetic interest in their welfare would make their service a pleasant and enjoyable thing. A master's responsibilities do not end with his payment of wages. He is required to set before his servants a clear example of virtue and religion—to promote their religious life. He should also remember that the measure he asks of God for himself is the measure he has to mete out to those who are under him.

Looking at the other side of the question, we find that one of the first of the characteristics of good service insisted upon by our Lord, and by the Apostles Paul and Peter, is that of *obedience*. The position which servants occupy clearly implies that, within certain limits, they have surrendered their own will, and given to their masters a supreme right to their energies and their time. This right cannot be morally or legally disputed so long as their employers fulfil their part of the mutual contract. One of the conditions, therefore, of service, is obedience, without the promise of which employment would not have been given, and the withholding of which is tantamount to a breach of the contract. The duty may appear hard, unless it be remembered that every service and relationship into which human beings can enter is limited by the fundamental law that it ought to be pure and righteous. An employer is not entitled to ask what is contrary to justice and truth; and when such a demand is made, it is the duty of the servants to resist. The obedience which the servant owes must be such as shall not violate any known Divine law.

There is no degradation in being compelled to work. "The modern majesty consists in work," says Thomas Carlyle. "What a man can do is his greatest ornament, and he always consults his dignity by doing it." The servant ought not to be servile and obsequious to his employer; yet there are servants who seek to win favour and gain substantial advantage by cringing to, and fawning about, those who employ them. It is possible to obey to the letter, and yet retain self-respect.

Cheerfulness is one of the features of good service. Labour for another, instead of being irksome, may become a delight. It is frequently otherwise. The chief complaint against servants in our day is that they are difficult to manage, that they give themselves airs of independence, that they are "contradictious" in temper, wilful,

petulant, sulky. Such dispositions are totally inconsistent with the position they sustain; and that position should be given up unless its duties can be cheerfully fulfilled.

No service can be good which is not conscientious; and no service can be conscientious which is not sincere—maintained in “singleness of heart.” Those who have accepted the duties of an office should enter upon them with a clear determination to fulfil them. The true interests of the employer should be regarded as of paramount importance. With many servants the one thing uppermost is, not “How well can I do my work?” but “How much can I get for it?” The great question should be, not “How shall I get paid?” but “How shall I fulfil my duty?” Men should not allow themselves to lose all nobleness in service, and to be reduced to mere labour machines.

A good servant is industrious. “If a man will not work, neither shall he eat.” “A man who gives his children habits of industry,” says Archbishop Whateley, “provides for them better than by giving them a fortune.” Dr. Arnold remarks: “There is no earthly thing more mean and despicable in my mind than an English gentleman destitute of all sense of his responsibilities and opportunities, and only revelling in the luxuries of our high civilisation, and thinking himself a great person.” There is a true ring in Charles Mackay’s “Voices from the Crowd” :—

“ Who lags for dread of daily work,
 And his appointed task would shirk,
 Commits a folly and a crime;
 A soulless slave—a paltry knave—
 A clog upon the wheels of Time.
 With work to do, and store of health,
 The man’s unworthy to be free,
 Who will not give, that he may live,
 His daily toil for daily fee.

“ No! Let us work! We only ask
 Reward proportion’d to our task :—
 We have no quarrel with the great,
 No feud with rank—with mill or bank—
 No envy of a lord’s estate.
 If we can earn sufficient store
 To satisfy our daily need;
 And can retain, for age and pain,
 A fraction, we are rich indeed.

“No dread of toil have we or ours ;
We know our worth, and weigh our powers ;
The more we work, the more we win :
Success to Trade ! Success to Spade !
And to the corn that’s coming in !
And joy to him who o’er his task,
Remembers toil is Nature’s plan ;
Who, working, thinks—and never sinks
His independence as a man.

“Who daily asks for humblest wealth,
Enough for competence and health ;
And leisure when his work is done
To read his book by chimney-nook
Or stroll at setting of the sun :
Who toils as every man should toil,
For fair reward, erect and free,
These are the men, the best of men ;—
These are the men we mean to be.”

Servants are urged to show “all good fidelity, that they may adorn the doctrine of God our Saviour in all things.” In the sentence preceding this passage, a significant word is used, that of “purloining.” Some feel no temptation to steal; with others it is a struggle to resist that temptation. Both in domestic and business life there are many opportunities for persons to appropriate things which are not their own. Every day, every hour in the day, offers opportunities to the domestic servant to pick up things that are lying about, and that can be readily taken without creating suspicion; whilst those who are employed in business have chances of appropriating money or goods that seem likely never to be missed, or that may be put down amongst inevitable losses. If employers demoralise their servants, they deserve their reward. If they desire their servants to cheat their customers—to tell or act a lie—their servants are not likely to be more honest towards *them* than *they* demand that they should be towards others.

Fidelity involves a conscientious discharge of duties that appear unimportant, and a steadfast pursuit of duty when there is no one to note its neglect. Whatever is undertaken ought to be as faithfully discharged when the employer is absent as when he is present.

“Servants of Christ:” that should be the motive power of all orders of service between man and man. Standing in such a relation to Him, obedience becomes easy, sincerity possible, industry no hard-

ship, and faithfulness a delight. Fidelity in this lower world, maintained under the inspiration of Christian principle, secures honour by and by. "Well done, good and faithful servant; enter into the joy of thy Lord." As has been said, "Every exercise of goodwill, every hour's faithful service, every instance of silent subjection, shall come back to you. Your labour and diligence, in the employ of your fellow-creatures, when rendered, not with eye-service, but as the servants of Christ, doing the will of God from the heart, are literally so much heavenly capital in your Lord's hands."

Endeavouring, then, to impart true nobleness to every sort of service to which we may address ourselves, we may breathe the spirit contained in the lines :—

"Give thy heart's best treasures ;
From fair Nature learn ;
Give thy love ; and ask not,
Wait not, a return !
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more."

Darlington.

FRED. A. CHARLES.

Reviews.

KILDROSTAN: a Dramatic Poem. By Walter C. Smith. Glasgow: James Maclehose & Sons, 1884.

IT is little more than twelve months since Dr. Smith published one of the finest volumes of lyrical poetry which have recently issued from the press, and now he has given us another volume which is not less but, in some respects, even more remarkable for its combination of strength and beauty. *Kildrostan* is not, like *Raban* and *North Country Folk*, a series of unconnected poems, but has a distinct artistic unity, and, in this respect, is more allied to *Olrig Grange* and *Hilda among the Broken Gods*. It is a novel and a poem in one. The story has an interest and even a fascination of its own, and though its incidents have nothing in common with the creations of the sensational school, they are admirably conceived, and appeal with no ordinary power to our instinct of curiosity. But, as in all Dr. Smith's works, the charm lies in the graphic and sympathetic portraiture of character, in the clear, subtle insight into the motives and aims of the men and women by whom we are everywhere surrounded, in the thorough knowledge of the more prominent intellectual and social tendencies of our age. The scene of the story is in the West Highlands of Scotland, and very life-like are the pictures of the quaint old village on "the

wild west shore," and of the fisher folk who inhabit it. Ina Lorne, the heroine of the story, the minister's daughter, is one of the most beautiful and attractive of Dr. Smith's creations, gentle, pure, high-minded, and courageous; while Sir Diarmid is a capital impersonation of a Highland chief. Doris Cattanach is as selfish, unscrupulous, and repulsive a character as we have recently seen, and it is well to have scheming such as hers painted in its true colours. The same remark applies to Tremain, the æsthetic poet. We are indebted to Dr. Smith for a scathing exposure of the weakness and folly of this vaunted modern school, which boasts of its freedom from the bonds of commonplace, deifies taste, and contends that

" Art is not
The slave of virtue, turning songs to sermons;
But it is free and is its own excuse,
And finds its purpose in its exercise."

The real significance of the doctrine so persistently enforced by these maudlin poets, that art fails of its purpose when it aims at aught but perfect form and colour and harmony, has never been more effectively shown. To understand the principles of the æsthetic school is with rational and morally healthy minds to reject them. No strong-minded young man, after studying Dr. Smith's Tremain, could be deluded by their sophistries. The minor characters of the volume are scarcely less notable. Morag is simply exquisite, and rarely have we seen truer or more refined pathos than in the sketch of Kenneth and Mairi. Dr. Smith's imagination has lost none of its brilliance. His humour is as sparkling, his satire as trenchant, his sympathies as generous as ever. *Kildrostan* will certainly add to his already high reputation as a poet.

PSALMS AND HYMNS FOR SCHOOL AND HOME. Haddon & Co., Bouverie Street, E.C.

We hailed the publication of this work on its appearance two or three years ago, and heartily rejoice that new editions of it are required. The Trustees of "Psalms and Hymns" would have left their noble work sadly incomplete if they had omitted to provide with equal fulness and care for our Sunday-schools and our family circles. They have performed the second part as efficiently as they performed the first. This collection of four hundred hymns is in every respect an excellent one, and it is sure to be the favourite collection for children wherever it becomes known. We have no misgiving as to its popularity; and it will be a long time before any other publication of the kind will be required to supersede it. It is published in various forms and at various prices. There is a penny edition in paper cover; and the same edition is published in limp cloth at twopence. It can be had in double columns, pearl type, for sixpence; or in minion type for a shilling. There is a beautiful edition also (32mo), in single columns, for sixpence. All the editions can be had in handsome bindings for low prices. It should be further noted that "orders received direct are allowed a discount of 25 per cent. (except the penny edition), and that other advantages are given to schools adopting the

books." Moreover, as in the case of "Psalms and Hymns," the profits are annually distributed amongst the widows and orphans of Baptist ministers and missionaries of all sections. What more needs to be said to encourage the use of this admirable work throughout our denomination ?

HEART FELLOWSHIP WITH CHRIST: Meditation and Prayers for Each Sunday in the Year; including Chapters on Christ in the Christian's Life. By the Rev. W. Poole Balfern, Author of "Glimpses of Jesus," "Lyrics for the Heart," &c. London: Hodder & Stoughton, 27, Paternoster Row.

WE heartily welcome this elegant little volume from our esteemed brother, Mr. Balfern, written in days of weakness and suffering, and especially commend it to the afflicted and sorrowful. It consists of a meditation and prayer for every Sunday in the year; and also of some chapters on scenes in the life of Jesus, calculated to sustain the Christian's life. To exalt Christ in the affections of His people, to supply motives to increased devotedness to Him, to impart consolation to the afflicted, and to attract the sinner to Jesus, is the writer's aim; and to secure this aim the book is admirably adapted. The love of Christ in all its aspects and glory, and the endearing relationships in which He stands to His disciples, are vividly presented, and can scarcely fail to inspire the heart of the Christian with love and confidence in his Saviour.

DOROTHEA KIRKE; or, Free to Serve.

By Annie B. Swan. Edinburgh: Oliphant, Anderson, & Ferrier.

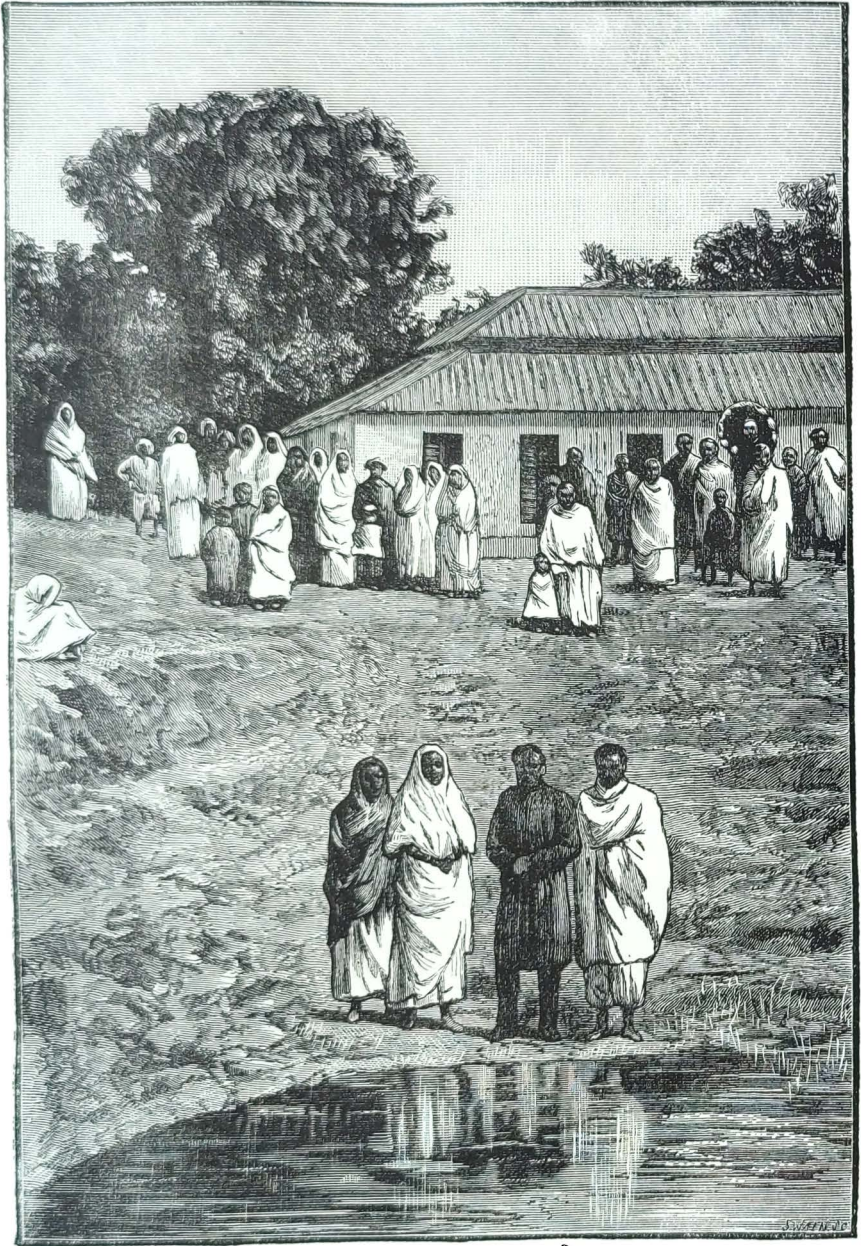
THIS story is a reprint from the *Christian Leader*, and is well worth

republication in the very attractive form in which it is now presented. Dorothea Kirke is a young lady, the daughter of a doctor, who regards her with becoming pride and affection—beautiful in person, noble in disposition, with a native delight in contributing to the happiness of all around her—the patient, gentle, indefatigable nurse of a nervous, dyspeptic mother, who does not adequately appreciate her services, who is great in her self-righteousness, and who in dying awakes the consciousness that she is not ready for death. Dorothea has access to high worldly society, but soon discerns its hollowness, and, by and by, through the kind of instrumentality most fitted to touch her heart, comes into the light, strength, and peace of a genuine Christian faith. Her father had the felicity before his death of seeing her united to one whose nature and talents commanded his warmest love and esteem, but who soon after their marriage began to droop; and one morning, ere long, he "moved into a 'large room' in a city which hath no need of the sun." For the rest of her years

"She filled
The empty chalices of other lives,
And time and thought were henceforth
spent for Him
Who loved her with His everlasting
love."

"Dorothea Kirke" is a touching, telling story, worthy of the able and accomplished authoress of "Aldersyde"; and we mean that for very high praise.

[THE MISSIONARY HERALD
AUGUST 1, 1884.



BAPTISM AT JOHNNUGGER—"GOING DOWN INTO THE WATER."
(From a Photograph).

[August 1, 1884.]

THE MISSIONARY HERALD.

1884.

AUTUMNAL MISSIONARY SERVICES.

WE desire to call the special attention of our readers and friends to the following notice of the approaching Autumnal Missionary Services, to be held in Bradford, Yorkshire, on Tuesday, October 7th, in the earnest hope that a large number will be able to make arrangements to be present.

BRADFORD, YORKSHIRE.

TUESDAY, OCTOBER 7th, 1884.

A MISSIONARY SERMON TO YOUNG MEN,

At 7 o'clock A.M.,

IN HALLFIELD CHAPEL,

By the Rev. W. A. HENDERSON, B.A.,

Of Coventry.

At 9 o'clock A.M.,

IN ZION CHAPEL LECTURE HALL,

A PUBLIC MISSIONARY BREAKFAST,

On behalf of

INDIAN MISSIONS.

His Worship the MAYOR of BRADFORD, in the Chair.

Speakers—

- Rev. J. JENKIN BROWN, Birmingham.
 Rev. J. CLIFFORD, M.A., B.Sc., LL.D., Westbourne Park.
 Rev. WM. LANDELS, D.D., Edinburgh.
 Rev. W. J. PRICE, Missionary from Dinapore, N.W.P.
 Rev. LEONARD TUCKER, M.A., Missionary from Serampore.
 Rev. DR. CAREY, Missionary from Delhi, N.W.P.

Tickets for Breakfast, One Shilling each, to be obtained from the Secretaries, Bradford, or from A. H. BAYNES, 19, Castle Street, Holborn; and early application is recommended, as only a limited number will be issued.

At Three o'clock in the Afternoon,
 THE AUTUMNAL MISSIONARY SERMON,
 IN SAINT GEORGE'S HALL,
 And at Seven o'clock in the Evening,
 IN SAINT GEORGE'S HALL,
 A PUBLIC MISSIONARY MEETING.

*Chairman—*ISAAC HOLDEN, Esq., M.P., J.P., &c., &c.

Speakers—

INDIAN MISSIONS:

The Rev. W. R. JAMES, Serampore, Bengal.

CHINA MISSIONS:

The Rev. A. G. JONES, Tsing Chu Fu, North China.

AFRICAN MISSIONS:

The Rev. HERBERT DIXON, Congo River, Central Africa.

Collections will be made on behalf of the Mission at the close of the various Services.

We invite all our friends to join in Special Prayer for a marked blessing on the proposed services, so that the 1884 Autumnal gatherings may be long memorable for hallowed consecration and more complete service and sacrifice.

To the Bradford Committee and friends a special expression of cordial thanks is due for very earnest and hearty efforts to provide, by wise arrangement and sagacious forethought, for the comfort and enjoyment of their visitors and the success of the various services.

The Congo Mission.

IMPORTANT FORWARD MOVEMENTS.

AT the first Quarterly Meeting of the Mission Committee held on Wednesday, the 16th of last month, the grave and important question of the future of the Congo Mission was deliberated upon.

Almost the last act of the 1883 Committee was unanimously to pass the following resolution at the close of the last financial year in April. Resolved:—

“That the further consideration of the urgently pressing question of large reinforcements for the establishment of Mission Stations on the UPPER CONGO, beyond STANLEY POOL, in the interior of the continent, be referred to the incoming Committee, with an earnest request that this matter may be taken up without any loss of time, lest by delay the specially favourable openings that exist to-day for the immediate occupation of the districts of the Upper Congo by the Society should pass by, and the great object of the Congo Mission—viz., the opening up of Central Africa to the Gospel—seriously hampered.”

In pursuance of this instruction, the Western Sub-Committee summoned a special and largely attended meeting, and in conference with Mr. W. Holman Bentley, spent many hours in deliberating upon this urgent and weighty question.

As the outcome of this conference, a Report was unanimously agreed upon, a copy of which was subsequently forwarded to every member of the General Committee, and the Quarterly Meeting fixed upon for its consideration, so that the Representatives and Delegates from different and distant parts of the country might be present, and take part in discussing so important a matter.

In this report (signed by the chairman of the special meeting, the Rev. J. P. Chown), the Sub-Committee carefully trace the history of the Congo enterprise, from its first inception to the present date. They quote repeated resolutions of the General Committee on the subject, all bearing out and affirming that the one great object contemplated from the very commencement of the work—and set forth in unmistakable language by numerous minutes, resolutions, and reports—has been “the opening up of the vast interior of the great African continent beyond Stanley Pool, to the missionaries of the Cross, by the way of the Upper Congo River.”

In the words of the report:—

“From references to repeated resolutions of the General Committee, the Sub-Committee deem it clear that one great object has, from the very inception of the Congo Mission in 1877, been kept steadily and persistently before the Society and its constituents, viz. :—

“The establishment of missionary operations on the Upper River, beyond Stanley Pool, at ‘as early a date as may be practicable.’

“In the judgment of the Sub-Committee, that period has now arrived.”

The report of the Sub-Committee further states :—

“It is now quite clear, from facts before the Sub-Committee, that not only have good intermediate stations been established between the ocean and Stanley Pool, but a good footing has also been already secured at Lukolela, on the Upper Congo, 300 miles towards the interior from Stanley Pool, and an admirable allotment of ground, in the best possible position, leased from the International Association for a purely nominal rent, upon which to immediately commence mission buildings.

“It is also quite clear to the Sub-Committee that the whole of the Upper River, as far as Stanley Falls, some ten or eleven miles from Stanley Pool, is open to missionaries of the Society; while in most parts the people are willing for the settlement of Christian teachers.

“It is also evident to the Sub-Committee that the present is a very specially favourable time for the opening-up and establishment of up-river stations, for not only is the International Association ready and willing to offer generous terms with regard to the possession of suitable land, but the peoples on the bank of the river are favourably disposed to white men, not having as yet become subject to the evil influence of white traders and dealers.

“The Sub-Committee think that, on economical grounds, it will be the truest wisdom for the Society to take action in this direction without delay.

“To man *new* up-river stations with inexperienced brethren will be clearly unwise; and, as new missionaries need some twelve months’ residence in Africa before being properly equipped for up-river work, reinforcements should be sent out at once, in view of the urgent need for up-river agents. Delay in this matter cannot but involve increased expense and liability of disaster.

“Most recent reports from Mr. Grenfell, relating to the *s.s. Peace*, indicate rapid progress in her re-construction, and there is every reason to hope she may be afloat on the waters of the Upper Congo before the close of the current year, and quite ready for the special work indicated by Mr. Arthington in his letter of May, 1880; and, unless the up-river stations are in progress of establishment, the *Peace* will be largely useless, while subject to depreciation through want of proper employment.

“After careful consideration, the Sub-Committee have arrived at the very decided conviction that between Stanley Pool and Stanley Falls, on the Upper River, a distance of uninterrupted water-way of some eleven hundred miles, there should be established at least ten mission stations at about an average distance, say, of 100 miles apart, and one of these proposed stations should, without question, be Lukolela, the ground for which has been already secured.

“Re-affirming the wisdom of the rule already adopted by the General Committee, the Sub-Committee would advise that in all cases the brethren be located *two and two*, no up-river station being occupied by one missionary alone.

“The Sub-Committee are thankful to report that all the evidence before them indicates that the up-river stations are likely to prove much more healthy than the district of the Lower Congo, no deaths of Europeans having as yet taken place on the Upper River, save from accident by drowning or otherwise.

“As to the ultimate expense involved in the establishment and maintenance of the proposed ten up-river stations, with their complement of twenty missionaries,

the Sub-Committee find it extremely difficult to arrive at any exact figure. It is clear that, in many ways, the maintenance of up-river stations will be LESS EXPENSIVE than the intermediate ones between the ocean and Stanley Pool; the experience of the agents and representatives of the International African Association indicating that food supplies are much more plentiful and far less costly than on the Lower River.

"In the judgment of Mr. Bentley, from £4,000 to £5,000 may be taken as the estimated annual outlay for the ten new stations and the twenty new missionaries, the latter figure being, without doubt, a *maximum* sum, sufficient to cover all reasonable contingencies.

"Having regard to the whole of the facts before them, and specially in view of the exceptional openings which exist to-day for the immediate prosecution of up-river work, neglect of which may seriously imperil the valuable results springing from the long and costly toils of the Lower River; having in view also the one main object of the Congo Mission, as set forth by Mr. Arthington in his first and all subsequent letters, accepted and endorsed by repeated resolutions of the General Committee, the Sub-Committee unanimously recommend the following resolutions for the consideration and approval of the Quarterly General Meeting:—

"First—That the sanction of the Committee be given to the proposed occupation of the Upper Congo by missionaries of the Society, with at the same time a devout and thankful recognition of the 'striking way in which the road had been made ready and the path made straight.'

"Second—That the proposed establishment of ten stations, with two missionaries at each, between Stanley Pool and Stanley Falls, as suggested by the Congo Mission brethren, be generally approved.

"Third—That in view of the great importance of immediate action in this matter, the proposal to occupy Lukolela at once be cordially approved, and leave given for the establishment of at least two additional up-river stations during the current year, or as early as practicable.

"Fourth—That further reinforcements, to the extent of at least six additional brethren, be sanctioned, such brethren to be sent out as funds permit during the current year, should suitable candidates for the work be found.

"Fifth—That these resolutions, should they be sanctioned, be forthwith published in the MISSIONARY HERALD, with an appeal to the churches for extended sympathy and help in view of the present exigencies of the work, and the manifest call to *Go forward* and take possession of the district so strikingly opened up."

The Quarterly Committee devoted to this very weighty report careful and prolonged consideration, and with a full sense of the gravity and responsibility of the step, it was adopted and approved.

"AFRICA FOR CHRIST.—This," writes Mr. Comber, "is the keynote of the Congo Mission. Already with the eye of faith and hope, we seem to see the great and noble idea of the Congo Mission realised.

"The road is ready, and the path made straight."

"The churches at home," writes Mr. Grenfell, "can surely never for a single moment entertain the idea of abandoning this blessed enterprise?"

will never believe this; it is surely utterly impossible. The one cry that rings in our ears night and day is FORWARD! ONWARD."

Will the friends at home decline to listen to this cry—or rather will they not resolve that the marvellous openings that present themselves to-day on the Upper River shall be regarded as augmented privilege and deepened responsibility, evoking more Christlike sympathy, and more joyful sacrifice?

In certain confidence that the Churches throughout the country will respond to the call, the Committee have deliberately resolved upon doing their utmost to occupy the Upper Congo. In the words of Mr. Whitley:—

"From Stanley Pool there is a broad navigable waterway stretching for nearly 1,100 miles into the heart of the continent, when the series of rapids, cataracts and whirlpools, known as Stanley Falls, bars the way. Here, then, is the road, made by the Creator, and lately opened by the white man, along which the glorious message of peace, goodwill and salvation for men may now travel and spread until all Africa has learnt of the world to come and of life in Christ; until the old heathen superstition has been conquered and destroyed by the knowledge and love of God. The end to be gained is, beyond all description, grand and glorious, and though the task is undoubtedly a severe one, and will doubtless occupy a long time in the completion, yet who can question that the hearts of those engaged in the holy work will be strengthened and inspired from above, and that, being God's work, it will surely prosper? Do not 'our hearts burn within us' when we think of what it is now possible to attempt and to accomplish? Will not many earnest, enthusiastic spirits hasten to devote themselves to this noble work? If ever a distinct opportunity were offered to men to become at once the servants of, and fellow-workers with, their Lord, surely it is now!—now, when the primary obstacles have been successfully combated and the way made clear. The soil is hallowed for all Christians by the deaths that have made so many gaps in the missionary ranks, and these deaths are surely so many trumpet calls to true-hearted soldiers of the Cross to throw themselves into the breach and carry on the noble warfare.

"The enemies to be overcome are numerous; the spirit of Darkness broods over the land; cruelty, slavery, superstition and wickedness bind down the poor oppressed natives! But who will not be ready, nay, eager, to do and dare all for this neglected and downtrodden race, to illumine their darkened homes with the Light of the Gospel and fight a battle for the Lord!"

Last month it was stated in the HERALD that:—

"Four additional missionaries are immediately needed for the reinforcements of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—Lukolela, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied."

And now, should the needful funds be supplied, *six additional missionaries* will be needed for the three new stations on the Upper River, to be immediately established.

“Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise?”

“In the words of David Livingstone—‘I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the “Lo! I am with you,” gives truest confidence and brightest hope.’”

We are thankful to report that, at the last meeting of the Committee, one new missionary was accepted for this work—Mr. George Cameron, of Glasgow; a brother—in the judgment of the Committee—very specially qualified for this enterprise. Mr. Cameron will, in all probability, sail for Africa early in September. The need for further reinforcements is urgent. Very earnestly, therefore, would we plead with young men to give themselves to this blessed enterprise. The work is in peril for the lack of suitable and gifted labourers. Brethren, we beseech you—Come! come to the help of the Lord against the mighty.

And while we thus urgently plead for *men*, we must also appeal for *means*.

The resolution of the Committee to establish forthwith three up-river stations, and send out six more missionaries at a probable cost of from £1,200 to £1,500 per annum, is conditioned by the clause, “*as funds permit*.”

The Upper River to be occupied *as funds permit*.

Already many friends have felt impelled to send special and extra offerings for this new onward movement. One generous supporter, forwarding £100, writes:—“How can any refrain from helping such a grand and inspiring enterprise, specially after reading the [account of Mr. Grenfell’s wonderful journey in the June HERALD?”

The Committee believe that, in the decision they have arrived at, they will have the prompt and liberal support of the Churches at home; that with the *suitable men* will be sent the *needful means*; and that the future of the Congo Mission, under the blessing of God, will be one of increasing inspiration, and of greatly enlarged success.

“ACCORDING TO YOUR FAITH, BE IT UNTO YOU.”

ARRIVAL OF URGENTLY NEEDED REINFORCEMENTS.

UNDER date of Cabinda, May 27th, on board s.s. *Kinsembo*, Mr. Frank C. Darling writes:—

“DEAR MR. BAYNES, — We are I had thought of writing you after hoping to land at Banana to-morrow. our arrival, but the Portuguese mail

will be due about the time of our landing, so that I thought it would be best to 'take time by the forelock' and write whilst there is opportunity.

"Mr. Cruickshank and I were transferred to the *Kinsembo* at Bonny. We have had an exceedingly favourable passage throughout, although it has been a very tedious one, owing to repeated stoppages. We landed at Fernando Po, and were shown the site of the old Baptist mission-house.

"We have had a very happy voyage,

A day later, Wednesday, May 28th, Mr. Andrew H. Cruickshank writes from Banana, mouth of Congo River, as follows:—

"MY DEAR MR. BAYNES,—We reached our landing place this afternoon about 4.30, and soon afterwards Mr. Darling and myself proceeded to the Dutch House, receiving a very cordial welcome from the second gentleman in command, Mr. De Blöeme being absent *pro tem.* in Holland.

"No doubt you have heard from Mr. Hay, how profitably our time was spent on board, and how the Master opened up ways and means for us to work for him time after time. I believe Mr. Darling has also written, so that it will be unnecessary for me to repeat anything they have reported. But I would like to say a word or two about the news we received on landing—namely, the return of our brethren Ross and Whitely, and the projected return of Mr. and Mrs. Crudgington; sad though the news is for new comers, it has not frightened us, but rather the other way. These reverses, just when the great work itself is commencing, and the interior is, as it were, opening out to receive the Gospel, must contain a powerful lesson if we could but read Gods dealings aright. One lesson stands before all else to us two, standing at the dawning of our life's work,

and are looking forward most hopefully to work on the Congo River.

"I hope to add a 'P.S.' to-morrow announcing our arrival at the mouth of the river.

"Yours very sincerely,

"FRANK C. DARLING.

"A. H. Baynes, Esq.,
Baptist Mission House, London.

"P.S.—We are now in Banana Creek. I scarcely think, however, that we shall land to-night. The mail boat is just leaving."

the need of care, of taking great care; and you may be assured, we shall follow the valuable advice you sent us by Mr. Bentley, and use every means in our power to preserve the lives God has given us, that they may be wholly used for His service.

"Another lesson it conveys, applies, I think, to young men at home. Why, just think, there will be only nine men to hold five important stations, two of the men only a few hours old in the work; these must do all, until reinforcements come. We are thankful that our healths is so good; speaking for myself, the voyage has made me better and stronger than ever I was. But *now* the work has commenced. How long will it be before other young men start, ready for the Master's service. I heard Mr. Bentley was going to appeal for twenty more men. Now, what will the effect of this latest news have upon those who are thinking of volunteering; it should have but one, and that is—to cry, from a heart filled with love and consecration, 'Here am I, send me.' That God will stir up young men fired with His Spirit, and send them forth SOON, is our constant prayer. Could many of those whom

I know in Glasgow and London, but see Africa as it is before me now, every breeze, every man, every woman and child, yea, the very trees, all seeming to cry out, 'Come over into Macedonia and help us,' I do not think

the required number would be long in coming.

"I am, dear Mr. Baynes,

"Yours most sincerely,

"ANDREW H. CRUICKSHANK.

Sad Tidings from Agra.

DEATH OF MRS. POTTER.

THE following letter, received recently, tells its own sad story:—

"MY DEAR MR. BAYNES, — The chastening hand of our heavenly Father has of late been laid heavily upon our small household here. Having tenderly nursed me through an attack of typhoid fever and Miss Thomas one of ophthalmia, my dear wife herself became ill with fever and sickness. After nearly three weeks of the same, which greatly weakened her constitution, she was well enough on Friday, May 23rd, to give an hour's instruction to one of her old Zenana pupils. On Saturday morning we were out driving together, and there seemed to be no cause for anxiety. During the day, however, my dear wife complained of a feeling of sickness, which she traced to indigestion. By evening the sickness increased, and at 11 p.m. violent vomiting came on. I went at once for Mrs. Wilson, and she was soon after in attendance. Then only it became evident that there were symptoms of cholera. There had been a great deal of this in the station, yet it was farthest off in my thoughts. Dr. Wilson soon after arrived with medicine, and everything that could be done to stay the disease. Very rapidly, however, did it progress. At 4 a.m. I

went for the station doctor, who was soon after in attendance, and under whose advice Dr. and Mrs. Wilson from that time acted. The acute symptoms subsided, leaving my dear wife prostrate. Thus she continued for days, till on the following Wednesday fever set in, and a climax was reached at night when the temperature stood at 104°. The doctor then told me that, humanly speaking, there was no hope of recovery. By morning, however, the fever had somewhat abated, and never again reached the height at which it had stood on Wednesday, May 28th. On Monday, June 2nd, the fever abated, and our hopes were again raised; however, a few hours afterwards we saw that the end was drawing nigh, and at 7 p.m., as I sat holding the hand of her whom I loved as my own life, the eyes which had for days been closed opened, and my beloved wife looked straight at me. I spoke to her but she was too weak to reply. Then came the last brief struggle, and my dear one had entered into rest.

Only six short months had we been spared to enjoy our blissful union. Yet the bliss of years has been crowded into them. Only six short

months, yet during that time many a poor village woman had seen, perhaps for the first time, an English lady, and heard from her lips both by speech and song the story of Redeeming Love. In all kinds of mission work had my dear wife been permitted to engage. The Zenana work, which had been her chiefest delight for eighteen months, was not neglected, and her last act of Christian service was to spend an hour with one of her old pupils only the day before cholera set in. But while Zenana work was still continued as far as time and strength would allow, many other branches of the work were engaged in. Together we had visited many of the villages in the Agra district; together we had gone to the great Bindraban Mela, and many were the plans we had laid for continuing such work in the future. Nor was home work neglected for work abroad. A girls school was commenced and others were being planned; whilst for the native Christian women, some of whom my dear wife had herself taught to read, a sewing class had for some months been carried on, with increasing success. Nor amid all her many labours was her own home neglected. Yet God had for her higher service, and the intensity of her joy in service here was to be exchanged for that *fullness* of joy which is found alone at His right hand. Pointing to a text on the wall, I asked, after we had been calmly talking together of the prospect of death, I said, 'Emma dear, that's true, isn't it, "With Christ, which is far better."' Then her lips moved, and very solemnly and sweetly she replied, 'Far better,' 'far better.' Better for her, we know it is, to be at Home and in the immediate presence of one whom she loved more than life. Better for us who mourn her loss, as we shall

know *afterwards*, when all secrets shall be discovered. Better for the work she loved and the people of India for whom she laboured, and amongst whom she died; for she, being dead, yet speaketh. Lessons there are for each one of us in her life and death; lessons God means that we shall learn. I am asking to be taught the lesson well. I am praying that God's people may be quickened and sinners converted by means of the life on earth just ended. O, do you, my dear Mr. Baynes, join me in that prayer.

"All my associations of the past, my joys of the present, and my plans for the future were connected with the dear departed one. The future I desire to leave in the hands of our loving Heavenly Father, knowing that He doeth all things well. My home is desolate, my heart is sad, yet God is near me, and the darkness of my earthly surroundings only makes the promises shine out more clearly and brightly. The words that came instinctively to my lips when my dear wife passed away, have continued thereon till now. "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

"Many have advised me to leave Agra for a while, and take a change. I have thanked them for their advice, but notwithstanding, I trust, by God's help, to continue on at my post. There is much that needs attention, and as God shall give me strength, I hope to do my best to continue on in the work as heretofore. Hitherto hath the Lord helped me. I am for a short time staying with Dr. and Mrs. Wilson. Here I hope to remain whilst the mission house is being thoroughly cleaned and disinfected. After that, if I could only have a companion, or if Mr. and Mrs. Wood, for instance, would make their home at the mission house, I should be glad to go back

there, as it is more convenient for the work. A feeling of loneliness sometimes comes to me, and I suppose will do so more and more as I realise more fully what has taken place. Work,

not inaction, will, I believe, prove the truest rest for me.—I remain, yours, the chastened of the Lord,

“JAMES G. POTTER.

“Agra, June 7th, 1884.”

At the last meeting of the Mission Committee, on the 16th ultimo, a special resolution of affectionate sympathy with Mr. Potter was adopted, and ordered to be communicated to him forthwith, with the assurance that immediate steps should be taken to comply with his earnest request for a colleague and associate at the earliest practicable date.

Very earnestly do we commend our sorely stricken brother to the special sympathy and prayers of the churches.

Letter from the Rev. Daniel Jones, of Agra, N.W.P.

MY DEAR MR. BAYNES,—It gives my dear wife and myself much pleasure in being able to send you £100 for our much-loved Mission. Before leaving India I was led to think of holding a bazaar of Indian goods in this country, and with this end in view I began collecting Indian curiosities. As the matter grew, kind friends began to help me with money and goods. With the money I purchased useful articles. And before I arrived at home my stock of goods had increased to the extent of nine good-sized cases full. My good wife and myself decided not to hold a bazaar, because we object to many things carried on in them, such as raffling, &c., and we found that several friends also objected to these things; so we had an exhibition and sale—a *bona fide* sale. We had nine stalls, with goods of Cashmere, Delhi, Agra, Benares, Patna, Monghyr, Calcutta, Madras, and Bombay handicraft on view and

for sale. And our friends from Newport and Maindee helped us right well. Our ever-ready helper, H. Phillips, Esq., J.P., opened the exhibition, and we believe that an abiding interest has been created in our Mission work in Newport and the neighbourhood, and this is of much greater value than the sum of money we now send you. Our warmest thanks are due to the many lady friends who helped us day after day in the sale of the goods. We have something still left which, when sold, we hope to be able to send you a little more money. Our dear sister, Mrs. Potter, had taken such an interest in this matter, and had helped me in getting goods and money for it, and I had looked forward with much desire to writing her of our success; but we have lost her, and our loss is indeed sore and great. Dear friends, do pray for our dear brother, Mr. Potter in Agra.

DANIEL JONES.

Newport, Monmouthshire.

Who will Go?

WE desire to repeat the appeal for reinforcements which appeared in the *HERALD* for last month, and urge it upon the attention of our readers.

In addition to the Congo, there are other and important fields urgently calling for immediate reinforcements.

The places rendered vacant in India by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan, and the death of Mr. McCumby, the resignation of Mr. Etherington, of Benares—all these important vacancies need to be filled up at once.

In Ceylon the removal of the Rev. H. A. Lapham from Kandy to the Cinnamon Gardens pastorate in Colombo calls for a new missionary for that island at the earliest possible date.

The pastorate of the English Baptist church at Allahabad is still vacant, while other similar spheres are calling loudly for helpers. For Bethel Station, Cameroons, Western Africa, a missionary with special medical knowledge is also urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you; the harvest whitens all over the mission field, the prospects never before were so stimulating or so hopeful; the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you give yourselves to this work—and do so now! “Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.”

The Late Robert Carr, of Allahabad.

AS these pages were being prepared for press we received the following by the last Indian mail from Mr. B. Dukoff Gordon, Secretary and Elder of the Baptist Church at Allahabad:—

“Allahabad, June 25th, 1884. Wednesday Night.

“MY DEAR SIR,—You will, I know, be much grieved to learn that all that was mortal of our loved friend and brother, Mr. Robert Carr, was this evening laid in the narrow house appointed for all living. The dear old man died at about five this morning, after an illness of almost exactly a month. He bore his sufferings with uncomplaining patience, spoke of his approaching end with

quiet composure, and died resting in the finished work and righteousness of Jesus. Abundant in labours for the Master, he now rests from them, his last word being 'Victory,' a word so expressive and so characteristic of the man. He was kind and liberal almost to a fault, and his zeal in the Master's service was a distinguishing feature in his Christian character. So well known to all in this station and so much liked by nearly everybody, his remains were followed to the grave by a very large company of both Europeans and natives, the latter chiefly heathen.

"He quite enjoyed the seasons of prayer Mr. Bate and I had with him during his last illness, and when asked on what his hopes rested said unhesitatingly, 'On Christ the solid Rock I stand;' and on the last day of his life (viz., yesterday) he said to his dear wife, 'At home to-night.'

"I know you will deeply sympathise with the Church in the great loss we have sustained—a loss both material and moral; but perhaps the Lord intends, by the removal of these earthly props, to teach us to lean more entirely on Himself, the true source of all real strength and stability.

"Remember us as a church and people at the Throne of God's grace, that God would sanctify this affliction to us and would help us to learn the lessons which, by this discipline of His all-wise and loving Providence, He would fain teach.

"We bless God for what His grace enabled His dear servant to be and do, and pray that dear Mrs. Carr in her lonely widowhood may realise that she has a husband still, and may increasingly have and enjoy the comforting presence of the Divine Spirit.

"With much personal esteem and regard,

"I beg to remain,

"Yours most sincerely,

"B. DUKOFF GORDON, Secretary and Elder, Baptist Church.

"To A. H. Baynes, Esq."

The Rev. Thomas Evans, writing by the same mail, sends us the following:—

THE LATE ROBERT CARR, OF ALLAHABAD.

Robert Carr arrived in India in 1852 to take the superintendence of Mr. John Marshman's large paper mill at Serampore. He afterwards took work on the East Indian Railway, and did some good service during the Mutiny of 1857, for which he received the thanks of the Government.

"To his liberality our mission is chiefly indebted for the beautiful chapel which was built for the English Baptist Church at Allahabad, and it is not too much to say that he has been the moving spirit of the cause there for the last quarter of a century. Not only did he contribute largely of his means, but he often supplied the pulpit when necessary. He had regular evangelistic services in the Railway Barracks, and he was a great promoter of the temperance cause and the worthy secretary to the Good Templars in India.

"His activity of body and mind was wonderful, and to the last, until struck down by a sunstroke, he laboured on in every good word and work for the Master whom he so devoutly loved, and of whose spirit he was so largely blest.

"He took the deepest interest in mission work to the heathen, and has com-

piled most valuable statistics to show what has been done and what yet remains to be done for the spiritual instruction of the millions of India.

“His loss to the Baptist Church at Allahabad will be great, very great; and the poor of the place will greatly miss his ever ready and liberal hand. He was a man beloved by all who knew him, and those who knew him best loved him most. He passed through some sore and severe trials, and when (through others) he once lost his worldly all, he could still rejoice in the Lord his God and say, ‘Let it go; my loss is my gain, and my Father will not suffer his child to want any good thing.’

“For the last few years our beloved brother was visibly ripening for the land of light and love, and when the time of his departure drew nigh he had no fear of death, and his last audible word was ‘Victory.’

“His bereaved widow feels almost desolate after such a loving and tender husband. May she be sustained and comforted by Him who said, ‘Let not your heart be troubled, believe in God and believe also in Me.’

“There is time by this mail only for this hurried notice of our brother’s death, and I hope a fuller account will appear of one whose devoted life and happy death are worthy of remembrance.

“THOS. EVANS.

“Mussorie, N.W.P.”

Baptisms at Luckantipur and Johnnugger.

(See *Frontispiece*.)

THE Rev. E. S. Summers, M.A., the Principal of Serampore College, sends the following interesting letter:—

“MY DEAR MR. BAYNES,—I told you in my last, which was strictly a business letter, that I had some other matters to write about of a more interesting character. It is not often that I write to you about such things, because my duties involve, as a rule, a succession of as monotonous details as those which often fill your time in Castle Street. But it so happens that of late I have had one or two glimpses of more purely vernacular work, that have been very refreshing.

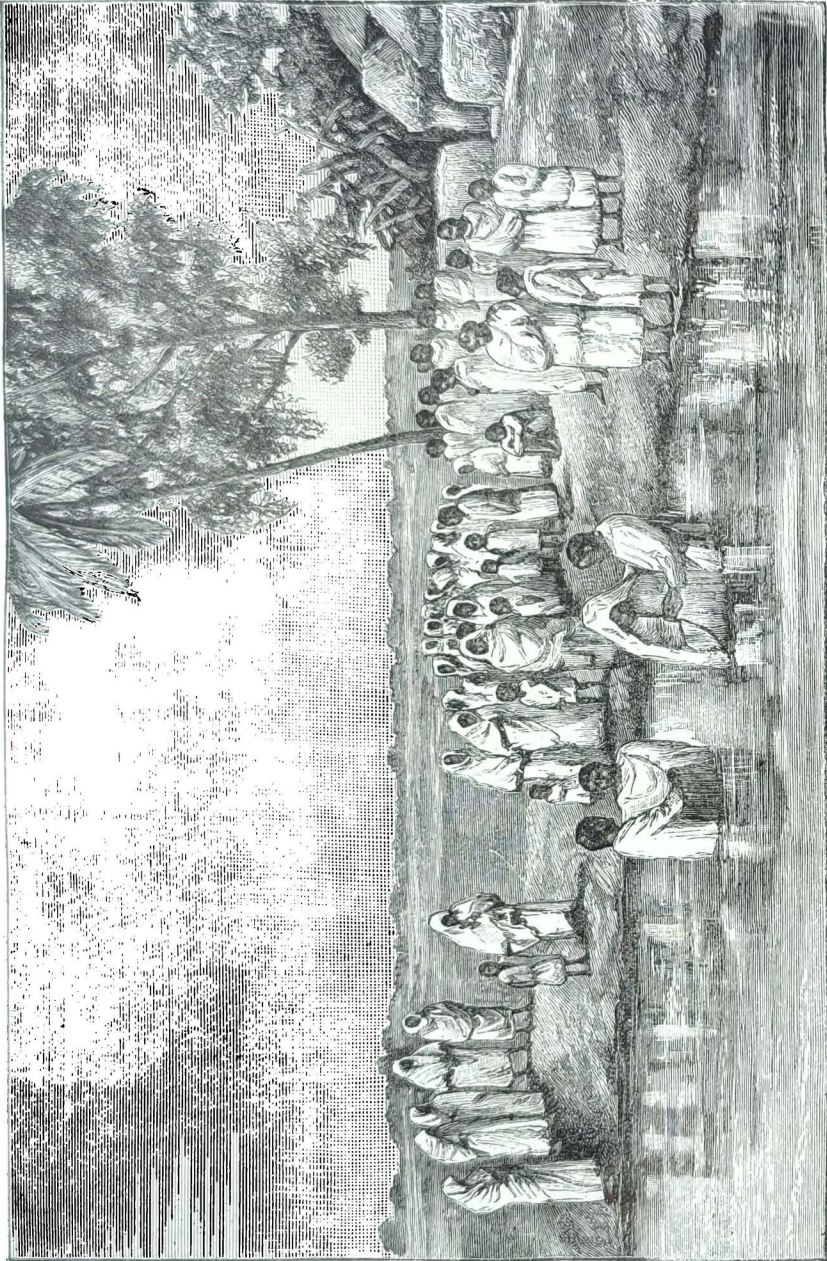
“Recently I went with Mr. Rouse to Luckantipur, a village a few miles to the south of Calcutta, where the baptism of eighteen persons took place. On the following day we had, ourselves, the baptism of two persons at Johnnugger, at which Mr. Rouse was present. Of both services he took photographs, copies of which he has

forwarded to me, with the request that I should write something explanatory of them.

“LUCKANTIPUR.

“Though only a few miles from Calcutta, till lately Luckantipur was not very easy of access. It could only be reached by a small khal, or waterway, traversed in saltis—small boats in which the natives squat down on the flat bottom and are at ease, but in which Europeans suffer great torture from the cramped position it is necessary to assume. But now a local railway-line runs down to within a few miles of the place, and from a station on it we had only about an hour and a-half in a salti. This local line is in charge of natives almost entirely, with the most successful results as regards the achieving of

[THE MISSIONARY HERALD,
AUGUST 1, 1884.



BAPTISM AT LUOKANTIPUR—SOUTH VILLAGES.—(From a Photograph.)

safety; for the rate is such that, if two trains going opposite ways on the same rails did meet, no particular result except a dead stoppage would take place. However, though the train goes so slowly, it is faster than the salti, and not nearly so cramped. Our party consisted of Mr. Rouse (head man), Mr. Hobbs, Mr. Teichman, and myself. Fortunately, remembering our infirmities, Mr. Rouse had brought some stools and a camp chair, which we were able to deposit in our salti, and so were at ease. We took our seats, and soon were moving at what seemed a rapid pace along the little waterway that, in places, was not more than ten feet wide at starting, and afterwards was not much wider, in places, than the breadth of our boat.

“IN A SALTÍ.

“The salti has a most curious motion of its own; once before I spent three or four hours in one, and I thought that the sensations in the direction of sickness were greater than those I experienced in the whole journey from London to Calcutta. It is propelled by two men pushing along the bottom, one at each end of the boat. The consequence is that it sways considerably from side to side as they press, with more or less force, on the bottom; and as you go along you seem to be making way fast, but if you get out and walk along the banks you find that the men going at their best speed cannot keep up with you. As we got near to Luckantipur, the little waterway got exceedingly narrow, and in many places was shallow enough to glide along on the top of the mud. We were much amused at one place by seeing what looked like a heavy load of rice moving along by itself across the field, followed, at some distance, by another one similarly moving. It turned out

that it was on a salti, and moving along a narrow waterway that had dried up, but the mud was still wet and shiny so that the load slipped over its surface seemingly without sticking,

“THE SERVICE.

“At Luckantipur we found a goodly number of people gathered together from the neighbourhood, and, to our great surprise (for even Mr. Rouse was not aware of it), there were waiting eighteen applicants for baptism who had been already received, and the service, which we had understood was to be chiefly a prayer-meeting, proved to be a baptismal one. After a hasty meal of bread and butter and refreshment of cold tea from a bottle, looking suspiciously like a spirit bottle, we proceeded to the old chapel. Mr. Hobbs was rather afraid lest we should be supposed to be refreshing ourselves with spirit, so, as there was a great crowd watching us eating, he turned round, before pulling out the cork, and asked: ‘Now, can anyone tell me what is in this bottle?’ They all thought they knew, but they seemed to have a feeling that it was not right to call the sahebs spirit-drinkers, so they kept silent until, Mr. Hobbs pressing the question, one or two hazarded the opinion that it might possibly be brandy. Then Mr. Hobbs very triumphantly declared that it was cold tea—for could it be imagined that Missionary sahebs could go about drinking brandy? So he averted the shadow even of suspicion from his innocent tea-bottle, and gave a capital temperance lecture at the same time. After Mr. Rouse had given an address to the candidates for baptism, and the people had sung most violently a couple of Bengali hymns, we went down to the water, where the baptismal ceremony, entirely conducted by themselves, took place. Mr. Rouse photographed the scene when the first two candidates (a man

and a woman) were in the water. On the right-hand side is the mission-house, now occupied by the teacher of the school, who is one of the leading men and the son of the old pastor. In the middle are two big trees—the cocoanut and the jow-tree, or Himalayan fir. Behind lies the plain, which, as you know, stretches on just like that for three hundred miles to the Himalayas.

“BAPTISM AT JOHNNUGGUR.

“On the following day we had two candidates baptized at Johnnuggur. The candidates were a son and his mother, and we have very great hopes that they have become most decided, and will turn out very useful, Christians. After the baptism we had the Communion, with a special address from Mr. Rouse.

“In the photograph I now send you Bhogoloti Balu, who baptized,

is standing with the candidates at the edge of the water. On his left is the young man who was baptized; on his right the mother; and on her right stands another woman who had descended the bank to be by her side on the occasion. They were baptized in the tank by the chapel which you can see in the background, where so many have been baptized before. The men, according to custom, are on the left, and the women by themselves on the right. Among the latter is Mrs. Summers, with Mabel. Mr. Teichmann is standing amongst the men, with his head in the shelter of his umbrella. In front of him are some of the theological students. The descent to the water, at the bottom of which Bhogoloti Balu is standing, you will see is very steep.

“EDWD. S. SUMMERS.

“Serampore, Bengal.”

Mr. Grenfell's Journey to the Equator.

IN the HERALD for June we published Mr. Grenfell's account of his recent journey on the Upper Congo River from Stanley Pool to Equator Station.

The following extracts give further and more detailed information relating to this memorable visit. They are taken, by the kind permission of Mrs. Hartland, from a letter received by her, dated Stanley Pool, March 29th.

“RESULTS OF THE JOURNEY.

“I dare say you will already have heard of my trip to the Equator, for I expect Mr. Baynes will have published at least an outline of the details with which I furnished him. You will be glad that the results are so encouraging, and that I was able to bring back accounts of friendly receptions everywhere, and plenty of invitations for our brethren to go forward and settle.

“The farther we went the more populous the country became, and not only were the people friendly, but the districts traversed were apparently very much more healthy than any place we now occupy. Good sites abound, as also do building materials and food. Coffee grows wild in great profusion. Sugar, cane and wild honey also abound. Mr. Stanley was greatly surprised that I was able to get past certain places without being fired at. Chumbiris people are especially unmannerly in this respect; yet I had a good time, and got away

with a fine "dash" present. Of course I gave a present in return—an old soldier's coat settled the matter most satisfactorily. If the latter part of the river is anything like the 400 miles I know, our armour netting will never be required, for I saw nothing that could be interpreted as hostility—no pointed gun, or levelled spear, or drawn bow, yet nearly every man was armed. This is a cause for devout gratitude, and I think an evidence of God's special favour.

"You may depend upon it that I travelled very cautiously, always being on the watch to create good impressions and to avoid giving unfavourable ones, and went slowly enough to allow of news of my coming preceding me. A few beads and some little brass bells went a wonderfully long way in winning the favour of the youngsters and their mothers. If there are women and children about, or if you can only make some sort of fun (a bead scramble was a splendid plan), you need never fear anything from the men. It is wonderful what straws decide whether one is to be received as a friend or a foe. We had a great deal more to fear from hippopotami than from natives, and suffered a good deal more from the wretched little mosquitoes than we did from either.

"HIPPO'S AND THEIR DANGERS.

"Hippopotami and mosquitoes seem to go together, and perhaps, if my skin was as thick as a hippo's, I too might not object to their company; but not being a pachyderm I could not, like a hippo, disregard the viperous little midges. Sometimes, during a single day, we counted nearly two hundred hippopotami; they were always bobbing up and down in uncomfortable proximity. One came up under the boat, lifting the stern clear out of the water; while 'going up' I had time to think of Dr. Livingstone's episode of a like kind, and to wonder how we should come down; happily, it proved to be the 'right side up.' Another hippo left the mark of his teeth in our little craft; four or five came up between the boats' side and the blades of the oars; several gave us chase, gambolling after us in the ungainly fashion peculiar to a couple of tons of flesh. At the close of the first week I reached Mr. Stanley's station, at the point where the Ibari Nkutu joins the Congo. For three days' journey beyond this place the country is very populous; a further three days brought us to another of Mr. Stanley's stations, Bolobo. The close of the third week brought us to Lukolela, where we are likely to have our first up-river station; it is about three hundred miles from the Pool. Another week and I had reached the Equator, my turning-point, and, after a short stay with the Belgian officers in charge there, I started back to follow the same plan along the north bank that I had pursued during the up journey along the southern one.

"But I found that stopping at all the towns and the process of friend-making took up too much time, and I was compelled very reluctantly to relinquish my programme, after a couple of days' very satisfactory experience, and strike right straight away home, time being nearly up.

"SAD NEWS ON MY RETURN.

"It was a sad welcome that awaited me at the Pool. Terrible tidings of death and illness had just arrived, and as Comber went out to have the flag hoisted at half-mast he spied my boat in the distance, just rounding Calina Point, so, not wishing to distress me with the dismal signal, he ran the flag right up.

“Our rejoicing in a good staff has been very short-lived, for we are now reduced to one for each station again, and with just myself to spare for the steamer. May the good Lord, who has seen fit to lay a heavy hand upon us, grant us the strength and grace we need for our work; we do, indeed, need to be Divinely sustained.

“It is very mysterious that such inroads should be permitted when help is so much needed. It is very strange that three out of the four especially attached to the steamer should have been taken; it makes the poor fourth wonder why he has been spared. For our work of the Congo Mission we must have more men, and of their being found I have no fear nor do I think we have need to ask. Hearts at home will surely be moved, and then both men and means be speedily forthcoming.

“Our Congo band that’s gone before is rapidly becoming larger and larger, and it makes us who are still left feel how close we may possibly be to the shore of the ‘narrow sea.’ Those I know and love are going over so fast that heaven appears more than ever as ‘home.’

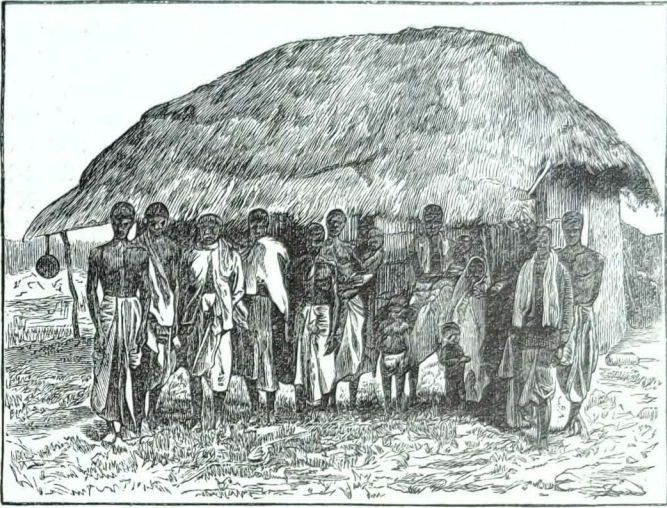
“MR. H. M. STANLEY AND THE FUTURE OF AFRICA.

“Mr. Stanley on his return from his recent marvellous journey to Stanley Falls brought with him some East Coast people whom he found up river trading. He induced them to try the West Coast as a market for their wares, and a fortnight ago they safely returned to the Pool again after their visit to the Atlantic, and have since gone up river again in one of Mr. Stanley’s steamers on their way to their East Coast home. So you see Mr. Stanley may fairly claim to have opened a way across Africa—a great work that cannot fail to result in great good if the apathy of folk at home does not allow the Congo and all its glorious possibilities to fall into the hands of a depraved Power like that of Portugal.

“We are all very anxious to see what civilised Europe is going to do with this part of heathen Africa. It would be an incalculable blessing if some strong, just, and righteous Power did but govern here. The horrors of native rule are not to be told, nor are the cruelties of slavery and the slave trade to be even estimated. Stanley found that what were populous districts in 1877, when he first crossed, are now depopulated. He nearly caught a party of Arab slavers at their dreadful work, but arrived just too late, and only in time to see the corpses of those whom they could not or did not care to take thrown into the river.

“GEO. GREENFELL.”

At the last meeting of the Mission Committee, in addition to Mr. Geo. Cameron, two other candidates were accepted for foreign mission work—Mr. Andrew Sims, of Regent’s Park College, and Mr. E. C. Smyth, of Rawdon College. The destination of the former has not yet been finally fixed; the latter, Mr. Smyth, will have the advantage of a further term of study at Rawdon College, specially with a view to acquire some acquaintance with medical and surgical knowledge at the Leeds School of Medicine, after which he will proceed to China.



Harbhanga—Mutlah District.

(From a Photograph.)

THE picture here given shows the chapel and a group of Christians at Harbhanga, in the Mutlah district. The chapel is one of the most primitive we have, simply a roof supported by posts. By the side is seen the gong, which is used in Bengal as a bell to call people to worship.

Harbhanga is in the Sunderbuns, and it has not been very long cleared. When settlers first go out to clear a settlement in the Sunderbuns they have many dangers and hardships to put up with. The land swarms with tigers and the water with alligators, the district is marshy and unhealthy, so that those who escape the tiger and alligator are likely to fall victims to fever. And when the people have succeeded in clearing the land, fencing it with a dyke, and planting a little rice, as likely as not some storm may come, and the sea burst over or break through the dyke and inundate the land, so that it will not bear for some seasons to come. One night's storm may thus undo the labour of years.

G. H. ROUSE.

Calcutta.

Retire or Advance.

THE Rev. Geo. Grenfell, writing from Stanley Pool under date of April 20th, says:—

“MY DEAR MR. BAYNES,—I have just received from Mr. Comber the news that our brethren, Ross, Whitley, and Crudgington, and Mrs. Crudgington

have been compelled to leave for England. This is what we feared, though we still had a hope that it would not be necessary for all to

go, and that one or other of the brethren would have been able to remain and administer the affairs, for a while, at least, of our base station. We have thus received another blow, and one that we feel very keenly, but it does not overwhelm us; neither do I yet think that the friends at home should despair. From the *Freeman* of the 11th January I gather that some of our friends had been almost wondering whether, in the face of such difficulties, the Congo mission could be maintained. If they thought about such things in January, what will they say in June? Fearing lest recent events should have strengthened such fears, I write this hurried note to endorse most emphatically all that Mr. Comber said in his last letter (a copy of which he has sent me) about the impossibility of 'giving up,' even though much more serious disaster overtook us. It is not so very long ago since the staff of the London Missionary

Society's East Coast mission was reduced, after Dr. Southon's death, to only one; and yet he bravely held on till reinforcements came. If I live to be recalled because of the risks, I shall blush to own that I obeyed, as well as for the faint-hearted men who recalled me. Notwithstanding what has happened, I have never been less fearful for our Congo mission than I am to-day, and by this time, if I judge the temper of our churches aright, you will have so many offers of service and means as will make your path quite clear, banish all doubts, and result in our speedy reinforcement.

"Our trust is in Him whose commission we hold, in Him of whose mighty help and consolation we are ever assured, and our hearts neither fail us nor are they even discouraged.

"Yours very sincerely,

"GEORGE GRENFELL."

Recent Intelligence.

Readers of the *HERALD* will be glad to know that Miss Rooke, of Delhi, has now quite recovered from her recent and serious illness. She writes;—"I am not to do any Zenana work this summer. They say I must not risk the bad smells in the narrow lanes, but I shall have the native Bible-women's class every day for two hours. I want to turn my attention to the home-life, to try and make these native Christian homes brighter, happier, and better in every respect. The mothers do not seem to think they have anything to do with the moral training of their children, and they do not understand much about their physical well-being. I have been this morning to a village service about three miles away; it was such an interesting and picturesque scene. A raised platform at one end, a beautiful tree growing, size and shape resembled a young oak, the leaves like acacia. Mr. Guyton sat in an arm-chair against the trunk, and the men squatted on matting down each side. There were about twenty men and boys poorly attired, and, altogether, Mr. Guyton in white clothes and pale face, contrasting strongly with the natives, seemed to make a typical missionary picture. I sat with three women and three girls, not on the platform, which is sacred to the men. What struck me particularly was the eager attention with which they listened, and when the service was over they came round Mr. Guyton to talk about the address, and ask questions on the subject. Altogether I felt quite refreshed by the simple service."



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

AUGUST, 1884.

**PROVISIONAL ARRANGEMENTS FOR THE
AUTUMNAL SESSION, 1884.**



THE Autumnal Session will be held at Bradford, from Monday, October 6th, to Thursday, October 9th, inclusive.

On Monday evening, 6th October, there will be a reception by the worshipful the Mayor in St. George's Hall, when the local churches will be represented by the Rev. C. W. Skemp and others; and the Baptist Union by the President, Rev. Richard Glover, and the Vice-President, Rev. S. G. Green, D.D. Tuesday, October 7th, is the day devoted to the work of the Baptist Missionary Society. On Wednesday, 8th October, the first day's session of the Baptist Union will be held. In the morning, at 7.30, there will be a public service, in Westgate Chapel, when the Rev. John Clifford, D.D., wil

preach. The session will be opened, in Zion Chapel, at 10 a.m., with a devotional service conducted by the Rev. Henry Dowson. At 10.30 the president's address will be delivered, after which a paper will be read by the Rev. W. Steadman Davis, of Ryde, on "The Economy of Spiritual Power in our Churches." In the evening, at 6.30, an adjourned session will be held, at which the Vice-President, the Rev. S. G. Green, D.D., will read a paper on some question relating to Sunday-schools, and another paper will be read by the Rev. J. R. Wood, Upper Holloway, on "Juvenile Discipleship, and how to deal with it." Sermons will be preached the same evening in various chapels in and near Bradford. The Revs. J. W. Lance, E. Lauderdale, W. G. Lewis, T. W. Medhurst, F. B. Meyer, B.A., J. Tuckwell, W. Williams, and W. Woods have promised to take part in these services. On Thursday, October 9th, the second day's session of the Union will begin, at 10, with a devotional service. At 10.30 a paper will be read by the Rev. Joseph Angus, D.D., on "The Progress of our Denomination during the Past Twenty Years," and another by the Rev. C. Williams, of Accrington, on "The Progress of the Church of Christ in this Country during the Past Twenty Years." In the afternoon, at 3, there will be an adjourned session to receive the Reports of the various Funds of the Baptist Union. In the evening, at 7.30, a public meeting will be held for the exposition of our Free Church principles. The chair will be taken by Alfred Illingworth, Esq., M.P., and among the speakers may be mentioned the name of the Rev. T. E. Williams, of Aberystwyth. There will be other arrangements, which will be announced in due course, in which it is intended that the names of the Rev. J. P. Chown, Rev. A. Mursell, with others, will appear.

British and Irish Home Mission.

England.

GENERAL WORK OF THE MISSION IN THE MONMOUTH, SOUTHERN, AND SURREY AND MIDDLESEX ASSOCIATIONS.

The following extracts from letters received from Boscombe, Monmouth, and Limsfield will keep our friends informed of the progress of Christian work in those places; and the last is a communication from the Rev. James Collins, of Lymington, giving a short account of the work of the colporteur under his superintendence:—

BOSCOMBE.

“During the past year, with experiences that have discouraged us and tried our faith, there has been mingled much of an encouraging nature. The hand of the Lord has graciously been with us, as evidenced by cases of conversion and confession of His name in baptism which have taken place. We have the whole neighbourhood under district visitation with Mr. Spurgeon’s sermons; but the great majority of the people seem utterly careless and indifferent to their spiritual interests, and it is difficult to get them to attend any place of worship. A good many families have emigrated, and some very promising young men have gone from us abroad. However, some new families are settling down in our place of worship and thus filling up the gaps made by removals and other causes. Our Sunday-school is larger than ever, and our financial position is much improved. During the past year we have paid off £150 of our debt, and have another £40 in hand; so that with a little longer continued help we shall attain to an entirely self-supporting church.”

LIMPSFIELD.

“I thought you would like to know how the Lord has been blessing the work at Limpsfield and Oxted Chapels. More than two hundred have been brought to Jesus since I came to Limpsfield as pastor of the church. Many elderly people have been brought to Christ. I have had the pleasure of baptizing father and mother, two sons, and two daughters in one family, and father, mother, son, and daughter in another. The Word of God was blessed to my own daughter and to my deacon’s daughter, and I had the great joy of baptizing them both. Many husbands and wives have together been brought to believe in Jesus. The Lord has helped the young as well, and five are preaching the Gospel, two out of the five being now pastors of churches. We lose the young people of our chapels, as they have to go to towns for work. I have had many letters from young people, saying they were brought to believe in Jesus at our chapel. One young girl wrote to me two weeks ago to say that she was much blessed in the Bible-class. Three servants came to hear the preaching one Sunday, and they kept on coming till the Lord blessed the Word to their souls.”

MONMOUTH.

“We are doing what we can to hold our own in the town; this is nearly all we can do. Dissent has never been strong in this place, and is not now; the Church of England is numerous, wealthy, very energetic, and influential, and the territorial influence is wholly Conservative, and decidedly hostile to Nonconformity. In the face of these and other unfavourable things, to make any advance seems next to impossible. Our attitude is defensive and aggressive. We are not forced back, but we cannot push on. We receive some young persons into our church, and we dismiss others to distant churches. The young are constantly leaving us for other districts, where they find employment, which they cannot get here. Our congregation keeps up pretty well, and we are doing as well as any other Nonconformist church

in the town; but that is not what we should like to do and see. Lately we have suffered great pecuniary loss in the reverses of fortune which some of our most liberal members have suffered, and in the removal of others to neighbouring churches who were some of our best supporters. This church does not consider itself a mission church, as the sum of £10 sent it through the BAPTIST UNION is money left for its use by the will of the late Mrs. Maish, who was a member of this church. The members, who are few in number, stretch every nerve to support their minister, and they do what they can for foreign missions, and they cannot undertake another collection for another object. The spirit is willing, but the means are wanting."

LYMINGTON—COLPORTAGE.

"As Mr. H. J. Beaney's superintendent, I very gladly bear testimony to his work in this locality. The area he seeks to cover and cultivate is a widely extended one, as any one will see (if they know the district, or look at a map) when I say it includes, on the west, such places as Milford, Barton, Hordle, &c.; towards the north, Ashley, Sway, Brokenhurst; extending on the east side to Pilley, East End, Beaulieu, &c. This district is distinctively rural, the only town being Lyminster, where the colporteur resides; and, considering the nature and extent of his field of operations, I think it is fairly well worked, and that his labour is conscientiously done. There is a large number of villages which he regularly visits, besides the scattered and isolated houses and cottages, which are not overlooked. His sales of religious and wholesome literature are, I believe, satisfactory, and, what is more important still, his labours, which include preaching constantly in the village chapels of all denominations, tract distribution, and sick visiting, have been not only appreciated, but useful in very many instances. He is also a staunch and consistent total abstinence advocate, and he always wears the blue ribbon. Residing in Lyminster, he is naturally of considerable service to us here, as well as to the adjacent neighbourhood. I feel there is very good spiritual 'value received' for the very moderate monetary outlay."

Ireland.

TENT SERVICES.

BALLYMENA.

Mr. Whiteside writes:—

"Now that our tent services in Ballymena have been brought to a close, a brief account of these meetings will, I know, be interesting to you. The meetings began on Lord's-day, May 18th, and ended on Lord's-day, June 29th, including seven Sundays, and seven services were held each week. During that period not only was the interest kept up, but seemed to increase. Night after night the people came and heard the Word of God attentively. The following ministers took part in the services—Revs. H. Phillips, Grango; J. Kelly (Congregational), Ballymena; Dr. Smylio (Wesleyan), Ballymena; F. J. Ryan, Moate; J. Scillely, Coleraine; and C. A. Fellowes, London. One pleasing feature of our meetings was this, that Christians of other Denomina-

tions heartily united with us in the work. Our Congregational friends even changed their hour of service on the Sunday, and altogether suspended their week-night meetings, that they might come over and help us. Valuable help was also given by an efficient band of singers who came from various churches in town, and the singing, being accompanied by an instrument, gave great attraction to the meetings. We are truly grateful for all the help and sympathy we have received from others, and very thankful to the gentleman who willingly and gratuitously gave the ground for the tent. We are, of course, unable to say definitely what results have followed this effort to preach Christ. Some profess to have found the Saviour, others have been quickened in the Divine life, and some, no doubt, have been blessed of whom we have not heard. Yet there is One who keeps a correct account, and when He writeth up His people we believe it shall then be said, 'This and that man was born there.'

"The meetings have indeed been a success. Christian union has been strengthened, the Lord's people have been blessed, sinners have been saved, and to God be all the glory."

CAIRNDAISY.

Mr. Simpson writes :—

"The small tent was pitched for the first time this season at Derrygonard, on the south side of Slievegallan, about one mile and a-half from Cairndaissy Chapel; the Roman Catholics here are ten to one of the Protestants. On Lord's-day, 1st June, I opened the mission. There were about seventy present; the attendance nightly increased, so that on an average there were one hundred persons on week evenings, and two hundred on Sabbath evenings. Two Roman Catholics ventured within, though on some occasions as many as twelve listened attentively behind the hedges.

"In the after meetings I conversed with the anxious. I was only able to speak to six or seven on each occasion, as I considered it not wise to have protracted meetings, the people having to go from three to five miles. Mr. Dickson preached on the 11th inst., and he relieved me on the 20th. He baptized four in the glen river. I also preached twice in the glen chapel, on the second occasion the congregation was double that of the first. I was greatly cheered while speaking to anxious inquirers, both at my lodgings and at their homes."

PORTRUSH.

Mr. Lewitt writes :—

"According to the request of the Committee, courteously conveyed through you, I came to Portrush on the 3rd, and commenced work in the tent on Sunday, the 5th inst. I have found my enterprise no easy one; for there is only one Baptist in the place, and she is afflicted with blindness, and has her membership at Torquay. Local sympathy and help had no existence when I opened the mission; but, nothing daunted, I began my ministry at Portrush, and, am thankful to say, have prosecuted it with much encouragement. I believe the Committee knew that this is, perhaps, the most frequented and fashionable watering-place in the north of Ireland, and that it answers to Brighton and Scarborough in England, and that they were prepared for the

information that to many who come here the Baptist denomination is little more than a name. Of course, the pastor of the Metropolitan Tabernacle is a reality to multitudes who have no accurate knowledge of the principles of that section of the Church of Christ to which he belongs; but, beyond the supposition that I and the tent mission were in some way identified with Mr. Spurgeon, both the public and the highly respectable guests of the hotel at which I am staying were greatly in ignorance. The friends at Coleraine have shown much sympathy with my work, and Brother Scillely thought that if my first congregation numbered twenty or thirty I should do well; but I rejoice to tell you that 200 persons gathered within the canvas walls of our locomotive sanctuary on the Sunday evening, and listened with deep attention to a discourse from Luke ii. 10-11, and the power of God seemed present in the assembly. Meetings were held the following week from Monday to Friday inclusive, and, considering the character of the population, our gathering was as large as might have been expected. Last Sunday evening the congregation was larger than at the opening service, and many kind words have been said to me as to my work, not only by some warm-hearted Wesleyans, but by many members of the Episcopal Church of Ireland, some of whom are not only present at every service, but invite others to join them. The week-evening services, closing last Friday, have been somewhat affected by storms of wind and rain. The tent is on an elevated place, and the strong breezes from the Atlantic and the mountains of Donegal have almost drowned my voice. Last Thursday morning one of the seams of the tent was torn up by the violence of the wind, which, I feared, would overthrow our frail temple. Thanks to an old sailor, the rent was repaired, and we assembled in the evening to worship Him 'who holds the winds in His fists, and the waters in the hollow of His hand.' Considering that tent work here is an experiment, so far as Baptists are concerned, I am more than cheered by present results. I have had to hire a harmonium, and must somewhat compensate the player, for no prior promises could be made for 'a service of song;' so that, but for occasional help from Coleraine and one or two local friends, this indispensable part of tent work must have been an entire failure. I hope to continue here till nearly the end of the month, when the tent goes to Coleraine, and trust I shall be able to send you a further favourable report as to my evangelistic labours in this very beautiful and interesting locality. I wish I could bespeak augmented interest in this part of the work of our Society. If some of our wealthy brethren would, in their summer excursions, look in upon those of us who freely give our holiday to benefit Ireland, I am sure they would cheer us with their kind words, and cheer the Committee with increased contributions."

TANDRAGEE.

Mr. Taylor writes:—

"Altogether the services in our tent were very pleasing, and a number professed to find the Saviour, but so far it appears there will not be any increase to the Baptist Church.

"I may say that we had a very cheering time last week at Mr. Phillips' place. The attendance increased from about 50 on the Monday evening to at least 150

on Friday, and on Lord's-day it was quite a sight. Fully half-an-hour before the time announced to commence the service the tent was literally crammed, and a large number outside. Mr. Phillips had to let the curtain drop all round the tent, so that the crowd outside might both see and hear. We had to make our way over the *tops of the seats* to the platform, on which nine were sitting.

"The spirit of hearing during the week was very pleasing. The Lord is evidently blessing the Gospel. One notorious young man was led to decision for Christ. In the after meeting we met several young men in deep concern of soul. Altogether, the work in Mr. Phillips' hands is most hopeful, and likely, by God's blessing, to be the means of leading many to Jesus. I may mention that a number told me they were converted in the tent services there last year, and so far as we could ascertain their conduct had corresponded with their profession."

Augmentation Fund.

At the recent meeting of the Council the Secretary reported as follows:—
That 160 applications had been received—viz :

75 fully recommended (£10 each)

12 half recommended (£5 each)

73 non-recommended

160

These cases will be examined by the Committee in September, and probably some may be declined.

The Secretary respectfully calls attention to the following extract from the last Report:—

"It is earnestly desired that during the current year the free contributions will be forwarded to the Treasurer before the 30th September, and that they will be so liberal in amount as to enable the Committee to make a full and final report to the Council at the Autumnal Session. This will relieve pastors of beneficiary churches, and all concerned in the management of the Fund, from the anxiety and pain inseparable from attempts to supplement ordinary contributions with special donations."

Up to the present date the amounts received on account of voluntary contributions are rather less than those received at the corresponding date last year.

Secretary's Visit to Ireland.

A statement respecting the Secretary's visit to the Association of Baptist Churches in Ireland is deferred, owing to the number of interesting details in this month's CHRONICLE. He may say, however, that he was present at

services in all three of the Tents, and can support the testimony borne by brethren to the importance of this part of our mission-work in Ireland as given in the extracts from their letters now published.

Subscriptions received at the Mission House from June 21st to July 20th, 1884.

BAPTIST UNION.

Bradford, Girtlington	1 1 0	Gloucestershire and Herefordshire Association	4 0 0
London, Kirtland, Rev. C.	0 5 0	Croydon, Farren, Mr. J.	0 10 0
Potter Street	0 10 0	Camberwell, Cottage Green, Brown, Rev. J. A., M.R.C.S.	1 1 0
Newport, Maindee	0 5 0	Churches in East Glamorganshire Association	2 5 6
Wandswoth, Chatham Road, Hayward, Mr. R. (Donation).....	1 0 0	Suffolk and Norfolk Association	2 0 0
Southwell	0 5 0	Eastbourne	0 10 6
Presteign	0 10 0	Barnsley, Sheffield Road	1 0 0
Northern Association	3 3 0	York, Priory Street	1 0 0
Gravel	0 5 0		
Llanfihangel, Dolau	0 5 0		
Churches in Pembrokeshire Association	6 13 0		
Churches in Carmarthenshire and Cardiganshire Association	3 1 6		
		Total	<u>£29 10 6</u>

ANNUITY FUND.

Crowle, Stutterd, Rev. J.	1 0 0	Leeds, Thorne, Mr. Hy.	1 0 0
Ashby-de-la-Zouch, Salisbury, Mr. J.	3 3 0	Sheffield, Smith, Mr. F. E.	25 0 0
Huddersfield, Whiteley, Mr. Joshua	25 0 0		
Halifax, North Parade (Sac. Coll.)....	2 12 6	Total	<u>£58 7 6</u>
Attercliffe (Sac. Coll.)	0 12 0		

AUGMENTATION FUND.

Regent's Park (on account)	10 0 0	Leicester, Belvoir Street.....	20 5 0
Minchinhampton	1 0 0	Yarmouth, Park Chapel (Sac. Coll.)	2 10 0
Rawdon, Rooke, Rev. T. G., B.A.	10 0 0		
Birmingham, Wycliffe (Sac. Coll.)....	7 3 6	Total	<u>£51 18 6</u>
Middleton Cheney	1 0 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK

Regent's Park College	2 8 0	Conlig	I 0 17 9
Kirkham, Catterall, Mr. R.	5 0 0	Newtownards	I 4 15 2
Action	2 0 0	St. Peter's, Bushbridge, Miss.....	I 0 5 0
Herts Union	RC 12 10 0	Tandragee.....	I 3 3 1
Notts, Derby, and Lincoln Association	RC 12 10 0	Ballymena	I 4 17 0
Gloucester and Hereford Assoc. RC	RC 12 10 0	Belfast, Regent Street	I 5 0 0
Denbigh, Flint, and Merioneth Association	RC 10 0 0	Chelsea, Lower Sloane Street	1 2 0
Northern Association	20 0 0	Donaghmore	I 10 0 0
Donaghmore "	RC 5 0 0	Coleraine	I 5 15 1
Aughavey	I 7 10 0	Yorks Association	RC 50 0 0
Newark	I 1 15 0	Upper Norwood	4 12 6
	H 18 15 0	Eastbourne	0 10 6
	2 15 3	Halifax, Trinity Road.....	I 6 12 9
Leicester, Belvoir Street.....	20 6 1	Cardiff, Bethany	2 8 6
Plymouth, George Street.....	I 3 0 0	Waterford, Rents	I 27 18 2
Alnwick.....	RC 7 10 0		
		Total.....	<u>£271 6 10</u>

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1884.

The Late Rev. Charles Daniell.

BY THE REV. A. M. STALKER.

“ He is not dead, whose ransom'd mind
Lifts ours on high;
To live in hearts we leave behind
Is not to die.”



CHARLES DANIELL'S life was uneventful—quiet and beautiful—earnest and useful. He was born in Bristol on the 18th October, 1804, and on the 9th of last February went—after a sojourn of nearly eighty years on earth—to “the better country, even the heavenly.” While he was yet an infant, his excellent parents removed from Bristol to Worcester. In that ancient city, situated in the centre of the lovely vale of the Severn, his childhood was spent. On the banks of the river he and his boyish comrades delighted to play. He did not join in all their sports. Though not morose, he preferred the games that blended gentleness with gladness. His companions did not on this account love him the less. His education was that generally accorded to children by parents moving in the sphere of his father, who was in business—a draper. None of Charles's school-fellows were, in attention to lessons, more exemplary than he. They failed not to admire his diligence—to mark his progress. Retirement had more charms for him than for many of his age. He turned it to profitable account.

He was fond of reading; and this, combined with a love of early rising, resulted in the formation of habits which, influential in youth, are often a safeguard in after life. He commenced, when between seventeen and eighteen years of age, keeping a journal. He believed that such a record—used aright—might stimulate to self-improvement. He continued it until a short time before his death. Though the paper is antique—the ink dim—the writing small, becoming occasionally shorthand, and the perusal now and then not a little difficult, we have found the record interesting.

It opens with a short account he had heard his loved father give of his own conversion, and of his baptism at Broadmead, Bristol, at the early age of fourteen. With his parents, Charles attended Silver-Street Chapel, Worcester, where, he tells us, he listened to sermons which “found their way to the conscience and the heart.” Under the blended influence of parental piety—of family worship—of the joy the religion of Jesus imparts to those who love Him, and of a searching and faithful ministry, the heart of Charles (like that of Lydia) “was opened”—to use the words of an old Divine—“by the Lord as with an oiled key.” Saved from prolonged mental distress, he was led—as many blest with early religious training are led—very gradually to decide for Christ. The direction his reading took clearly indicates this. For some time prior to avowing himself “a disciple,” we find him in Theology engaged with the works of Paley, Flavel, John Newton, Archibald M’Lean, Jonathan Edwards, and M’Laurin; while in Biography the memoirs of Andrew Melville, John Wesley, and Joseph Williams deeply interested him. He “envied the austere habits and unshaken firmness of intense applicants to study.” Though, in accordance with his father’s advice, he accepted a post offered him in a wholesale drapery establishment, the engagement was quite uncongenial with aspirations already glowing after the Christian ministry. Highly, it may be imagined, he prized the occasional privilege of meeting and hearing John Foster, Dr. Waugh, and his father’s guest, Robert Hall. Their conversations and sermons gave an impetus at once to intellect and heart. In his longing to quit business, he was comforted by the thought that “the Being whom angels adore will not despise the prayer of sincerity.” He was much affected on hearing that a young friend “had given up religion.” This intelligence intensified his decision for Christ. Accordingly, he and five others accepted by the Church were baptized on February

5th, 1823, and thus he prayed: "May I never act unworthily of the profession I have made!" His heart sank within him when he found it was deemed desirable he should enter a mercantile house in Manchester. Mingled with the pain of leaving home was the dread of virtually saying "farewell to literary pursuits." On arriving in his new sphere, the late Samuel Fletcher, Esq., took a deep interest in him. He was told by a friend that "Mr. Fletcher was the pleasantest man in Manchester." His joy, therefore, was great, when that gentleman announced his intention of receiving him into his warehouse. With punctuality and diligence he aimed at filling the post assigned him. Leisure time, however, was employed in studying Latin, Natural History, and John Howe, as well as in the occasional manufacture of verses. Though he now and then heard William Gadsby, his favourite preachers were the Rev. John Birt, pastor of the Baptist Church in York Street, and the Rev. William Roby, Congregational minister. His remarks on their respective pulpit characteristics are, for one so young, remarkably discriminating. He joined Mr. Birt's church in 1824. After a year's residence in Manchester, he visited his Worcester friends, avowing his growing "desire" to enter the "Christian Ministry." Being advised to open his mind to Mr. Birt, he did so on his return, and found in him a true friend, who encouraged him in various ways—directing his studies, examining his sermon sketches, and indicating the high place he should accord, in his course of reading to "the Scriptures, and Matthew Henry." As the Church in York Street recommended his consecration to the Ministry, and Mr. Fletcher kindly consented to his leaving Manchester, Mr. Birt applied to the committee of Stokes Croft Academy for his admission to its privileges. Charles anxiously waited the reply. It was favourable, and on the 11th January, 1825, he found himself within the Academy walls—a fellow-student with his cousin Edward Daniell. He was kindly received by the Rev. Thomas Crisp, who had just entered on his duties as President, and whose address to the students he highly prized; while a sermon by the Rev. William Anderson, classical tutor—who had also given him a cordial welcome—intensely interested him. At the close of his first Academy-year, he felt more profoundly than ever his need of Divine aid. "It is easy," he writes, "to pray and preach before others, but to commend oneself to God in these exercises is indeed a difficult and high attainment," and he dreads substituting "ready utterance for real devotion

and earnestness." Though deeply regretting the little time "given to reading," we find him busy with the perusal of the works of Owen, Howe, Leighton, Watts, Fuller, and with several treatises on mental and natural science. He found greatly helpful the opportunities he enjoyed of listening to the sermons of Robert Hall, John Foster, and John Leifchild; "the affability and open-heartedness in private" of the last-mentioned, he "regarded as unequalled." In an interview with the venerable Dr. Ryland, who had kindly sent for him, and who was then sinking, he was much impressed by his profound humility and warm affection. Along with his fellow-students, Mr. Daniell frequently preached in Bristol and elsewhere. Among these—during the career of his three years' collegiate sojourn—were his brethren Thomas Newman, Samuel Nicholson, R. Roff, John Leechman, Edmund Hull, William Robinson, Charles Room,* and others.

With the consent of the committee, Mr. Daniell left the Academy in 1828, and spent the following session at the Edinburgh University. He became a member of the church then under the care of the Rev. Wm. Innes, from whom, as also from the Revs. C. Anderson and A. Arthur, he received every kindness. He not only attended the mathematical classes, but sat delighted under the theological prelections of Dr. Chalmers, of whom, after hearing him preach in London, the celebrated George Canning said, "this Northman beats us all hollow." While here, our friend heard with much sorrow of the death of his loved cousin, Edward Daniell, whose pastorate in Sheppards-Barton, Frome, ended in a few months, and whose funeral sermon was preached by his admiring friend, the late venerable John Sheppard, Esq.

On Mr. Daniell's return to the south in 1829, he supplied at Barnstaple with great acceptance, and by Mr. Crisp's advice preached a few Sabbaths to the church in George Street, Hull (over which his pastor and friend, Mr. Birt, once presided). Happening, here, to take tea with the venerable Rowland Hill, he describes him as "more admirable in goodness than in greatness." Encouraged by proofs of usefulness in Hull, he repeated his visit, and, for the first time, administered the Lord's Supper, baptizing three converts in November, 1830. On receiving an invitation to become the pastor

* All these preceded our friend to the skies except the last one, who followed him in six weeks, and at the same age.

of George Street Church, he, after much prayer and consultation with friends, mingled with fear and trembling, consented. His ordination is thus referred to by the *Hull Advertiser* of September 16th, 1831 :—

“On Tuesday afternoon the Rev. Charles Daniell was publicly recognised in the presence of a large congregation, and about twenty ministers of various denominations, as pastor of the church and congregation assembling in George Street Chapel. On this interesting occasion, the Rev. Robert Harness Bridlington described the nature of a Christian church, the Rev. James McPherson proposed the usual questions, and received Mr. Daniell's confession of faith. The ordination prayer was offered by the Rev. Joseph Fox (Independent), after which the Rev. Eustace Carey, in very choice and beautiful language, delivered an appropriate charge to the minister. In the evening the Rev. Isaac Mann, A.M., of London, preached a powerful discourse on the duties and obligations of the members composing a Christian Church.”

The young pastor emphatically cared for his flock. His visits were always welcome, and though, like every faithful under-shepherd, he had times of solicitude and even depression, he and his people enjoyed frequent and memorable “times of refreshing from the presence of the Lord.” In the course of a few years, these were shared by one who proved to the pastor a “help-meet” in every sense of the word—Miss Susan Maria Newman, from the church at Shortwood. Among those to whom Mr. Daniell administered the ordinance of baptism was the Rev. Andrew Jukes, B.A., for some time curate of St. John's Church, and the author subsequently of several excellent works, his wife also and sister gladly following his example in this act of obedience to Christ. Mr. Daniell preached on the occasion a sermon that was printed, bearing the title of “Christian Baptism,” in which he adduced with lucidness and cogency the reasons why Baptists immerse, and neither sprinkle nor pour, and why they baptize believers and not unconscious infants.

During Mr. Daniell's pastorate at Hull, 147 persons were received into the membership of the church; but I am told by the present pastor that “only three of these remain, and they cherish a very affectionate and appreciative remembrance of him.” On his gradually determining to leave Hull, a resolution by the Church was carried unanimously, expressive of the high esteem and unqualified approval of the zeal, piety, and uniform Christian conduct of their retiring pastor.

The Rev. Robert Johnstone, a ministerial neighbour in Beverly,

now resident in London, referring to his introduction to Mr. Daniell, speaks of him as "a man greatly beloved," and says, "I was struck with the quiet, meek, gentle spirit of our dear friend. I felt he was 'endued with power from on high,' and ever since, the more I knew him, the more I loved him. His spirit in those days, when we were both comparatively young and inexperienced, was often to myself a check, a reproof, a correction, and a stimulus."

The following, from the pen of the venerable Rev. James Sibree, Independent minister, Hull, will be read with interest:—

"A very short time after my arrival here I had the pleasure of being introduced to him, and from that period down to the present hour, I have entertained for him a warm affection which neither change of place nor lapse of time could diminish. We felt we had many things in common which drew us near to each other. We were both young, and had only recently left our respective colleges, and entered on the great work of the ministry, and could, therefore, sympathize with one another in all its hopes and fears, supports and discouragements. It was always a refreshment to my own spirit to be associated with him, in private intercourse and in public work. At all times he was 'this holy man of God.' His spirit and temper were Christlike. If he might be compared to [any of our Lord's immediate disciples, he was more like the 'one who leaned on His breast at supper' than any other. Christians of all denominations in the town, as well as those of his own, 'felt his gentle power.' It was my joy and privilege to be associated with him in the secretariat of the 'Hull Town Mission,' which for several years wrought a noble work among the outcast poor of our town. His voice was often heard sounding out the news of salvation under our spacious preaching-tent, in our mission-rooms, and in the open-air. He was thought by some to be timid, and to have a fear of giving offence, but I can testify that on public occasions, where great principles were challenged, he was bold as a lion. His removal from Hull was one of the many sore trials of the same kind which, during my ministry here, for more than half-a-century, I have been called to bear. The departure of this 'brother beloved,' severs another of the ties which bind me to earth."

Leaving Hull in 1843, he accepted a hearty invitation to the pastorate of the church in Melksham, Wilts, in 1844. In doing so, he entreated "their earnest and increasing prayers on his behalf as a Christian pastor, that the union formed may be eminently sanctified for bringing glory to God and good to immortal souls." To the joy of his heart these prayers were answered, in the conversion of many as well as in the steady growth of the church in spiritual feeling and holy zeal. About this period two young brethren spent some time under his roof, as students for the Christian ministry. His anxiety was great that both should prove "workmen needing not to be

ashamed." They are honoured and useful in their respective spheres, and one of them thus writes:—"I may say that the eighteen months I lived with Mr. Daniell I reckon among the happiest I ever spent, and I never remember to have seen him otherwise than calm, cheerful, and pre-eminently devout." To a meeting of the Peace Congress at Frankfort, in 1850, he, as delegate from Melksham, was accompanied, among many others, by brethren who were delegates from Leeds and Bradford. He and I were much together during the journey, dormitizing in the same room. He greatly enjoyed the occasion, and it was, I well remember, refreshing to observe his beautiful spirit throughout the whole of the memorable excursion. A vacancy occurring in the office of tutor in the Calabar College, Jamaica, for training converted negroes to preach the Gospel, Mr. Daniell was asked to occupy it. After consultation, however, with Mr. Crisp, and his brother-in-law, the Rev. T. Newman, he felt that his province was still in England, and not abroad. As a preacher, one of his Melksham friends assures us, he was eminently "faithful in his exposition of the Word of God. While he delighted to set forth the freeness and fulness of Divine mercy, he never ceased to 'warn every man.'" As a pastor he laboured "in season and out of season," endearing himself to all with whom he came in contact. One who knew him well, thus remarks: "Consistent conduct in the life is a better preacher than mere talent in the pulpit;" while another, alluding to the "care he took of the Church of God," and to the preciousness of his visits to the poor or the sick, observes: "It would be well if his example in this respect were more generally followed. Is it not true that, while there are many teachers, there are but comparatively few pastors?" The late J. L. Phillips, Esq.—then deacon of the church and widely known—said he believed, so high was Mr. Daniell's standing in the estimation of his mother, that "she would have died broken-hearted had he left Melksham while she was alive." A lady member of this church, whose pastorate he resigned in 1855, is sure that "those who knew him felt, 'this is a holy man of God.' His ministry was characterised by love and sound doctrine. May the fragrance of a life so pure and so Christlike remain to cheer and animate those who follow the same Lord." Another lady, privileged to call Mr. Daniell pastor, bears this testimony:—

"Mr. Daniell's unremitting kindness and care for the sick and the poor was a striking feature of his work here. I remember hearing of a country gentleman,

and a J.P., from a neighbouring village, whose daily drives (as an invalid) in this direction made him acquainted with Mr. Daniell's tall figure passing in and out of the cottages as the carriage went by. He inquired his name, and sent him a five-pound note 'to be expended amongst those to whom he ministered so faithfully.' I can remember a young widow lingering, month after month, in consumption, and the unwearied kindness and care of the pastor and his devoted wife, who for (I think) twenty weeks provided a nurse, and in many other ways smoothed the passage of the suffering one to the grave. I can think of a house visited by malignant fever; and when other visitors withdrew or kept aloof from fear of infection, as one after another of the members of the family were stricken down, the pastor and his wife never slackened in their attentions, nor tired in their ministry of love. Mr. Daniell was not gifted as an orator, but his sermons and addresses were carefully prepared and interesting—gentle and persuasive, rather than rousing and alarming in their character. Members of all communities, Churchmen and Nonconformists, respected Mr. Daniell all alike, and spoke of him as eminently 'a good man.'

After such a pastorate of eleven years, we are not surprised at finding "the Bristol Association," on his leaving Melksham, passing a unanimous resolution expressing high esteem for his character and best wishes for his future usefulness.

The occasion of his removal in 1855 was an invitation to become third or resident Tutor (Dr. Acworth, the esteemed President, finding it necessary, on the score of health, to reside in Rawdon) in Horton College, Bradford. He conducted classes in the English department of study, in Dr. Angus' Bible Handbook, and in Wayland's Moral Philosophy. In the essay and sermon classes he took part with Dr. Acworth, rendering valuable aid by criticism of doctrinal statement, style, and delivery. He was, moreover, assiduous and methodical in visiting the churches on behalf of the College. These visits were always welcome; and Mr. Daniell's relations to the President, and Mr. Green, then classical tutor, were of the most felicitous kind. Dr. and Mrs. Green speak of his "entire devotion to duty—of his real love for the work—of his great Christian patience, and of the quiet dignity and nobleness of the man." They add their conviction that those who were under his care will gratefully—as one man—bear testimony "that this witness is true." They are not mistaken: for while I find one student saying, "I was strongly attached to him—he was one of the best of men I have known," I find another declaring, "The influence of his example was healthy. I have never seen a more beautiful illustration of the power of an earnest life." The prospect of collegiate work being soon removed to Rawdon, and the

changes anticipated in consequence of such removal, very naturally gave Mr. Daniell considerable anxiety, and I find this is his prayer: "May I be taught what to do—and how to suffer—that the interests of the College, and the glory of God, may be thereby promoted!" His position was, under the circumstances, unquestionably a delicate and difficult one. Dr. and Mrs. Green, however, who thoroughly understood, in all its phases, that position, both testify that Mr. Daniell "proved himself at this crisis a man of the highest type of Christian character." That character, they remember, "shone out impressively." They say "that every action and every circumstance connected with the retiring Tutor's relation to the college demonstrated this. He accepted the guidance of a Father's hand, without faltering, and at once." For guidance to a "post of active and useful labour" he had prayed, and his prayer was heard.

(To be continued.)

Spiritual and Intellectual Light.

BY BISHOP F. D. HUNTINGTON, D.D., S.T.D., SYRACUSE, NEW YORK.*

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—EPHESIANS iv. 18.



HIS is one of the most profound, and, at the same time, one of the most practical, of the sayings of the wisest and most penetrating mind of his time, and indeed of almost any time. Whatever theological sense you may put on the word inspiration, it is always the most profound expressions of truth that prove to be finally the most practical. Notice that the two chief terms, *understanding* and *heart*, are terms of a popular rather than of a philosophical language. That is no matter—it is all the better. What is said here is not said to any class or any grade of men, but to men in their common humanity as children of God; and to God the ripest and most aspiring minds are only children. The voice of the Christian ministry is neither scholastic nor provincial. The Church needs all the time and space which it has for the faith and the duties which run deeper among the roots and the springs of life than any enterprise of the brain, and which open to us a larger sphere than any one little world like this one in which we live.

* From the "Pulpit Treasury." New York: E. B. Treat, 757, Broadway.

It is exactly so here. Things are set before us of intense personal concern, with living consequences depending on them, which also pertain none the less to forces hidden within us, mysterious in their nature and awful in their power. They are, to be sure, proper subject-matter for the keenest study. But they are also our working powers, and we have to deal with them in the daily conflict of life and death, with temptations close at hand right and left, with a sure judgment always coming, and with God looking down. In you and me understanding and heart are two parts of one personal whole. St. Paul, who knew what the best schools had taught, knew also that it is one thing to push the forms and phrases of knowledge too far forward, to the bewilderment of his hearers, and another thing to hold it firm and consistent behind all that he said as a preacher of the Gospel. More than once he states clearly our three-fold constitution, giving each its right Greek name: we are natural bodies, we are minds or natural souls, and, more than that, we are spirits so related to supernatural realities as to be open to a conscious action from above us—call it influence or call it grace—whereby we enter into a grand possession that we cannot yet see or wholly understand, whereby we are said to be sons and daughters of God, whereby we are immortal, whereby we shall be reckoned with, every one, whereby we are wonderfully made partakers of the divine nature, “kings and priests and joint heirs with Christ” to an infinite, inalienable and indisputable estate.

In the text, the first of the three elements, “body” or “flesh,” is left out, not because the body is not sacred, for Christianity honours the body and consecrates its senses, but because just there it is not in the line of the writer's compact thought. See, then, what that is.

The end of Christianity, the object of Revelation, the ideal of the Church, is personal character. Systems, theologies, creeds, sacraments, liturgies, missions—all are for this; unless this is produced somewhere, they fail, this making of character being our first concern, it is a great matter to see clearly just what we work with, and how the inward powers play together. The outward law is not very obscure, and it is the same for us all.

The law of God is written in three scriptures—in the natural conscience, in the Book, and in the history or biography of the race, for the triune training of “His family.” Why, then, do these leave so many of us paltry specimens or fragments of men, self-willed, or sensual, or conceited, or dishonest, or lying, or profane? St. Paul tells us why. Because those superior or heavenly powers can lay hold of us, can enter into us, can enlighten, purify, or inspire us only by a free receptive faculty or force within us. We can keep this open or shut it up, and then we shall be heavenly-minded, or earthly-minded, large or little, chaste or unclean, true or false, noble or mean, by a sure law. These avenues of reception are our endowment and our trust. We can watch and manage them as readily as we do an aqueduct

running from the hills to the town, or the faculties by which we learn languages and master sciences. When we come close to them, however, we find we are to deal with them in a very direct and simple way, not mechanically, not scientifically, not metaphysically. Everything must be wrought according to its kind; and high character is not produced in the ratio of mental skill. It is a thing too momentous to be postponed to literary opportunities. Everybody—shepherds, fishermen, young people, the busiest worker or trader, housekeepers and servants—are known to have attained Christian character in its richest, loftiest, and sweetest maturity.

There must be some way of getting it then that is not elaborate or artificial, call it by what theological name you will. St. Paul says, Christ says, it is got best and fastest by keeping the inward or spiritual man in that state which is described as childlikeness—childlikeness, that is, not in the sense of weakness or immaturity, but the trustfulness, docility, openness to truth, and the uncalculating obedience of love—that is, by keeping the heart open to God's light and life.

This puts the matter on the positive, or the affirmative and brighter side. The text puts it on the other side, not of encouragement but of warning, which is wanted too. Men are "alienated from the life of God"—this spiritual or heavenly life—"by the ignorance that is in them," not an intellectual ignorance, or a mere darkening of the understanding—that is a comparatively superficial matter—but "because of the blindness of their heart," a disorder in the man himself, and for which he is accountable. Darkness and blindness are not the same thing. Men are blind, and then to them the air is dark; *i.e.*, we go wrong in mind, in judgment, with our hands, and in our whole life, by going wrong first in heart. This brings out more distinctly the two interior capacities, intellect and spirit—what learns, reasons, analyses, remembers, on the one side; and on the other, what worships, repents, believes, chooses between right and wrong, and wills to do good from unselfish motives. There they are within you. You may have the first, mental brightness, in strength and splendour, and be a thoroughly bad man, as literary biography and the criminal courts show. But you can never have the last, character or righteousness, by having any amount of learning or wit. The tree of knowledge and the tree of life both grew in Eden, and they grow here; but they were never the same tree. We wander, we sink, we sin, through ignorance, perhaps, but it is an ignorance that has in it the element of willingness to sin, and the yielding to appetite or pride—it is in us because of the blindness of our heart; and the part least under our control is betrayed, corrupted, and prostituted by the part which is most in our control. St. Paul has been speaking of a low-lived, heathenish, selfish people—the Gentile populations—when Christianity came. He says they are in the dark every way because they have shut out daylight

from their hearts. Both ways the law holds, and it is, you see, a reasonable and beneficent law. High-minded and pure people, welcoming the life of God, get their vigorous and luminous characters by keeping their hearts open to the sunshine of truth, poured from the sky in gifts of the spirit. "Spiritual things are spiritually discerned." It lies at the bottom of the whole teaching of the New Testament. It means not that we advance and grow up morally and spiritually without regard to the body and the mind, for Christianity is catholic and makes every side and organ and fibre of us the better for it, but especially by the unfolding in us of traits and capacities and perceptions and aspirations which belong to another and really a higher plane of our being. This does not set up spirit against brain or conscience against muscles or appetites, or pull our nature to pieces, any more than you break up the unity of a commonwealth by dividing the departments of government; or of a university by distributing studies and chairs. It only organizes us inwardly on the divine plan, putting what is highest uppermost, seating the royal law of right and God on the Throne, giving to every power its own operation, to every receptivity its own supply, to every instrument the use for which it was designed, placing Cæsar below God, Lucifer below Michael, knowledge below wisdom, which has in it faith and charity as well as knowledge. It is meant to show us this: That you can never be the finest or best instance of manhood or womanhood unless you give free and full exercise to the finest forces in your life, making it the Godlike life. You cannot be a supersensual creature without feeding on supersensual food. You cannot be lifted where prayer lifts the soul without praying. You cannot reverence the altar unless you behold the glory of the matchless sacrifice of the cross. You cannot touch the heights of humanity except you "look unto the hills," welcoming heavenly impulses and refreshments coming down from them.

"Blessed are the pure in heart"—*in heart*—"for they shall see God." You cannot judge revelation or its essentials wholly by tests of the understanding, or rules of art, or syntax, or arithmetic, or the kingdoms of this world. I may think myself complete or clever because I succeed in my own line. That only illustrates the narrowness of my range, my sophistry, or my conceit—what St. Paul refers to, writing of some Oriental Gnostics, as "Hellenistic smoke." And then, if on the other hand you go astray as to the verities of religion and are befogged in doubt, it does not follow that your understanding is misleading you or that you are to look in that quarter for a cure. More likely you have neglected to exercise your spiritual sense; have not used what faith you had, have allowed yourself some subtle secret habit that your conscience condemned, have been frivolous, or profane, or insincere, or headstrong, or vain, or untrue to some man or woman, or unscrupulously ambitious. Your heart was a sceptic before your head was. In

each case, by letting your mental or animal life overgrow and engross the rest, you have shut off one side of that marvellous and manifold and infinite whole which is the universe of God. And you must take the consequences and be dwarfed, for it is that side which opens consciously towards the God and Father of Jesus Christ your Lord; towards Him to whom all the mysteries you stumble at in your explorations of nature are not mysteries at all, but the order of His creating; towards all the ranks and forms of life, too, that live between you and Him; towards heaven and heavenly things. If you are crippled by it, or forlorn, or sceptical, if you miss some grandeurs that the saints see, or find no comfort when some agony in flesh or spirit shakes you or bears you down, you are not to be surprised. Every man in this world and the next goes to his own place, sees what he opens and turns his inward eyes to see, takes what it is in him to receive. Why complain, then, of retribution: why wonder at a day of judgment?

While it is not, therefore, the dialectics of the Apostle that we are concerned with now, it is wholesome none the less for thinking men to discover that all the spiritualities of his gospel preaching, and all his fervent appeals to the conscience and the will, and all his penetrating insight into the supernatural world are in perfect harmony with the best conclusions that the strongest students of the world down to our day have reached. So much he knew beyond all that the legal casuistry of Gamaliel and the rabbis could teach him. He announces that his authority is above Mars Hill—his only master is Christ. He has to deal with the foundations of life and character in the breasts of men, men of all nations and ages, for he proclaimed a catholic faith and an indestructible kingdom, for the nineteenth century as much as for Eastern mystics or military Romans, for American men no less than for Alexandrian contemplatists and subtle Athenians. He saw as clearly as Porch or Academy, as clearly as Kant, or St. Augustine, or Thomas Aquinas, not only the eternal triunity in God, but the corresponding triunity in man, and that a man born in Tarsus was built, like the universe, on the threefold plan. He knew that the creative power, the Father, the incarnate Word, the Son, and the renewing breath of the Spirit, the Holy Ghost, are not abstractions, but living causes going forth into man, and that so there must be in us each one a threefold capacity to receive a threefold gift—strength, life, and light. You can close your heart by worldly living, and that will be the same as to quench the Spirit. “If the light that is in you be darkness, how great is that darkness!” Jesus said it, “knowing all that is in men.” By this searching doctrine, which comes home to you as soon as you hear it, He lays hold of men and lifts them out of paganism and depravity. Threats of perdition and promises of paradise would be arbitrary and unreal without it.

We take another step. The different parts of our inner man act and react

on one another as people do in society. We cannot sever them and make each stand alone. They are not, in fact separate faculties at all. I may comfort myself by thinking that I broke God's law by not knowing what it was. But I knew the Ten Commandments and Christ's beatitudes and did not live up to them. There is always another question lying behind: If I had all along done the thing which I did know and put my heart into it, should I not have known all that I needed to know? Granted that men and women sin as much by lack of thought as lack of feeling, yet back of that commonplace of the poet is the original and tremendous word of Christ, sweeping all excuses out of our mouths: "He that doeth the will shall know of the doctrine." I ask you in His name, are you doing the will? What is to save this nation of ours from slipping back into a materialistic heathenism? America has no immunity from it that Judea had not, and no better assurances against the Philistines. There arose before that primitive missionary bishop the sight of a vast community east and west, sunk and rotten in all the vices and superstition of pagans—Gentiles "alienated from the life of God." That block has stood across the path of Christianity on every continent. But he is writing now to a Christian Church made up of baptized and believing persons. He says to us, in spite of our modern culture and our smart civilisation, such as they are: Take care, or you will sink back into that barbarism; it is an easy matter. And none of us can move steadily on through a lofty and pure career into life eternal unless he watches and fights and prays against that blindness of heart. Witness in your Christian villages and cities, your colleges and churches, that perilous struggle between day and night, between life and death, night and death being always in the heart first before they spread in society. Out of the heart, our Lord insists, proceed all the heathen abominations. In time if not at once, in the mass if not in the individual, there will be an imbecility of the mental life, too, which is the blight of a diseased conscience and a weak will. Goethe was no preacher, but he might have been preaching the Gospel of Christ when he said, "Man alone is a religious animal, and those who would degrade his nature to that of the brutes begin by extinguishing in him the sense of religion." Make it as personal as you please. Many a student forfeits the energy and joy of a clear head because he has trifled with his honour, or drunk fire, or wronged some man's or woman's soul. Many a statesman in the United States has died disappointed of his ambition, because ambition ruled and spoiled his heart. Many a shrewd trader carries about with him for years in his heart the hidden devil of a fraudulent purpose, until at last the sin outwits him, trips his sagacity up, and in his ignorance the only thing he knows is that he is a fool. Many women are weak-minded, not by inferiority of endowment, but by the stultification of the heart, by vanity, or the passion to please men rather than to ennoble them.

Hard thinking, gentlemen, firm logic, sharp observation, sheer pounding and piercing of the brain, fine forces as they are, will not reveal to you what St. John learned on the Saviour's breast, what holy meditation has uncovered to the eyes of devotees, what brave Church pioneers have seized and held fast on their feet in the forests and deserts of dark continents, or on their knees when they could travel after the lost no longer, as Livingstone's body was kneeling when they found it dead in Africa. You may disentangle a moral problem best by forgetting it and doing an act of heroic self-denial—helping somebody weaker and poorer than yourself. You may fathom the philosophy of duty by doing your duty. You may find your way out of an intellectual labyrinth by going about some simple service to a neighbour. The best remedy for unbelief is to use in charity what little stock of faith we have; lengthening the creed by a loving and patient life. "The Holy Spirit helpeth our infirmities," and He helps them through the spiritual organ—the sweet and simple and unselfish heart.

This explains finally Christ's way of presenting Himself to the faith and love of mankind. In all His ministry there is no attempt to make converts or save sinners by an argument. He meets cavillers sometimes in that way—scribes, Levites—going down to their own level to lift them up. And there are very few appeals to emotion either, or to mere feeling, but always we find Him doing something or saying something to awaken the spiritual sense—stirring a want, a hunger, a healthy discontent, not of the physical or the psychical man, but of the spiritual. Anything that would do that was evangelical—a beatitude, a parable, a flash of indignation at a Pharisee, a tender blessing on a penitent at His feet, a touch of His hand on a little child, a midnight prayer on the mountain, a miracle on the sick or blind or halting or fevered or the dead—types of disordered or dead souls—a picture of the judgment, a transfiguration when the heavenly illumination gleams for a moment on His person; an unveiling of the resurrection world. He takes the inferior or earthly element of this threefold man—his senses—to reach and rouse and renew the spirit. Elsewhere he uses knowledge in the same way to the same end, going back to God's dealing with the old Church, appealing to history and prophecy, showing the oneness of the everlasting kingdom; and always it is for man's spiritual quickening, to open the eyes of the blinded heart.

Enter, dear friends, into the sober yet exalting realities of your life. To giddy people living in the outside it seems strange that our Lord should put Himself so much into contact with pain and seek the company of sufferers. Why should He be a "man of sorrows," walking through His few years on earth without laughter or recreation? Why should He "go not up to joy, but first He suffered pain"? Well-fed satirists sneer at His religion for the sadness of its countenance. They scorn it because it manifests its power

chiefly when the world has done its best and failed, its bubbles or its hearts been broken, or its houses desolated. But they who have lived deeper know that it is only because sorrow lays open the eye, and hand, and heart of our real selves. They know that the final proof of any support is at its weakest point. If it fails there, it fails altogether; no matter what link breaks, it is a broken chain. As the visible and the present grow less, the unseen reality is more. If knowledge fails, as it does, when we are sick, or forsaken, or dying—over some grave which locks in silence what is dearer than our life—its failure is complete. Faith comes with an angel ministry to compose the tumult, to uncover the greater scene of reunion and peace, to exchange despair for courage, heart-sickness for heart-strength, and to make it possible to live on for the rest of the time without flinching or doubting. This is much of the secret of Christ's universal hold on all humanity—what Napoleon wondered at as the secret of his empire. Men in pain want sympathy, not women only. Brutes diseased or stricken creep away alone to die. Man's heart remembers that he belongs to a brotherhood, and dimly hopes that somewhere he has a Father. Christ makes the hope certain, gains the heart of the race, and mounts to the throne of the world. He embodies and brings not what divides men, nation from nation, or class from class, or capital from labour, or the rich from the poor, but what binds them together. This is kingship—the only valid royalty. He knew: "Ye call me Master and Lord, and ye say well, for so I am." He was not thinking of a palace, or of pomp, or of material mastery. He represents the common life, the human essence and substance, the universal thing in man. Bodies of the flesh differ and decay. There are inequalities in genius, in intellectual force and grasp, in learning, which never can be equalised; but there is a grand republic of spirits. In the heart there are energies that never disappear and longings that never die. To these the Son of Man comes, speaking to them, satisfying them. So He takes command of the ages, and there He reigns and will reign, in spite of all our doubters and blasphemers and prodigals, "The same to-day, yesterday, and for ever."

Here our train of thought ends. Take care of the life of your hearts. There is the fountain of power, in the spiritual man. Blindness there is darkness everywhere. To doubting hearts everything is doubtful. High characters are made, great spirits live, by communications from above, by openness to these in faith and prayer. And the heart of man is the only organ by which they come. To a man loving and knowing no God, the universe has no God. Let God be consciously admitted to the heart and there is no longer any difficulty about seeing Him in everything—in nature and in human life, in law and in miracle, which is only a rarer form of law, in suffering, in Scripture, in the Church, in the scarlet leaf on the maple-tree, in the scarlet blood at Calvary, in the falling sparrow, in Christ rising from

the dead. The more of God's life lives in your heart, the more readily and gladly you will confess that all things live and move and have their being and are made perfect in God. Abelard said he sought to know in order that he might believe. Anselm, a purer spirit than Abelard, said he believed in order that he might know. Jesus, Son of man and Son of God, said: "Do the will and thou shalt know." "And this is the work of God, that thou believe in thy heart on Him whom He hath sent." "Said I not unto thee that if thou wouldst believe thou shalt see the glory of God?" And to the woman that sinned, in heavenly charity, "Thy faith hath saved thee; go in peace."

The Genius of Prayer.

A MEDITATION.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."—*James Montgomery.*

"After this manner, therefore, pray ye."—MATTHEW vi. 9.



LET me couple these quotations together as appeal and answer. Nothing can be more natural than that the Christian should go to Christ for instruction in the nature and blessedness of prayer; nothing more certain than that, in such a school, the lessons he will learn will be true, sweet, and mighty.

Jesus has given His disciples His divine exposition of what prayer is, and His gospels are enriched with many instances which reveal His own manner and experience in prayer. From His word, and from His example, may I be enabled to attain to a true Christian notion of the nature of prayer and of what good it can do for the soul.

I find that prayer is not to be resorted to as a device for getting a reputation for piety. This is a common practical error which Jesus was prompt to correct, and which He did correct when He said, "When thou prayest, enter into thy closet and shut the door." I am not to wish in my prayers to be "seen of men."

Further. I must, in my prayers, cultivate the simplicity of an implicit faith in the Father to whom I pray. This will preserve me from the "vain repetitions" to which the "heathen" resort. They vainly think that they shall be "heard for their much speaking." I am to remember that my "Father knoweth what things" I "have need of before" I "ask Him," and not to imagine that He will give more heed to a boisterous and persistent shout than to a gentle and momentary whisper.

Moreover, I would yearn for a complete self-realisation in prayer, because Jesus teaches me that self-realisation amid the privacy of the closet-sanctuary means the realisation of God amid the duties and cares of life. In the busy crowd how little of myself can I see! There my pride is on parade, and pride darkens the transparency of the soul. This blessed art of self-realisation is not promoted by vanity and ambition. Silence is needed for a study so profound; seclusion for an exercise of such exquisite sanctity. But when the lesson is mastered, the soul is clad in a Divine panoply of golden glory. The noise of the world can no longer disturb it, and the fascinations of mortal joy do not now seduce it from its grand allegiance. The blessing was gained in the sacred silence of solitude; the glory may be worn in the face of all the world. "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Beyond all this, I am to cherish a preference for the simpler forms of speech. How simple were those which Jesus suggested—how simple those He used! I could weep when I think of the manifold mistakes made by that man who, having acquired great repute as an orator, offered up a prayer of which the newspaper reporter could say that "it was one of the most eloquent addresses ever presented to the Deity before a Boston audience"! Prayer is not a display of speech any more than is the cry of the hungry for bread. Fellowship with Heaven is not a diplomatic negotiation any more than is the fellowship of a child with its mother.

And how absolute is the demand, and how severe the test, of sincerity in my prayers! How can I ask God to show me graces which I am not disposed myself to cultivate? If I ask for pardon whilst I harbour in my breast the spirit of revenge, how can I expect to be forgiven? The condition is a solemn one, but I feel that it is just. Strength is promised, but I must be energetic or it will not

come. God will regard me with great and enduring love, but I myself must love with great and enduring love, else I shall be disqualified for the enjoyment of His great and enduring love to me. I shall be faithfully watched over, but I myself must cherish a correspondingly watchful spirit. So much as this seems to be suggested, directly or indirectly, by the caution; "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It may be possible, however, for me to learn much of the true genius of prayer from the experience of Jesus as well as from His word. Let me reflect on two or three examples.

What a sublime illustration of the *Power* of Prayer is found in the record of the later scenes of His holy life! I turn to Matt. xxvi. 36—45. Here I see Him in the moral crisis of His earthly course. His awful sufferings are now on the point of culmination. A violent death awaits Him. His foes are on the verge of their malignant victory. His friends are in fear and will shortly desert Him. He has to confront the dreadful alternative of fidelity or the cross! I see Him there in the garden, trembling beneath the burden of His woe, prostrate with horror. Strange words escape His lips:—"Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine be done." Was ever dread so deep combined with docility so tender? He retires from the spot strengthened by His agonised yet submissive cry. But the review of the necessities of His situation sends His thoughts back to the Altar of Sacrifice which is the Mount of Duty; and consternation returns upon Him. He renews His prayer. Again He makes bold to face the world, and again the prospect of His doom overwhelms Him. Once more He reverts to the sanctuary already consecrated and reconsecrated by His bitter tears, and the same sad, piercing cry rises to Heaven. And now the victory is gained. His soul is strong in truth, in faith, in resignation, in devotedness. His friends are asleep, but He can say to them "Sleep on and take your rest," for He is now independent of all human help. He can face His destiny, for though "the Prince of this world" is at hand, and impatient for the attack, the Sufferer knows that "he hath nothing in Him." Angels minister to Him. His back has been trained for the burden. The "cup" is not taken away, but the everlasting crown glistens in its depths; and He can

accept it, bitter as are its contents, with pathetic, beautiful, blessed serenity! Such is the *Power of Prayer*.

Another scene teaches me that prayer may rise to the boldness of remonstrance as well as find expression in impassioned but resigned appeal. Calvary is reached at last. The terrible trust committed to Him has not been betrayed. The problem of the world's salvation has not been abandoned in the last agony of its solution. He is nailed to the fatal cross. The bloody death has already begun to work upon Him. Indignity can go to no further extreme. Surely as earth recedes Heaven will appear. Nay! Outside facts are dark and cold and foul; and, mystery of mysteries, within the soul, so true, so holy, so faithful, there is no light! The sun, which should shine with unparalleled radiance, is eclipsed. The sky, which should glow with untold glory, is all o'erhung with clouds of furious blackness. Every plant upon the earth, which should catch new tinges of beauty and exhale odours of unmatched sweetness, droops! Is not this a moment when Omnipotence should reveal itself in a very infinitude of tenderness? Yet the heart of Jesus, never till now conscious of severance from the Divine, is stricken with a strange sense of loneliness and desolation. How awful is His cry: "My God, my God! why hast Thou forsaken Me?" Weak heart within me, catch, oh! catch, for thine own encouragement, all the significance of that thrilling expostulation. Thou needest it sorely. Thou hast often, in thy little misery, offered prayers to God in which more of complaint than of supplication has found a vent. Be thankful that thy Saviour hath taught thee that even in such prayers there need not be any sin. Cold counsellors are they who tell me to reason, to calculate, to reflect. There are times when I cannot reflect. When I am sinking in the deep waters of affliction I cannot reason. When I am grappling with the fierce furies of death I cannot calculate. I can only lift my overflowing heart, with all my faculties confused and baffled, straight up to God; and by what I read of Christ on the cross, crying aloud to His God in the consternation of that awful, awful solitude, I know that my God will not turn back the emotions of my despairing heart upon me. Even remonstrance need not be impious. If I, a child of God, am plunged into some mysterious despair, my cry to Him may be bold almost to the verge of presumption; but it will meet with no resentment from Him, and I shall be able to die, if die I must, on this my cross, saying, with a heart to which the serenity of

a childlike and loving and unobscured faith has been restored: "Father, into Thy hands I commend my spirit." Such is the *Freedom* of Prayer.

But let me not overlook another prayer uttered by my Lord when suspended on the Cross, which shows me how grandly the praying soul may rise above its own sorrows in a Divine pity for the sins and sorrows of others—even for those who are striving to compass its own ruin. Jesus had not the trifling privilege of dying alone. Nor had He the richer privilege of communing in His last moments with His more select associates and His more familiar disciples. No beautiful scenery was spread out to cheer His failing vision; no touching melody was played to charm His decaying senses. Around the tree on which He hung there was a wild and tumultuous mob of men. This noisy, grimy, furious rabble grinned in His face; mocked Him with a crown of thorns; rejoiced in His torture; laughed fiendishly at His patience; and added to the physical severities of His doom every annoyance and humiliation within their reach. But see! The Meek One is not moved by these demonstrations of atrocity to any revengeful emotion! The serenity of His wonderful goodness remains unruffled and undisturbed. The fountains of His mercy are not choked up by this gross inhumanity. His Divine magnanimity rises above all the natural tendencies of the situation; and, feeling that appeals would be wasted—that remonstrance with this foul-mouthed and cruel-hearted throng would be vain—that even a curse for their curses, and scorn for their scorn, would fail to awaken within them the consciousness of their mean barbarity—He turns His soul to God, and gives the eagle-wing, the lion-strength, the dove-like gentleness of prayer to His compassion, saying, "Father, forgive them: for they know not what they do." Such is the *Benevolence* of prayer.

Even now I feel that I have not traced the full range, or pierced the hidden sanctity of my Lord's devotion. In His gospels, little glimpses are given me, by which I may see Him moving about mournfully, or lying prostrate, encountering unseen foes with invisible weapons, bending into worship beneath the weight of sorrows which none but He could ever feel, of responsibilities which not even His most faithful follower could ever know, and of aspirations at once too holy, too vast, and too exalted for any breast but His own. He had His adopted cloister, and His sacred grove. The mountain top was

not too bleak, the midnight gloom too pensive, for His worship. He talked with His Father when nought but the breeze could repeat His sigh. He wept when only the dumb stars could watch His grief. The leaves of the forest rustled to the flutterings of His heart; the lake rippled to the bubblings of His emotion. I cannot guess what cries He uttered—what tears He shed—what sweet psalms of solemn sadness He sang; but I am sure they were deep, and tender, and intense, and true. This is attested by the purity and beauty of His spirit, by the grandeur of His deeds, by the moral elevation and refinements of His public life.

Oh, that I could pray as Christ prayed! For then how Christ-like should I in time become! Lord Jesus, teach me! Lord Jesus, help me! Amen!

Traditional Sayings of Christ.

III.



ASK the great things, and the little things shall be added unto you; ask also the Heavenly things, and the earthly shall be added."

On what occasion our Lord spoke these words, we are left to conjecture. They would accord with a part of the Sermon on the Mount. As Luke gives us this, we read (xii. 22, 23), "Take no thought," &c. These words would seem appropriately to follow. They have the same point, and are keyed to the same note.

"Ask" is Christ's bidding, and not timidly, or for little things, but for things "great" in God's view, and estimate. Blessings that may be lightly regarded by blind, worldly, selfish men, are of highest importance in the sight of God. If granted, they carry assurance of everything besides, that shall be deemed necessary. Christ puts His seal here. On this Paul builds when he says, "He that spared not His own Son," &c.

Review the first clause, confining the reference to spiritual things. No spiritual blessing can ever be fitly characterised as "little." All are precious, inestimable. But some in their order come after others. They appropriately follow, when earlier ones have been received.

Forgiveness, and renewal, dependent on the atonement, and the work of the Holy Spirit, come first; then all grace, and help, which God in lovingkindness grants to a pardoned and changed man. If we are partakers of the first, all further supplies are guaranteed out of the divine resources.

To awakened spiritual intelligence, forgiveness is a blessing of the very highest magnitude. Is it not a wonder the sinner has been spared? The terrors of the Lord seem at times to descend upon him. The thunders of Sinai crash over his head. Its lightnings menace and appal. Forgiveness! O it would be the music of Heaven to such a smitten soul. The possibility would be held so great, that if he might enjoy, he would strike, if he could, all the harps of angels in adoration and praise. He would call on the mountains to bow with him in homage, and the stars of the firmament to speak of grace so marvellous. A great thing? Yea, the greatest!

Now the promise is that if we ask and have this, all other spiritual blessings shall be added.

Our confidence is encouraged because in giving Christ to die, to wash away our sins, God has given the greatest pledge of His love. If the King of Moab (2 Kings iii. 27), under the barbarous and cruel impulses of the time, could have concluded that anything less than the sacrifice of his son could have effected his object, would he not gladly have yielded it; and after the immolation would he not have given any amount of wealth possessed, if required, to gain his end? Surely, he would have withheld nothing. With all its imperfection as an illustration, this shows the point of the argument. It was not God who slew His Son. By "wicked hands" He was crucified. But God sent His Son on His high embassy. He exposed Him to all He knew would take place, that the world's greatest crime might be overruled for the world's greatest good. Standing awestruck in presence of that unspeakable gift, how we are impressed that now God will not withhold anything needed to secure salvation. He has given the key of the treasure-house and made us free of all the affluence of mercy. The richest argosy of mercy has come; no following ones shall be sought in vain.

Whilst "we were yet sinners, Christ died," and the renewal of the Spirit was experienced. During a conflict in London connected with the insurrection of Wat Tyler, the rebel leader fell. Seizing the opportunity, Richard II. stepped forward, and, rallying the people by his

voice, exclaimed, "Your leader is dead, but I will be your leader." Though they were "enemies," he spoke in kindness and offered them his protection. If willing to do this when the spirit of hostility was great, would he not show greater kindness when the arms of rebellion were thrown down and the disaffected had returned to their allegiance? If in the very height and passion of human wickedness Christ appeared, and suffered, surely when, contrite and subdued, we accept the terms of mercy and become friends, blessings abundant shall come. Manoah's wife was right, "If the Lord were pleased to kill us," &c. Judges xiii. (23). God, moreover, in all His dealings has acted in a way purely unforced. Sometimes a king, under pressure, is compelled to a course to which he is reluctant. To save his crown, perhaps, he must distribute extraordinary gifts. Half the wealth of his kingdom may be spent. Ultimately he attains his end, but his heart is closed to further giving. He is impoverished, and resents the rigorous influences to which he has been subject. He will give no more. Not thus with God. Sovereign goodness was the first impulse. This was no suggestion but His own. The fountain of love sprang out of His Fatherly breast; therefore He does not bid us abandon hope because His kindness is chilled, or His fulness exhausted. The heart that gave will still give. The purpose of mercy is unchanged. The freeness of love is a pledge of its continuance.

The Father, furthermore, has ever desired to magnify the Son. His birth, baptism, temptation were all connected with events proclaiming, as with celestial heraldry, His style and honour. His miracles, resurrection, ascension, were all to glorify Him; and every sinner saved awakes the triumphant shout of heaven's choir. Shall not this purpose be continued? Christ is glorified in the victory of every believer over the evils of the heart, in the gifts they use in His service; in the comfort and strength by which they are sustained under trial. Shall not God, then, who has given Him "a name above every name," continue to promote His dignity and sway? The fact that Christ is now living, and exalted, after death, has a world of assurance in it. If He loved us on the Cross, He loves no less on the throne. If His pity led Him to the depths of self-surrender, how rich shall be His largesses now He stands amid the heavenly fulness! If "the gates of Paradise open, stand on Calvary," nothing shall be wanting, in view of the present and eternal life of Jesus, to secure final salvation. We might say, indeed, that angels would veil their

faces, not in humility, but shame; every song in heaven would be silenced if it were otherwise—if God could take up the work and advance to a certain point, but then leave it. This would be a summons to the universe to behold the Sovereign of Creation a feeble, fickle being like ourselves. Never! would the seven thunders say: No mutableness with God. Are you tempted? “He will make a way of escape;” tried? “all things shall work together for good;” faint? yet you shall have strength to “pursue;” assailed? “hold fast;” afflicted? “comforted.” Forgiveness and renewal shall draw in their train every ministering help to Christian life. This should fill us with energy in prayer, and patience in waiting.

The second clause of the sentence, “Ask also the Heavenly, and the earthly shall be added,” would appear to have the same meaning and force as Matt. vi. 33, “Seek ye the Kingdom of God.” Serve God in highest soul life, and He will not forget you in the lower life of physical need. The paternal view of Providence, in this aspect, is often pictured by Christ. It should check undue anxiety about the concerns of the present.

All necessary things of earthly good are meant. Christ did not promise luxuries. He predicted privations, trials; yet there should be Divine provision. “My God,” said Paul, “shall supply all your needs.” No splendid mansion, not sumptuous fare every day; but requisite maintenance, “daily bread.” Very little is absolutely necessary to continue life, and working power, were men only content. Sufficiently nutritious elements are in common and simple things. It is our craving for more than enough; our envy of one another, and the habits of society, that foster the idea we are hardly dealt with. Men are often injured by indulgence. Many would be wiser and better under more restraint. Never doubt the faithfulness of the promise because possession does not stretch out to the extent of wishes. The way to content is not so much to increase resources as to diminish desires. But we may often trace Divine benevolence beyond these bounds. Many pleasant, besides needful, things are frequently given the godly to enjoy. Faithfulness in religious principle has often been a step in the success of life. It has brought friends round a young man; cheered and comforted an aged and afflicted saint; and secured advantages little expected. Character that can be relied on has been put in positions of trust, and kind gifts have often found their way to the homes of the devout poor. It

would be an utterly false motive to seek godliness as a *reason* for securing material benefits, but where motives are pure earthly blessings have often followed and accumulated.

One striking way in which the truth is illustrated is this. A disposition will be possessed that will enjoy all things. Peace and gladness will fill the heart, and give hue and tone to all the life. "The meek," said Christ, "shall inherit the earth;" not claim, of course, all its estates, palaces, grandeur, but live with a deep happiness amid all. Tennyson says—

" Cleon rich possesses acres
But the landscape I."

This suggests the meaning:—There may be no large personal prosperities, but a grateful, and quiet spirit that shall enjoy all.

A sanctified experience of what is trying, is a further element to be included.

The Christian will know how to get good out of every event, benefit out of sorrow, light out of darkness, honey out of every flower; greater nearness to God, and meetness for heaven, will result from life's rough paths and stormy troubles. What would crush many is made to help the Christian. "All things are yours," and the "steps that slope through darkness" lead to God.

At last there shall be final deliverance out of all life's troubles. To the Christian the trials and ills of life should seem less as he advances. He is nearer release; nearer the golden gates, the crystal pavement, the Tree of Life. In a supreme sense how gloriously shall the words be verified. This mortal coil, with its pressure and infirmities, shall be cast aside. Then shall he enter a world in which there shall be no want, no sickness, but immortal joy. Ask thou penitent, little child, struggling brother, feeble sister, aged friend—"Ask and you shall receive, and your joy shall be full."

Dudley.

G. McMICHAEL, B.A.

The Relationships of Life in the Light of Christianity.

V.—FRIENDS AND NEIGHBOURS.



HE sphere of human life is not a narrow one. For although it has been Divinely appointed that we should find some of our most intimate fellowships in the family circle, yet it is also a Divine arrangement that we should be associated with an outer and still larger world, from which we are to derive pleasure, and towards which we have duties to fulfil. Some may content themselves within their family limits. With strong natural affections for their own kin, they may shrink from the unknown possibilities of a wider life, and may seek amid the sanctities of the home the satisfaction of their social nature. Even such, however, cannot escape contact with the world outside; and, if they could, it would be difficult for them to repudiate the charge of selfishness. There may be a natural reserve of disposition which militates against making advances to others, or which may prevent others from accepting the advances which are made to them. And we can certainly conceive of a home life so beautiful and happy as to preclude the desire for any life beyond itself. Still, our Master has taught us that our life should be a largely social one in order that it may be of service to our fellow-men as well as to ourselves. Constituted with social instincts, and placed in association with friends and neighbours, we are to develop all that is best in us. We are not our own, and, if we have grown rightly, we shall readily see that we should nullify many of the great ends for which we have been placed in this world, if we were to live exclusively in our own immediate circle. We need contact with various minds and natures in order that we may more largely know ourselves and the powers with which we have been endowed. How sadly restricted would the range of our thoughts and sympathies be if we were to shut ourselves out from association with the men and women of our time.

Perhaps, however, there is a greater danger to be feared—that of an inordinate fondness for friendship outside the family circle. Those who yield to this are apt to spoil their lives by a multiplicity of

associations which lead to desultoriness of sympathy and a waste of energy.

We recall our school and college days, when other companionships besides those of home were contracted. How passionate some of them were! How strong! How lasting! How their freshness, sweetness, and selfishness are brought to mind now! Life seemed to us then like a long summer's morning, and even now, after the chastened and ripened experiences of many years, memory fondly brings back "the light of other days." The poet Pollock's sentiment becomes our own:—

" Some I remember, and will ne'er forget ;
 Friends in my mirth, friends in my misery too ;
 Friends given by God in mercy and in love ;
 My counsellors, my comforters, and guides ;
 My joy in grief, my second bliss in joy ;
 Companions of my young desires ; in doubt
 My oracles, my wings in high pursuit.
 Oh, I remember, and will ne'er forget
 Our meeting spots, our chosen sacred hours,
 Our burning words that uttered all the soul,
 Our faces beaming with unearthly love ;
 Sorrow with sorrow sighing, hope with hope
 Exulting, heart embracing heart entire.
 As birds of social feather helping each
 His fellow's flight, we soared into the skies,
 And cast the clouds beneath our feet, and earth,
 With all her tardy, leaden-footed cares,
 And talked the speech, and ate the food of heaven."

In such a retrospect sorrow is mingled with the joy. Some who influenced us by their words and character have long since fallen into "the sleep that knows no waking." The work of others has long separated us from them, and the sympathies which united them to us have more or less cooled down. Of our early friendships a few only remain to gladden us through life; but of these few how great the boon! The grip of their hand, the look into their eyes, the tone of their voice, all tell of the deep and true love of their hearts towards us, and make us thankful to Almighty God for this inestimably blessed gift of friendship.

Thus, then, while in our manhood and womanhood our friendships are seldom very numerous, we should be watchful lest we become

tiny-hearted. Narrowness of sympathy ought to be almost impossible.

As we touch human life at many points, the sphere of our obligations and duties enlarges, and with the multiplying of our associations our hearts must be enlarged, so that we may see, feel, and appreciate more. As the world grows bigger to our view, we should study it in a more comprehensive spirit. Hence, in addition to the title of dear ones at home to our love, we must not forget what is due to relationships outside the family.

Some of these relationships are very intimate. The circle of friendship outside the family is usually limited and select. Though the majority of men and women have many acquaintances and many business connections, yet they cannot boast of having very many *bond fide* friends; and, as middle life is reached, the friendships of the higher order become fewer. It is painful to note that the more intimate friendships of life are few, and that in so many professed friendships there is but little earnestness and sincerity of affection. So many mixed motives work in the daily strife of life, that it is difficult to tell when the first false note is sounded, and when true friendship has received the first blow which is the beginning of the end. "Keep thy heart with all diligence, for out of it are the issues of life."

One of the most beautiful illustrations of a close friendship is recorded in i. Sam. xviii., 1. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." This love may have arisen partly from David's virtues and endowments, which shine forth in his speeches and actions; partly from the great and good service he had rendered to God and His people; and partly from the resemblance between the two in age and qualities. Still, in their ardent attachment to each other, there is a touch almost of romance. The sincerity, fervour, and impetuosity of early friendships are here most strikingly set forth. In the enthusiasm, the absolute mutual trust and freedom from jealousy, the readiness of each to serve the other, together with the unaffected expression of their love, we have a picture of true friendship which is charming in the extreme. As toward David, in Jonathan there was no insincerity, no littleness, no selfishness. His love was so exceptional as to prompt him, as heir apparent to the throne, to doff his mantle, and to feel that there was nothing to wound him in the thought of his companion becoming king. Their friendship was confirmed by a solemn compact often

repeated. First we see Jonathan pledging himself to David by "stripping himself of the robe that is upon him and giving it to David, and his garments, even to his sword, and to his bow, and to his girdle." Then we see him striving to screen David's absence from meat, when they "kissed one another, and wept one with another, until David exceeded." Again, during Saul's pursuit of David far away in the forest of Ziph, "Jonathan, Saul's son, arose, and strengthened his hand in God." And when death severed the tie that united them, we see how Jonathan's implicit trust and noble constancy had won David's heart, as the mournful wail falls from his lips: "I am distressed for thee, my brother Jonathan! Very pleasant hast thou been to me. Thy love to me was wonderful, passing the love of women." Such an example of friendship helps us to understand the nobleness and the strength which may characterise the relation.

It is not easy to say how soul is thus knit to soul. We can only say that there is something in the mind and heart of the one who is loved that responds to the love. What utterances eulogistic of true friendship may be found in the Bible! "As in water face answereth to face, so the heart of man to man." "Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." "There is a friend that sticketh closer than a brother." Such expressions are full of meaning, and are illustrative of friendship, mutual, sealed, disinterested, sanctified. They tell of oneness of spirit, helpfulness of wisdom, development of character, constant intercourse of affection, faithfulness in time of trouble. They indicate the kind of friendship to be sought. "A good man is the best friend, and, therefore, the soonest to be chosen, longest to be retained, and, indeed, never to be parted with unless he ceases to be that for which he was chosen." The highest results flow from such an association of two earnest souls. They quicken in each other that which is best, modify angularities, and, by gentle reproof, remove what is hurtful. Friendship of this order does not consist in interchanges of compliment and flattery; it is a deeper and more vital thing. It has to do with the every-day business of life, with intellectual and moral culture, and with spiritual beliefs, pursuits, and conflicts. "Concerning the man you call your friend, tell me: Will he weep with you in the hour of distress? Will he faithfully reprove you to your face for

actions for which others are ridiculing or censuring you behind your back? Will he dare to stand forth in your defence when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank and fortune as when the claims of pride or vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk of life in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connexion, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your 'tale of symptoms,' and minister the balm of consolation to your fainting spirit? And, lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave, and lodge the dear remembrance of your mutual friendship in his heart as a treasure never to be resigned? The man who will not do all this may be your companion, your flatterer, your seducer; but depend upon it he is not your friend." There are few who have not had experience of false friendships; and when the discovery of their hollowness has been made, the shock to the sensitive soul is most distressing. How thankful should we ever be for a true and trusty friend! There is nought

"More beautiful, or excellent, or fair
Than face of faithful friend; fairest when seen
In darkest day; and many sounds were sweet,
Most ravishing and pleasant to the ear;
But sweeter none than voice of faithful friend;
Sweet always, sweetest heard in loudest storm."

But we have acquaintances as well as friends. Our neighbours are mostly of this class, and it is for "each one of us to please his neighbour for that which is good, unto edifying." Thus the circle of our relationships is widened. Although our intercourse with acquaintances is limited, probably because we do not know very much about them, or are unattracted by what we do know, yet it is sufficient to make us familiar, not only with their names, but also with some facts of their history. This, however, is all. There is a

reserve towards them which forbids any unbosoming of the secrets of the heart. It is neither unnatural nor undesirable that it should be so. We cannot create a close friendship with every one whom we casually meet. To keep ourselves at a distance, putting on "company manners," is necessary towards the majority of those around us. Yet we should maintain a Christian bearing towards them, so that they may not have false impressions of us, or be led into any wrong line of action by any want of social Christian consistency on our part. We should be natural in our behaviour, avoiding all manner of hypocrisy. Is this rule always observed? Are not "company manners" often assumed—airs of politeness which are only skilfully devised methods of keeping each other at a distance? Though we cannot swear allegiance of friendship to all, yet we can preserve towards all a manly and womanly bearing in which no sort of affectation is allowed to compromise or weaken our character. Let us not lower the tone of society by any laxity of speech, by descending to the low standard of irreligious people. Let us rather endeavour always to guide our conversation to a profitable issue.

Inane amusements are often the poor form which social pleasure assumes. It is pitiable to observe how eagerly these are sought. Certainly, it is something to be able to amuse; but, if our influence is to be worth anything, we should try to supplement the meagre mental resources of such as are content with mere amusement. Society, almost everywhere, needs the introduction into it of a purifying element, and Christians should have a clear and ever present conviction of their duty to elevate its tone and to ennoble its life. Difficulties have to be met; and it is easier to go with the stream of fashion than to take a truer course, and to blend edification with pleasure. I do not suggest any censure of amusements which are innocent, but even these should not be allowed a monopoly. On the other hand, edification may degenerate into mere professionalism—an evil to be equally avoided. The true safeguard is, to be animated by the mind of Christ, and thus to be at an equal remove from the two extremes of puritanicalness and frivolity.

Further, we have business relations with those around us. Here Christ's law is imperative: "All things, therefore, whatsoever ye would that men should do to you, do ye also unto them." We have here the royal law—the very essence of social duty. It has been weakly interpreted thus: "Refrain from doing to others what you would not

desire them to do to you"—a mere policy of abstention, and admirable so far as it goes. But the full meaning is: "Not only avoid doing to others what you, in their position, would dislike, but do to them whatever you would reasonably wish them to do to you, were your circumstances and theirs interchanged." Thus, if the principle enunciated by Christ were adopted, it would lead to a wonderful exhibition of love. Men would love their neighbours as themselves. This may seem to be impracticable; but it was evidently our Lord's aim to create a spirit of brotherhood by the importation of a spirit of love, in the indulgence of which we should feel it to be a high and sacred privilege to think, not only of our own interests, but also of those of others. "Even Christ pleased not Himself."

There should, then, be a close connection between the principle enunciated and the practices of business life. Christianity has to do with our daily secular affairs; and it would be of little or no practical value if it did not shed its light on every one of the days of the week. Moreover, if we would discover what a man truly is, one of the most direct methods is to have transactions with him that involve matters of money. Business shows a man and his religion far more correctly than his punctilious regularity at church, or his unctuous petitions at the prayer-meeting. You have a better test of character in what a man's creditors and debtors, his business associates, his servants, or his employers say about him than in the estimate formed of him by fellow-members of the church.

If business is to be brought within the sphere of religion, it must be lawful, not merely in the sense that it must be consistent with the requirements of the statute book of the realm, but consistent also with the law of righteousness; a standard far more comprehensive and pure than the customs tolerated by business society. What is right? That should ever be the question. Are our business transactions true to the principles of the Gospel? Is the calling to which we are devoted sanctioned by the law of righteousness?

Further, business obligations should be scrupulously fulfilled. The specific work in which a man is engaged may be in the highest degree honourable, and yet there may be much of sin in the manner in which it is done. Every calling in life allows ample scope for malpractices. Recently the microscope has been a great detector of fraud in the adulterations of food. Look at the shams in the manufacture of clothing, at the wholesale selling by bribing those entrusted with the respon-

sibility of buying, at the false balances and the short weights and measures. Listen to the words of Herbert Spencer: "On all sides we have found the result of long experience to be the conviction that trade is essentially corrupt. In tones of disgust or discouragement, reprehension or derision, according to their several natures, men in business have one after another expressed or implied this belief. Omitting the highest mercantile classes, a few of the less common trades, and those exceptional cases where an entire command of the market has been obtained, the uniform testimony of competent judges is that success is incompatible with strict integrity. To live in the commercial world, it appears necessary to adopt its ethical code, neither exceeding nor falling short of it, neither being less honest nor more honest. Those who sink below its standard are expelled, while those who rise above it are either pulled down to it or ruined. As, in self-defence, the civilised man becomes savage among savages, so it seems that, in self-defence, the scrupulous trader is to become as little scrupulous as his competitors. It has been said that the law of the animal creation is 'Eat, or be eaten'; and of our trading community it may be similarly said that its law is, 'Cheat, or be cheated.' A system of keen competition, carried on as it is without adequate moral restraint, is very much a system of commercial cannibalism. Its alternatives are, 'Use the same weapons as your antagonists, or be conquered and devoured.'"

What does this religious fulfilment of business obligations involve? Refuse to be rich if you can only be so at the cost of all nobleness of character. "What does it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" "A man's life consisteth not in the abundance of the things which he possesseth." Business relationships should develop the highest character. They may not be the best sphere for gaining intellectual culture; but through them character may be and ought to be cultured. "He who has much to do with men in any way will be sorely tried; but he who has to do with them in the way of business will be exposed to innumerable disappointments and vexations and annoyances. He will see and feel human nature in its most offensive and irritating forms; he will see and feel it in its falseness, its mean cunning, its besotted selfishness, its unfeeling harshness, its cupidity, its suspiciousness, and he may see and feel it to his own loss and wrong. He may be deceived by those he trusted, injured by those he

benefited; and thus, in addition to the innumerable accidents of trade, have to mourn the violation of moral integrity and the infliction of unmerited suffering. Now it is the enduring of all this in meekness, the bearing of it patiently, the preserving the mind and the heart calm and unruffled in the midst of all, the not being provoked into a forgetfulness of the Christian temper, the not seeking revenge and retaliation, and the cherishing a spirit of love and mercy for the evil and injurious,—it is in this that the power of godliness may be and should be displayed. It is a fine sphere for the noble principles of Christianity, sustaining, regulating, soothing the soul; a fine opportunity for revealing the dignity which belongs to the child of God and the follower of Christ." This, then, should be the chief aim in the business relationships of life:—"All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

F. A. CHARLES.

Darlington.

How Drunkenness is Promoted in India.

To the Editor of the BAPTIST MAGAZINE.



EAR SIR,—Last December I was granted an opportunity of explaining to several representatives of the various temperance organisations in England the evils of the "out-still" system in India. On that occasion I pointed out that the policy pursued by Government in relation to the liquor traffic in India was very different to that of the barbarians who, centuries ago, from time to time invaded India and ruled its people with despotic power. Whatever race the conquerors belonged to, they all discouraged the manufacture of intoxicating beverages. The East India Company repeatedly urged upon its officers in India that they should do all in their power to check the vice of drunkenness among the native population, though their action might result in a loss of revenue. These are views not entertained by those who control the affairs of our Indian Empire nowadays.

The Government seem entirely regardless of the degradation into which the native population are falling, so long as the revenues of the State are increased. Twenty years ago it was a rare sight to see a drunken native, but now it is common to see natives of both sexes intoxicated.

Ten years ago the rules relating to the manufacture of spirits were very strict; a limit was fixed by the Government as to the quantity that was to be made. The distilleries were periodically inspected by the magistrate, and a

police force was maintained at the distillery to see that more than the proper quantity was not manufactured. All this has been changed. Restrictions have been abolished. The right to manufacture liquor is disposed of by public auction, and open violations of the Excise regulations are permitted to pass unnoticed.

Numerous petitions have been sent in from all classes of society, Europeans as well as natives. Mill owners, representing capital to the extent of £3,300,000, have appealed in vain for reform. Tea planters, who have to pay their employés in sickness or health, complain most bitterly that since the multiplication of distilleries and the manufacture of liquor without restrictions, it is no unusual thing for them to have large numbers of their hands sick or rather stupefied through drinking the fearful *poison* the "stills" are allowed to manufacture. I use the word *poison* advisedly, for the beverage sold from the "stills" contains more fusel oil than alcohol.

The appeals made in India to the Government have been ignored, but I trust this statement of facts will induce those Englishmen in this country who have no desire to see the natives of India civilised off the face of the earth through drunkenness, to take the matter up and afford practical sympathy.

The Good Templars belonging to the Middlesex District Lodge have memorialised the Secretary of State for India on the subject, and in so doing have set an example I hope every other temperance and total abstinence organisation in the United Kingdom will follow.

The letter hereunto attached is from Mr. Evans, a Baptist missionary of thirty years' residence in India, and as it bears out my statements, I shall deem it a great favour if you can find room in your valuable columns for its publication.

I remain,

Yours obediently,

F. T. ATKINS.

142, Buckingham Palace Road, *April 10th*, 1884.

MISSION HOUSE, MONGHYR,

March 4th, 1884.

MY DEAR MR. ATKINS,

It will rejoice the hearts of many people in India, both Europeans and natives, to hear that the *out-still* system question is to be taken up in England, and that a Memorial is to be presented to the Secretary of State for India on the question.

I have fought hard against this hydra-headed monster from the beginning, and I succeeded in getting the out-stills in the district of Monghyr reduced from 493 to 203. Fancy the change. In Monghyr town, under the old system, we had but one sudder distillery—and in the whole district only 13—and now, under the out-still, we have

in the town eight out-stills, and in the district 185. The Government saw that great evil was done, and they have reduced the out-stills in the whole of Bengal from 6,284 to 4,419. But this is no real remedy, and I will tell you why; though the number of out-stills is less, yet the drinking and distillation are *more*, for the rent paid for license to sell is *more* year by year, the existing out-stills turning out *more* drink month by month, as they have no limit, and nothing to pay for spirits distilled. They simply pay monthly rent, ranging in Monghyr from 300 to 1,000 rupees per month per shop.

There is an Excise rule that the stills should not contain over "10 gallons," but the stills range from thirty to sixty gallons, and *no notice* is taken of it. According to the rules, the quantity to be extracted is (the same as under the old system) 22 gallons of London proof spirits out of one maund (80 lb.) of *Mowah* from which the liquor is made. But now the out-stillers force out as much as twenty and thirty gallons, which, of course, is not alcoholic spirits at all, but *fusel oil* forced from the refuse of the *Mowah* fruit, which is most noxious and very injurious to those who drink it. This stuff is sold at the extraordinarily low price of half an anna, or about three-farthings per quart bottle, and one bottle is sufficient to produce ordinary intoxication, though it has been proved by the hydrometer that its alcoholic strength is 91·2 below proof. Still it intoxicates, and that is why the people drink it freely; they drink simply to *get drunk*, and they can now get the luxury for three farthings; so that, while before, when the native liquor used to be 1s. and 2s. per bottle, it was beyond the reach of the common people; now, being so cheap, *all drink*—the very beggars can now afford to get drunk, and women and children take fast to the evil habit, so that the flood is advancing day by day, and, unless the Government speedily put a stop to it, India will be deluged with drunkenness.

To give you some idea of the *increase* in this demoralising trade, take two facts:—

1st. The revenue from the native Excise in Bengal has *increased* by 50 *laks* of rupees in five years, since the introduction of the out-still system. Fancy £500,000 *more* spent now than used to be spent by the natives of Bengal for strong drink!

Yea—and that is only a *part*—the part paid to Government. We may well add £500,000 *more* for expenses and profit to the out-stillers

—so we have now a MILLION of money *more* spent, chiefly by the poor of Bengal, than used to be squandered for strong drink. Take another fact. I cannot say what is the proportion of spirits distilled and consumed now in various parts of Bengal compared with the old system; but I know the comparison in Monghyr, and I think we may take that as a fair sample of the whole country.

In Monghyr town, under the old system, the average quantity of native spirits distilled daily, as given me by the officer in charge of the Excise here, was forty-one gallons. But now, under the out-still, what, think you, is the *daily* average out-turn of native spirits here? Well, it is 1,120 gallons!

This statement I gave the Excise Commission in evidence the other day, and it is a *fact* which no one can deny.

True, the spirits under the old system were stronger in *alcoholic* power, but not much stronger in *intoxicating* power. The Excise revenue in Monghyr some twenty years ago was about £10,000; ten years ago it was £20,000; now it is £40,000; while the revenue from native Excise for Bengal has gone up in some five years from £60,000, to over a MILLION sterling! The amount of poverty, of demoralisation, of misery, and destitution which this has been the means of, no one but God knows; and depend upon it that the day of fearful retribution will come to a so-called Christian Government which derives revenue from the vices of the people, and which places before the poor all manner of facilities and temptation to drink, for filthy lucre sake.

The evidence before the Excise Commission, which is now going about making inquiries, is *overwhelming* as to the universal spread of drunkenness since the introduction of the cursed out-still system introduced by Sir Ashley Eden.

I must tell you that this same system was in vogue before, about twenty years ago, but it was then so hemmed in by salutary restrictions, that it neither proved very lucrative to the revenue, nor very injurious to the people, so that the Board of Revenue gave it up, and established the *Sudder*, or Government distilleries; but, finding that they did not yield as much as they should, the Board again resumed the out-stills, and this time gave them, I may say, *unlimited liberty*, so that this time it has proved a grand *financial* success, but at a terrible, and, I fear, *irremediable sacrifice to the people of India*, who, if once *victims* to the curse of drunkenness, will not have the necessary

moral strength to burst the bonds of the terrible evil, the cravings of which are stronger than death.

We have now a favourable opportunity to stamp out the out-stills, for, with Lord Ripon as Viceroy, and Mr. Rivers Thompson as Lieutenant-Governor of Bengal, we hope that the result of the inquiry made by the present Excise Commission, which is to send in its report in April, will be the abolition of the out-stills, at least, in all the larger cities and towns in Bengal. Yet you in England should *not relax* your efforts, for we know that though the evil is so great, yet, as it is bound together by a golden chain of £500,000, it will take many a hard blow to snap it asunder. It is no easy matter even for good rulers to give up so much money, with the coffers of the State in such low condition. I would, therefore, say to all the temperance organisations at home, "unite, muster, organise a strong force as *soon as possible*, to set before the Government in England proofs of the terrible evils of the present system of native Excise in Bengal, and give not peace to the land, nor to the officers of State, until this *black blot* on our Christian Government in India be blotted out."

I send you by book post a number of papers, which will supply you with much information on the question; and, if you succeed in your attempt to get the out-stills swept out of Bengal, your visit to England will prove a far greater boon to India than the compromise of the celebrated Ilbert Bill. The Ilbert Bill touched the rights of Europeans in matters of law, but the out-still system eats into the very core of the millions of the land, and, if not soon put a stop to, will reduce the masses of the people into a nation of senseless sots.

Let me know if there is any further help I can give in this matter. You have my best and devoutest wishes for your success in the good work, and may the blessing of the Most High rest upon every effort to extinguish the curse of drunkenness is the prayer of,

Yours very faithfully,

THOMAS EVANS.

Sonnet.

When all we've lived for comes to us at last,
 And proves as transient as things gone before,
 The soul goes drifting with it to the past,
 And thinks its joys are gone for evermore.
 Hope mortal dies, immortal hope appears,
 Pointing to glories that come after death ;
 And then the soul looks back from out its tears,
 Throws off despair, and tastes a purer breath.
 Discerns a higher world till then unknown,
 And learns that life is not for youth alone.
 Then comes the chaste and holy time of peace,
 When joy and sorrow all their warning cease,
 Each melts in each, and thus in temperate glow,
 The soul lives on unconscious of life's woe.

(From "Izonía and other Poems.")

JAMES BURNLEY.

The Late Rev. John Bigwood.



IN the death of the Rev. John Bigwood, the BAPTIST MAGAZINE and its Editor have lost a firm and generous friend. For many years he was one of its proprietors and a valued contributor to its pages; and the present Editor has received many letters of judicious advice and of hearty encouragement from his pen. It is somewhat singular that he was the writer of the notice of the Rev. W. Poole Balfern's "Heart Fellowship with Christ," which appeared in our last number. It will be readily understood, therefore, that we record his decease with peculiar regret. So far back as our recollection of the public men of our denomination extends, Mr. Bigwood has been a prominent figure amongst them. He was not greatly in love with any of our church systems; but he had nothing of the spirit of a schismatic about him, and remained loyal to the Baptists to the last. We have not space now for any of the details of his life-work; but so long as health permitted it was indefatigable, earnest, pure in motive, completely consecrated to the spread of the Gospel, and in many ways largely successful. He had some angularities of mind and of character; but at heart he was noble, generous, and genial. Of late years he suffered severely, but he was always ready for work according to the measure of his strength. "The memory of the just is blessed."

Reviews.

ENGLISH MEN OF LETTERS:—BACON. By R. W. Church, Dean of St. Paul's, Honorary Fellow of Oriel College. COWPER. By Goldwin Smith. WORDSWORTH. By F. W. H. Myers. London: Macmillan & Co.

THE English Men of Letters Series is, by a long way, the most popular and successful enterprise of its class. No age has been so prolific as our own in the production of manuals, handbooks and primers, and never have our literary craftsmen given us more excellent workmanship; but the series edited by Mr. Morley is allowed on every hand to bear the palm over all competitors. The first volume was issued fully six years ago, and at once took its place in the foremost rank of critical and biographical literature. The subsequent volumes have been awaited in literary circles with a degree of eagerness which is rarely displayed in relation to such works; and, with one or two exceptions, have reached the high standard of the earliest number, and deepened the general interest in the series to which they belong. The latest of these admirable monographs is that on Lord Bacon, by the venerable Dean of St. Paul's. The subject is difficult as well as painful. The estimates of the value of Bacon's philosophy, and of his place in the world of science, are even more varied than the estimates which have been formed of his character. If by many he is regarded as the founder of modern science, the originator of the inductive philosophy by others of equal name his claims to such a position are persistently denied, and his philosophy decried as shallow, one-sided and utilitarian. Dean Church brings to the discussion competent knowledge, fearless and impartial judgment, the power of depicting by a few vivid touches the salient points of a controversy, and of awakening, in the mind of his reader, a keen and sympathetic interest in his subject. The literature to which Bacon's life and writings have given rise is necessarily voluminous, but for popular purposes it contains nothing so admirable as Dean Church's monograph. Pope's smart and satirical judgment—"The greatest, wisest, meanest of mankind"—is, notwithstanding its smartness and a certain *colouring* of truthfulness, shallow and unfair. Bacon's methods to obtain political greatness were certainly unworthy of him, and as Chancellor he received gifts which he ought sternly to have refused, but he was no worse than nine-tenths of the men by whom he was surrounded, and among his accusers were some whose hands were far more deeply stained than his. There was much in his place-hunting, and in his policy, which can never be excused. His conduct towards Essex was despicable, but let those who condemn him be thankful that they do not live under the imperious and iron rule of that capricious despot, "the good Queen Bess." Dean Church has taken on this question a position which seems to us irrefragable, remote alike from weak and sentimental leniency, and from harsh unsympathetic severity—a position which embodies both the justice and the mercy of the Gospel of Christ. We know no account of Bacon's writings so concise, succinct and

luminous. His great aim, to take all knowledge for his province, is clearly pointed out, and while the defects of his method and the limitations of his observation are freely admitted, it is shown that we owe to him the first and most forcible exposition of the principles on which alone a true knowledge of Nature can be obtained; that he first propounded the grand idea of a Reign of Man, a new and unexplored realm of knowledge, within the reach and grasp of man, if he will only be humble enough, patient, truthful and obedient enough to occupy it. No one has demonstrated as he did the vast range and possibilities of human knowledge, nor has anyone shown how science is, and is intended to be, a true benefactor of men. His utilitarianism is a noble and Christian utilitarianism. Dean Church's book is written, not only with a thorough mastery of its subject, but in a style of rare transparency and grace, and to the combined beauty and force of which no reader can be insensible.

COWPER is a less conspicuous figure in English history than Bacon, and cannot be classed among our "primary poets," but he is the most important of those who appeared in the period between Pope and Wordsworth. He did much to break the power of the Conventionalism which Pope and his admirers had enthroned, and to secure a return to Nature. He was the necessary precursor of greater and more distinguished men than himself. His poetry will always be dear to the hearts of English Christians, not only from its connection with the great religious revival of the eighteenth century, but for its power to express the deepest instincts and the most characteristic longings of the spiritual life. His "letters" are still, and probably always will be, unrivalled. His life was sad and melancholy, but even in its sadness it is full of instruction and help. Mr. Goldwin Smith's summary of it is able and discriminating, and will take precedence over all similar essays on Cowper. Its judgments are fair and impartial, and are expressed with that ease and grace of style of which Mr. Smith is an acknowledged master.

The monograph on WORDSWORTH will be regarded by all lovers of the great poet of Nature as an indispensable companion to his works. It has all the freshness, the originality, and the vigour which we recently noted as characteristics of Mr. Myers' "Essays, Classical and Modern," and is not less effective in its portraiture of the man than it is in its interpretation of his poetry. The chapter on Natural Religion is one which will attract the attention of our readers, and gratify them by its largeness of view and soundness of criticism. It is in substantial harmony with Professor Shairp's fine essay, but is fuller and more minute. Wordsworth's natural religion was itself a product of Christianity, and finds its completion in that which is above nature. Mr. Myers has as fine a critical instinct as Mr. Arnold, his pen is scarcely less deft and subtle, while his judgment is much more robust and healthy.

RELIGION IN HISTORY AND IN THE LIFE OF TO-DAY. By A. M. Fairbairn, D.D., Principal of Airedale College, Bradford. Hodder & Stoughton.

Whether Dr. Fairbairn writes a big book or a little one, it is sure to be

packed with profound and independent thought and with healthy Christian sentiment, all expressed in clear, weighty, and withal glowing language. In mere external size, this is a much smaller book than most of those which have preceded it from the same now popular and influential author; but it has in it, as it was sure to have, all its author's grand intellectual and spiritual individuality. It consists of the six lectures which were recently delivered by Dr. Fairbairn to the working men of Bradford with the view of interesting them in the great subject of Religion. He does not treat his audiences as though he felt it necessary to come down from his own high level of thought in order that they may be able to comprehend what he has to say to them. He gives them credit for a capacity to understand plain statements on the momentous practical questions with which he undertakes to deal. His lectures are not controversial so much as expository of facts and of the principles which the facts supply. Still less are they theological, in the scholastic sense. He penetrates to the very core of the matter in hand, and lays it bare, calmly assured that if men will but see it as it is, they will recognise it as "its own witness," and will feel that its witness is true. It is most interesting to follow him in his masterly development of the essential idea of religion, of the place of religion in the Old Testament and in the New, of the course of Christianity during the first fifteen centuries of its history, of its place in modern Europe, and of its relation to the political, social and industrial questions of the day. We have here a book for the times, and we hope it will be widely read, and will largely promote faith in the minds and hearts of many working men who at present, if they be not decidedly antagonistic, certainly cannot be regarded as friendly, to the progress of the Gospel of Christ in the world.

REASONS CONCERNING OUR HOPE. Alexander & Shephard, 21, Castle Street, Holborn.

"Be ready to give to every man that asketh of you a reason for the hope that is in you with meekness and fear." This piece of Apostolic advice must have been in the mind of the author of the beautiful and timely book bearing the above title. We judge so not only from the title itself, but also from the manner of the book throughout. The author is perfectly "ready" with his "reasons," but they are given in a style which is perfectly free from all vain-glorious boasting, and which has not in it the slightest element of vituperation for the spirit of "free inquiry" so characteristic of the present day. The author takes a calm and dispassionate "survey of the credentials of Christianity," and addresses the processes and results of his investigations "chiefly to those who find 'the battle of thought come as early and inevitably as the battle of life.'" A very large number of topics are touched upon—many of them being seldom found in treatises intended to prove Christianity to be true. But, as here presented and arranged, their pertinency is seen at a glance; and, though elaborate and exhaustive treatment was impossible within the narrow limits which the author wisely imposed upon himself, yet

enough is said upon them to indicate their true bearing. The aggregate result is a fresh and cogent presentation of the claims of Christianity to our faith, and of the unreasonableness and sadness of unbelief. A better and more useful book of its kind we could not name.

CONCORDANCE TO THE GREEK NEW TESTAMENT; together with a CONCORDANCE AND DICTIONARY OF BIBLE WORDS AND SYNONYMS; also a CONCISE CONCORDANCE TO EIGHT THOUSAND CHANGES OF THE REVISED TESTAMENT. By Robert Young, LL.D. Edinburgh: George Adam Young & Co.; and sold by all booksellers.

This laborious work is another of Dr. Young's invaluable contributions to the facility of Biblical study. The uniqueness and superior value of the Greek Testament Concordance here supplied consists in one important particular pointed out in the Preface. After having given a list of previous concordances ending with Bruder's (1842), Dr. Young observes: "The last-mentioned is by far the best, from its great fulness, accuracy, and beauty of topography. Yet its size (878 pages quarto), is against it, and the reader has to turn over many columns and pages to find out the occurrences of any particular form of a word in which he is interested. Thus *twenty-nine* columns must be examined before he can discover whether λέγε (Acts xxii. 27) or λεγομένου (Matt. xxvi. 3) occur elsewhere. It was this delay in finding second occurrences that suggested the plan of a 'condensation,' by which the reference to any given word could be found at once, *by arranging it according to its varied terminations*, whether it were a verb, noun, or participle." An additional element of value in Dr. Young's work is found in the fact that not only is "every root and derivation, with their several prefixes and derivations, in all their occurrences" clearly pointed out, but "the Hebrew originals of which they are the renderings in the LXX." are also given. "The 'Dictionary and Concordance of New Testament Words and Synonyms,' bound up with this New Greek Concordance, is substantially a 'condensation' of the *Analytical Concordance*" previously issued by the author, "so far as the New Testament is concerned." The present work is further enriched by the "Concordance to 8,000 Changes" of the Revised Version. These explanations will be sufficient to suggest the immense advantage which Bible students will gain on securing this most comprehensive and important book for their regular use. It is well printed and bound in quarto form, and comprises altogether 286 compact pages. Dr. Young is engaged in other studies of a similar kind to those which have already made him famous. We hope that the sale of those publications which he has already issued will be such as to afford a pecuniary warrant for the issue of those he has now in hand.

CLARKE'S COMMENTARY. Ward, Lock, & Co., Salisbury Square.

The last of the thirty-nine shilling parts of this great work is before us, and we have the splendid pile within easy reach. The dispatch with which the onerous task has been accomplished is worthy of all praise. It is a boon

indeed to have so learned and original an exposition of the entire Word of God for so small a sum; especially as it has been so judiciously edited, and brought by its editor up to the level of information and criticism so richly characteristic of the present day, and that, too, without any interference with Dr. Clarke's own work. We trust that the circulation of the parts has been large enough to cover the immense outlay, and that it will receive a new impetus now that the parts can be obtained in their combined form, bound together, as no doubt they will be, at a price correspondent with the remarkable cheapness of the issue as a whole.

PREVAILING PRAYER: What Hinders It? Daniel the Prophet and the Full Assurance of Faith. To the Work! To the Work! Exhortations to Christians. By D. L. Moody. London: Morgan & Scott, 12, Paternoster-buildings, E.C.

THE addresses, of which these three small books consist, have been delivered by Mr. Moody in his Evangelistic mission in the metropolis and other parts of the kingdom. Several of them we have heard, and can testify to the power they exercised over immense audiences. They all display a thorough knowledge of the Sacred Scriptures; they are not less remarkable for their knowledge of the human heart. Their manly outspokenness against every form of evil, their shrewd practical sense, their genial humour, their genuine sympathy, their almost womanly tenderness, allied with "the courage of a Daniel," their pointed illustrations and forcible anecdotes, give them an almost unique power. They cannot fail to be widely and heartily appreciated.

"To the Work! To the Work!" consists of the stirring addresses which Mr. Moody has delivered in various parts of London during his recent mission, under the conviction that "it is better to get a hundred men to work than to do the work oneself," and

that "only when the rank and file of the Christian churches are enlisted in active service for Christ, will His Kingdom advance as it ought."

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HOW SORROW WAS CHANGED INTO SYMPATHY: Words of Cheer for Mothers Bereft of Little Children. By Mrs. Prentiss. Hodder & Stoughton.

THIS exquisite little volume is edited with all due frankness and delicacy of taste by Dr. Prentiss, the husband of its deceased author, to whom God apportioned intellectual and spiritual gifts, which place her among the most memorable Christian women of the century. He has given to us, with an appropriate introduction, his beloved and honoured wife's "Story of Eddie and Bessie, written shortly after their death"—two of her children, of whom we have touching glimpses in her memoir. Eddie's short life was a strangely chequered one. It had its seasons of "sunshine," but it was mainly a life of distressing and mysterious suffering, which had to be watched over and comforted as best it might by a mother of keenest sensibilities, of intensest affection, and of religious trust and hope, which neither any nor all of her multiplied and agonising personal and domestic trials could ever darken for more than a

moment at a time. The picture of her watching and waiting over the dear little sufferer, of the parting kiss, and of the good-bye, is touching in the extreme. The story of Bessie is comprised in just three items: "A moment here; then gone for ever; the mother's lament." Then we see from sundry letters how "sorrow blossoms into sympathy," and how she is enabled to "comfort others with the comfort wherewith she herself is comforted of God." Such a book as this is an infallible and, therefore, invaluable guide to the consolation and peace which are so deeply needed by mothers mourning the loss of children.

ENTHUSIASM IN CHRISTIAN SERVICE.

By the Rev. George Hill, M.A., of Leeds. Leeds: Walker & Laycock, 37, Briggate.

THE Address, delivered by Mr. Hill, as President of the Yorkshire Association of Baptist Churches, at its annual meeting, at Harrogate, on the Whit-Tuesday of the present year. A very fine address indeed, containing much vigorous thinking, couched in eloquent language; true to the things most surely believed among us, yet catholic in tone; and from beginning to end a powerful argument for the enthusiasm without which Christianity is practically "nothing." Every Christian would find its earnest perusal powerfully stimulative of the spirit for which it gently pleads.

THE COMING OF THE LORD. By Newman Hall, LL.B. Morgan & Scott.

MR. HALL appears to be a recent convert to the Pre-Millennial Advent theory; and in this little book, which

can be purchased for twopence, he defends his new faith with remarkable clearness, and with a power of reasoning which, we think, have been seldom brought to bear upon it. We cannot, however, in this place even touch the question controversially.

THE CHRISTIAN CHOIR. By Ira D. Sankey and James McGranahan.

THE GOSPEL MALE CHORUS BOOK. Edited and Composed by James McGranahan, Author of "Songs of the Gospel," &c. Morgan & Scott.

MUSICAL works of the class to which the first of these two publications belong are rapidly multiplying, the demand arising from the great increase in the number of evangelistic meetings during the last few years. Some are very trashy; "The Christian Choir" is decidedly above the average, and may, perhaps, be said to be equal to the best. Mr. McGranahan writes with considerable vigour, and we are glad to meet with a goodly number of, to us, new pieces of sweet simplicity and of tender beauty from the pen of Mr. Sankey.

"The Gospel Male Chorus Book" is, so far as we know, a venture in a new line, and we are glad to see it. The author says: "organise a quartet, a double quartet, or, better still, a chorus of male voices, and prove, by singing one or more appropriate selections at the opening or closing of the services, the power for good in the harmony of male voices when consecrated to the glory and service of our Divine Lord and Master." Many of the pieces before us would, we are sure, be deeply impressive if fitly sung.

ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS. Hodder & Stoughton.

THIS volume belongs to the series entitled "The Clerical Library," and we are inclined to give to it a higher place than any of its predecessors. There are no fewer than 614 anecdotes, filling 378 pages, and so far as we have examined them (and we have given the volume more attention than would be possible with a dip into it here and there) they are wonderfully fresh, apt and striking—by no means hackneyed and commonplace. Of course, some of them were known to us before we met with them here; but we are surprised at the very large number that, to us at least, are entirely new. Each is placed under some important New Testament text, upon which it is made to throw a vivid light, and to which it gives a new pungency and force. The anecdotes are tersely and effectively told, free from violations of good taste, and such as preachers of all orders of mind and of all degrees of education can freely use. We know of no compilation, having the same object in view (and there are many such), at all comparable to it. It is published at six shillings, and is abundantly cheap at the price.

APOSTOLICAL SUCCESSION. A Correspondence between the Rev. Joseph Hammond, LL.B., Vicar of St. Austell, and the Rev. William Boulter, Congregational Minister. With the Leading Articles of the *Nonconformist and Independent*, and the *Church in the West* Newspapers thereon. Elliot Stock.

WE read these letters with intense interest, as they appeared in the *Non-*

conformist and Independent, and greatly rejoice in their republication. Mr. Hammond writes in a very kindly spirit, and succeeds sometimes in putting the high clerical pretensions which he defends on fresh grounds, and in novel lights. But the more scriptural view of the Christian ministry has a wary, sagacious, fearless, and, in our judgment, triumphant champion in Mr. Boulter. The pamphlet is published at ninepence.

LIFE, WARFARE AND VICTORY. By D. W. Whittle. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

A SERIES of addresses delivered during Evangelistic services to young converts on the primary duties of the Christian life, the dangers, temptations, and trials to be confronted, and the means of obtaining victory. They are "Bible Readings," very much after the style of Mr. Moody's, and though they are not equally powerful and popular, their merits are very great. Both for warning, instruction and encouragement, the book is an acceptable addition to our religious literature. No young Christian should be without it.

THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. Cassell & Co.

TWO months ago we mentioned the republication of this highly important work in a cheap form. The fourth sixpenny part is before us. Ten parts will complete the issue, which will undoubtedly command, as it certainly deserves, a very extensive sale.

EARTH'S EARLIEST AGES; and their Connection with Modern Spiritualism and Theosophy. By G. H. Pember, M.A. Hodder & Stoughton.

MR. PEMBER writes upon the basis of the following principles:—I. That the first chapter of Genesis, equally with those which follow it, is, in its primary meaning, neither vision nor allegory, but plain history, and must therefore be accepted as a literal statement of facts. II. That care must, however, be taken to elicit the exact sense of the Hebrew text, which the Authorised Version often fails to express. III. That, to those who really believe in a Supreme Being, the recurrence of supernatural interference, causing physical convulsions and changes, presents no difficulty, especially in connection with a world the moral condition of which was evidently out of course before the creation of our race. His conviction is that "the characteristic features of the Days of Noah are reappearing in Christendom," and that, therefore, "the Days of the Son of Man cannot be far distant." The course of his argument leads him to an investigation of the extraordinary phenomena of "Spiritualism," which he does not regard as a merely human imposture, together with "two other waves of kindred thought, Theosophy and Buddhism," and all three of which are "subversive of the Biblical cosmogony and plan of Salvation." The author devotes 480 pages to the discussion of these important matters, and brings to bear upon them a clear intellect and a large intelligence, both under the dominion of Christian conviction. There is much in the book to sadden the devout reader; but there is also much

in it to instruct. We do not know how far his views of the near future of our race are tenable; the whole subject is beyond us, as most of the modern prophetic questions are. But the book is one of great ability, and merits careful study. The revelations on the subject of Spiritualism, Theosophy, and Buddhism, as bearing on the great theme he has in hand, are certainly startling in the extreme.

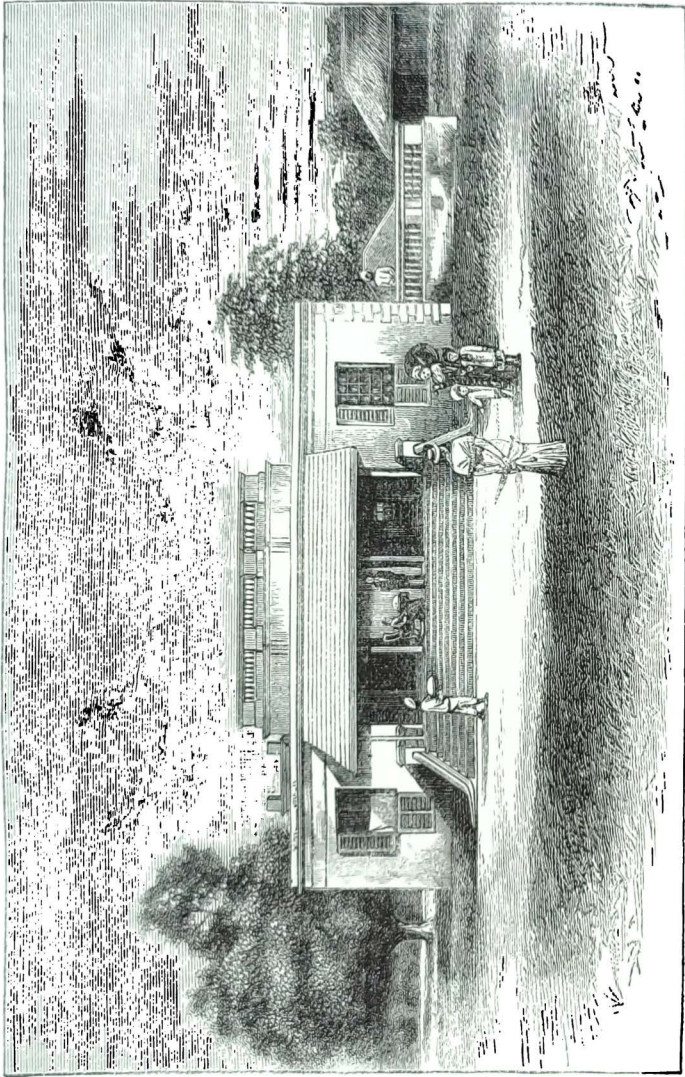
THE HISTORY AND CLAIMS OF THE CONFESSONAL. A Sermon preached before the University of Cambridge, on June 10th, 1883. With an Appendix, containing the Chief Authorities. By Charles Parsons Reichel, D.D., D.Litt., Dean of Clonmacnois. London: Longmans & Co.

IN this Sermon we have a calm, dispassionate, learned, and devout discussion of a Church institution, which has been through many centuries fraught with unspeakable mischief. The argument is none the less effective, because the preacher does not go into a passion over it. Students of the subject will be grateful for the very extended Appendix, which comprises a large amount of authoritative information.

GRACE MAGNIFIED. A brief memoir of the late David Ashby, for eighteen years minister of the Gospel at Whittlesea, Cambridge. By W. K. Dexter. Baptist Tract Society, Castle Street, Holborn.

AN interesting account of the life of a very "good minister of Jesus Christ." Price sixpence.

[THE MISSIONARY HERALD.
SEPTEMBER 1, 1884.]



MISSION HOUSE AT DINAPORE.—(From a Photograph.)—(See page 317.)

THE MISSIONARY HERALD.

Calabar College, Kingston, Jamaica.

THE following account of a visit recently paid by the new Governor of Jamaica, Sir H. W. Norman, K.C.B., to the Calabar College, will doubtless be read with considerable interest. It is taken from the *Jamaica Tri-Weekly Gleaner* :—

“ On Tuesday, May 20th, His Excellency the Governor honoured this Institution with a visit. By his express desire the schools were occupied in the usual routine work of the hour, according to the time-tables. His Excellency first inspected the Model Day School, passing from class to class, and examining each in reading, writing, arithmetic, writing from dictation, and geography, listening with much apparent interest to a collective gallery lesson in Scripture History. On entering the school-room, His Excellency was received by the singing of the National Anthem; on leaving it, the anthem ‘ God bless the Prince of Wales ’ was sung. Having visited the spacious chapel adjoining, and looked with interest at the mural tablets to the memory of deceased missionaries who had laboured in connection with the East Queen Street Baptist Church, the Governor proceeded through one of the college class-rooms to the east school-room, where the girls were assembled for needlework under the superintendence of the sewing mistress, examining with special approval the plain needlework which was being done.

“ From the schools His Excellency proceeded to the college hall, where he made a careful inspection of the dormitories and dining-room, the library and the class-rooms. Having gone into the high school, he was introduced to the several classes engaged in various exercises, and heard the Latin accidence class. On returning to the library, the students in residence were introduced to His Excellency. The course of study in both the Theological and Normal school departments, with the text-books in use, having been explained, the Governor, at the request of the president and Normal school tutor, kindly distributed the certificates awarded to students who have left the college and are now engaged as schoolmasters in different parts of the Island.

“ The following address was read by the president :—

“ ‘ To His Excellency Sir Henry Wylie Norman, K.C.B., C.I.E., Governor of Jamaica and its dependencies, etc., etc., etc.

“ ‘ May it please your Excellency—

“ ‘ The tutors and students, with the scholars of the high school, and the

masters and scholars of the general day school of boys and girls, desire to offer to your Excellency a cordial welcome, on this your Excellency's first visit to the institution.

“Your Excellency may be interested to know that the institution was commenced on the north side of the Island in 1843, and was removed to Kingston, as being a more eligible position, in 1869. Among its founders are the honoured names of Knibb, Burchell, Philippo, Dendy, Tinson and Clark, men who have left their mark, not only on the mission with which they were associated, but on the country in which they laboured, some of them for over fifty years.

“The Institution was established under the auspices of the Baptist Missionary Society in England, which provides for the erection and structural repairs of the college buildings, and for the salaries of the tutors, while the Baptist churches in Jamaica, aided by the friends of education (among whom special mention may be made of your Excellency and your Excellency's predecessors, the trustees of the Taylor Trust Fund, and those of the Dendy Trust Fund, together with the ladies of the Birmingham Negroes' Friend Society, and the Myrtle Street Juvenile Missionary Society in Liverpool), provide for current expenses incident on the board and residence of the students.

“The Institution comprises four departments: 1. Theological, for preparing young men for the Christian Ministry, either in Jamaica, or the neighbouring islands, or in Africa; 2. The Normal School, for the training of young men as day school teachers; 3. The Elementary Day School, which serves as the practical training ground of the latter; and 4. The High School, for those who seek for their sons a more advanced education than the elementary schools usually supply. The

teaching staff consists of the president and theological tutor; the tutor of the Normal school, and superintendent of that department; the classical tutor, and the master of the elementary school; with assistant teachers in special subjects. From the commencement of the Institution, fully 150 young men have been received as students in the Foundation. Several hundreds have been admitted to the High School, and between one and two thousand to the general day school. There are now resident in the college hall twenty-two young men, preparing for the work of day school teachers, or of ministers of the Gospel; twenty-nine scholars in the High School, which was suspended for several years, and was only resumed in January; and 204 in the day school for boys and girls. Except the theological, all departments of the Institution are conducted on strictly undenominational principles, no distinctive sectarian views being allowed to be taught.

“We hail your Excellency's presence among us with much satisfaction, as an expression of your Excellency's interest in the work of education, and generally in the social progress of the people, with whose government our gracious sovereign has been pleased to entrust you. And while expressing our loyal sentiments to our beloved Queen, we may assure your Excellency personally of the high regard which you have already won, and of our confidence in the wisdom and equity of your future administration.

“Praying that your Excellency may be favoured with the help and blessing of Almighty God, in the discharge of your high office, and that all good may ever attend Lady Norman and the family of your Excellency,

“We are, your Excellency's

“Most obedient servants,

“(Signed) D. J. EAST, President; J.

SEED ROBERTS, Tutor and Superintendent of the Normal School; JAMES BALFOUR, M.A., Classical Tutor; T. B. STEPHENSON, Master of the General Day School.'

"At the close of the address, His Excellency acknowledged the cordial welcome he had received and the good wishes expressed for himself and his family. Having inquired for the students preparing for the Christian ministry, he regretted that the number was not larger, and hoped that it would be increased. And making special mention of Mr. Pusey, of Turks Island, whose acquaintance he had made, and whose work he had seen, said he was sure there was ample room for many such Christian workers. Sir Henry spoke in high terms of Baptist

institutions, especially of those in connection with the Metropolitan Tabernacle in London, and of Mr. Spurgeon as ranking amongst the greatest living of preachers. He then declared his deep interest in the cause of education, the high satisfaction he felt in the work which he had that day witnessed, and his earnest hope that the institution might be an increasing power for good. Before taking leave, his Excellency urged both students and scholars to improve the advantages they so evidently had, and as a stimulus to their endeavours generously promised annually to give a donation of £5 to be distributed in prizes, on the scheme of subjects being presented to him at the close of each year."

Synod of the Reformed Church of France at Nantes.

THE Rev. Alfred Llewellyn Jenkins, of Morlaix, sends the following account of the recent meetings of the National Reformed Church of France:—

"MY DEAR MR. BAYNES, — The general Synod of the National Reformed Church of France met at Nantes on the 11th of last month, and as I have had the pleasure of attending that important assembly, as a representative of our Society, I now send you a short account of my visit, which has been of a most pleasant kind.

"NANTES IN 1685 AND IN 1884.

"This Synod, as you may be aware, is the third which has been held in France since the Revocation of the Edict of Nantes, in 1685. From that time onwards every government had persistently refused to sanction these great assemblies, and it was only in

1872, when Thiers was in power, that they were allowed to meet for the first time. A special interest attached itself to it from the fact that it met in the city whose name is connected with the two most important dates of the French Reformation. It was at Nantes that in 1598 Henry IV. signed the edict which granted the Huguenots freedom of worship, and put an end to the religious wars; in 1685 the Revocation of the Edict of Nantes was sanctioned by Louis XIV., who wished thereby to stamp out the very name of Protestantism, and then began that long period of persecution and suffering, which lasted until the Revolution of 1789.

"Everyone present felt that in

meeting this year at Nantes, just two hundred years after the Revocation, the Synod came not only to transact its ordinary business, but to give the world a grand testimony to the vitality of the Reformed Church of France. Two centuries of persecution had passed over it since Louis XIV. had set himself to the task of destroying it; but it had outlived him and his Royal House, which had been swept away; the Church of Rome also had lost its immense power, and now the sons of those Huguenots it had persecuted met in that very city of Nantes, under the protection of the law, to praise God for his faithfulness in the past, and to rejoice in the consciousness of their growing power, and of the bright future opening before them.

“Nantes, which is the chief town of Brittany, is ten hours’ journey by rail from Morlaix; but the scenery through which you pass, with occasional glimpses of the sea, is so varied and picturesque, that the journey is far from being wearisome; in this case it appeared very short, as I had met at Quimper my friend Rev. Jenkyn Jones, who was also going to the Synod, and who gave me a very interesting account of the work he is carrying on at Pont l’Abbe. On reaching Nantes we were met by Pasteur Boufineau, whose guests we were to be during our stay, and at his house we saw several pastors and delegates who had arrived in the course of the day.

“GATHERING OF THE SYNOD.

“The Synod held its opening meeting in the large and spacious Protestant church of the town, which had been conveniently fitted for the occasion, the centre of the building being reserved for the members of the Synod, the sides and galleries

for the public. The sight which the assembly presented was interesting and impressive. On the pulpit desk, in a conspicuous position, just above the moderator’s chair, a large folio Bible had been placed, whose open leaves, exposed to every eye, reminded one that, in that assembly at least, the supreme authority of God’s Word was acknowledged, and that it is under its presiding inspiration that all our decisions are to be taken. Below the pulpit stood the platform and moderator’s chair, and on its right and left six secretaries, three pastors and three laymen. In front of these, facing the assembly, stood the tribune from which the speakers addressed the delegates and members of the Synod, among whom were to be seen men whose names are familiar not only in France, but in England, such as De Pressense, Bersier, Meyer, Pedezert, Frossard, &c.

“Pasteur Dhombres, of Paris, having been elected moderator, the session was formally opened, and, during nine consecutive days, sittings were regularly held morning and evening, in which questions of great interest were discussed, and sometimes with a good deal of animation. At the beginning of each sitting the foreign delegates were introduced, and I had the pleasure of seeing there the representatives of the Presbyterian churches of Scotland, England, and religious bodies of Switzerland.

“ADDRESS BY MR. JENKINS.

“In due course I was called upon to address the assembly, which I did in a few words of congratulation on behalf of the Baptist Missionary Society and of our mission in Brittany. ‘We rejoice,’ I said, ‘to see the Synod meeting under such bright auspices in the town of Nantes, and trusted it

would prove to be a blessed landmark in the history of the Reformed Church of France, closing for ever the era of suffering and persecution, and opening a new period of peace and religious prosperity. The name of the Baptist Missionary Society might, perhaps, be unknown to some in that assembly; but I ventured to say that that society had nobly done its part in the evangelisation of a dark corner of France, and well earned the honour of being represented in their midst. It was now fifty years since our mission had been started by the Welsh churches, and during the greatest part of that time it had been entirely supported by the Baptist Missionary Society, which had enabled us to give the Breton people the Gospel in their own tongue, and to establish in their midst a mission which, though still in its infancy, had taken deep root in the country, and had a bright prospect before it. We could not forget, however, that if we had succeeded so far in our efforts, we owed it in a great measure to the protection which the Reformed Church of France, and more especially the Church of Brest, had extended it at a time when the laws of the country allowed Dissenters no legal existence. Our committee and ourselves fully recognised our obligations, and we were glad to avail ourselves of the present opportunity to express to them, and more especially to the Church of Brest, our deep sense of gratitude for their good offices in the past. Our object was not different from their own, we longed for the time when the French nation would know and love the Lord according to His Word, and we earnestly prayed that their deliberations might be abundantly blessed to that end, and to the strengthening of all their churches.'

“REPLY OF THE MODERATOR.

“The moderator, in a few gracious words, referred to my father, whom he had known, and whose memory was honoured, he added, by all those who had known him. He thanked in the name of the Synod, the committee of the Baptist Missionary Society for their cordial salutation and their good wishes. They rejoiced at what the Society had been able to do for Lower Brittany, and they hoped it would continue to co-operate with them in the evangelisation of France.

“It would be tedious to go into the detail of the questions which were examined and discussed in the Synod, as they were numerous and varied; but I was glad to see the thoroughly Christian spirit which pervaded the assembly, and the unanimity with which a wise decision was arrived at on all the points at issue. The question of evangelisation was uppermost in the minds of all, as was shown by a vote of thanks which was proposed and carried unanimously for Mr. Macall and his fellow-labourers of the home mission in France; but no sympathy was expressed for the methods of the Salvation Army, which are generally disapproved. The question of disestablishment was examined in its bearings on the prospects of pastors and churches. No apprehension was manifested at an event which may be close at hand, and which may sadly disturb the present state of things, but the Synod was prepared to accept disestablishment as soon as the State wished it, and seemed to have no misgivings as to the capacity of the churches for self-support.

“We had several remarkable speeches from MM. de Pressensé and Bersier, and very stirring sermons from the latter, Pasteur Dhombres, and Soulie, of Bordeaux; and when

on the 19th the Synod closed its session, everyone felt that the days spent together had been a time of refreshing and of divine blessing. As to myself I cannot speak too highly of the kind, brotherly welcome that was given my friend Mr. Jones and myself, by the friends at Nantes and the members of the Synod. We were

treated, not as members of a separate body, but as brethren in Christ, so that our visit will ever remain associated in our minds with the sweetest and most pleasant recollections.— With kindest regards, believe me, my dear Mr Baynes,

“Yours sincerely,

“ALFRED LL. JENKINS.”

“Come over into Tipperah and help us.”

A LETTER FROM THE REV. ARTHUR JEWSON.

“Comillah, *April 24th*, 1884.

“MY DEAR MR. BAYNES,— You doubtless know that Comillah is within five miles of the State of Independent Tipperah. There are 27,000 people who speak the Tipperah language, into which no part of the Word of God has ever been translated. Many of them, from frequently visiting Bengali markets to sell firewood and other mountain produce, can speak a little Bengali, so we are able to converse with them. Let me tell you a few facts about this poor and neglected people, that you may know them and long for them, and make efforts for their salvation.

“Their King is descended from a very old and noble family; he is, moreover, an educated gentleman, and understands English, and can speak several Indian languages; he also takes a great interest in printing, photography, and astronomy. He belongs to the kingly caste; but his servants eat fowls, which are regarded by the Hindoos as unclean; and as the King eats what his servants have touched, he has been outcast, and other members of the kingly caste in different parts of India will not eat with him, or form marriage contracts with his family. He lately forbade his subjects to eat fowls, and tried to induce the leaders of the Hindoos to take him

into society again, but the attempt ended in a very humiliating defeat for the royal family. You will remember that this is the King whom our assistant missionary, Ananda Duffada, of Dacca, visited last year. The King accepted a Bible, and told Mr. Duffada that if Christian evangelists informed him of their intention of visiting his kingdom he would always bid his officers afford them protection.

“The Tipperahs sacrifice birds and animals in honour of the gods of the elements, of the forests, and of the earth. Their women are not kept in seclusion, like Bengali women, but have an open, frank manner, combined with womanly modesty.

“Last month, during an itinerancy, I and two preachers mixed freely for a few days with a party of Tipperahs, and when we were leaving them they said, ‘We are sorry you must go, for our hearts have been melted, and have become one with yours.’ Last Saturday we visited a small town in Independent Tipperah, and stayed two days to preach at a small fair. One of the King’s officers placed a house at our disposal, and in the King’s name sent us a present of fowls, butter, flour, and milk.

“An official named Bharab Thakur, who is distantly related to the King, told us the following story to illustrate

the reliableness of the people. He said, 'A few years ago the King was giving four of his daughters away in marriage on one day; so I arranged four vessels full of gold and silver ornaments for the youthful brides, and, leaving them in an upper room, I bade a Tipperah not to let anyone go upstairs till I returned. I then went to call the King to inspect my present, but, it being dinner-time, we arranged to go after dinner. When I arrived I found the King had preceded me, and was in vain trying to pass my guard, who was telling him that as long as he had life he would resist his progress, and said he would not be unfaithful to his master to please his King. On coming up I began to reprove the man sharply, but the King forbade me, and said, "No; the man has well done; I am more pleased with the trustworthiness of my subjects than with any deference they can show to me."'

"The police inspector said, 'There is hardly any crime here, and we have scarcely any need for witnesses. The people don't know how to tell a lie, and are always ready to make an atonement for their sins. Sometimes they come of their own accord and confess, and say, "I have done so and so, now do what you like with me."'

"So great is their sense of sin that, a little more than a year ago, they

offered up an old man as an atonement. The King got to hear of it, and inquired into the matter. The old wife confessed that she consented to it, and the other villagers confessed the various parts they took in the transaction, and they were all sentenced to various terms of imprisonment.

"When Mr. Gogon Chunder Dutt, of Khoolnea, was here, he and some of his preachers went and preached the Gospel to some Tipperahs. After hearing it they were astonished, and said, 'We are only a mountain tribe, and when we die we shall become mountain beetles.'

"At the fair last Saturday we met several Tipperahs who can read Bengali, and who gladly bought our books. One of them had several conversations with us, and said he should return home and read the books to his neighbours; and he asked us if we would go to his village and preach if he came to Comillah to fetch us. He was very pleased when we promised to do so.

"It seems to me, dear Mr. Baynes, as though all the men of Tipperah are standing and beseeching our Society, and saying, 'Come over into Tipperah and help us.'

"I am, my dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."

The Mission House, Dinagepore.

(See *Frontispiece.*)

THE Dinagepore Mission House originally belonged to Mr. Ignatius Fernandes, a wealthy merchant of Portuguese extraction. Towards the close of the year 1796 this gentleman visited Mahepaldighi, a place well known in this district in connection with the labours of Mr. John Thomas, the pioneer of our Indian missions.

During his stay there he heard the Gospel preached for the first time in his life. He had previously received from the missionary some religious

books, which were blessed to him, and now his soul yearned to know more of the way of salvation. His visit was but a short one; he passed the Sabbath with Mr. Thomas and his fellow-worker, Mr. Fountain, of Muduabatty, and then returned home; but not before he had formed a life-long attachment to these men of God, whose work he was destined to carry on when they should be no more. This intercourse with the missionaries gave him a deep and lasting interest in their work, and he exercised all his influence to further it. Before the close of the following year, a chapel was built near his own house, and at his own expense, the opening services of which were conducted by Mr. Thomas and the celebrated William Carey, then of Muduabatty. The Gospel was preached on this occasion both in English and Bengali, and it was arranged that henceforth one of the three missionaries should visit the town and preach in the new chapel on the first Sunday in every month. The house of Mr. Fernandes was to be their home as long as they remained in the station, and, strangely enough, two of the three closed their earthly career under its roof.

In the course of a few years important changes took place in this small Christian community. Carey and Fountain left for Serampore, and, although the latter returned in the following year, it was not for long. He had intended settling down at Mahepaldighi to carry on the work commenced by Thomas, who had now left the place; but, by the time he reached there, his health had suffered so much that he had to be removed to the house of Mr. Fernandes, where shortly afterwards he fell asleep in Christ. Some fourteen months later Thomas was laid low with fever at Sadamahal, and he, too, had to come into the station for a change; but his course had been run, and he was taken to his reward. In a small plot of land not far from the mission-house were interred, side by side, the mortal remains of these servants of Christ, who had been the first to proclaim the glad tidings of salvation to the people of Bengal.

Dinapore was now left without a single missionary, and Mr. Fernandes felt that he must devote his time more than ever to the service of the Lord. He began to preach to the numerous people who worked in his factories; he established schools, employed preachers, and often went out himself into the district to preach the Word of God. For thirty years he continued his labours, and was privileged to see them crowned with success.

Early in the year 1806 he had the pleasure of taking two converts to Serampore to be baptized. We may well imagine with what joy they were received, coming as they did from the district where Carey had laboured so hard and under so many difficulties, and where his brethren had lost their lives while striving for its welfare. These were the first converts who embraced Christianity in Dinapore; others soon followed. Year after

year their number increased, so that in 1829 Mr. Fernandes had under his care a Christian community numbering one hundred and eighty-eight persons. Many of these he himself taught, watched over, and supported, by employing them in his factories.

After a long life of great usefulness, he died on December 27th, 1830, and left his house and other valuable property for the use of our mission.

Dinagapore.

W. BOWEN JAMES.

The Congo Mission.

RECONSTRUCTION OF S.S. "PEACE"

THE following letter from the Rev. George Grenfell gives the latest tidings relating to the reconstruction of the Congo Mission steamer "Peace":—

"Stanley Pool, Congo River,
"10th May, 1884.

"MY DEAR MR. BAYNES,—It is Saturday afternoon (our workpeople's half-holiday for washing their clothes), and, as I am not so tired as I usually find myself after a whole day's work on the 'Peace,' I shall take advantage of the opportunity to write a note to let you know we have completed the important stage marked by the putting of the boiler and machinery on board. The hull had already been tested and found watertight, and we have just had steam up in the boiler, and all its many joints have proved perfectly sound. I feel, in accomplishing so much, that we have made distinct progress, of which you will be glad to be informed—such progress as brings us within a measurable distance of the end. Another week, I expect, will finish the deck; by the same time, too, the woodwork will have made considerable progress—the past week has in part been devoted to its preparation for being fixed. The woodwork, as you will easily imagine, has suffered severely during its long overland transport of 250 miles, and is giving us a lot of trouble to make

'ship-shape' again; the time it will yet take is rather an uncertain problem, but I do not doubt that by the time you get this the 'Peace' will be ready for the water.

"THE LAUNCH.

"If God blesses our efforts during the coming weeks as He has during the past seven since the keel was laid, Midsummer will find our work waiting for an opportunity to launch. Unfortunately, the time will be unsuitable, as it will be that of our lowest water. At the present moment the height of the river would allow of the launch; but, as the fall will be sure to commence in a day or two, we shall be compelled to wait till the close of September, or early October. By that time I hope our strength will be such as to allow of our taking advantage of the facilities we shall have for pushing ahead; for, as you do not need to be told, my dear Mr. Baynes, at the present moment it is, and indeed for some time will be, impossible to do so.

"WORDS OF COMFORT.

"That we are so far and so well through more than the worst half of

our work is a cause for great thankfulness, and I trust that our expectations of a successful termination will be realised. One of my kind friends, without knowing what discouragements were in store for me, has sent me the quotation from Jeremiah xxix. 11, 'I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end.' You will easily understand how opportune such gracious words have proved themselves, and how much strength and encouragement I have drawn from them.

“FELLOW-WORKERS.

“My principal assistant in this work has been Shaw, the Sierra Leone carpenter, who came down the coast with me last year. Allan, the Accra blacksmith, too, has rendered important service. John Greenhough, Hanbury Hill, and Jonathan Scott, three youths from our Cameroons Mission, complete the list of those who have rendered skilled or intelligent service. John has done the lion's share of the riveting, and, as is usual with him, whatever he may have in hand, he has done it faithfully and well. John is the youth who accompanied Mr. Dixon to England in October last. James Showers was looking forward to helping with the work, but family matters called him home to Victoria in December last; however, I am now looking out for his return, and am expecting his help when we go up river.

“MR. COMBER.

“I am hoping soon to see Mr. Comber back again at the Pool; for since the commencement of the year, with the exception of a month, I have, like most of my brethren, been alone so far as brotherly help and counsel is concerned. But I know so well the importance of his mission down country, that I would not for a moment hurry his return, much as I desire his coming. I am afraid, however, if he does not succeed in returning soon, he will only do so in time to pack up and prepare for his journey home to England; and seeing that, hurry as best he may, he cannot now make his absence from the 'old country' much less than six years, it is on every account desirable that he should run no further risk by reason of delaying to seek his way homeward.

“Like many of my friends, you too, my dear Mr. Baynes, will be wondering how it is you have heard so little from me during the year. My long journey up river followed immediately by my being left alone with the work of the 'Peace' on my hands, is the excuse I must urge; and I trust you will allow its validity, and that my friends will cease to think hard things of me because so many kind letters have remained so long unanswered.

“With my kindest regards,

“Yours very sincerely,

“GEORGE GREENFELL.

“To A. H. Baynes, Esq.”

Superstition in Brittany.

THE Rev. V. E. Bouhon, writing from St. Brieuc, Brittany, under date of June 20th, says:—

“This country seems to be a stronghold of superstition. At *Moncontour*, a small and ancient town, eighteen miles E. of St. Brieuc, a 'pardon'*

has just been held in honour of Saint Mathurin. Crowds flock there from all parts, and some of the pilgrims say prayers on their bare knees; consequently in their progress round the shrine, it is not astonishing to see the ground smeared with their blood! Quantities of little leaden figures of this famous saint are sold, and the devotees who buy them wear them on their persons. It is thought that this superstition recalls the ancient worship of the sun, because of his influence on the ripening corn. At *Dinan*, where Romanism is wealthy and powerful, one of our members, a haberdasher, has sold since the beginning of the year 220 almanacks of 'good counsels' (an evangelical annual published by the Paris Tract Society).

"Not far from *Dinan*, at *Euran*, a farm maidservant, subject to fits, has been making some stir, pretending to be favoured with visions of the Virgin Mary. Unpleasant revelations against individuals seemed to be her forte. On the first of May she announced that to prove her visits to her, the Virgin would bring and leave at her lodging a 'crucifix.' Curiosity brought crowds, some coming from *Becherel*, *Combours*, *Dinan*, and *Dol*. That evening 2,000 people came to-

gether. Gendarmes also came, but in private clothes, and two officers hid themselves behind a piece of furniture to watch proceedings. At the appointed time the people were seen coming in, and she, pretending to awake out of sleep, affirmed that she had seen the Virgin. As to the crucifix, she said it must be on the table. The gendarme then went in search and found it on the table, but he could with difficulty refrain from laughter, as he told the crowd who he was, and what he and his comrade had done. They had noticed, in the darkness of the evening, the girl leave her room, and quickly deposit the crucifix on the table, then return, to make it believed that this article had been given her by the Virgin in a vision. The silence observed by the clergy on such occasions proves that they are not sorry that religious zeal is kept up even by such means. If spoken to on the subject they bewail the scepticism of the times; or when, as in this case of a pretended vision, detection reveals absolute fraud, they declare that some sin committed has caused the favoured person to forfeit the blessing, and even to be the cause of religious belief vanishing away, for many say they have no religion now."

Work in Khoodna.

THE following letter, dated May 8th, has been received from Gagon Chunder Dutt:—

"Khoodna, May 8th, 1884.

"DEAR MR. BAYNES,—I herewith enclose an article published in the *Indian Christian Herald* regarding our work in connection with the magic-lantern. Our first magic-lantern was given to us by Peckham friends; it was a very small one, and slides were

also small. Our people finding in the exhibition a useful means to give religious instruction, they bought a very large and powerful lantern and some slides. We are extremely grateful to our Peckham friends for the gift of the first magic lantern. To keep up the work we want more

religious, historical, and moral slides. I shall feel obliged if you will kindly reproduce in the **MISSIONARY HERALD** the enclosed article, that we may get a good supply of slides of all kinds from our kind English friends.

"I am preparing myself to visit the Southern churches. We have opened two new stations near Bagerhaut, where three Christian families have been settled, and the work of preaching is carried on by laypreachers, who support themselves by their secular employment. I do not know how far I will succeed in making these self-supporting stations.

"The veranda of my house is now a regular dispensary. After my morning spiritual exercise, I find people, both Hindoos and Mohammedans, waiting to receive homœopathic medicine from me. After prayer and

The article from the *Indian Christian Herald* referred to by our good brother is as follows:—

"LOOK AT KHOOLNA.

"When the history of real, matter-of-fact Christian work done by Bengali Christians on their own account comes to be written, the part borne by our Khoolna brethren is bound to occupy an important place. We should not presume to characterise the contributions made by our dear brother who leads them, to the growth and diffusion of vital Christianity. Brother Gogon Chunder Dutt has had the privilege of starting what may fitly be described as a standing revival meeting. This meeting has been acknowledged and strikingly blessed of the Master. Under its gracious influences have sprung up a band of workers who, while charging themselves with their own sustenance, have adopted Christian work as the primary business of life. They pursue their respective callings to an extent barely sufficient to enable them to

preaching, I dispense medicine. Sometimes I tell every one who comes for medicine individually what Christ has done for him.

"Last Friday we spent at Goalpar, being invited by the villagers to preach the Gospel and to heal their sick. It was a splendid work, and we felt that we followed the footsteps of our Lord and His apostles. The villagers entertained us at their own cost, and paid all our travelling expenses. The command of our Lord was to the apostles, 'Preach the Gospel, and heal the sick.' The gift of healing was given to the apostolic church, like other gifts, and all gifts were employed for the glory of God and His Kingdom. Modern churches have corresponding gifts, which should be consecrated for the Master's service."

hold flesh and bone together, reserving their best energies for the propagation of the Gospel. They preach with power, largely utilising the *kirtan* as an agency of evangelisation. They arrange for an annual *mela*, at which they secure the attendance of many thousands for days and days at a run, and go in for sustained all-day preaching with an effect admittedly remarkable. Two of these brethren have just been out touring with a view to raise contributions for the forthcoming *mela*. The plan they pursue is eminently evangelistic. They carry with them a pretty powerful magic-lantern, which they exhibit for a small consideration, the amount collected going to the *mela* fund. The slides are mostly of the Gospel type, and they take occasion to improve the illustrations by a homely presentation of saving truths. The lantern has, in a few instances, been instrumental in

touching unconcerned souls in the Church and winning them over effectually to the Saviour. On Wednesday night, in the house of a Bengali Christian gentleman, it was exhibited to a pretty fair gathering of Zenana ladies, who seemed to be deeply interested, and expressed a desire to have the exhibition and *exposition* repeated in their own homes. Thus

preaching is made to pay, and while funds are raised the Gospel is preached. We are sure our brethren will have the prayers of all the churches, and the good work they have begun, at no small self-sacrifice, will bear abundant fruit to the glory of the Lord. The example they have set is truly commendable, and we hope it will draw out many more."

The Needs of China.

MY DEAR MR. BAYNES,—I gladly use the permission you give me to say a few words in the *HERALD* on our China Scholarship Fund. You need men for China; we need help to train them. The Fund, therefore, concerns us both.

Six months ago a friend, who has a large knowledge of the needs of China, offered us, through our friend the Rev. James Lewitt, £250 towards the formation of a Scholarship for China, on condition that we try to obtain at least £1,000, so as to have always in training one student for that vast field. His feeling is that, while there is room there for all earnest Christian workers, it is specially important to have men well trained—who can take their place in preparing translations of Scripture, in creating a Christian literature, and in training pastors who may preside over self-sustaining native churches. Vigorous, successful preaching, and the speedy training of a native ministry, are quite compatible; and, if both can be secured, the combination will prove a great blessing.

At our breakfast meeting in May an admirable address was delivered by Professor Legge, of Oxford, in which he strongly insisted on the need of such trained men, and urged that a fund should be raised large enough to have in training, not one student, but three or four. Dr. Underhill supported the same views, as missionaries in China have already done, including our friend Mr. A. G. Jones, whose appeals for more labourers have stirred many hearts.

The need of a special fund arises from two facts. First, a considerable part of the income of the College arises from funds not properly available for foreign work; and, secondly, students for China need, during the last year or two of their college career, special instruction in subjects for which an ordinary college curriculum does not provide. We have made a good beginning. The sum of £674 has been promised, and I warmly urge that the balance of £330 should be at once raised. If we were to try and make the Fund £2,000, so as always to have at least two men preparing for this blessed work, who can say that we could not raise it, or that it would be too much?

Contributions will be very welcome, and can be sent either to the Mission House or to the College.

Yours very cordially,

JOSEPH ANGUS.

To A. H. Baynes, Esq.

The following sums have been received :—

		£	s.	d.			£	s.	d.
A Friend, by Rev. Jas.					Mr. C. Hull - - - -		1	0	0
Lewitt - - - -	250	0	0		Mr. Ed. Rawlings - - - -	20	0	0	
Mr. J. Howard Angas - -	100	0	0		Mr. J. J. Smith - - - -	50	0	0	
Dr. Underhill - - - -	10	0	0		Mr. E. S. Robinson - - - -	20	0	0	
Dr. and Mrs. Angus - -	20	0	0		Miss Brawn - - - -	1	0	0	
Mr. Jas. Pullar - - - -	10	0	0		Mr. W. Middlemore - - - -	3	3	0	
Mr. W. E. Lilley - - - -	10	0	0		Messrs. R. S. and J. F. - -	1	10	0	
Mr. J. Dafforne - - - -	1	0	0		Mr. M. Martin - - - -	10	0	0	
Mrs. Rushton - - - -	3	3	0		Mr. W. L. Smith - - - -	3	3	0	
Mr. W. Fletcher - - - -	10	0	0		Mr. G. Tomkins - - - -	5	0	0	
Mr. Hugh Rose - - - -	5	0	0		Mr. S. R. Pattison - - - -	5	0	0	
Mr. Wm. Merrick - - - -	5	5	0		Rev. E. Medley - - - -	1	1	0	
A Friend (Miss S.) - - -	5	0	0		Mr. C. J. Angus - - - -	3	3	0	
Mr. Jos. Tritton - - - -	10	0	0		Mr. F. J. Chapman - - - -	5	0	0	
Mr. Jeffrey - - - -	1	1	0		Mr. A. Gurney Smith - - - -	3	3	0	
Mr. J. Grant - - - -	2	2	0		Mr. Alfred H. Baynes - - - -	3	3	0	
Mr. J. Wales - - - -	1	1	0		Mr. J. W. Clark (<i>annual</i>) - -	2	2	0	
Mr. E. Tarbox - - - -	1	1	0		A Friend, Silver Street,				
Mrs. Steane - - - -	5	5	0		Taunton - - - -	10	0	0	
Mr. T. Micklem - - - -	5	5	0		Mr. J. Outhwaite (<i>probably</i>				
Mr. Geo. Pedley - - - -	1	1	0		<i>annual</i>) - - - -	1	1	0	
Mr. Geo. Prestige - - - -	0	10	6		Mr. E. Schiess (<i>for 4 years</i>)	10	10	0	

The following sums have been promised :—

		£	s.	d.			£	s.	d.
Mr. Jas. Nutter - - - -	5	0	0		Rev. Dr. Todd (<i>paid</i>) - - - -	10	0	0	
Mr. Joseph Wilson - - - -	20	0	0		Mr. T. Pavitt - - - -	1	1	0	
Mr. J. E. Tresidder - - - -	2	2	0		Mr. J. Cowdy - - - -	1	1	0	
Mr. J. C. Parry - - - -	5	0	0		Mr. P. Terry - - - -	2	2	0	
Rev. Is. Lord - - - -	10	0	0		Mr. W. H. Bacon (<i>annual</i>)	1	1	0	
Mr. C. A. Windeatt (<i>paid</i>)	5	0	0						

Tidings from North Italy.

THE Rev. Robert Walker, of Genoa, writing from Turin, reports as follows :—

“ The Lord is at work in our midst. We have the witness of it in our own souls, and we see it in the meetings. These have been gradually increasing, and the last two have been the best we have had for a long time—forty at each—and the attention so close that not a word seemed to be lost. The Lord has stood by me and enabled

me to preach Christ crucified, and we are constrained to pray constantly for a revival. Last night I saw about a dozen who came on Tuesday night for mere curiosity, so far as I could judge; last night they paid the closest attention to every word, and the people seemed loth to leave the sala, although I had preached about forty-

five minutes. Praise the Lord for these tokens of His favour, and please join your prayers with ours that the outpouring of the Spirit may soon be vouchsafed unto us. The tract work goes on under Sig. Mattoi's care very satisfactorily. Clearly his talent lies in that direction rather than in preaching. I might mention a pleasing incident (although time must prove the depth of the man's sincerity) which I look on as a result of my sermon on Zaccheus last night. I had a letter this morning, before I was out of bed, from a man whom I believe to be a sincere Christian in spite of one or two falls he has made. He is just now employed in selling tickets at the Turin Exhibition for the grand lottery that is to take place at the close of the Exhibition. Yesterday it was on

my mind to speak to him about it, and I let the matter go by. Last night he was present, and, although I had not the least thought of him specially in my mind while preaching, the Spirit evidently laid it on his conscience, for he writes to say that he would rather become a crossing-sweeper than continue against conscience in that work. I thank God for it, and hope yet to see that man useful in the Lord's work. He was an evangelist at one time, but fell, and was dismissed, and has had great suffering to go through, yet the hand of the Lord has never let him go, and I now fondly hope that the time of his redemption is come. I have known him for nearly a year, and have dealt most faithfully with him. Now the Spirit is working, and will, I trust, restore his soul."

The Missionaries' Cry.

"COME over and help us,"
 We unitedly cry,
 For the heathen around us
 In "gross darkness" lie.

"Come over and help us,"
 While yet it is day,
 Lest night should o'ertake us,
 And we're summoned away!

"Come over and help us"—
 'Tis God who doth call;
 Then come, and work with us,
 Whatever befall.

"Come over and help us"
 And on Jesus rely
 For grace to sustain us,
 Till He calls us on high.

Balham Hill.

"Come over and help us"
 To scatter around
 Those truths which will teach us
 In love to abound.

"Come over and help us;"
 The seed's taken root;
 Then come and assist us
 To gather the fruit!

"Come over and help us"
 The rich grain to secure;
 'Twill bless and enrich us,
 While life shall endure.

"Come over and help us,"
 Till our labour shall close,
 Then, at last, may He take us
 To Heaven, for repose.

J. SHARMAN.

Buying "Kwanga" at Arthington.

"KWANGA" is a stöcky, doughy preparation of cassava, and, under different names, is eaten over large parts of Africa. It takes the place out here of bread in England. After the cassava has been soaked for several days, it is dried, pounded, and boiled, when it is called "kwanga." It is sold here in round puddings, tied up in leaves, each pudding weighing from seven to nine pounds. I think I once described "kwanga" as tasting something between glue and batter pudding. Some Europeans pronounce it nice, but, personally, I can't say that I like it, or often eat it. However, the further one goes up the river, the better it seems to get. Coast and S. Salvador "kwanga" have an abominable smell, which sickens one at the first, and a European scarcely ever tastes Kamerouns mionda (as it is called there), or mbala, or "kwanga" of S. Salvador. However, here at Stanley Pool, our plantains not yet yielding, we consume about thirty of these puddings daily (I don't mean Mr. Grenfell and I, but all our people), the rations being four pounds per day.

In the picture the "kwanga" are seen on the ground, tied up in sticks and baskets; the vendors sitting and standing are Baurembu men and women. The missionary buying is trying to lower the price, at which one man is evidently looking perplexed, while another scratches his head.

These "effects," however, do not usually come out well in engravings.

The money paid is in the form of brass rods (Upper Congo currency), a few of which one of the men holds in his hand.—Yours faithfully,

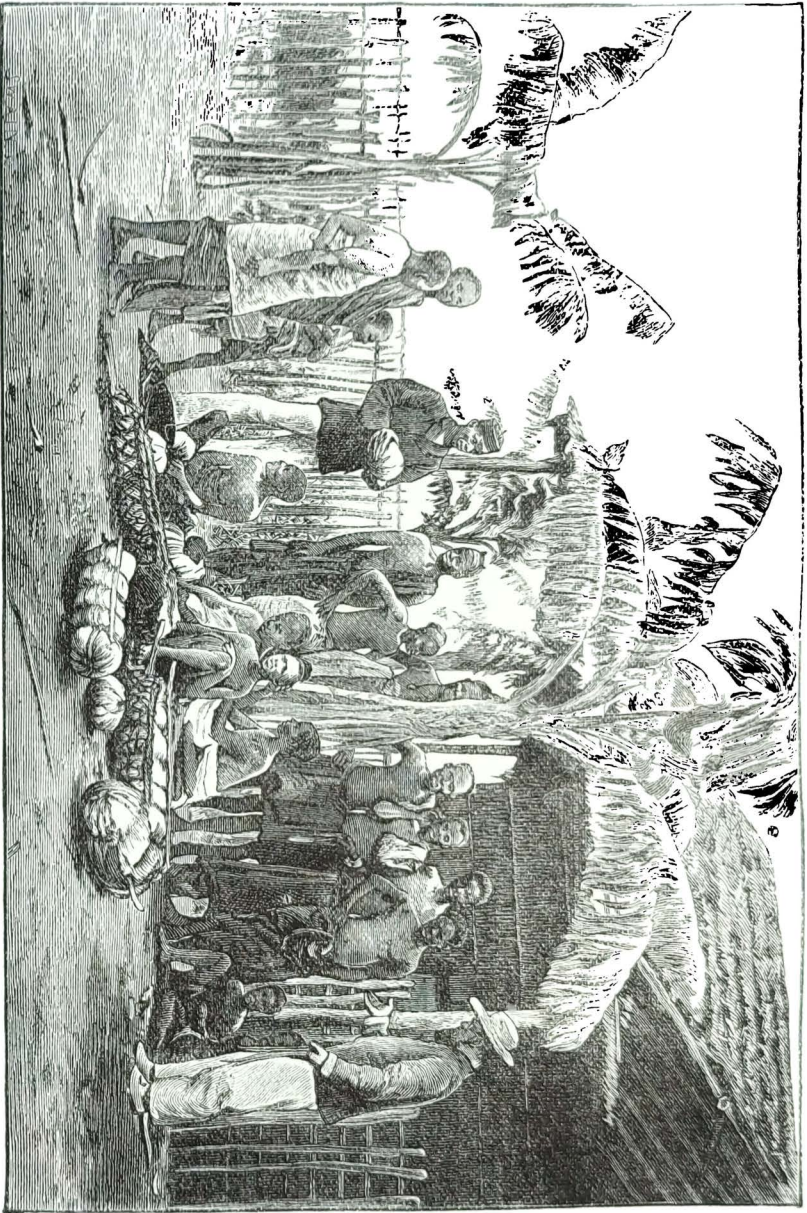
T. J. COMBER.

A. H. Baynes, Esq.

Good Examples.

WE have received, with great pleasure, the following letter from William Stead, Esq., of Harrogate, a very generous friend of the Society, and would respectfully commend its perusal to our readers, in the earnest hope that many may be led to follow such a good example. If present subscribers could see their way to make their annual gifts as much again, as Mr. Stead proposes to do, the Committee would be greatly relieved, and sufficient funds would be furnished to meet the heavy outlay connected with the proposed forward movements of the Society in India, Africa, and China:—

"MY DEAR MR. BAYNES,—I had just finished reading in the *Times* an interview with Mr. Stanley, when the *HERALD* came to hand. I have read therein the determination of the Committee respecting the Congo Mission. God, in His providence, appears in a most striking and unmistakable manner to be opening up that vast country for missionary labour, and I feel I must congratulate you on the bold step resolved upon by the Committee. The response want to see is *increased annual* subscriptions, and, as a little encouragement,



BUYING KWANGA AT ARHINGTON STATION, STANLEY POOL.—(From a Photograph.)

[THE MISSIONARY HERALD.
SEPTEMBER 1, 1884.

I have decided to make my subscription, in future, £50. By these means I am hoping to see the income augmented to some extent, at any rate, commensurate with the increased outlay."

A liberal friend in Scotland writes:—

"MY DEAR MR. BAYNES,—I note with great pleasure the resolutions of the Committee to send out more missionaries to China and the Congo, when the needful funds are forthcoming. I shall very gladly contribute £100 extra myself towards such a really worthy object. The longer I live, the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for the thousands at home who have so many opportunities of hearing of Christ, and accepting Him as their Saviour, at almost every street corner, and so very little for the millions abroad, who never have heard of His blessed name. Ought we not all of us to be up and doing?"

Female Medical Mission Work in China.

THE following is from the pen of Mrs. Kitts, of Tsing Chu Fu, North China, and gives an interesting account of Female Medical Work in connection with the Tsing Fu Mission:—

"MY DEAR MR. BAYNES,—Our plan of seeing female patients in this city, of which I wrote you last year, like our former ones, was soon doomed to alteration; not, however, I am thankful to say, as a failure, but rather as too great a success.

"A MULTITUDE OF SICK FOLK.

"Last winter was an unusually severe one. The roads were quite impassable for several weeks, owing to the heavy snowstorms which followed each other in quick succession. This, with the Chinese New Year's festivities, made it impossible for women to come to us for medicine, except those who lived quite near. As soon, however, as the snow disappeared, and travelling was practicable, the numbers steadily increased until April, when they came in such numbers that we could not possibly attend to all, and many had to go home without medicine, some having come the day before from distant villages, and had waited all day long hoping to be seen. We were very loth to send them away thus, but we

were helpless. Some of these women actually spent the night on our doorstep that they might be in good time for a ticket of admittance the next morning. By four a.m. the doorway would be crowded by some two to three hundred women, and the gatekeeper and servants had no more rest; they were obliged to get up and open the door. We gave tickets on entrance, so that the patients might be seen in the order they came; but, as all came together, and it was known that the number of tickets was limited to one hundred, there was a dreadful rush for them, and the tickets were often torn in halves; consequently, we were obliged to allow two persons to pass instead of one, not knowing which was the rightful owner. After one hundred had been admitted the gatekeeper was instructed to allow those who had previously had medicine, and possessed a dispensary ticket, to come in; but of these even we were obliged to send away from twenty to fifty each week unseen.

“COMING TOO LATE.

“One morning the disturbance was so great that Mr. Kitts had himself to go and keep the gate before 4 a.m. On telling one woman that I was sorry she had come too late to be seen she replied, ‘How can you say that I came too late when it was so dark that I could not see my way without a lantern.’ Well, I replied, there are others who came even earlier than you, and having tickets, they must be seen first. Many of these women sat patiently in the courtyard from early morning until almost dark, having their meals brought to them from a restaurant; others, becoming restless, would want to be attended to before their turn. Sometimes I was obliged to say that if they were not quiet and orderly I should be unable to see any. A woman who had just come in time to secure a late ticket gave a sigh of relief on entering the little room where I saw them individually, saying, ‘This is the fourth time I have come, having been sent away three times through being too late; my home is fifty li from the city.’ She had hired a barrow each time, besides spending the two days coming and going. It was quite usual to see the street lined with barrows waiting to take the patients home, and sometimes a sedan, so that although the medicine, &c., was given gratis, some, at least, had to spend money in order to receive treatment.

“THE MAGISTRATE’S WIFE.

“I might mention here, that in March the chief magistrate of this city sent his card, with a request that I would visit his wife, who was sick, which I did the following day. They sent their own sedan and bearers, besides servants to escort me to the ‘ya mén.’ On arriving, I was conducted by two ladies’ maids into the inner-

most court, where two of the magistrate’s wives (he has three), with several other ladies, were waiting for me. We all entered the ladies’ apartments, where tea and confectionery soon appeared on the scene. I was treated with the greatest kindness and courtesy. The ladies asked a number of questions about the ‘Western countries,’ &c., and appeared to be quite interested with all I told them.

“After we had talked over our tea for some time, and I had written down the diagnosis of some six or seven patients, I arose to take my departure. They insisted that I should stay to take the evening meal with them, assuring me that I should be duly escorted home; and it was only on the plea that I had left about fifty patients waiting for me that they allowed me to depart.

“THE EX-MAGISTRATE’S WIFE.

“I invited them to visit me, which they seemed most anxious to do, asking if they might see the magic lantern views if they came. I sent a card in a day or two asking them to come, but they declined under the plea of ill-health. They reported progress a few times, and sent for me again; but the magistrate having to leave home suddenly on business, they excused themselves on the ground of Chinese propriety, and we have not heard from them since. This was soon known throughout the city, and the result was that we had patients from several good families in the city, who had hitherto kept quite aloof from the ‘foreigner.’ We are, at present, treating the wife of the late ex-magistrate of an adjoining county, she is about seventy years of age, and, unlike most Chinese ladies, educated. She has visited me several times. On one occasion, while sitting in our room, she took up a New Testament

and, opening it at the beginning of the book, commenced reading it. After she had read a few verses, she exclaimed, 'I do not understand this.' I turned over a few leaves, and stopping at Matt. v., she read through the Beatitudes. I asked, do you understand that? She replied 'Yes, I do, and it is very beautiful.' Mr. Kitts had prescribed for her late husband on several occasions during the last year or two, and was again called in a few months ago. The nature of the disease, however, required an operation; this he refused to undergo. This being so, all that could be done was to relieve his sufferings as long as he lived.

"A DAY'S WORK.

"The total number of different cases treated during last year was 1,094, total number of patients 1,721. The greatest number seen in one day was 143. This was a hard day's work for all who took part in it. We usually commenced at 7 a.m., and continued until 5.30 p.m., with the exception of a few minutes' interval at noon for lunch. Mrs. Kuo's time was occupied in giving out the medicine as Mr. Kitts sent it from the dispensary in the inner court, besides giving directions, binding up wounds, &c. Thus I was left alone with the diagnosing. The Chinese women are very fond of giving their family history as far back as they can remember in answer to the question, 'How did this disease begin?' and it is exceedingly difficult to get a simple answer to a simple question; not that they misunderstand, but that they wish to tell their story in their own way.

"HABITS OF THE PEOPLE.

"The worst annoyance, however, was the dreadful odour from their breath; for, although these patients

are, for the most part, too poor to indulge in the 'fleshpots,' they are particularly partial to 'the leeks, the onions, and the garlic,' especially the latter! The examination of so many unhealthy wounds, too, is far from refreshing when one is tired, with some of which it was perfectly impossible to remain in the same room. One woman complained of an uncomfortable state of the skin. On examination, we inquired, 'When did you last wash yourself?' She replied, 'Well, I have not washed since the autumn!' (it was now spring, and about time to put off the winter wadded clothes). We recommended a warm bath. She asked, 'Shall I take it to-night or to-morrow morning?' Mrs. Kuo laughingly replied that probably she would receive no harm if she took one on both occasions! This woman, on returning the following Saturday, with a beaming countenance, said, 'You were quite right, I felt better directly I had taken my bath!'

"Notwithstanding so many were seen and successfully treated, the ill-feeling caused by those who were unavoidably sent away without medicine, some of whom had made several fruitless journeys to the city (and the number of whom was rapidly increasing), became so strong as to compel us once more to alter our arrangements.

"NEW PLANS.

"We could think of no plan which would allow of our seeing more patients without running unwarrantable risks with our own health. Added to this, the thermometer was rising daily; and, considering the trouble and sickness we had passed through the previous summer, and the extra work devolving upon us owing to the absence of Mr. and Mrs. Jones,

we decided to drop the work for a time, and go to Chefoo for a rest and change. While at the coast we thought of reducing the number of patients by making a small charge for the medicine on our return; but, as neither our colleagues nor the leading native Christians could see their way clear at that time to endorse our proposal, we gave that thought up for the time being, and decided, on our return, to see women patients twice a-week at the dispensary, viz., on Tuesday and Friday afternoons, at which times we would see female patients only. This is the plan we have followed since our return from the coast, and which, so far, promises to answer well.

“There is a large waiting-room, where they all congregate. A gate-keeper is constantly at the front gate, and allows none but women to enter. A second gatekeeper is stationed at the door leading from this to the inner court, where Mr. Kitts has had a room fitted up for me, and which is the opposite side of the court from the dispensary, where my husband waits for the written diagnosis of each case. The medicine is sent in to me, with instructions written in Chinese on a printed form; and the patients, having received their medicines, pass out by another door to the street.

“DIFFICULTIES OF RELIGIOUS WORK.

I mentioned last year some of the difficulties with regard to the more strictly religious work amongst the

patients. During this year several have asked for Christian books, have attended the Sunday services, and, eventually, my classes. I have had two classes weekly, as regularly as circumstances would permit, one on Wednesday afternoons, when most of the time was taken up by hearing the women repeat what they had learned during the week; the other a Bible-class on Sunday afternoons. Both classes have been very encouraging, and the numbers have increased greatly.

“Some time ago I asked the women in my Sunday class if they would not like to have an opportunity of telling others about the Saviour they had found, proposing that they, in turn, should go to the dispensary on Tuesday and Friday, and talk to the patients who were waiting to be seen. They all joyfully agreed to do so, and although I have not since mentioned the subject, I have always found some of them there, very earnestly trying to gain the attention of all, and doing their best to tell them something of God’s love to them, and the way of salvation. They delight in the work, and it promises much of blessing.

“Hoping that this may prove interesting to ladies in England who, by their prayers and gifts, are helping to carry on this and similar works in heathen lands,

“I am, dear Mr. Baynes,

“Yours very sincerely,

“M. ANNIE KITTS.

“A. H. BAYNES, Esq.”



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

SEPTEMBER, 1884.

AUTUMNAL SESSION, 1884.

THE arrangements for the Autumnal Session which were announced in the CHRONICLE last month have been completed, and will be published in full in due course in the denominational papers. The chief points in the programme are as follows:—The session will be held at Bradford, from Monday, October 6th, to Thursday, October 9th, inclusive.

On Monday evening, 6th October, there will be a reception by the worshipful the Mayor in St. George's Hall, when the local churches will be represented by the Rev. C. W. Skemp and others; and the Baptist Union by the President, Rev. Richard Glover, and the Vice-President, Rev. S. G. Green, D.D. Tuesday, October 7th, is the day devoted to the work of the Baptist Missionary Society. On Wednesday, 8th October, the

first day's session of the Baptist Union will be held. In the morning, at 7.30, there will be a public service, in Westgate Chapel, when the Rev. J. P. Chown will preach. The session will be opened, in Zion Chapel, at 10 a.m., with a devotional service conducted by the Rev. Henry Dowson. At 10.30 the president's address will be delivered, after which a paper will be read by the Rev. W. Steadman Davis, of Ryde, on "The Conservation of Spiritual Power in our Churches." In the evening, at 6.30, an adjourned session will be held, at which the Vice-President, the Rev. S. G. Green, D.D., will read a paper on "Sunday-schools," and another paper will be read by the Rev. J. R. Wood, Upper Holloway, on "Juvenile Discipleship, and how to deal with it." Sermons will be preached the same evening in various chapels in and near Bradford. The Revs. J. W. Lance, E. Lauderdale, W. G. Lewis, T. W. Medhurst, F. B. Meyer, B.A., Arthur Mursell, J. Tuckwell, W. Williams, and W. Woods have promised to take part in these services. On Thursday, October 9th, the second day's session of the Union will begin, at 10, with a devotional service. At 10.30 a paper will be read by the Rev. Joseph Angus, D.D., on "The Progress of our Denomination during the Past Twenty Years," and another by the Rev. C. Williams, of Acerington, on "The Progress of the Church of Christ in this Country during the Past Twenty Years." In the afternoon, at 3, there will be an adjourned session to receive the Reports of the various Funds of the Baptist Union. In the evening, at 7.30, a public meeting will be held—under the direction of the local committee—for the exposition of Free Church principles. The chair will be taken by Alfred Illingworth, Esq., M.P., and the speakers will be the Rev. John Clifford, D.D.; the Rev. J. Guinness Rogers, B.A.; and the Rev. T. E. Williams, of Aberystwyth.

British and Irish Home Mission. England.

The following is an interesting account from one of our provincial churches, and illustrates the kind of work which the British and Irish Mission helps to support and encourage:—

NORTHAMPTONSHIRE ASSOCIATION.

STANTONBURY.

"In sending you a short account of our work at Stantonbury, I am pleased to be able to say that the past year has not been without some manifestations of the Divine favour. A few have been added to the church, and these have all been young persons, and all, I believe, Sunday-school teachers. I have for some time conducted a Bible-class, but, as a large number of the young men and lads attend, a great part of the year, the classes held at the Science and Art Institute at Wolverton, the attendance is small; but with those who have

attended I have carefully gone through Genesis, the account of the Exodus, and a good part of the New Testament. All these young people have been baptized and joined the church since they have united with the class, and are consistent and useful members. The chapel is fairly well attended on Sunday evening, and the congregations are attentive to the Word. The meetings of our Band of Hope have been well attended all the winter, and the members are evincing an aptitude for reading and recitation. We hope that, from the training they are receiving, they may be fitted to resist the temptations to drink when they go out into the world. An industrial exhibition has just been held in connection with our Sunday-school, and has proved a success. I trust that not only will something be realised towards the debt on the chapel and school-rooms, but that a motive for improvement may be furnished to the scholars. In common with many country churches, we have to contend with financial difficulties; but I hope that those large churches in large cities and towns to which we send the best members of our churches and congregations will be fraternally mindful of our needs, and that those friends who have received their early religious impressions among us, and, by the Divine blessing, are now prospering in the world, will give efficient aid to the Home Missionary Society, so that it may carry out its work of sustaining the rural churches."

RURAL CHURCHES PLAN.

DENBIGH, FLINT, AND MERIONETH ASSOCIATION.

BUCKLEY DISTRICT.

Mr. Grierson writes as follows of his work as a mission pastor in Buckley and the district around:—

"During the summer months we held a series of open-air services. We were much cheered at these open air meetings at Daisyhill, Knowle Lane, and Lane End, which three stations we occupied alternately. There was a seeming earnest attention on the part of those who listened.

"One result of these open-air services was that the mission-rooms were much better filled on Sabbath days. One of the hearers, after giving unmistakable evidence of his conversion, was baptized on a profession of his faith in Christ Jesus. During October last year a fortnight of special services was held with a view to reach the careless and utterly indifferent in our midst. We had also one week's prayer-meeting to ask for the outpouring of God's Spirit in saving sinners. The following preachers took part in preaching:—Rev. J. J. Williams, Rhyl; Rev. J. Davies, Brymbo; Rev. T. Thomas, Denbigh; and the pastor of Buckley, when the Gospel was preached in the power and in the love of Christ. Another feature of our work during the year has been that of protracted preaching services at our mission station at Connah's Quay, for which purpose we rented the Assembly Rooms; but, after publishing the services well, and persevering for a month, we had to give up the place after incurring a debt of £1 15s. This was met amongst us. Still, we wish to continue the work there, and believe, if a foothold could be obtained, there is a good field for the English Baptists. We have also during the year distributed tracts, the funds for which were contributed by Mrs. Grierson. In the districts visited our friends not only left the tracts, but they availed themselves of every

opportunity of speaking with many, individually, about their souls, and inviting them to our mission-rooms to hear the Gospel.

“Our Sabbath-school, although we can show little or no improvement in this department of our work, has during the year been the subject of thought and prayer and effort. The average attendance is about seventy, with 128 on the books. One thing remains for me to notice. It is the building of a new chapel. We have collected in promises and cash £40 18s., and settled to have the ground from Mr. Gladstone—over 500 yards—enough of ground, in the best situation in Buckley, to build a chapel, if need be, to seat 800 persons. The deeds will be in the hands of the Buckley Mission Committee in a few days. It is decided to lay the foundation-stone of the chapel to seat 200, at a cost of £235, and we hope to obtain the half of this sum before the opening ceremony.

Ireland.

COLPORTAGE—ATHLONE DISTRICT.

The following Report is from our Colporteur, Mr. Maginnes :—

“I have visited Moat, Horseleap, Lully Lubber, Castledaly, Castleton, Boston, Kilbeggan, Ferbane, Ballycomber, Prospect, Moyvouchley, Castletown, Mullingar, Ballinagore, Newtown, Tyrrell’s Pass, Kilcloughan, Derrygolan, Durrow, and Rahue. My sales for the last two months of Bibles, Testaments (Authorised and Douay), portions, magazines, and good books were in April £3 9s. 4½d. and in May £3 11s. 7½d. I have distributed 321 tracts and magazines among all classes. On the whole, I have met with a good reception in all the districts I have visited. The Protestants generally were very glad to see me, and showed the greatest kindness, and encouraged me in my work. I have read and prayed with them wherever opportunity permitted; I have talked with them on the duty of Protestants who have the *open Bible* and can read it; and have insisted that those who profess to know the way of life and salvation should live a Christian-like life before their neighbours who have not the same Gospel privilege, but who are nevertheless *earnestly* desirous of *knowing* the road to Heaven. Earnest Christians in most of the districts I have visited have told me that the Protestants are too *cold* and *careless*, and often live godless lives; and that many of them seldom put in an appearance at the public services of the sanctuary.

“If colportage would *only* reach Protestants and stir them up to a sense of their privilege, duty, and responsibility under the Gospel, and the necessity of becoming ‘new creatures in Christ Jesus’ and living a holy life, it would be a grand work, and would indirectly affect Roman Catholicism.

“On the whole, I have met with a favourable reception on the part of Roman Catholics, and have sold some books to them and distributed some magazines and tracts among them. But I often get opportunities of speaking to *individuals*, and I find them generally ready to introduce religious matters as though they are uppermost in their minds. I avoid controversy, and make Christ and His finished work the subject of our talk. I have had some very pleasant and, I hope, profitable conversations, and I pray that God will give His sanction and blessing on the work; nor can we plant or water in vain.”

TENT SERVICES.

Respecting those services, which are an important feature of the Mission work in Ireland during the summer months, we publish accounts which our subscribers will be interested in reading, in addition to letters which have already appeared in the *Freeman* and *Baptist* papers.

The Rev. J. Lewitt, of Worcester, writes, in continuation of his account of the tent services held at Portrush—

“Continuing my account of this work, from your last issue, I am thankful to report that the interest in the services did not diminish as the time went on. As it had been arranged before I went that there should be but one Sabbath service, I had the morning at liberty, and on the second Sunday morning preached for brother Scilly, at Coleraine. His friends most kindly received me, and to them I tender my thanks for the sympathy they showed with my mission. As the peaceful and bright Sabbath wore on I grew very anxious as to the evening service, for it is well known to all pastors at fashionable watering-places, that many who profess Christ are somewhat neglectful as to “assembling themselves together” on the holy day. It was not so, however, at Portrush; for the third Sunday evening service brought together a still larger audience, principally composed of visitors, and several from the hotel where I stayed. To make up the lack of a choir a lady visitor kindly presided at the harmonium, and with much tender and holy feeling we raised the song, “Rescue the Perishing,” prior to a discourse on “His abundant mercy” the theme which above all others an ambassador for Christ delights to expand and enforce. Surely God was present, for the rivetted attention to “the old, old Story” encouraged the preacher as he proceeded; and the earnest prayers of a Scotch City Missionary who was never absent from the meetings indicated a spirit of Christian sympathy for which I was truly thankful, while the tracts distributed were very gratefully and eagerly received. The evenings of the week were devoted to the work, with the exception of one when the proprietor of “the great Mexican Circus” pitched his tent close to mine, and rendered it impossible for us to hold a meeting. Although I had little fear that any mischief would be done to our sanctuary, I record as an indication of good feeling on the part of the townspeople, that several volunteered to watch the tent during the night, and soon after daybreak the troublesome company departed.

Sunday, July 26, terminated my Sabbath labours at Portrush, and I gratefully chronicle the fact that this service was in all respects the most encouraging. The tent was filled nearly to the door, and outside a considerable number stood and listened to the Word of the Lord. A lady belonging to the Wesleyan denomination, and who is home on a furlough from mission-work in India and Ceylon, officiated as leader of our “service of song;” and my solicitude was amply recompensed by the deep interest awakened by a discourse on “the Wedding Garment.” Kind words were spoken by more than one auditor, and I trust abiding impressions were made on many. Although I announced on several occasions my willingness to stay for conversation with inquirers, my invitation was but feebly responded to; nevertheless I made some kindly calls

on visitors and was well received. Among these was a very aged lady from county Tyrone, who was struggling to attain to the knowledge of her acceptance with God.

On the Monday evening we had worship as usual, and on Tuesday I said "Farewell" to a large and very respectable company, composed mainly of visitors. My first text at Portrush was "glad tidings of great joy to all people," my last was "the faithful saying worthy of all acceptance." Many friends stayed to shake hands with us, and several valuable helpers saw us off by train next morning, on our way to Banbridge, where it was arranged I should close the series of tent services held there by Mr. Dunn, of Atch Lench, and the very worthy and highly esteemed pastor, Mr. Banks. It was a most unpropitious evening, but more than 200 persons were present, and very many of them young men. The next day saw us on our way homeward, and we embarked at Greenore for Holyhead, and reached Worcester none the worse for the hard labour, and devoutly thankful to God for the opportunity of witnessing for Him in unhappy Ireland.

It was no part of my mission to notice anything that had not a strict bearing upon the work. I could not, however, refrain from describing the Orange-Demonstration at Portrush, on the 14th July. Any of your readers who are curious to know how "Boyne Water Day" is kept in the North of Ireland, may refer to my letter in *The Baptist* of August 1st. It will, I think, be strictly in keeping with my instructions if I relate the following incident, since I was informed that the tent work at Portrush this year was in some measure intended to be representative of our principles in a locality and among a class of persons where they are little known.

One evening, after I had reached home, and sought rest in the drawing-room of the hotel, a venerable lady, an Episcopalian, who had greatly aided me in my work, beckoned me to her. I went, and was politely introduced to another lady, who had come to the hotel a day or two before, and the following dialogue ensued:—

Lady: I understand you are a clergyman, sir?

Self: I am, madam; a Nonconformist clergyman.

Lady: Were you aware, sir, that interested ears were listening to your talk at table the other day?

Self: I was not, madam; but I have no reason to be ashamed of anything I said.

Lady: You were talking about the church and the bishops, and I thought you must be a dignitary of our church, though I did not know you; though I believe I know every clergyman in this province, for my grandfather was a bishop, and my brother is the most popular preacher in ————. I have never worshipped out of my own church in my life, but I would have gone to the tent had I known who you were. Where do you come from?

Self: Thank you, madam; I am a Baptist minister from Worcester.

Lady: Have you a church and school?

Self: Yes, madam, I have a church with a spire to it, and three church schools, our scholars numbering more than 800.

Lady: Indeed. But have you hymns and a prayer-book?

Self: We have hymns, but no prayer-book, as we believe in free prayer.

Lady: Have you Bibles?

Your readers will anticipate my answer, and be annoyed that such questions should have been asked by one whose position in life should have given her better information. But it is now time Baptist principles and Baptists were better known in Ireland.

JAMES LEWITT.

P.S.—It is but justice to add how much I am indebted to the Wesleyans and Episcopalians of Ireland, for help in the work. Some of the latter took much trouble in inviting strangers to the tent, and in the Methodist Chapel the services were announced and the minister came to help us.

COLERAINE.

The following is from the Rev. T. W. Medhurst:—

Twenty-two years have passed and gone since I was pastor of the Baptist Church at COLERAINE, and it is with peculiar pleasure that I now find myself back again at the old place, and, I was going to write, among the old people; but this I cannot do, for where are they? Very few of them are here now. Most have entered into rest, and their families are removed to other lands. Yet there are some still remaining who remember the old times, when we rejoiced together in the work of the Lord. I have still a very warm side to Ireland, and to the Irish people; and it is to me a great joy that I am permitted to spend my month's holiday in connection with the tent work here. My people at Portsmouth tell me it is a very *Irish way of resting*.

But it is a real luxury to preach the gospel to the warm-hearted Irish people. They need the gospel, and they appreciate the gospel when they hear it preached from a warm and loving heart. Notwithstanding Presbyterianism, Episcopalianism, and Methodism are exerting a beneficial influence on the people of the north of Ireland, there is still a place and a mission for the Baptists here. There is still need that the Baptists of England, of Scotland, and of Wales, should strengthen the hands and support the Committee of our Irish Department of the Home Mission of the Baptist Union.

Our tent is pitched in a field on the Ballymoney Road; it is not one of the best of situations for gathering the people, but it is the best spot available. The services commenced on Lord's day, August 3rd, when our brother Usher, of Belfast, preached to a large concourse of people. On Monday, the Rev. S. Dunn continued the work; and on Tuesday, our brother J. Scilley, the esteemed pastor of the Coleraine Baptist Church, conducted the service. I arrived on Wednesday, and have been fully engaged in proclaiming the good news each night to the people who, having "ears to hear," press into the tent. On Saturday evening we had a special prayer meeting to supplicate the Divine blessing on the work of the next day, when Methodists, Episcopalians, Presbyterians, and Independents, united with the Baptists in fervently imploring the power of the Holy Spirit to rest upon all the services to be held in the tent, and upon all the Lord's people, no matter what their name and denomination.

At noon on Lord's day I preached for Brother Scillely at the Baptist Chapel, and again at 6 o'clock; and then at 8 o'clock we had a third service in the tent. During the evening service in the chapel the rain came down in torrents, and we feared lest the people would be hindered from coming to the tent. This would have been the case had the tent been pitched in some parts of England with which we are acquainted. This, however, was not the case with us; for, despite the downpour of rain, the tent was filled, and filled by an audience intent on hearing the glad tidings of Salvation. We spoke for nearly an hour from the words of the prophet Isaiah, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." The people listened with eager attention, and we closed the day's services with hearty thanksgiving to our Heavenly Father, and with eager expectations of greater blessings to follow.

BANBRIDGE.

The Rev. S. Dunn, of Atch Lench, has been engaged with Mr. Banks in tent services at Banbridge, and the following is an extract from Mr. Banks's letter:—

"Now that the Scotch tent has left us, I am sure you will be expecting some short account of its services during the month of July in this town. It was opened on the 6th, and the attendance from the first day was most encouraging. On each of the Sabbaths it was well filled, and during the week an average attendance of about 150, with the quiet attention and order of usual worship. Three of our young people from the Sabbath school have been led to decide for Christ, and openly to confess Him in the ordinance of baptism. Others also have manifested anxiety about their souls; and we believe other fruit will be borne as the result of the earnest appeals made night after night. Our brother Simpson commenced the work here, and laboured to point sinners to Jesus; while in the after meeting, and house-to-house visitation, he faithfully talked to many.

"He left us on the 15th, and we unite in prayer that the Great Spirit may apply the word that it may bring honour to His name and the cause and truth which we love and desire to spread.

"On the 16th, the Rev. S. Dunn, of Atch Lench, took up the same work. He followed up his preaching by his getting among and kindly talking with the people in their homes (in which Mrs. Dunn warmly united); won the hearts of many who will long remember their council and Christian character.

"On Wednesday, the 30th (our last night and very wet), the Rev. J. Lewitt, of Worcester, gave the closing address from the words, 'Dost thou believe on the Son of God?' Notwithstanding a heavy rain for about an hour before and at the time of service, about 200 were present and found it good to be there, many expressing their delight at the simple gospel plan of Salvation through faith in the Lord Jesus Christ. Before leaving the tent, preparations were made for its removal, and on the following day it was forwarded to Donaghmore. We add, Lord bless the work of thine own hands."

Of the same services Mr. Dunn himself writes:—

When you asked me to take a fortnight's tent services in Ireland we were thinking where we should spend our holiday, and, feeling assured we should enjoy it the more by trying to be useful, we consented. We were very favourably impressed with our first sight of the Emerald Isle, as in the early morning the bold outline of the Mourne mountains came in view, with the villages and cottages nestling at their feet, and the blue waves dashing against the shore. At Banbridge, the scene of our labours, we were most cordially greeted by your missionary, the Rev. S. J. Banks, and his family, from whom we received most considerate and abundant kindness, and with whom we enjoyed most happy Christian fellowship. Banbridge is a market town of some 3,000 inhabitants, sustained partially by agriculture, but mostly by linen manufacture. In the evening we went to the tent, pitched in a field just outside the town. Mr. Simpson was concluding his fortnight's mission. The attendance was very good, and the brother's address, although blind from his 13th year, full of point and power. On Wednesday we commenced our work, and were much encouraged from the first by the attendance and attention, and the feeling manifested by the people when we talked with them at the close of the services. Mr. Banks and ourselves went all about the town before the services distributing tracts and inviting the people to the tent. We were most cordially received and heartily thanked. One woman came running from her work in the field when she found we had good books to give away. But occasionally our tracts were very curtly refused, one man telling us that he had all they contained in his head and in his brains. May the word reach his heart likewise. These, of course, were Catholics. On Sunday we had service at 4 and 8 o'clock. The tent was well filled on both occasions, and we were much encouraged. So we went on through the week, the attendance increasing and the feeling deepening. The second Sunday was even more encouraging than the first, and the expressions of feeling at the close of the services most hopeful. Mr. Diver, who had laboured at Banbridge before, gave a powerful address to a large and attentive audience on the Monday evening, and on Tuesday evening we gave our farewell address, as Mr. Lewitt was to call at Banbridge on his way home, and kindly consented to take the closing service on the Wednesday evening, which I am glad to hear was well attended in spite of very unfavourable weather. We cannot but feel assured that such services, by the blessing of God, must be productive of great and lasting good. We shall not soon forget the cordial and hearty thanks of the people, the great pleasure we had in the work, and the great kindness of dear friends.

GRANGE CORNER.

Mr. Phillips wrote soon after the small tent was set up at Grange Corner—

“All our anticipations in regard to the tent services are likely to be more than realised, and the series of meetings recently begun give substantial promise of considerable fruit. We pitched our ‘canvas’ ready to commence work on the 6th of July. Our tent was crowded, the seats being fully occupied, and extra accommodation had to be provided for about sixty persons. Our brother Whiteside,

who is always heartily welcomed in this neighbourhood, opened the series with an excellent and most suitable address, which was listened to with great interest. The Monday meeting was not largely attended—never is, indeed, with us, there being a sort of reaction after the crowd of the previous night. But the interest deepened, and the attendance increased, so that on Friday last the tent was nearly full. Mr. Taylor was with us during that week. Last night our tent was quite insufficient to accommodate the people, who began to assemble one-and-a-half hours before the time of meeting, and very soon exhausted all our seating arrangements, and a great number had to stand all the time, and many returned home. It was a season of blessing, I am convinced, and the spirit of God was evidently moving the hearts of the people. Many remained for the after meeting, for prayer, and conversation. The Lord is working with us, there is a deep spirit of conviction abroad among the people, and several are anxiously inquiring what they must do to be saved. One case of conversion has already come under our notice, and we doubt not but it is one of the drops before the shower. The great number of young men and women attending night after night fill us with hope and joyful anticipation for the future. Oh, for a glorious harvest of souls in these services—a rich reward of the Saviour's travail of soul, and living witnesses for Jesus raised up in every direction! Our brother Kelly comes to our help to-day; may God come with him, and bless his labour with us this week."

Mr. Arthur Graham has been kindly helping Mr. Phillips at Grange Corner, and thus writes:—

"Mr. Phillips has been hard at work since the beginning of July. The meetings have been very well attended, and the results most cheering.

"During the time it was my happy privilege to be there, the attendance at all the meetings was very encouraging, especially as just then the people were busy lint-pulling; and on the Sunday evening the tent was packed, and a great many could not gain admission, but nevertheless stood without, listening very attentively.

"A very interesting fact I must not forget to mention, and that is, in conversing with the people, it was so nice to find how many there were who dated their conversion to last year's tent services. It was very pleasing to see the goodly number of young men regularly at the meetings.

"The only regret I would give expression to is that I am sorry Mr. Phillips had not a larger tent. He could have well done with one capable of holding more people, and it was only through his ingenuity that sitting accommodation was provided for so many; however, may be (D.V.), another year, he will be able to have one of the larger tents."

JISNAGLEER.

The tent services here are in connection with the Rev. John Dickson's mission work in the district of Donaghmore. The Rev. H. E. Stone, of Notting-

ham, has been there, and writes thus of what he saw and of the services in which he took part:—

“I began on Sunday, 3rd; the chapel well filled; the tent in the evening well filled. The week-night services for first evening or two were not well attended, but a steady increase has gone on. The interest has deepened, and last Sunday the tent was full. The attendance is the more gratifying as several obstacles came in the way. For instance, the very fine weather kept the harvestmen in the hayfields till seven o'clock and past, yet the meetings have been the best held here. So praise we God and take courage. I have held no ‘after meetings.’ Have told the story of the Saviour’s love, and seen the power of the Word, the breathless interest, the tear brushed away, the quiet talk.

“I have induced one of my deacons to come over here, as he thinks the tent services will win our ‘way’ into Ireland.

“On Sunday night considerably more than *half* the congregation were *men*.”

“I have been most cordially welcomed, and have found in every home a warm heart. There is a splendid work for the mission to do, and let the churches know they must support *well* the cause. The Catholics’ *pence* build their chapels and keep their priests, and so can the Baptists’!”

The Secretary’s report on his visit to Ireland is, from the press of other matter, again deferred; and, as he expects to revisit the stations before long, the account of both visits will be included in one letter.

Subscriptions received at the Mission House from July 21st to August 20th, 1884.

BAPTIST UNION.

Manchester, Queen’s Park (2 years)	1 0 0	Allerton, Central Church	0 5 0
Kerry (Mont.), Thorne, Rev. G.	1 1 0	Wilts and East Somerset Association	1 0 0
South Stockton	0 10 0	Worthing, Stead, Rev. W. F.	0 10 0
Brighton, Queen Square	1 1 0	Denbigh, Flint, and Merioneth Association	1 0 0
Osrham	0 5 0	Rhos, Roberts, Mr. R.	0 2 6
Ashford	1 0 0	Wainsgate	0 5 0
Canterbury	1 0 0	London, Myers, Rev. J. B.	0 5 0
Chatham	0 5 0	Birmingham, King’s Heath	2 2 0
Deal	0 10 0	Collingham	0 5 0
Dover, Tabernacle	0 5 0	Alcester	0 10 0
Salem	0 10 0	Astwood	1 0 0
Edenbridge	0 10 0	Atch Lench	0 10 0
Eythorne	0 10 0	Evesham	0 10 0
Faversham	0 10 0	Goosehill	0 5 0
Goudhurst	0 5 0	Henley-in-Arden	0 10 0
Herne Bay	0 10 0	Kidderminster	0 10 0
Hastings	1 0 0	Pershore	0 5 0
Hove	0 10 0	Redditch	0 5 0
Maidstone	0 5 0	Stourport	0 2 6
Margate	2 0 0	Stratford-on-Avon	0 10 0
New Brompton	0 10 0	Studley	0 5 0
Lewes	0 5 0	Westmancoote	0 2 6
Loose	0 10 0	Worcester	1 0 0
Sittingbourne	0 10 0	Yarmouth, The Park	1 1 0
St. Leonards	0 10 6	Devonport, Morice Square, Evans, Mr. J. L.	0 3 0
Ramsgate, Cavendish	0 10 0	Montacute	0 10 0
Ellington	0 5 0	Willenhall, Little London	0 5 0
Tenterden	0 5 0	Tottonham, West Green	0 10 0
Tonbridge	1 5 0	Waterbeach (4 years)	2 2 0
Tunbridge Wells	0 5 0	Holyhead	0 5 0
Portslade	0 10 0		
Worthing	0 5 0		
Olifton, Buckingham Ch., Leonard, Rev. H. C., M.A.	0 10 0		
Leeds, South Parade	2 0 0		
“ “ Illingworth, Mr. W.	1 0 0		
		Total	£30 3 6

ANNUITY FUND.

Sheffield, Smith, Mr. F. E.	28 0 0	Beaulieu, Burt, Rev. J. B.	10 10 0
Abingdon, Coxeter, Mr. C.	5 0 0	Total	<u>£40 10 0</u>

AUGMENTATION FUND.

Birmingham, Wycliffe Ch.—		Metropolitan Tabernacle, Spurgeon,	
Hopkins, Mrs.	1 1 0	Rev. C. H.	100 0 0
Stokes, Mr A.	0 10 0	Devonport, Morice Square, Evans,	
Sutton (Surrey)	2 14 4	Mr. J. L.	0 3 0
Watford	11 0 0	Total	<u>£115 8 4</u>

EDUCATION FUND.

Accrington, Cannon Street	2 7 6	Clifton, Buckingham Ch., Leonard,	
Herts and Beds, per Rev. T. G.		Miss	0 10 0
Atkinson	8 15 0	Total	<u>£13 3 0</u>
Subscriptions, per Rev. W. Jackson	1 0 6		
Hastings, Watson, Miss	0 10 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Carrickfergus, "A Sister in the Lord"	0 3 6	Portrush, Collection at Tent	I 6 9 5
Accrington, Cannon Street	I 10 14 0	Hebden Bridge	I 9 7 6
Fishguard, Hermon Ch	I 0 17 9	Stockwell Chapel	5 0 0
Leamington, Warwick Street	I 3 15 6	London, Small, Rev. G., M.A. (2 yrs.)	0 10 0
Ialington, Cross Street	5 10 9	Liverpool, Toxteth Tabernacle	I 11 11 0
Notts, Derby, and Lincoln Associa- tion	5 0 0	Birmingham, Erdington	1 3 5
Camberwell, Arthur Street	0 12 6	Andover	I 3 1 5
Cairndaisy	I 0 12 0	Derrynell	I 2 0 0
Birmingham	7 7 0	Southern Association	H 56 0 0
Canterbury, St. George's Place	5 11 10	Devonport, Morice Square, Evans,	
Boxmoor, Marnham, Mr. Jno.	10 0 0	Mr. J. L.	0 4 0
Walworth Road	10 16 6	Chipping Sodbury, Foxwell, Mr. A. J.	0 10 0
Loose	0 10 0	Leicester, Victoria Road	I 2 2 0
Sittingbourne	5 2 6	Whitehaven, Jackson, Mr. J. A.	1 1 0
" Dean, Mr. G. H.	5 0 0	Houghton Regis	8 11 3
London, Powell, Rev. A.	0 5 0	Bradford, Trinity	I 1 1 0
" Myers, Rev. J. B.	0 5 0	Maze Pond	3 0 9
Eythorne	8 12 4	Total	<u>£192 8 11</u>

LEGACY—The late Miss Curtis

£100 0 0.

Subscriptions to the various Funds of the BAPTIST UNION—viz, the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

OCTOBER, 1884.

The Late Rev. Charles Daniell.

BY THE REV. A. M. STALKER.

(Concluded from p. 393.)



THE following resolution appears in the College Report for 1858-9:—

“The Committee, in receiving the resignation of their esteemed brother, the Rev. C. Daniell, desire to record the expression of their high esteem for his Christian and ministerial character, their gratitude for the fidelity, wisdom and courtesy with which he has fulfilled the duties of Resident Tutor for a period of nearly four years. They likewise recognise the invaluable services of Mrs. Daniell in conducting the domestic affairs of the Institution, and would express on behalf of both their friends, earnest and best wishes that their future course may be one of prosperity and great usefulness in the Redeemer's cause.”

Sir Morton Peto, then resident at Somerleyton Hall, Norfolk, instead of longer worshipping at Norwich or Lowestoft, had previously built a chapel within the Hall grounds. It was generously supported by the proprietor, and the people in the neighbourhood were, by his kind invitation, in the habit of meeting with Sir Morton's family within its walls for worship. The pulpit at the time of which we write was vacant, and to Sir Morton, Mr. Daniell was introduced by the Rev. Dr. Brock, and strongly recommended by the Rev. Charles Vince. After recruiting his impaired health at Matlock, and spending a few months in visiting his friends, Mr. Daniell, accepting Sir Morton's

invitation, entered on ministerial work at Somerleyton in the summer of 1860. Service was held in the chapel morning and afternoon; in the winter, in the schoolroom; while, during the week, there was a cottage prayer-meeting, as well as a lecture often delivered in Mr. Daniell's own house. The Lord's Table was open to Christians of all denominations, and, to those applying for baptism, the ordinance was administered by Mr. Daniell at the Baptist Chapel, Lowestoft. To preaching and pastoral visitation, to Bible-class work and tract distribution, he vigorously addressed himself, with a heart longing for the salvation of souls. Though occasionally depressed at not witnessing larger results, Sir Morton informs me "he laboured most earnestly in his work, and it was blest to many." By Mr. and Mrs. Daniell, as well as by the villagers generally, there was a high and grateful appreciation of the kindness shown by Sir Morton and Lady Peto, and of all they had done to promote at once the temporal and spiritual interests of the village. They were therefore entreated, prior to leaving the locality, to accept a handsomely bound Bible as a memorial of Somerleyton gratitude.

When, in 1862, Sir Francis and Lady Crossley succeeded to the estate, they expressed a strong desire for the continuance of Mr. Daniell's labours, and, with characteristic generosity, Sir Francis promised to sustain the good work which his predecessor had so nobly begun. Mr. Daniell accordingly remained. To the Hall both he and his excellent wife had been frequently invited by Sir Morton and Lady Peto, and with equal cordiality they were welcomed by Sir Francis and Lady Crossley. There they were privileged, from time to time, to meet with distinguished individuals of all denominations, whose names are venerated and loved by all who knew them, though Mr. Daniell, with his native modesty and love of retirement, occasionally regretted his conscious want of ease in the circle where he was so kindly received. In 1872, Sir Francis died, and Mr. Daniell, feeling the pressure of infirmities incident to advancing years, removed, in 1873, from Somerleyton, leaving a deep impression of the truth, "the memory of the just is blessed." How highly he was esteemed by a then neighbouring minister, the Rev. Samuel Vincent, now of Plymouth, is apparent from these words of our brother:—

"Nobody knows how much good he did to everybody he met by his Christ-likeness. Benignity, and intelligence, and culture were always beaming from his happy face. Whenever I heard him speak or preach, I felt that I could never

hear him without equal pleasure and profit. His sermons were cheerful, simple, evangelical, and scholarly, his language chaste and plain, and his manner in the pulpit benevolent. Pure and kind, courteous and gentle, charitable in word and deed; modest and reverent, faithful and firm, God's promise seemed embodied in his life and in his very form: 'I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon.' Surely he may be congratulated on having finished so well his earthly course, and on having now entered on a career of immortal service and honour."

The following is from the pen of a gentleman living in Somerleyton, and associated with Mr. Daniell, during the whole term of his residence there:—

"Mr. Daniell's kind, gentle, unassuming, and sympathetic spirit found expression in acts as well as words. It may be said of him, as of his Master, that 'He went about doing good.' His favours were bestowed as if he felt a pleasure in helping others. Without any affectation of humility, he was, at all times and under all circumstances, an unassuming Christian gentleman—one who never vexed by the slightest interference with the business of others, while he most actively, punctually, and scrupulously carried out his own. In times of sorrow his sympathy was invaluable. He knew what to say to the sad heart. His soothing, cheerful, hopeful bearing, though it might not allay pain, brought peace and induced patience. Gentle to a fault in all acts of kindness, he was conscientiously firm and unbending. Neither favour nor disfavour ever moved him from the strictest line of duty. Though always lenient in his judgment of others, and never ready to believe ill of them, yet acts of inconsistency—specially in members of his own congregation—wounded him like a knife. He knew most intimately the state of almost every family in the neighbourhood. He visited all, and was implicitly trusted by all—a trust on his part never abused. In the House of God his reverent behaviour shed a hallowing influence upon all present. The message of Truth from his lips was weighty, just because it came from one who was *known* to practise what he taught. Caleb and Jabez were his model saints, whose bright example he was never tired of impressively commending. 'Christ crucified' was never absent from his discourses. His gospel was summarised, and repeated with a reiteration that made it familiar to every child in the congregation, with the well-known verse—

" ' A guilty, weak, and helpless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Jesus and my All.'

The words were uttered with an emphasis on the pronouns, that recalls his manner and make his voice ring in the ear to the present day. He took a very deep interest in the young people of his congregation. He was seen at his best when catering for their amusement in his own house. At such times he was quite a child among children, entering most heartily into their fun, and adding to

it by some happy, sparkling witticisms. There, too, he frequently met helpers in Christian work, and discussed with them the interests of the congregation and Sunday-school. In a word, he took the burden of the village upon himself, as if there were no other to share it with him. Services, visitations, pastoral duties were suspended only when harvest or kindred operations forbade. On his leaving us, the esteem in which he was held was testified at a tea-meeting in the village school-room, when T. B. Cowell, Esq., presented him, in name of the friends, with a purse containing £84 8s."

Eventually Mr. and Mrs. Daniell retired to his native city, Bristol, thankful for the "goodness and mercy that had followed" him every day of his life since he left it as a babe. They joined the Baptist Church at Cotham, now under the pastoral care of the Rev. G. P. Gould, M.A. Mr. D. preached only occasionally, but was soon chosen a deacon, and in the discharge of diaconal duties was eminently useful and much esteemed. While thus quietly engaged in "works of faith, and labours of love," he was arrested by paralysis. For nearly three years before his death he was confined to his room and his bed. While there he received from the pastor and the church a beautifully written expression of "their sympathy, affection, and gratitude," as well as of their belief that they would be sustained by his prayers, and helped by "his example of suffering and patience;" commending him in his seclusion and long-continued trial to Him "who comforteth us in all our afflictions." His possession of Divine comfort was apparent to all who were privileged to visit his sick-chamber. Fraternal love led me often to his bedside. Sometimes he could engage quietly in a short conversation; at other times his voice was so feeble that his utterances were almost inaudible, but to witness his beautiful resignation, and to mark the fervour and the frequency of his *Amen* to the petitions presented on his behalf, supplied to the visitor a "means of grace." He often spoke of the unutterable solemnity of appearing before God, but his unshaken confidence in the atonement of the Saviour he loved was evident, and the peace written on his face declared itself to be "the peace which passeth all understanding." More than once have I come away spiritually refreshed by intercourse with the brother, who seemed ready and calmly waiting at Heaven's portal, for the welcome invitation, "Come in, thou blessed of the Lord." He heard it only a few days after I had seen him, and his countenance was beautiful in death. The funeral was attended by his nephews. A short service was held in the home

whence the man of God had gone for ever, and another at Arno Vale Cemetery, deacons and friends being present at the latter. Both were conducted by the esteemed pastor, who, on the following Lord's-day, preached an excellent sermon, in which he affectionately alluded to his departure whom all felt "to know was to love." On the intelligence of his decease reaching Somerleyton, the following touching resolution was passed by his friends there, and kindly forwarded by the Rev. J. Muncaster, the present minister (who also preached a sermon on the beautiful life and usefulness of his predecessor in the pulpit), viz. :—

"That the friends connected with Somerleyton Chapel, now present, hear with mingled feelings of the death of their venerable friend, the Rev. C. Daniell, who so long laboured among them in the Lord. They remember with grateful pleasure his holy life and loving ministrations, and rejoice that they can now think of him as resting from his labours amid the bliss of that Heaven to which he loved to point the way. At the same time they are conscious how deeply his absence will be felt by her who was so long the beloved companion of his life, and they tender to Mrs. Daniell their affectionate sympathy, commending her to the loving tenderness of that Divine Friend who can comfort those that mourn, and praying that her remaining days may be made ever bright and peaceful by the signal manifestations of His presence and love."

A clergyman of the Church of England, now resident in Bristol, who knew Mr. Daniell for more than a quarter of a century, was present at his funeral. In writing to a friend at Lowestoft, he says :—

"Wellnigh fourscore years he had lived, and *I* can testify how gentle and blameless for six-and-twenty of those years had been his life. Simplicity, purity, gentleness, goodness, godly sincerity, were marked characteristics of Mr. Daniell. May we be found such as *he* was."

What "he was" is apparent. Those who knew him best feel at once that in Cowper's portraiture of one "who feared God above many," they meet with a vivid representation of CHARLES DANIELL :

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings!"

The widow of our departed friend felt her loss very deeply. Truly might she say, "If I am bereaved—I am bereaved." For nearly forty-seven years they had lovingly trod life's journey together. Every anniversary of their union filled their hearts with gratitude. When our brother became a confirmed invalid, the "desire of his eyes" was

emphatically his "ministering angel." The late Rev. George Steward, a distinguished preacher in the Wesleyan denomination, remarks, in writing to a friend, "Happy is the man who dies before his wife. She closes his eyes that so often blest her, and that gave her the last parting glance of love. His last embalming is her last tear and kiss, ere his face is hidden in the dust." Sweetly did Mrs. Daniell bow to the dispensation of Divine Providence, that endeared to her soul the Divine entreaty, "Let thy widows trust in Me." Great was her thankfulness that she had strength enough to minister to her loved one to the end. Soon after the bereavement, however, extreme weakness almost prostrated her, but, by a blessing on medical means, she gradually rallied and made the touching arrangements necessitated by her altered position. She anticipated, in accordance with medical advice, taking change of scene and air in the society of dear friends, prior to engaging apartments for the remainder of her earthly sojourn. During her widowed solitude I saw her often. After giving my consent to draw up a memorial sketch of her departed husband, she supplied me with the Journal I have mentioned, and with other items of information, but added, "Now, Mr. S., you are to say *nothing* about me." I replied, "Mrs. Daniell, you will allow me to indicate that you were the partner of his days?" "Yes," she answered, "but nothing more." "The only promise," I said, "which I give is this: you shall see, Mrs. Daniell, all I write." The promise was satisfactory. During my last interview, she was, though wonderfully well and bright, exceedingly weak, and her conversation that of one who was maturing for Heaven. In the course of the following week she became ill; her kind medical adviser was soon in attendance; he found her state very critical, and delicately hinted, if she had any matters yet to settle, at the desirableness of doing so without delay. She understood at once what was meant. She did not seem at all surprised, but simply added, "On former occasions of moment I always had my dear husband to guide me." After prayer on the Lord's-day by her pastor, the Rev. G. P. Gould, she was comforted. She felt that "underneath her" were "the Everlasting Arms," and that they were sustaining her as she "neared Eternity." Referring to an article she wished forwarded to a dear friend, she said so sweetly, "Send it with my dying love." In the evening, a valued and attached friend, and his excellent partner, both of whom she had esteemed, being present, she recognised them and joined in the

prayer presented. Repeating favourite passages, such as "Absent from the body and present with the Lord," and favourite hymns, such as Toplady's—

"Nothing in my hand I bring,
Simply to Thy Cross I cling,"

was now her loved employ. Cheerfully, however, she spoke of seeing a relative on the Monday morning. The meeting was not to take place! On that very Sabbath evening, with her countenance beaming (*so* she had spoken of her husband's) "with tranquillity, peace and rest," she passed away, "sleeping in Jesus." Exactly three months from the day on which he had preceded her to the skies, her remains were laid in Arno Vale Cemetery, and with his, repose until "the great rising morn." Her funeral was conducted by the affectionate Pastor of both, and in the presence of loving relatives and friends, as well as of the attached and devoted domestic, on the 9th of May last.

Her removal, so soon after that of her husband, was doubtless in *love* Divinely appointed. Like him she had carried the pilgrim staff for *more* than "three score years and ten." On laying it down, when "the hour was come," all her anxiety ceased touching those "remaining days" to which the Somerleyton resolution so affectionately alluded. I feel I violate *now* no promise in introducing more extended allusion to her memory, than would otherwise have appeared. I, therefore, here give the language of a friend intimately acquainted with the onerous duties of the Resident Tutor at Horton College. It is the following:—"Mr. Daniell was ready, as also Mrs. Daniell, to spend and be spent, so as best to serve the interests of the college;" while one of the students, already quoted, gratefully testifies, "in all his work Mr. Daniell was greatly sustained and encouraged by Mrs. Daniell, who was '*a Mother in Israel*.'" The Rev. Samuel Vincent also writes, and with his testimony we close our imperfect sketch:—

"Mrs. Daniell, who 'passed into life' soon after the departure of her husband, had as beautiful a character as he, and supplied that practicalness and decision that were less marked in him. In all his work she was a wise helpmeet, and when work was done, through long declining days of bodily, but not mental weakness, she was his gentle, tireless nurse. 'They were lovely and pleasant in their lives, and in their deaths they were not divided' *long*. They are reunited for ever in the perfect Home."

Natural Power in the Spiritual World.



WHEN Jesus Christ left this world, and ascended to His Father, His disciples were better qualified than they ever had been before to be His "witnesses," to preach and teach in His name; for they had just become possessed of new facts and new powers. They were possessed of new facts, for He who had come forth from God to fulfil the will of God, to manifest His love to men, to take away the sin of the world, had now accomplished His great work, had offered Himself for our sins, and, risen again from the dead, had been "delivered up for our offences, and raised again for our justification." The importance of these infinite facts it was impossible to exaggerate, and they were new and urgent facts, demanding through their supreme importance to be everywhere proclaimed. They were possessed of new powers; for just at that time, when, by the very greatness and strangeness of these deep things of God which were being fulfilled to them, they would specially need such help, our Lord "opened their understanding that they might understand the Scriptures." The power He thus bestowed on them, next to firm faith in Him, and love to Him, as their Saviour, would better than all other fit them for their work, and make them prosperous in it. A gift more indispensable to the preacher of the Gospel, or more valuable, can hardly be, than that of understanding the Scriptures.

And yet, with this finer fitness, and more complete preparedness, for what He called them to, with these new facts and powers in their hands, our Lord required His servants not at once to go forth to work, but for a time to "be still." The first thing He asks of their new knowledge and new power, important and perfect as both are, is not to "serve," but "only stand and wait." Strange as this may seem to inexperienced thought, it is no uncommon order with our Lord Jesus Christ, or with the Eternal God. Waiting is discipline, and he who cannot wait is not fit for work; but he who serves his Lord by waiting, resting patiently in Him, is fitted by its bracing influence in a while to serve Him better, and not infrequently is

given to teach in light what he has learnt in darkness, and what he has heard in the ear to proclaim on the housetops, after enduring secretly to be rewarded openly. We must wait when God says, "Wait," if we would work when He says, "Work"; and we may know this, that He always has work for those whom He bids to wait. Waiting is linked with the future; it says indeed, "Not now," but it also says, and no less distinctly, "By-and-by."

As to new knowledge and power, it is probably always well that there be first a calm and reflective realisation of all that it is, and may be and do, before it be put at all into action. The waiting need not in every case be long, it was not so in the Apostles' case; but a certain time of waiting, well used, is invaluable—a brief breathing space, a pause to glance over our armour, to see that all is prepared, to lift up the heart to God, casting away at once presumption and pusillanimity, distrust of Him and trust in ourselves, before we look the foe in the face, and draw the good sword for the onset.

There was another reason for the Apostles' waiting. They were to wait for further power, or rather, for *other* power; not a simple increase of the power they already had, such as they would obtain by patient and watchful waiting, but power of another nature, "power from on high," "the power of the Holy Ghost." "Behold," said our Lord, "I send forth the promise of my Father upon you; but tarry ye in the City of Jerusalem, until ye be clothed with power from on high." Humanly speaking, as things stood, they were well equipped for their work; but they needed, for what they were called to accomplish, to be Divinely equipped. They were clothed already with natural power, but that of itself was nothing; its greatest force would be ineffective, would be, indeed, inoperative; for the work they had to do, it was not power at all; they needed, in order to accomplish that, to be clothed with other power, "power from on high."

If this view of the case is correct, this is an illustration, and a very important one, of the subject under discussion, "The function of Natural Power in the Spiritual World." The subject is trite, perhaps, but it can hardly be regarded as unpractical or untimely. It will be useful in the beginning to glance at the previous question—Power in the Natural World.

In the natural world natural power is the indispensable energy. Every work, great or small, important or inconsiderable, in the affairs of the natural world, is effected by some form and measure of natural

power. The tree is felled by strength of arm, the book is written by power of mind ; the house is built, the farm is tilled, the business is managed, by a combination of these powers ; but without power, in some form and degree, none of these things can be done. In every work of importance, or of unusual difficulty, careful consideration is made of the indispensable power, and the most diligent heed given to its preparation and perfecting. The renowned general, conqueror in a hundred fights, is called by his sovereign, or by the voice of his countrymen, to drive from his native shores the foe which has invaded them. What does he do ? He knows full well that "Thrice is he armed who hath his quarrel just," that "Justice with courage is a thousand men ;" but does he therefore neglect to arm ? Is he careless about the thousand men ? By no means. He also knows that commonly the battle is to the strong, that "Providence," as Napoleon said, "is on the side of the big battalions ;" so he gathers all the troops he can, or all he thinks to be necessary, he trains them as well as he is able ; he incites them to be brave, to fight for their fathers and mothers, their wives and daughters, their homes and freedom, their country and their God ; he rouses them ; he kindles their martial fire, their patriotic ardour ; he makes them strong for war ; and then, but not till then, he leads them to the fight : and like a living storm of steel, eager as flying rifle balls, intrepid as fire, they hurl themselves on the foe. A Queen's Counsel has a case to argue, turning on some point of law. His one hope is in showing its strength, or in making it seem strong. If, by the cogency and weight of his reasoning, or the point and force of his precedents, he can convince the judge, he gains his case ; but he inevitably loses it, if, though he spoke well in his own cause, and seemed just, "his neighbour," coming after and searching him, "prove to be stronger than he."

By natural power, which of course includes every kind of energy : knowledge, wisdom, skill, art, whatever tends to the true achievement and successful issue of work ; by power adapted to the ends sought, carefully made to bear upon them, and utterly indispensable to them, the work of this world in all its forms is wrought.

And something more than this may be said. In the natural world natural power is not only the indispensable, but *the all-sufficient* energy. Given but this power, and, without anything further, the work can be done. Let the woodman be skilled and strong, famous for lifting up axes upon the thick trees ;

let his good axe be sharp, and the tree can be felled. Let the army consist of brave men, let it be large enough, let it be thoroughly drilled and disciplined, let it be sufficiently armed; that is to say, let it constitute those proverbial "big battalions;" in other words, let it possess the power, and the enemy can be vanquished. Let the case the counsel is arguing be good, let him have made himself master of it, let him possess the power by his learning and eloquence to set it forth to advantage, and he can carry the court with him, and, except by some freak of law, make sure of his cause.

The opportunity being provided, in the natural world nothing more is required for the perfect accomplishment of any proposed work than a sufficiency of natural power.

What then about this power, the only power we naturally possess in the spiritual world? What relation has it to the work we have to do in that? Very plainly it is not here what it is in the natural world; it is neither all-sufficient nor indispensable.

The woodman, if he would fell his tree, cannot dispense with axe or saw, or some sufficient substitute; the general cannot fight and conquer with neither army nor arms; the counsel cannot gain his case, if, as may happen, he "*has no case,*" or no power to handle it; but such things are no criteria for the spiritual world. In that world the only sufficient or indispensable power is that of the Almighty God. He often works by natural power, but He is not dependent on it. It is in no sense necessary to Him, as He not infrequently shows; pouring contempt upon it, setting aside all intellect, learning, and skill, "choosing the foolish things of the world to confound them that are wise, and choosing the weak things of the world to put to shame the things which are strong;" "that no flesh should glory in His presence." In His war "against principalities and powers, and the rulers of the darkness of this world, against the spiritual hosts of wickedness in the heavenly places," He has no need of us, trained or untrained, armed or unarmed, as solitary gladiators, or in our "big battalions." He "takes not pleasure in the legs of a man;" "He knoweth the thoughts of man that they are vanity." He himself will save His people, "and will not save them by bow, nor by sword, by battle, or horses, or horsemen"—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." When it pleases Him He uses us, but we are nothing except as He does. "The excellency of the power" and all the power is "of God, and not of us." Cultivate ourselves as we may, we cannot reach the

point at which the woodman stands at the foot of the great tree, casting his eye over it, feeling the edge of his axe, and in his unaided strength and skill confident of success. We cannot say, in view of any spiritual work, prepare ourselves for it as we may, "I can accomplish this; my powers are equal to it." Nay! The greatest of the apostles said, and much more may we, "Who is sufficient for these things?" Happy are we if, after sober reflection, we can answer with him, "Our sufficiency is of God."

While, then, in the spiritual world, to the accomplishment of any work, natural power is on the one hand indispensable, and on the other all-sufficient, in its relation to spiritual work neither of these conditions exists.

In the spiritual world, natural power is not energy, but simply instrumentality.

The strength of mind, and force of speech, and knowledge of man and things which constitute for this world's work real and effective power, in the work of the spiritual world are nothing more than *channels* of power, the mere media, apt and efficient though they be, through which "power from on high" flows, by which its rare energy works. Indeed, they are not always that; they cannot be channels of spiritual power, means of spiritual communication, unless they are sympathetic with spiritual energy. The wire used in electrical action is not the electric force; it is only, in itself, inert metal. Except by the electric current it can carry no message, can communicate no shock, can startle into action no numbed nerve; nor can it carry the electric current except it be responsive to it, nor even then except it be perfectly insulated. The electricity cannot work through a non-conducting agent, nor through a conductor that touches the earth, that is not in its work detached from disturbing influences. Nor will the mystic "power from on high," "the power of the Spirit of God," work through unsympathetic channels, or agents which, through contact with estranging things, fail faithfully to transmit its energies. Unless we are responsive to His living energy we cannot be even instruments for His mighty power; and at best we are nothing more than instruments utterly powerless in ourselves. The harp, though it be perfect, and faultlessly strung and tuned, has no music or sound till the hand of the master touches it or the wind stirs its strings. The man who was born deaf and dumb, though he might, more aptly endowed, have delighted in its strains, hears not, knows not

anything, nor can join in its harmony till his tongue be unloosed by the power of God, and his deaf ears unstopped. We are harps; but we have no music till the hand of our Master touches us. We are men; but we cannot speak His truth, or sing His lofty praise, till He unloose our tongue; or hear, till He opens our ears.

At the best we are but instruments in our Lord's service, and the best instruments of themselves are powerless. But that is no reason why we should not be at our best; but the very reason why we should. The instrument is nothing without the power; but the more perfectly it is prepared, and adapted to the power, the more perfectly can the power make use of it. "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Let us cultivate natural powers by all means. Let us "get knowledge, and get wisdom, and, with all our getting, get understanding." Let us, as much as lieth in us, make ourselves strong and skilful; let us study the laws of mind and thought, the proportions and relations of truth, the modes of work, and arts of speech; but let us do all but as a means to this one single end, the making ourselves instruments, "meet for the Master's use," recognising that in the spiritual world the finest form of natural power, however highly perfected, is but instrumentality; that in the spiritual world, as in the natural world, there is an indispensable and all-sufficient energy—an energy which is not natural, but spiritual, divine—and that on this energy all spiritual work is dependent utterly.

This applies to all forms of spiritual life and effect. What the wind is to the mill, "power from on high" is in all our Church work. The mill is on the hill-top. Its gigantic sails are spread. The machinery within is perfect, and in perfect arrangement and order. The great stones are in their places ready to revolve and grind the corn. The corn is in the hopper ready to descend to the stones. The shafts, the wheels, to drive the stones, are all there, and all are in order. But no corn is ground. How is it? Step outside on the little unsteady platform. Look about you; not a cloud moves in the sky, nor a leaf in yonder tree. Hold up your hand as the miller does when he has whistled for the breeze. Not a breath of air is stirring. There is no wind. No corn will be ground to-day.

We may have in our churches an all but complete organisation, an all but perfect machinery; but all goes for nothing without the power. Let us have the machinery by all means, or how shall even

the power be of use? The mill whose machinery is all to pieces, or out of gear, or which does not spread its sails, grinds no corn, even when the wind blows. We must avoid such folly as this. But having the machinery, in whatever order, let us understand that it is but machinery; let us not fancy it to be power, but seek for it "power from on high." All is in vain without this. Our new moons, and Sabbaths, and solemn feasts; our constant calling of assemblies, with their much speaking and long prayers; our countless infinitesimal societies, with their rare vicarious aggressiveness, and offerings, and sacrifices; our spasmodic hurry and flutter of effort; all may be but vanity, as formal and mechanical as tricks of automatons, as empty of life as thrashed-out straw. Life is what we want; and the power of life, the power which can inspire, which can move, and sway, and melt, which can establish sympathy, which can conquer resistance, which can awake the dead. And there *is* such power.

What life is to the body, "power from on high" is to all our faculties as Christ's servants.

Can a lifeless body think and speak and work? Can a lifeless spirit think and speak and work in the name of Jesus Christ? The dead may seem to live, and to *act* as if they lived. Ghost stories, in every language, represent the restless dead mimicking the acts of life. The stories are but raving dreams, or wild imaginations, founded but on shadows. But though they do not relate facts they *hint* at facts. Though they do not describe truths they suggest truths. They suggest that the dead may seem to live, to perform all common functions, and to be moved and agitated by the tremendous pangs of love, avarice, hatred, vengeance, to be inspired and swayed by the strongest passions of life. One of our sweetest and subtlest poets has given a weird picture of this. "The Ancient Mariner" tells how he sailed with his dead companions over a sea of death:—

" All stood together on the deck,
 For a charnel dungeon fitter;
 All fixed on me their stony eyes,
 That in the moon did glitter.
 The helmsman steered, the ship moved on,
 Yet never a breeze upblew;
 The mariners all 'gan work the ropes
 Where they were wont to do;
 They raised their limbs like lifeless tools—
 We were a ghastly crew.

The body of my brother's son
Stood by me knee to knee :
The body and I pulled at one rope,
But he said nought to me."

A ghastly dream! But a ghastly reality is the mimic action of a dead church, and the uniting in one effort, pulling together at one rope, of carnal and spiritual, death and life.

We have no life apart from Christ, no might, but as He endues us with it. But what transfiguring power is in His living touch! Beneath His mighty inspiration the lame man leaps as a hart, and the tongue of the dumb sings, the eyes of the blind are opened, and the ears of the deaf unstopped, they that sleep arise from the dead, and awake in Him to life. He speaks to us, and we arise and follow Him. He breathes on us, and we receive the Holy Ghost. At His word, by His power, we all become new creatures. Matthew the publican leaves his taxes; Andrew forsakes his fishing nets, and James and John their boat and their father; Peter, who denied Him on the eve of His crucifixion, when but six weeks are gone, stands up in Jerusalem and proclaims Him Lord and Christ, and that so forcibly that they who hear are pierced to the heart, and cry out, "Men and brethren, what shall we do?" Saul, the chief of persecutors, becomes His chief apostle, preaching Him among the Gentiles, working "mighty signs and wonders, by the power of the Spirit of God."

A closing word or two may be added on the *cultivation* of power. Natural power is acquired by natural effort. The strong man became what he is by cultivation of his strength. Before he carried three hundredweight he learnt to carry two, and before he carried two he carried one. The young Saxon trained himself to bend his father's bow by practising, and by degrees. The invincible army is made such by discipline. Wellington is reported to have said that Waterloo was won in the playing fields of Eton. It would be equally true to say that it was won in the drill ground. Without the many days of patient drill there would never have been that one day's brilliant victory. The orator, doubtless, like the poet, is "born and not made," but it is true both of orator and poet that their most commanding power is the result of labour. Demosthenes once could not move the Athenians, nor John Bright England; both acquired, or perfected, their magnificent power by discipline.

Natural power is the fruit of natural toil. But natural power is not enough for us as the servants of Jesus Christ and of the Living God. In the fullest possession and use of that we are but instruments. We want for our Divine work Divine power, and Divine power is the gift of Divine Grace. It cannot be acquired by labour; it is the reward of faith; it is given in answer to prayer.

How possible it is thus to obtain it, and what all-wondrous power when once obtained it is, is seen in the case of the Apostles. On that ever memorable day when our Lord "led them forth as far as Bethany," and there, "while He blessed them, was parted from them, and carried up into heaven," assured them that that same Jesus who had been taken up from them should so come in like manner as they had seen Him go into heaven, and they returned as He commanded to Jerusalem, and "all continued, with one accord, in prayer and supplication," until the day of Pentecost; and on that day of days, when it "was fully come," in fulfilment of their Lord's promise, in answer to their prayer, this great gift was bestowed upon them, they were "clothed with power from on high." And how that mighty power worked in them and through them. How it changed them. They became as prompt as flames of fire, as searching and overwhelming. How, through them, it changed the world! "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

And this mighty power is accorded to us. Let us seek to be clothed with it; so shall we be never left, as without it we surely shall, "naked unto our enemies."

ALEPH.

The Solution of Life's Mysteries.

WE never know through what divine mysteries of compensation the Great Father of the Universe may be carrying out His sublime plan; but the words "God is Love" ought to contain to every doubting soul the solution of all things.

Mrs. MALOCK.

Theological Divergences in their Bearing on Religious Fellowship.*



THE church theory of religious thinkers of the type to which the Rev. Joseph Wood, late of Leicester and now of Birmingham, is understood to belong, is that *no* differences of theological opinion ought to operate as a barrier to religious fellowship; and accordingly they maintain that no Christian Church should in any sense whatever, or to any degree whatever, be based upon a theological creed.

Now, we cannot see that this theory is right, even though it were practicable; and we feel sure that it will be found to be impracticable, even though it should be proved to be abstractly right.

The theory is to be distrusted, because it implies *the harmlessness of error*. Theological beliefs are virtually no beliefs at all—*i.e.*, they might as well be rejected as received—until they influence the character. But complete theological antagonism in a church implies the presence of theological error; and theological error produces spiritual disease which must prove more or less disastrous in accordance with the *nature* of the error imbibed. It follows from this that complete theological antagonism and complete religious fellowship ought not to co-exist in the same community, unless it be contended that men ought religiously to coalesce as the recognised and trusted servants of

* At the close of the article on the secession of the Rev. Joseph Wood, of Leicester, from the Congregationalists to the Unitarians, which appeared in our August number, we observed that the case opened up the question "as to how far theological differences are, and ought to be, compatible with spiritual fellowship;" and we intimated our intention of offering to our readers a separate article on that subject in the following month's issue. The non-fulfilment of this promise is due to very severe and prolonged illness on the part of the editor. The article now presented is composed of passages from a couple of papers which the editor published a few years ago, but which were almost immediately out of print. Its reproduction in this form is the best he can do under present circumstances. The illness referred to must also excuse him for postponing the last of the articles he had planned on "The New Theology."

God, even though they believe each other to be the embodiments and propagators of errors which act like poison upon the life of the world;—which to us would appear to be at once both an absurdity and a sin.

Moreover, it is not in human nature to build a church on this broad basis of theological liberty. An advocate of the Ptolemaic might meet with an advocate of the Newtonian system of astronomy; but it could only be to discuss their differences, and not to enjoy fellowship in the things about which they differ. If it be replied: "They would mutually rejoice in the magnificence, the vastness, the solidarity, the harmony of the heavens," the rejoinder is: "True; but these are not the things about which they would differ, but the things about which they would agree; and so far forth we may admit that they might meet in the spirit of fellowship, though it is probable that their fellowship in these things would be impaired by the earnestness and the enthusiasm with which each would insist on those illustrations of the grandeur of the heavens which his own system would be affirmed to supply. So men of different schools in theology may hold fellowship with each other more or less complete in the things about which they agree. But we are dealing with contrarieties of theological opinion—not mere partial divergences. How is a man like Dr. Arnold to commune religiously with a Mormonite? According to the theory, he ought not to shrink from such communion; and it will not avail to say that such shrinking springs from the bigotry of the controversialist rather than from the intrinsic imperfection of the principle on which the communion is demanded. The impracticability comes from a deeper source. The religion of the one can no more blend with that of the other than gold can blend with clay. The fact is that complete theological antagonism and complete religious fellowship *cannot* go together.

No doubt there may be a high degree of spiritual communion with a small measure of theological diversity. Different classes of Unitarians on the one hand, or different classes of Calvinists on the other, may unite and worship together freely, because the points on which they respectively differ among themselves are few and unimportant as compared with the points on which they agree, and they will merge their internal differences for the sake of the advantages of union. But the case is altered immeasurably when you bring a Unitarian and a Calvinist together. The Unitarian is shocked (or

ought to be) at the ascription of Divine attributes and honours to "a mere man," however wise and good; and he cannot and ought not to allow such a monstrous heresy (as he is bound to deem it) to enter into his worship, to influence his life, or to go on without receiving the most powerful checks which he can administer short of immoral artifice and persecution. The Calvinist, on the other hand, is shocked (or ought to be) at the *denial* of Divine attributes and honours to one who is "very God" as well as "very man;" and he is equally bound by the faith he holds, both to keep clear in his religious worship of a heresy which he honestly thinks to be one of the deadliest in the world, and also to resist that heresy by all methods short of immoral artifice and persecution. How can these two unite in spiritual fellowship? How can they belong to the same church, sing the same songs, join in the same prayers, and support the same public teaching? They may religiously unite to some extent if each is actuated by the spirit of compromise; but the spirit of compromise in such a case is the spirit of a traitor. The same mode of remark would apply to the other questions on which Calvinists and Unitarians fundamentally disagree.

The theory under notice, if logically carried out, might give rise to a church grotesque in the extreme. Suppose a social community in which there are members of all the religious sects on the earth—Rationalists, Catholics, Protestants, "Bibliolaters" and Anti-Bibliolaters, State Churchmen and Anti-State Churchmen, Puseyites, "Evangelicals," and the men of the "Broad" school, Unitarians, Calvinists, and Arminians, Irvingites, Baptists and Pædobaptists, and those who ignore Baptism altogether, Mormonites, Mohammedans, Hindoos, the disciples of Confucius, and all the rest. According to the theory, these should all be invited and expected to meet together from time to time for combined worship—for the obtaining of stimulus to the religious life of the individual from the religious life of the community—and for the advantage of a ministry which shall be at once theologically independent, and yet reflective and promotive of the religious well-being of all to whom it is addressed. To picture such a church is to picture an impossibility. It could not exist on a small scale, it will never exist on a large one.

We have a slight acquaintance with some of the few religious communities in this country in which theological creeds are repudiated as having anything to do with the internal religious fellowship.

which such communities profess to maintain. It is one thing, however, to repudiate theological creeds as bases of fellowship, and another to carry the repudiation into actual practice. People may theoretically combine on this principle; but it will probably be found that, in fact, there is no greater theological variety amongst them than in other communities which do not profess to be entirely without a unifying creed. If there be real spiritual fellowship amongst them, it is because there is beforehand a good measure of theological oneness. Generally considered, we have no manner of doubt that the ministry of the late Mr. George Dawson interpreted as well as guided the faith of his people. If there were any persons in his church of a faith antagonistic to his, they attended—not because they felt religiously at home with him and with the God whom he preached—but because their religious susceptibilities were not influenced by their creed (as they ought to have been if their creed was worth having), or because they were captivated by his peculiar eloquence—in a word, because, on other than religious grounds, they esteemed him and some of the people who worshipped with him. A church of this order, however, is in reality no more without a unifying creed than any other ordinarily constituted church in the land. If the creed be not written and subscribed, it is tacitly understood and accepted.

Advocates of the theory before us are usually not at all backward to denounce “orthodox views.” We have under our eye at this moment a sermon from a preacher of this class in which there is a bold and angry onslaught upon what are described as “the debasing supernatural fictions upon which the faith of the Church has too long rested.” If there were any orthodox Christians in the congregation at the time when this attack was made (which is doubtful, perhaps), they must have been signally benefited by these smart strokes across the back, and possibly, even in spite of their orthodoxy, were “liberal” enough in their sentiments to relish the flogging. The liberty, however, to be castigated for the opinions one holds is not a liberty into which many people will be magnanimous enough to rush. Probably, if the writer of this article had been in the same pulpit on the following Sunday, the flogging might have been reciprocated, if not with equal skill, but yet with equal sincerity and earnestness. But how this sort of thing is to build up a “free Church” of the good of every creed, we are at a loss to know.

Mr. Picton contends that the religious life and everlasting salvation of man are not grounded on a theological basis. We suppose that by this is meant that a man may be as acceptable a servant of God with a bad theology as with a good one, and that his religious life and salvation are grounded on *moral goodness*. But, even if this be so, must not this moral goodness itself have some theological basis? It is of no use to tell us that the earth rests on an elephant; we want to know what the *elephant* rests on. Before this goodness can be appreciated and sought, it must be *recognised* as such. God cannot be consciously worshipped and adored till He is believed in. You cannot adore the God of infinite righteousness, wisdom, and love until you *perceive* Him as such. You cannot love Him as the Everlasting Father until you *know* Him to be the Everlasting Father. These are truisms, no doubt; but they are truisms which upset the assertion that "the religious life and salvation of man are not grounded on a theological basis." You may try to break loose from theological restraints in the cultivation of piety, but you cannot succeed; for you will always have a theology from which to start, and by the light of which to carry on the process. Religion is impossible to man without theology, just as farming is impossible without some theory of agriculture.

To this reasoning there has been a reply after the following fashion:—"How about the simple ploughman who can give you no reasonable definition of any one point in theology, who cannot write his name, and yet who goes to work in the morning with a soul rich in trust, and joy, and holy contentment, singing psalms to God even as he goes through the monotony of toil? How about that 'poor untutored Indian' of whom we have all heard so much? Who shall say that I must perceive before I adore, and know before I love? There was a time when you lay on a mother's knees, and felt all the force of a natural association with her spirit. You, a helpless infant, never reasoned about your relationship to her. You knew nothing of what her motherhood was. Yet, how much of purest adoration and purest love was there between your young soul and hers!"

Such reasoning is beside the mark, and in the face of it we still maintain that theology is anterior to religion. If the ploughman goes to his work in the beautiful way described, it is because, ignorant as he is, he is the possessor of a *faith*, which may be unable to articulate itself in formal definitions, but which is not altogether

blind, and out of which these qualities of his mind and heart have grown. He may not be able to tell you in words what his theology is, but to say that he has no theology at all is to place him on the same level in the creation as the cattle that are browsing in the neighbouring field, or as the lark that sings so rapturously above his head. According to the poet, the "poor, untutored Indian" is by no means destitute of a theology, though his theology is one which he has derived from "simple nature," and not from "revelation"; he "sees God in clouds and hears Him in the wind." He has his notions of heaven as well as of earth—of the life to come as well as of the life that now is; and he finds that his notions of the former have much to do with the character and experiences of the latter. So, if 'a helpless infant on its mother's knees' knows nothing of what her motherhood is, the explanation is to be found in the fact that its life for the present is that of its instincts rather than that of its rational powers. A kitten or a lamb is equal to it in point of affection for its parent. Surely religion is not to be degraded into a mere blind, unreasoning impulse of the soul.

Undoubtedly theological opinion, like all other opinion, must be free if its influence is to be healthy. But on what ground is it necessary to the theological freedom of the *one* that the *many*, notwithstanding their theological contrarieties, should religiously unite? Surely one man does not invade the liberty of another by simply declining to kneel with him at the same altar. The Calvinist and the Socinian are as free, theologically, when they worship apart as they would be were they to worship together;—in one respect, indeed, they are more so, inasmuch as the constancy of association would probably beget a spirit of theological compromise which is as truly, though in another way, incompatible with theological liberty as persecution. Bribery and intimidation are equally an assault upon our moral manhood; and our church system should be so constructed as to guard as jealously against the one as against the other.

The argument of the Apostle Paul in the fourteenth chapter of Romans has been pressed into the support of the theory of Christian fellowship on which we are animadverting. That argument, however, does not apply, inasmuch as the principles laid down by Paul in that chapter, though perfectly appropriate to the controversies which he desired to allay, have no relevancy to the graver and more fundamental theological controversies which are rife in our time. Of one

thing we may be very sure—namely, that Paul himself would shrink from giving to them that universality of application which is claimed on their behalf. Many Jews still regard Jesus as an impostor, whom it is their duty, not to love, but to scorn and to denounce. Yet this same Paul, who says, “Why dost thou judge thy brother?” and “Let every man be fully persuaded in his own mind,” also says: “If any man love not the Lord Jesus Christ, let him be anathema maranatha.” There were some in the Galatian Church who tried to “pervert” the Gospel—that is, to preach a different theology from that which that church had received at the Apostle’s hands. His protest against this is as strong as he could make it: “If any man preach another gospel unto you than that ye have received, let him be accursed.” On the latitudinarian interpretation of the 14th of Romans, the Apostle was, in these and in other instances which might be quoted, at once grossly inconsistent and outrageously illiberal. On the narrower and, as we contend, the truer interpretation, he was both perfectly consistent with himself, and, at the same time, no more illiberal than the nature of the case required.

“Honesty of belief,” it is urged, “is the prime personal virtue.” We will not pause to examine the truth of this assertion, but will ask at once: By what principle of reasoning does it follow that all who are theologically honest should religiously coalesce? There are other great virtues besides that of “honesty of belief”—virtues to some of which, for aught we know, a man may be *honestly* opposed. The theological honesty of one man may urge him into violent collision with another man who is as theologically honest as himself. What is to be done? Each may admire the other for his honesty; but each may, at the same time, feel that the honesty of the other is pretty nearly the only virtue for which he can admire him. A man might honestly try to destroy my father’s reputation; in which case I certainly should not invite him to the hospitalities of my house, even though, apart from the perpetration of this one honest wrong, I might have deemed him an estimable member of society. The sinlessness of Jesus is infinitely more precious to me than even the good reputation of my father; how can I religiously consort with men who teach, however honestly, that He is a sinner like the rest of us? My reason, my conscience, and my heart, unite to forbid the fellowship. Call this contemptible bigotry, if you will; to me it is nothing more than sheer fidelity to what I recognise as truth concerning “the Holy One of

Israel, the Saviour." In my spiritual sympathies I hope I am as broad as I can possibly be consistently with the importance of truth, as I am able to apprehend it ; but I cannot escape from a feeling of aversion to the religious society of men who, theologically considered, have scarcely anything in common with myself. Their God is not my God ; their hopes, their prayers, their songs are not mine ; nor am I looking forward to the same heaven as they. I do not condemn such. If they can impeach the Bible and Christ, let them do it. I would defend their full right to proclaim whatever opinions they hold. But, meanwhile, I should be a hypocrite if, either in word or deed, I were to pretend, religiously considered, to like them. Let them serve God after their manner ; let me serve God after mine. And that we may each be free to serve Him without distraction, let us be content to serve Him *apart*.

We conclude, then, with a simple restatement of the principle with which we started. A true Catholicity has its claims, but it also has its limits ; and complete religious fellowship neither can, nor ought to, go along with complete theological antagonism. If we be asked where the line is to be drawn, we answer : Every man must draw the line for himself, subject to whatever consequences may arise from his doing so ; the one supreme requirement for him being this, that he shall adjust as accurately as he is able the relative claims of his fidelity to what he believes to be true, and of his charity and good-will towards those who contend that his belief is false.

The Beauty of Christian Service.

THE coloured sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.—*Frederick W. Faber.*

Temporal Prosperity a Divine Gift.*

BY THE LATE REV CHARLES VINCE.

“For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold.”—Hos. ii. 8.



WE conclude from this chapter that, at the time when these words were spoken, the Jewish nation were in a state of temporal prosperity and spiritual poverty. As to material things, they were rich and strong; as to moral and spiritual things, they were destitute and diseased. One side of their life was happy and cheery, with a bright prospect for the future; another side was dark and gloomy, prophetic of woe and sadness. On one side it was bright, for the fields were fertile, the heavens propitious, and the harvest bountiful; commerce increased, trade flourished, and silver and gold and all manner of wealth accumulated. On the other side all things that ought to have been there were wanting. Amidst increasing prosperity the graces of thankfulness and godliness and charity were not to be found.

Do you ask how it was that such spiritual meanness was to be found by the side of such material excellence? God was out of sight. His goodness was out of mind. The Divine Giver did not live in the thoughts and feelings of the people who enjoyed His gifts. If they had connected their wealth with God, their temporal prosperity would have been a fountain of spiritual blessing instead of becoming a fountain of spiritual poverty. That which should have helped them to soar with grateful hearts heavenward became a dead weight, sinking their souls into pollution, until this was the description of the nation—“She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal.”

The words suggest many truths, but we have only time to consider three of them.

I. TEMPORAL PROSPERITY IS GOD'S GIFT.

* From the reporter's notes of a sermon preached at Graham Street Chapel, Birmingham, on Hospital Sunday, October 26th, 1873.

II. AS ALL GOD'S GIFTS ARE GOOD, THIS GIFT OF TEMPORAL PROSPERITY MUST BE GOOD.

III. AS THIS BLESSING IS GIVEN BY GOD TO BENEFIT HIS CHILDREN, IT SHOULD BE USED IN ACCORDANCE WITH HIS WILL.

I. GOD IS THE GIVER OF ALL GOOD. He is the Giver of temporal prosperity. "I gave her corn and wine and oil, and multiplied her silver and gold." This is a truth about which Christian people need exhortation rather than argument. We all believe the truth, but not so entirely, perhaps, as we should; and yet we pray, "Give us this day our daily bread." That prayer is a mockery if it is not true that we owe our daily bread to God as surely as any other blessing.

Amongst the Jews there were many services divinely ordained to put them face to face with this fact, that to God's goodness they owed everything—the fertility of their fields, the bread of this life, as well as the blessed hope of the life to come. In the wilderness, long before the time of their prosperity had come, Moses had told them to remember that God gave them all they had, and would show them still further goodness in the far-off times. And this truth, that God was the giver of it all, was echoed in every service yearly and monthly and weekly. And yet this people were constantly forgetting it; and in so doing they disregarded the very sum and substance of their national prosperity.

If the Jews needed to be reminded of this truth, we need to be reminded of it a great deal more. Their life was more simple than ours. At that time there were no great human inventions, there was no wonderful human skill, no extensive knowledge of secondary agencies. And so it happens that, where an ancient Jew had one temptation, the Christian in these days has ten, to forget that through all things, and by all things, and above all things is the Everlasting Father, the Fountain of all prosperity.

The Jews were not a great commercial or manufacturing people. Their vessels were not on all waters, nor their products in all markets of the world. Poverty came to them when their crops failed and famine raged; and prosperity came to them when an abundant harvest of corn and grapes and figs was gathered and garnered in their valleys. When the Temple was built, you will remember that Solomon had to hire skilled labour from Hiram, King of Tyre; the Jews were not competent to build it. That

foreign Sidonian skill was paid for by home-grown wheat and oil ; indirectly showing that the wealth which enabled Solomon to complete his glorious work came from the vineyards and the fields. Now, in that simple farming life there were not so many things to come between the Divine cause and the results. There were no machines working their way so accurately and carefully, as if possessed with life and brain. There was no agriculture elaborated by science and by the experience of many wise men. No. With patient labour they ploughed the soil, with their own hands they scattered the seed, and then they had quietly to wait for the harvest. So their dependence on God was a visible one. And yet they were constantly forgetting it! Think of an old-fashioned mill bestriding a brook in some quiet nook in the country. There is the great wheel that the waters turn, and through the wheel you see a great shaft that goes right through the wall and into the mill ; and just one pair of wheels, and the upper and nether stones are set in motion, and all the corn of the country side is ground. The primary cause and the result are so close together that you could not fail to see that the power that grinds the corn is contained in those still waters in the dam. How different is this from one of your great manufactories! All over the immense building is power carried from your engines to the topmost storey, and even to the underground rooms in the basement. There are wheels and shafts and changes almost innumerable. Sometimes the motion is horizontal, and sometimes it is vertical ; and with mixed wheels it is taken, as it were, round the corner to places where you would never dream of finding it. And so, when you find the final touch, the last stroke, is given in some far-off part of the manufactory, you are told that the power came from yonder corner in the yard. Now the Hebrew national life was like that old-fashioned flour mill in the country ; but ours is more like one of our great manufactories. Look at the region where English prosperity comes from. How full it is of human inventions, and of man's skill and wit and wisdom. There are so many human hands that there is great danger of forgetting the one great Divine hand which sustains and guides the whole. "For they do not know that I gave them corn and wine and oil, and multiplied their silver and gold." The very perfection of human ingenuity is likely to hide God.

English wealth comes in great measure from her minerals, dis-

covered by the wisdom and dug up by the industry of England's sons. We did not bury it. Our fathers did not bury it; nor their fathers; nor their fathers' fathers. It was put there by the mighty forces of Nature thousands of years ago—the dumb servants of God in far-off ages working for us, when this nation was unthought and undreamt of.

We ought never to forget this. We must not think or speak as we are told the American does when he contemplates the vastness of the mighty continent in which he dwells. In his most boastful moments he pretends that *they* made it. They held a meeting, and discussed rivers. They passed a resolution that the Thames and the Tiber were mere brooks; that the Rhine and the Danube were mere purling streams; that in the whole world there was nothing worthy to be called a river. They would make a river—something worthy of the name, something that the world would be proud of. And that was the origin of the Mississippi. I have met with the same spirit in the mountain districts I have visited. The people who dwell there have seen the glorious sights, and have dwelt on the majestic hills so long, that they point to them with a sense of creatorship, and say, "See what we have done." And this spirit has been oftentimes so conspicuous that I have been tempted to say: "It is very grand indeed; pray, who was your architect?" They may well have a sort of proprietorship; but they should not cherish a sense of creatorship. Amid the glorious sights that inspire them with joy, and the solemn shadows that their fathers loved, this should be their song:—

" I sing the Almighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies."

Yes, sirs; and how many fountains of English prosperity there are about which you can say, "No human genius put them there." We to-day are benefiting from them; but God provided them. This same Divine care and goodness our children shall find when we have received that greatest of all God's gifts—a home with Him in heaven. We shall look down in the spirit of a man who, himself being beyond childish pleasure, takes delight in seeing the joy and happiness of children. "Ah," says one, "it is the art and skill of Englishmen that has made us so prosperous." Yes; but are not men of scientific power and inventive genius God's gifts? Another points to the prosperity of

England as the result of the carrying out of great principles. Yes; and when the English nation makes great changes in its laws and steady advances in freedom and justice, can you see no proof of God's love? To me, a good and great statesman is as truly a gift of God as the greatest saint that ever awed the church with his piety, or held it with his power.

Take the matter in detail. Thy own prosperity; look at it, and own that it comes from God. There is much praise due to thee, and thou shalt have it; but there is much praise due to God, and I ask thee to give it Him. What has been the thing that helped thee to wealth? Force of character, diligence, honesty, health? The root of these things was put in thy nature by God. A golden opportunity came to you, and you took advantage of it.

“There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune.”

There came this tide in your affairs. You took it at the flood, and it *has* led on to fortune. But who made it? Not you. No; God sent it. Perhaps some of you were groping about for the right path, and failed; you groped your way into another, and failed again; and so three or four times, until at last your steps found the way to plenty and prosperity. Do you think that there was no Divine hand leading you? Do you not know that God gives you your present comforts? None of you have wealth like manna. It does not come in showers from heaven. Mostly it comes in circuitous ways, and it is often troublesome to gather up. But it is none the less from God, because the paths by which it is gained are thick-crowded with human skill and toil.

Look again at your gold and silver, and tell me what you see on it. The superscription of human toil and industry. True enough; but look again. Can you not see another image—a Divine? And the more you look at it in the light of heavenly wisdom, the human element will fade away, and Heaven's superscription will shine out more clearly. Don't be frightened when you see the marks of your own toil and industry disappearing; for you will be able to look at a nobler face than yours, and your gold will be worth a great deal more to you than ever it was before. The linking of your prosperity with the love of God is the one thing that makes the results everlasting; for when upon the gold you see the superscription of God's love, there is great thankfulness in your heart that wakes music on your lips

which shall be in God's ear for ever, though creation itself should perish.

II. SINCE ALL GOD'S GIFTS ARE GOOD, THIS TEMPORAL PROSPERITY MUST BE GOOD. It brings with it manifold blessings which are apparent to us all, and for which we ought to thank the Divine Giver. I do not forget the Scripture warning that even God's gifts may be turned into a curse; nor do I forget that there are many things within our reach better than temporal prosperity. It is folly to slay one virtue of the soul, or to stain, though it be but the skirt only, this garment, to get it. But these truths, which we must never forget, do not obliterate the other truth that temporal prosperity, being a gift from God, is good. The tree of life is from God, although men will sometimes distil poison from it. The Apostle Paul says that the love of money is the root of all evil; not the money itself, but the greedy passion for its possession—the spirit which would get it at all sacrifices. When Paul was in Rome, the Philippians sent him some money for his own personal use in his hired house. When it reached him, he did not send it back, saying it was a bag of evil. No, he took it thankfully and used it well. There never was such a return for a charitable act, for it cheered the heart and blessed the life of this grand old man, who was thus able to receive all who came to him without petty cares about his daily food. It brought him bread and meat while he was spreading the knowledge of the Gospel of Christ. It was to him what the ravens were to Elijah—a pledge of God's care and confidence and approval.

“Ah,” but one says, “don't let us forget that the Lord Jesus Christ abstained from temporal prosperity.” Yes, and that is mentioned as one of the points in which He exercised His matchless self-denial. But if there be nothing good in temporal prosperity, it was nothing for Christ to give it up; and where then is the force of the glorious passage: “Ye know the grace of our Lord Jesus Christ, that for your sakes He became poor, that ye, through His poverty, might be rich”? For us He gave up this good gift of God. The cynic cries out: “You may talk as you like, but wealth—it's dust.” Wealth is dust? What did Solomon say? “The rich man's wealth is his strong city; the destruction of the poor is their poverty.” And do we not know it ourselves? The crowded littlenesses of the cottage are not well either for matter or for morals. When disease comes, there is scanty means for carrying on a warfare with it, and no room

for escaping it. But the mansion is beautiful to look at; its large spaces are good for health; the light that shines unobstructed round it makes all look cheerful; and when disease comes, there is room to carry on a warfare with it, and means too.

You may see this at almost any time. A fever comes into your town. Poverty succumbs, but riches conquer. Poverty sits mourning its lost one, while wealth is rejoicing over a life from the grave. Don't go and say that wealth is dust. Wealth is the power that goes to Gilead, and brings the balm, and, when the cure is half complete, can take the stricken sufferer into a better climate, where the last traces of his sickness will vanish away. But poverty is left at home, and has to breathe the chilling atmosphere, though it takes in death every time it inhales it. What was the special grief of Mary and Martha at the tomb of Lazarus? It was that everything that had been possible had not been done. Jesus was away, and the messenger had been too slow. "Lord, if thou hadst been here, my brother had not died." And there are thousands of stricken homes in England to which temporal prosperity would be like Christ's presence in Bethany.

But then, if you want to see the blessedness of temporal prosperity, you must look, not only at the bright homes it makes, or the way in which it wards off evil and even death; you must look also at the power it gives to benevolence. When the garden of bliss was shut against mankind this blessing was left to us—the power of Benevolence. When I go to a man, and say, "Benevolence is happiness," sometimes I get a smile in reply, which says, "Happiness? Don't tell me. I'm no such fool." But I heard a noble thing the other day said by a man of business and of public work. Some people think him unpleasant and cantankerous; but he has a noble sentiment of sympathy for his suffering fellow-men. He said, "God has given me power to be rich, and I sometimes think that I should like God to give me two lives—one to get wealth in, and one to spend this wealth for others' good." A poor man *may* envy the rich, not for his riches, but for the power of blessing which his riches would put into his hand. The angels did not envy Job's prosperity so far as it made feasting and merriment possible, but they might well envy him the power of having made that come to pass which is told in the words: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried,

the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." But I need not spend half-an-hour in proving to you that temporal prosperity is a good thing. You admit, and therefore give thanks to God for it.

III. AS THIS BLESSING IS FROM GOD FOR THE BENEFIT OF HIS CHILDREN, IT SHOULD BE USED IN ACCORDANCE WITH HIS WILL.

And there is no use of it so legitimate, so Christ-like, as that which has scope in the object of to-day, and none which has fewer objections. What will you do with your wealth? Will you save it up, and be like the man of whom David sang: "Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them." You may heap up riches you scarcely know for whom or what, but don't forget, I beg you, that the dead man's money is often the living man's curse, although the living man's money may often be the dying man's blessing. Do you hoard up your money for one who is, perhaps, already wondering when he shall finger it, and who, perhaps, will only use it to buy a coach-and-six, and drive to perdition? With such a chance, how can your money bring you any joy or brightness? I beseech you deserve rather the sufferer's blessing than the spend-thrift's curse. This year has been one of unexampled prosperity, and it seems to me as if the Lord were here to-day, saying to us, as He said to the Jews when He gave them the land of Canaan, "Thou shalt not harden thine heart, nor shut thy hand from thy poor brother, but thou shalt open thine hand *wide* unto him." Let us make our collection to-day in that spirit. Don't let us make it too small, but let us open our hands wide; and let us not act as if we deserved the sorrowful lament over Israel: "She did not know that I gave her corn and wine and oil, and multiplied her silver and gold."

My brethren, I have tried to-day to put you face to face with the Eternal Love; and if that does not make you give, I know of nothing else that will.

“Wheat set about with Lilies.”

BY REV. J. HUNT COOKE.



HE wheat belongs to the same division of plants as the lily. It is by some scientific men regarded as a degenerated species. The peculiarities of the class are that the leaves have straight veins, and the flowers are formed in sets of three in each part. In the lily and kindred plants—such as the tulip, the lily of the valley, the squill, and others—there are in the blossom six soft bright leaves, sometimes gay-coloured, placed in two rows, being a double set, the silk or velvet robes of the flower. Within these are the stamens, which are generally six in number, being also a double set; these are upright stalks, each having on the top a little casket of pollen; they are the most important part of the flower, for this pollen is really the eggs of seeds. Inside these stamens at the centre of the blossom is the pistil, or place where the seeds grow. This is divided into three cells, each with a little feather at the top, or some means of catching the pollen; so that the blossom, like all complete flowers, consists of three parts. In the centre is the cavity for the seed; around this are the stamens, which produce the pollen; then, outside all, are leaves of lovely colour and shape, which give the beauty, the dress of exquisite texture which adorns the flowers. Our Saviour directs our attention to this, and bids us, “Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that Solomon, in all his glory, was not arrayed like one of these; wherefore, if God so clothe the grass of the field,” &c.

Now, it is interesting to notice that our Lord speaks of the lilies as though they were connected with the grass of the field. The wheat is a superior kind of grass. A little examination shows its relationship to the lilies. We might regard the lilies as the aristocracy, and the corn as the peasantry, of this kingdom in nature. Examining the flower of wheat, it is found to bear traces of the same threefold division as in the lily tribe; but, having suffered considerable loss. The beautiful, gay-coloured robing is gone. There is but one set of

leaves instead of two, the inner being reduced to two minute scales; the other set has now but two plain-looking leaves, one of these has two midribs showing that it is really two joined into one. Now, it is a law amongst plants that in the production of the seed the pollen should not come from the same blossom, but be brought from another. There are found to be two great classes of flowers, those in which bees carry off the pollen from the stamen of one flower to the stigma of another, and those in which that is done by the wind. Bright-coloured blooms are invariably those that are waited upon by insects of various kinds. The hues of red and white and blue attract them whilst flying. If you were to observe a hedge of wild flowers, and notice the insects flying or crawling upon them, you would observe one class attracted by the pink flowers, another by white, and others purple. Lilies are served according to their colours, the white for example by various small flies. These are their servants. The wheat is much more independent, it is not waited upon by insects, its pollen is carried by the winds of heaven. Thus it has no gay attire. It is devoid of fine clothing, and does its own work. It has three stamens, these bear a very large quantity of pollen; in order that this may be carried by the winds the stalks are long and flexible, and they hang their caskets outside the flower at some little length, so that they are well exposed to the breeze. To catch the pollen there are two beautiful little feathers on the pistil at the centre of the flower; the number should be three to be complete, but one is wanting; and instead of three cells inside for seeds, with sometimes a number in each cell, as with its richer brethren, there is only one cell, and but one seed is grown. The whole attention of the flower is fixed on producing one, and that is the precious grain of wheat. The seeds of the gaily-dressed flowers are of little value; they may be produced in large numbers, but they are worthless for food. In the wheat we have an illustration of the wisdom of aiming at one thing and doing it well. Of all the products of nature no one is more valuable to man, or calls more for gratitude to God, than the gift of corn. Lilies are charming, but we could live without them. Grapes are luxurious, but we could pursue our earthly pilgrimage, as many do, without tasting them. But it would be almost impossible to carry out the ends of our earthly career without bread—the product of corn. The wheat has a truer glory than the lily. Better be of service than gaily dressed.

The later discoveries in botanical science are not without interest. The devout believer can hardly fail to find in them fresh cause for adoration. It is surely one factor of a holy life to search out the marvellous works of God and find pleasure therein. Whatever may be the arguments adduced for doubting the existence of the Divine Being revealed to us in the Bible, the study of nature increases our consciousness of His presence and work. As we search out these things we seem to feel Him near, and our questionings disappear. The God Jesus Christ revealed is God who made the flowers. His handiwork is marked by wondrous wisdom and infinite resource, combined with marvellous gentleness. The presentations of philosophy with regard to the Author and Preserver of nature are ever unsatisfactory and often monstrous. They seem new to every fresh system that is devised, and call for no devotion of heart. But the revelation of the great Divine Teacher of Nazareth satisfies and awakens the deepest adoration our souls can render. Boundless power and very varied resource engaged in most gentle workmanship, with infinite wisdom displayed in attention to the minutest things, reveal a glory such as man has never devised. And the instruction of the Saviour was that as God tenderly shades the flower, so will He, with loving hand, unfold our lives. Thus it is that truer and even sublimer thoughts of the Divine than in our finest philosophic dreams, come over us when we consider the lilies and note how God clothes the grass of the field.

A New Volume of Sermons by Dr. Maclaren.

WE have received with great pleasure an intimation from the proprietors of the *Christian Commonwealth*, that a new volume of sermons by Dr. Maclaren will be issued from the office of that paper on the 1st of October—the first series under the title "A Year's Ministry." It is well known that Dr. Maclaren's current sermons have been published weekly in the above journal for some time past; and it is in every respect desirable that they should thus be collected together. This is due to the Doctor's eminence as a preacher, and to the thorough soundness of his teaching. His old readers will be gratified, and many new ones will be secured.

The Mysterious Horseman.



THE *Traethodydd*, or "Essayist," a Welsh quarterly periodical for 1853, contains a biographical memoir of the late Rev. John Jones, of Holiwell, Flintshire, and in that memoir there is an account of as remarkable an interposition of Providence by means of an *apparition*, which resulted in the preservation of life, as any on record.

I think it will be best to allow Mr. Jones to relate the incident in his own words, as he was often wont to do, merely premising that he was a minister of high principle and unblemished character, and renowned throughout the Principality for his zeal and fervour as a preacher of the Gospel, and one who showed by his life his just appreciation of what Plutarch has so finely said respecting "Truth, than which no greater blessing can man receive or God bestow."

"One summer day, at the commencement of the present century, I was travelling from Bala, in Merionethshire, to Machynlleth, in the neighbouring county of Montgomery, in order to attend a religious meeting. I left Bala about 2 p.m., and travelled on horseback and alone. My journey lay through a wild, desolate part of the country, and one which at that time was almost uninhabited. When I had performed about half my journey, as I was emerging from a wood situated at the commencement of a long steep decline, I observed coming towards me a man on foot. By his appearance, judging from the sickle which he carried sheathed in straw over his shoulder, he was doubtless a reaper in search of employment. As he drew near I recognised a man whom I had seen at the door of the village inn at Llanwhellyn, where I had stopped to bait my horse. On our meeting he touched his hat, and asked if I could tell him the time of day. I pulled out my watch for the purpose, noticing at the same time the peculiar look which the man cast at its heavy silver case. Nothing else, however, occurred to excite any suspicion on my part, so, wishing him a good afternoon, I continued my journey.

"When I had ridden about halfway down the hill, I noticed something moving, and in the same direction as myself, on the other side of a large hedge which ran nearly parallel with the road, and ultimately terminated at a gate through which I had to pass. At first I thought it an animal of some kind or other, but soon discovered, by certain depressions in the hedge, that it was a man running in a stooping position. I continued for a short time to watch his progress with some curiosity, but my curiosity soon changed to fear when I recognised the reaper with whom I had conversed a few minutes before, engaged in tearing off the strawband which sheathed his sickle.

"He hurried on until he reached the gate, and then concealed himself behind the hedge, within a few yards of the road. I did not then doubt for a moment but that he had resolved to attack—perhaps murder—me for the sake of my watch and whatever money I might have about me. I looked around in all

directions, but not a single human being was to be seen; so, reining in my horse, I asked myself, in much trepidation, what I should do. Should I turn back? No, my business was of the utmost importance to the cause for which I was journeying, and, as long as there existed the faintest possibility of getting there, I could not think of returning. Should I trust to the speed of my horse, and endeavour to dash by the man at full speed? No; for the gate through which I had to pass was not open. Could I leave the road and make my way through the fields? I could not; for I was hemmed in by rocky banks or high hedges on both sides. The idea of risking a personal encounter could not be entertained for a moment, for what chance could I—weak and unarmed—have against a powerful man with a dangerous weapon in his hand? What course, then, should I pursue? I could not tell; and at length, in despair, rather than in a spirit of humble trust and confidence, I bowed my head and offered up a silent prayer. This had a soothing effect on my mind, so that, refreshed and invigorated, I proceeded anon to consider the difficulties of my position.

“At this juncture my horse, growing impatient at the delay, started off. I clutched the reins, which I had let fall on his neck, for the purpose of checking him, when, happening to turn my eyes, I saw, to my utter astonishment, that I was no longer alone. There by my side I beheld a horseman in a dark dress, mounted upon a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind and have overtaken me; and yet I had not heard the slightest sound. It was mysterious, inexplicable. But the joy of being released from my perilous position soon overcame my feelings of wonder, and I began at once to address my companion. I asked him if he had seen anyone, and then described to him what had taken place, and how relieved I felt by his sudden appearance, which now removed all cause of fear. He made no reply, and, on looking at his face, he seemed to be paying but slight attention to my words, but continued intently gazing in the direction of the gate, now about a quarter-of-a-mile ahead. I followed his gaze, and saw the reaper emerge from his concealment and cut across the field to our left, resheathing his sickle as he hurried along. He had evidently seen that I was no longer alone, and had relinquished his intended attempt. All cause for alarm being gone, I once more sought to enter into conversation with my deliverer, but again without the slightest success. Not a word did he deign to give me in reply. I continued talking, however, as we rode on our way towards the gate, though I confess feeling both surprised and hurt at my companion’s mysterious silence. Once, however, and only once, did I hear his voice. Having watched the figure of the reaper disappear over the brow of a neighbouring hill, I turned to my companion, and said, ‘Can it for a moment be doubted that my prayer for deliverance was heard, and that you were sent for that purpose by the Lord?’ Then it was that I thought I heard the horseman speak, and that he uttered the single word ‘Amen.’ Not another word did he give utterance to, though I tried to elicit from him replies to my questions both in English and Welsh.

"We were now approaching the gate, which I hastened to open, and, having done so with my stick, I waited for him to pass through, but he came not. I turned my head to look—the *mysterious horseman* was gone! I was dumb-founded. I looked back in the direction from which we had just been riding, but, though I could command a view of the road for a good distance, he was not to be seen. He had disappeared as mysteriously as he had come. What could have become of him? He could not have gone through the gate, nor have made his horse leap the high hedges which shut in the road on both sides. Where was he? Had I been dreaming? Was it an apparition, a spectre, which had been riding by my side for the last ten minutes? Could it be possible that I had seen no man or horse at all, and that the vision was but a creature of my imagination? I tried hard to convince myself that this was not the case, but in vain; for unless someone had been with me, why had the reaper resheathed his murderous-looking sickle and fled? Surely no; this mysterious horseman was no creature of my brain. I had seen him; who could he have been?"

"I ask myself this question again and again; and then a feeling of profound awe began to creep over my soul. I remembered the singular way of his first appearance, his long silence, and then, again, the single word to which he had given utterance. I called to mind that this reply had been elicited from him by mentioning the name of the Lord, and that this was the single occasion on which I had done so. What could I then believe, but one thing, and that was, that my prayer had indeed been heard, and that help had been given from on high at a time of great danger? Full of this thought, I dismounted, and, throwing myself on my knees, I offered up a prayer of thankfulness to Him who had heard my cry, and found help for me in the hour of need.

"I then mounted my horse, and continued my journey. But, through the long years that have elapsed since that memorable summer's day, I have never for a moment wavered in my belief that in *the mysterious horseman* I had a special interference of Providence, by which means I was delivered from a situation of extreme danger."—From "*Anecdotes Illustrative of the New Testament.*"

"He answers not a Word."

MATT. xv. 20-29.

I.

Oh! what a cry of anguish wild—
 "Thou Son of David, heal my child!"
 Surely the Master must have heard;
 And yet—*He answers not a word!*

II.

Let them jeer on—she little heeds;
 With bitter cry again she pleads.
 For her there is one only care—
 The Master, has He heard her prayer?

III.

No word from Him. But from the crowd
Rises a murmur fierce and loud—
"What does she here? Why wait we thus?
Send her away—she wearies us!"

IV.

He has! He speaks! Her heart beats fast!
Oh, joy! The answer comes at last!
But why that look so stern, so grave?
Can this be He who came to save?

V.

"Woman!" He says, "thou hast no plea;
I am not sent to such as thee.
To feed My chosen sheep I came;
Till they be filled thou hast no claim!"

VI.

"Send her away—what does she here?"
Again resounds the cruel jeer—
"Daughter of an accursed race,
Thou has no claim, no plea—give place!"

VII.

No claim, no plea! Yet lo! again
She pleads—she worships Him. In vain!
"Woman," He says, "with children's bread,
Dogs such as thou may not be fed!"

VIII.

Well now may she despair. But no!
Quick answers she, with cheek aglow—
"Truth, Lord, and by this very word
I know, I know that I am heard!"

IX.

"For while their bread the children eat;
Some crumbs must fall beside their feet;
And crumbs are food for dogs like me!
Truth, Lord,—Thy word contains my plea."*

X.

She has prevailed! He speaks once more,
But now that voice, so stern before,
On her parched heart, in words of love,
Falls like the dew from heaven above.

XI.

"O Woman! great thy faith indeed!
Be it according to thy need!
Thou hast been proved. Well hast thou fought!
I heard thee when I answered not."

XII.

Lord, when Thou seemest to delay,
Yet will we pray, and pray, and pray.
What though Thou answer not a word,
Enough—we know that we are heard.

LORD PLUNKET, *Bishop of Meath.*

From *The Churchman.*

* An attempt is here made to give the force of the original, as rendered in the Revised Version—"Truth, Lord, for even the dogs eat," &c.

Camden Road Chapel, London.

AT a meeting of the Church, held on the 3rd September, a letter was read from the venerated Pastor, the Rev. Francis Tucker, intimating his intention to resign the pastorate, which he had held from its first formation, at or before the end of the present year, owing to the burden of increasing years and his sincere conviction that a younger man could more adequately sustain the serious responsibilities of the oversight of so large and important a Church in London. A resolution was at once adopted that a strenuous effort should be made by the members to provide a suitable retiring fund for the comfort of their beloved friend and his aged and invalid wife in their declining years, in the assured confidence that all who have at any time been members of the Church will gladly join in this tribute of loving affection to one who has been so eminently useful, and that many Christian friends who have known Mr. Tucker throughout his long ministerial career will desire to share the privilege of making this fund as large as possible. The Treasurer of the fund is W. C. Parkinson, Esq., 18, Carleton Road, Tufnell Park, N.

Young Women's Christian Institute, West Brighton.

OUR space is precious, but at the request of a good Baptist friend we willingly make room for the following:—

This beautiful building (of which two memorial stones were laid on the first of May by LADY CARDROSS OF HOLMES, and the EARL OF CHICHESTER) will be opened early in October. It is a building of handsome elevation, with porch and bay windows of Ancaster stone. There is a Library furnished with 600 volumes; a large Reading and Music-room, Kitchen, Dining-room, Matron's room, &c.; also a Lecture and Class-room, capable of seating from 200 to 250 persons. There are also nine good Bedrooms, intended chiefly for Christian workers requiring a week or two's rest and change.

The work of the Institute was commenced nearly two years since by Mr. G. T. Congreve, in a temporary iron building. One hundred and sixty members have been enrolled. The classes on Sunday afternoon have frequently exceeded 100 in attendance. The first report, containing extracts from letters, showing how greatly the work hitherto carried on has been blest will be gladly forwarded post free by the Secretary, Mrs. Congreve, Stretton, Third Avenue, Brighton.

Some eight hundred pounds will be needed before the Institute can be placed in trust. Subscriptions in aid will be received by Lady Cardross, of 9, Denmark-terrace, Brighton; Mrs. Gurney Barclay, of Exton House, Second Avenue, Brighton; and by the Secretary.

Several ladies have given amounts to furnish Bedrooms, which have been named by themselves, the "Cardross room," "Lily room," and Barclay room." Two single rooms and two double-bedded rooms remain. A donation of £12 or £20 each is needed to furnish the rest. Gifts of good pictures or engravings for the various rooms would be gladly welcomed.

Reviews.

THE AUTHORIZED EDITION OF THE ENGLISH BIBLE (1611), its Subsequent Reprints and Modern Representatives. By F. H. A. Scrivener, M.A., D.C.L., LL.D., Prebendary of Exeter, &c. Cambridge: at the University Press. 1884.

DR. SCRIVENER'S Introduction to the Cambridge Paragraph Bible of 1873, though well known to scholars, has from the manner of its publication necessarily had a more restricted circulation than the interest of its subject and its intrinsic merits demand; and the syndics of the University Press have done well to issue it in this separate and convenient form. The publication of the Revised Version of the New Testament has in no way diminished but rather increased the claims of the Authorized Version to careful and systematic study Great and important as are many of the improvements which the Revisers have introduced, the charms of the old and familiar words are still unbroken, and it will be long before English Christians cease to be interested in their origin and history. Dr. Scrivener's work is not a history of the English Bible in the sense that Canon Westcott's and Dr. Eadie's works are. It deals exclusively with the text—first of the edition of 1611, and then of the principal subsequent editions, with the marginal notes, the use of italic type to indicate words which are not actually in the original though they are necessary to complete its sense, the punctuation, the orthography, and parallel references. On all these points Dr. Scrivener has collected a vast amount of curious and useful information. The appendices have special value to students who wish to acquire a minute and thorough knowledge of the Authorized Version and to compare it with other Versions. There are three tables of great interest to English readers—those which contain a list of wrong readings of the edition of 1611, subsequently amended; which indicate the variations between the two issues which both bear this date, and, finally, the list of original readings which have been restored. Another table is that which examines the Greek Text adopted in 1611, and points out: (1) Passages in which the text of the Authorized Version differs from those of Stephen and Beza jointly; (2) Passages in which it agrees with Beza against Stephen; and (3) Passages in which it agrees with Stephen against Beza. The seven years which Dr. Scrivener spent in the preparation of the work of which this is a part, represent but a fraction of his labour. We have here the fruits of a life-time of conscientious and scholarly research. There are, probably, not more than two or three British scholars who could have produced a work so minute, so comprehensive, and within its own lines so complete as this. It is a great boon to intelligent students of Scripture.

STANDARD AUTHORS.—ROBINSON CRUSOE; TANGLEWOOD TALES, by Nathaniel Hawthorne; OUR VILLAGE, by Miss Mitford. London and Edinburgh: William Blackwood & Sons.

MESSRS. BLACKWOOD have issued in their "educational series" three or four standard authors for the use of elementary schools. The works are not an exact reproduction of the original text, but are, by judicious omissions, adapted for the youthful readers for whom they are designed. The books are in other forms well known, and are universally regarded as classics. They are all above the need of eulogy, and it is well that the rising generation should be familiarised with their stores of intellectual and moral worth. This edition is admirably got up, and supplied with notes which cannot fail to render the text more deeply interesting.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Cassell & Co., Limited. Part 54.

THIS number completes the serial issue of the "New Testament Commentary," to the merits of which we have so frequently directed attention. It is a great, we do not scruple to say, a noble work, and occupies the foremost place among recent aids to the study of Holy Scripture. The Commentary on the Apocalypse is contributed by Dr. Boyd Carpenter, the new and deservedly popular Bishop of Ripon. It is distinguished by keen discrimination, shrewd practical wisdom, and intense spiritual fervour. We are glad to see that the spirited publishers announce a serial issue, to commence immediately, of the Commentary on the Old Testament, a work which is in every view a worthy companion to the Commentary on the New Testament.

THE CAMBRIDGE BIBLE FOR SCHOOLS, *The Book of Job*. With Notes, Introduction and Appendix. By the Rev. A. B. DAVIDSON, D.D., LL.D., London: C. J. Clay & Son; Cambridge: University Press Warehouse, Ave Maria Lane, 1884.

AMONG Biblical scholars the announcement that the Editor of the Cambridge Bible for Schools had entrusted the Book of Job to the care of Dr. A. B. Davidson was received with special gratification. His position as Professor of Hebrew in the New College, Edinburgh, his admirable "Hebrew Grammar"—the best introduction to the study of this ancient language with which we are acquainted; and his exceedingly able notes on the first fourteen chapters of Job, published many years ago, assured them that his contribution would prove "a gem of the first water." Nor was their assurance vain. Whether we look to the introduction, to the critical and expository notes, the literary, historical and archæological illustrations, or to the doctrinal and ethical suggestions, we feel ourselves in contact with a vigorous thinker, and a wise, sagacious, and reverent interpreter. Dr. Davidson knows how to take advantage of the results of recent research, and to turn them to good account. The investiga-

tions of the advanced critics neither alarm him nor excite his temper. He goes with them step by step over the ground they traverse, and accepts in no grudging spirit all that is solid and legitimate in their contentions. His loyalty to the evangelical faith is not more conspicuous than his manly and generous liberality. His view of the origin and structure of the book is substantially that which was advocated by Luther, that it is, namely, history poetically idealised; with the further belief that in the sufferings of Job are reflected the sufferings of Israel, and that from his history the people were intended to forecast the issue of their own. It is the aim of the poem to show that suffering is not the fruit of specific sins, as Job's comforters imagined, that affliction is disciplinary as well as punitive, and that it may be the precursor of new life, new hope, and new triumphs. Dr. Davidson does not believe that Job himself was the author of the book, but inclines to the opinion that it was written during the time of the Babylonian captivity. The Christology of the book must, as he contends, be admitted; but it is indirect. The references to the Messiah are not express, though several passages are unconscious prophecies of His advent, not only in the well-known words in xix. 23—27, but in ix. 32, xxxii. 3, *et seq.* There has hitherto been no scholarly and popular manual on this "noble book, all men's book," as Carlyle fittingly called it; but it is no exaggeration to say that English readers can now command one of the very highest type, and that there is no section of Scripture, either in the Old Testament or the New, on which there can be found a wiser, more learned, more reverent, and more practically suggestive commentary than this. It is a model of what such a work ought to be.

A MANUAL OF CONGREGATIONAL PRINCIPLES. By R. W. Dale, LL.D.,
Birmingham. London: Hodder & Stoughton, 1884.

THE Committee of the Congregational Union have shown themselves wise in securing the services of Dr. Dale for a work like this. Our conviction is that the need for an intelligent, learned, and reverent exposition of our Nonconformist and Congregational principles is becoming every day more urgent. The very success which has crowned our struggles for civil and religious liberty, the comparative ease which has followed in its train, the association into which our children are thrown with Episcopalians, the culture which is so widely worshipped, and the longing for "respectability" from which it is so difficult to escape, all make it desirable that our position should be explained and vindicated. No controversy with unbelief, no evangelism, no philanthropy should be allowed to divert our attention from such questions as are here discussed; for they are intimately concerned with the growth and nurture of our religious life, and with the progress of the Christian Church as a spiritual and regenerating force.

Dr. Dale is, as our readers are well aware, a clear, robust, and manly thinker, bound by no conventionalities, fettered by no unworthy trammels. He is as devout as he is scholarly, as reverent as he is free, an embodiment in various ways of the best type of Congregationalism. His Manual is comprehensive in its range, concise and orderly in structure, logical in argument, an

forceful in style; the very ideal of a popular handbook. The first book discusses the principles of the Congregational Polity—*e.g.*, that it is the will of Christ that all those who believe in Him should be organised into churches; that in every church the will of Christ is the supreme law; that it is His will that all members of a church should be Christians; that all the members are responsible to Him for maintaining His authority in the church, and that the church is independent of external control. The second book discusses the question of church officers; the third book, the sacraments, worship, etc., while the fourth deals with some practical aspects of Congregationalism. Dr. Dale is no mere theorist. He knows well the age in which he lives, and by methods which cannot be condemned, proves that Congregationalism has its roots in the central truths of the Christian revelation, and is at once the highest and most natural organisation of the life of the church. No intelligent and candid mind can read this book and affirm that the polity advocated is out of harmony, either with the teaching of the New Testament or with the noblest features and highest aspirations of our age. Many of the positions Dr. Dale here advances are familiar to readers of his previous works, of which here and there he has wisely taken advantage. If we could issue along with this manual a brief appendix discussing from our point of view the whole question of baptism, we should like to see it circulate throughout our churches. This is the principal reservation we have to make. The grounds on which infant baptism is defended are deplorably weak. If the practice rests on the commission and expresses Christ's authority over men, not only ought infants to be baptized, but all men, who constitute "all nations." Dr. Dale's argument lands him in an absurdity, and he makes no attempt to adduce a single instance in which the apostles administered baptism to any who did not make a satisfactory profession of faith in Christ. We could not, of course, knowing Dr. Dale's position, expect to be satisfied with this section of his book. None the less heartily do we thank him for, in the main, so able, so scholarly, and so timely a work, of which we advise our readers to take full advantage.

THE PRODIGAL CONTINENT AND THE PRODIGAL SON AND MISSIONARY; OR, The Adventures, Conversion, and African Labours of the Rev. James Newby, with Special Chapters on Africa and its Condition. By E. McHardie and Andrew Allan. Morgan & Scott.

THIS work is largely autobiographical, the object of the editors being to supplement it with the requisite explanations and with additional information. It is one of the raciest and most telling narratives we have

read for a long time, while elements of instruction largely abound and admirably fit in with the course of the story. Mr. Newby is an American man of colour, whose father was a slave, and was experimentally familiar with the horrors of the bondage into which he had the misfortune to be born. The lad grew up in the indulgence of reckless folly; but the regenerating and saving grace of God overtook him, and he became a zealous, self-sacrificing, and in many ways singularly useful servant of

Christ. His work in Africa is elaborately narrated, and an admirable work it was. We get glimpses of some of our own missionaries and of their doings on the West Coast, which are specially interesting, and which show to us how heroic and noble our agents there have been and still are. Such a book as this is worthy of any amount of popularity it may acquire.

HARRY'S HEROISM. By Thomas Burn. Elliot Stock.

MR. BURN informs us that this is his first attempt at authorship. Probably we should have surmised this fact had it not been stated, for the writing contains a good many signs of an unpractised hand. There is no reason, however, why he should not become a good writer, and therefore his first production is fairly entitled to the "generous treatment" he bespeaks for it. Harry is a good boy who grows into a good man. He has admirable elements of natural character—"a sturdy independence of spirit, a courage which boldly attacks difficulties, and withal, a kind, generous, loving disposition" which makes him a general favourite. We fear that for readers who like a variety of more less exciting incident in a story, the narrative before us will have but little interest. Yet this book is thoroughly healthy in tone, and many a young man would gain useful lessons from a perusal of it.

ADDRESSES TO YOUNG MEN. By the Rev. Daniel Baker. With a Preface D. L. Moody. Morgan & Scott.

A COLLECTION of half-a-dozen revival addresses which were delivered in substance at many meetings in America, and

"blessed to the hopeful conversion of many precious souls, of whom some fifty or more have become ministers of the Gospel." Mr. Moody speaks of himself as much indebted to them, and his word of hearty and well-deserved commendation will gain for them many readers in this country. The topics dealt with are "The Truth and Excellence of the Christian Religion," "The Fulfilment of Scripture Prophecy," "Christ the Mediator," "Naaman," "Seeking the Lord," and "David's Charge to Solomon."

THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS. By Henry W. Soltau. Morgan & Scott.

THIS work is preceded by a short memoir of the author. He was born in 1805. In his youth, he was the subject of much religious thought and solicitude; but he did not find his way into the light of the Gospel. He was educated at Cambridge University, and while there he strove earnestly to live a prayerful and holy life; but he still failed to see that salvation comes from simple trust in the Saviour. From Cambridge he went to London, and became a Chancery barrister. His religious tendencies broke down under the temptations to gaiety and sin which assailed him in the metropolis. Ultimately he became satiated with sinful pleasure, though he knew no way of escape. The death of his mother at Plymouth produced a salutary effect on his mind, and in that town he heard a searching and enlightening sermon from an Evangelical preacher, and there and then found the Saviour. This great spiritual change was followed by the surrender of his profession, and his con-

secration to the spread of the Gospel. For several years his work lay chiefly in Devonshire; but it was afterwards extended to other parts of England, and even to Scotland and Ireland. He was a diligent student and expounder of Scripture prophecy, and had much to say on the subject of Christ's second coming. His work was ultimately arrested by paralysis, and, after an enforced retirement of seven years, he fell asleep in Jesus, in the July of 1875. He was the author of several works, and could write with the double advantage of an accomplished education and a deep insight into spiritual things. The present work is an elaborate and goodly volume of 470 pages. He had many predecessors and contemporaries in the lines of inquiry here followed, but there are no signs of his dependence upon any of them. He evidently studied for himself, and his object was to detect the evangelical significance of all the details, even the minutest, of the three departments of his great theme. The intelligent reader will judge for himself how far the expositions presented and the conclusions announced are tenable. We have no space for criticism; but those who take a devout pleasure in Biblical studies will not fail, if they take this book in hand, to read it both with interest and profit.

BAPTIST MISSIONARY SOCIETY: RISE AND PROGRESS OF THE WORK ON THE CONGO RIVER. By the Treasurer. London: Alexander & Shephard. 1884.

WE have received too late for adequate review, but in time for a brief notice, this singularly beautiful and timely account of the "Work on the

Congo River." From its commencement Mr. Tritton, the venerated and beloved treasurer of our Foreign Mission, has taken the deepest interest in it and has employed a part of the time—during his enforced seclusion from active service—in preparing a connected narrative of its rise and progress. This narrative will be cordially welcomed, both because of the intrinsic charm of its story and the evidence it affords of Mr. Tritton's returning health. His absence from our meetings has occasioned general regret. He has had the respectful sympathy and the earnest prayers of his friends, and this new instance of his interest in our great missionary enterprise will be received with sincere thankfulness. The history of the Congo Mission forms one of the noblest and most inspiring chapters of Church History in either ancient or modern times. It tells of an amount of Christian faith, of courageous enterprise, of heroic self-sacrifice, of generous devotion unto death and calm triumph in death such as have rarely been surpassed. The stale sneer that the romance of missions is past can never be repeated by honest men who are acquainted with the work which our brethren have so quietly and so nobly done on the Dark Continent. Mr. Tritton tells the story in his own graceful and impressive style, with a beauty, a directness and a force that are rarely combined. He modestly disclaims the title of author and speaks of his work as that of a compiler. But while he has had ample materials supplied to him in the letters of the missionaries and the records of the society, his narration is the result of fine literary tact, guided by equally fine spiritual

sympathy. Clear crystalline sentences, words charged with intense feeling and aglow with devotion carry us along the stream of the narrative with continuous pleasure, and will, if we mistake not, result in greatly augmented and widely extended zeal for this great and Christ-like mission.

MINGO, and Other Sketches in Black and White. By Joel Chandler Harris. Author's Edition. Edinburgh: David Douglas. 1884.

MR. HARRIS'S works have a decidedly New World flavour and are redolent of the fresh, vigorous life of the West. With a deft and subtle pen he portrays types of character which even in America are rapidly becoming extinct. The great Civil War, which effected the emancipation of the slaves, has necessarily occasioned a social revolution of the first magnitude and altered the relations of the classes. The old slave-owners, with their gentlemanly and aristocratic bearing — many, though by no means all of them, "benevolent despots"; the negroes, with their quaint ways and odd sayings, their religious enthusiasm and grotesque use of Scripture, and often with a strong and generous attachment to their "massa" and his family; the runaways and their hiding places, the illicit whiskey distillers on the Hog Mountain range — these and other points are in these pages finely depicted. Mr. Harris wields a graphic and powerful pen. He has a full knowledge of the men and times he portrays, and sympathetic insight into their character and ways. His sketches possess a rare charm. Mr. Douglas's editions of American

authors are got up with exquisite taste. Paper and printing are delightful, so that each volume is a work of beauty. No American editions can compare with them.

PLAIN PROOFS FROM THE SCRIPTURES THAT GOD DID NOT INTEND CHRISTIANS TO BE BAPTIZED WITH WATER; ALSO PROOFS THAT JESUS PUT A NEW MEANING ON THE WORD "BAPTIZE" FOR NEW COVENANT USE. By James Johnstone, Theologian, Electrician, and Engineer. Edinburgh: James Gemmel, George IV. Bridge.

THE author promises to pay £100 "to any party who will prove that the contents of this book are not in accordance with the Holy Scriptures." But who is to be the arbitrator? Infallibility such as the author claims ought not to be a vain thing; but our estimate of the book is that it is adorned by a very consequential title, and pervaded by very inconsequential reasoning.

BEN HANSON: A Story of George Watson's College. By Jessie M. E. Saxby. Edinburgh: Oliphant, Anderson & Ferrier.

BEN HANSON, the son of a respectable and godly widow, dislikes the studies and discipline of school, and runs away to sea, thinking that "a life on the ocean wave" is the freest and merriest life in the world. He is smuggled on board a vessel, and secreted "among a chaos of boxes and barrels," where he is in danger of dying of starvation or of being devoured by rats. After his rescue,

the vessel is wrecked on the Coast of Norway, and the captain saves Ben's life at the cost of his own. He returns home to find the house "to let," his mother in her grave, and his twin sisters gone to New York, to reside with an uncle as his adopted children. He learns from his old schoolmaster that his mother died with the words of love and of forgiveness for him on her lips, and that his uncle had requested that, in the event of his return, he should join his sisters in America. He addresses himself faithfully to the duties of life, and shows special kindness for the sons of the captain who died to save him. The changes wrought in his mind under God, by a tragic experience, are vividly depicted. The volume contains two other and shorter stories which, like the one we have sketched, are both worth telling and well told.

HEATHEN MYTHOLOGY: CORROBORATIVE OR ILLUSTRATIVE OF HOLY SCRIPTURE. By Hugh Barclay, LL.D., late Sheriff-Substitute at Perth. Glasgow: Morison Brothers, 99, Buchanan Street.

THE studies of which this very useful

little book contains some of the results had a special fascination for Dr. Barclay, and he, on the other hand, had those mental gifts and acquirements necessary for conducting them wisely and with advantage to truth. An interesting memoir of the able and excellent author is prefixed. He served God and his generation faithfully, and passed away to his rest on the 1st of February last, having just completed his eighty-fifth year.

OUT OF EGYPT: Bible Readings on the Book of Exodus. By G. F. Pentecost, M.A., D.D. Morgan & Scott.

A BOOK by Dr. Pentecost needs no formal recommendation. His name is a sufficient guarantee of excellence. We lately noticed his "In the Volume of the Book," with much pleasure, and the pleasure is renewed by the perusal of the book before us. It is not a commentary. It contains but little exegesis. The author has rather sought to "make a practical use of the history of the children of Israel during this interesting period, drawing lessons from it applicable to our own time and the present need of God's people." In this aim he has succeeded.

Visions in the Night of Sorrow.

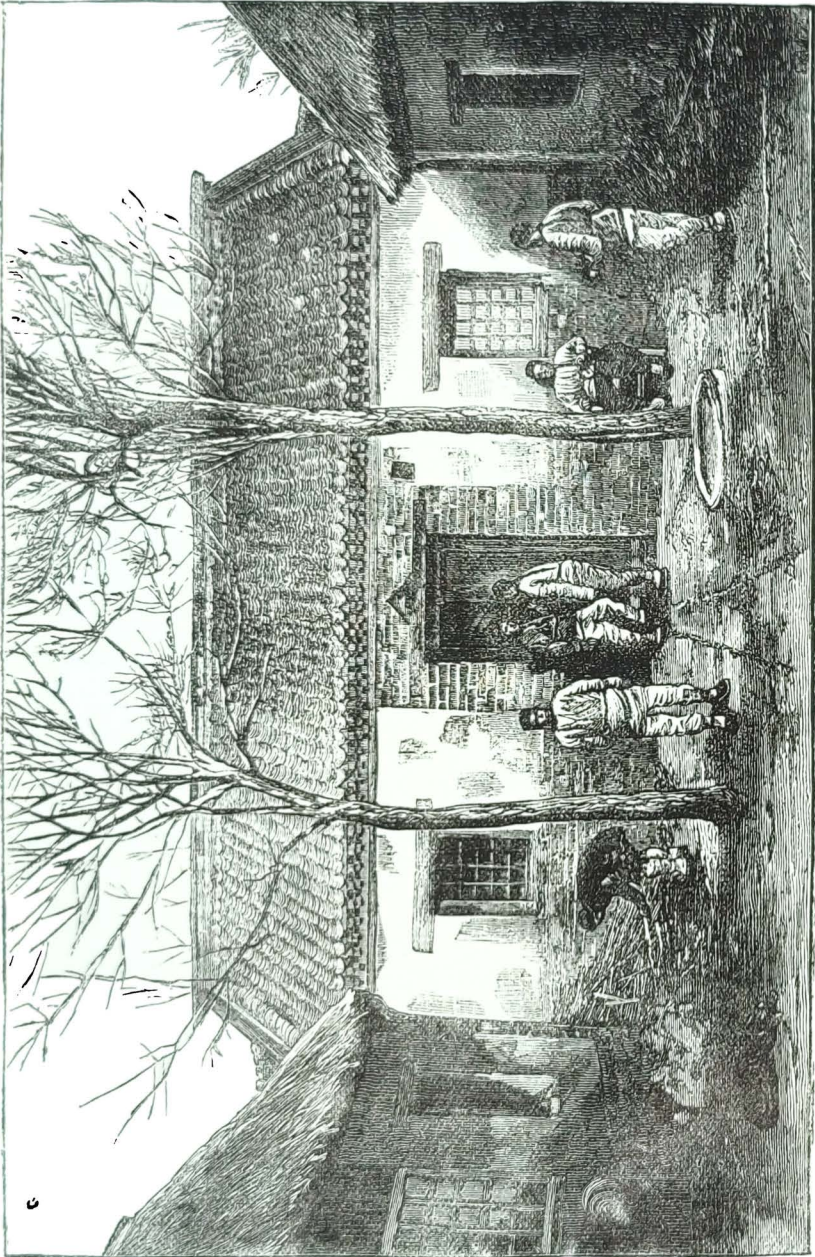
IT is not in the bright, happy day, but only in the solemn night that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves natives of infinity and sons and daughters of the Most High.—*Euthanasia*.

* * The Editor wishes to state that communications affecting the contents of the Magazine should be sent direct to him at 13, The Crescent, Park Town, Oxford. They are often long delayed and even rendered useless by being sent to the address of the publishers. He receives his parcel from the publishing office only once a month.

[THE MISSIONARY HERALD,
OCTOBER 1, 1884.

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MISSION HOUSE AT TA YIN, NEAR TSING CHEU FU. — (From a Photograph.) — See p. 349.

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[OCTOBER 1, 1884.]

THE MISSIONARY HERALD.

1884:

AUTUMNAL MISSIONARY SERVICES.

THE final arrangements for the Autumnal Missionary Services, to be held in Bradford next week, are as under. Very earnestly do we urge all our readers to be present, and to unite in special prayer for a rich blessing upon all the gatherings.

BRADFORD, YORKSHIRE.

TUESDAY, OCTOBER 7th, 1884.

A MISSIONARY SERMON TO YOUNG MEN.

At 7 o'clock A.M.,

IN HALLFIELD CHAPEL,

By the Rev. W. A. HENDERSON, B.A.,

Of Coventry.

At 9 o'clock A.M.,

IN ZION CHAPEL LECTURE HALL,

A PUBLIC MISSIONARY BREAKFAST,

On behalf of

INDIAN MISSIONS.

His Worship the Mayor of BRADFORD, ISAAC SMITH, Esq., J.P.,
in the Chair.

Speakers—

- Rev. J. JENKYN BROWN, Birmingham.
 Rev. Dr. CAREY, Missionary from Delhi, N.W.P.
 Rev. J. CLIFFORD, M.A., B.Sc., LL.D., Westbourne Park.
 Rev. DANIEL JONES, Missionary from Agra, N.W.P.
 Rev. W. J. PRICE, Missionary from Dinapore, N.W.P.
 Rev. LEONARD TUCKER, M.A., Missionary from Serampore.

Tickets for Breakfast, One Shilling and Sixpence each, to be obtained from the Secretaries, Bradford, or from A. H. BAYNES, 19, Castle Street, Holborn; and early application is recommended, as only a limited number will be issued.

At Three o'clock in the Afternoon,
 The Rev. WILLIAM LANDELS, D.D., of Edinburgh, will preach
 THE AUTUMNAL MISSIONARY SERMON,
 IN ST. GEORGE'S HALL.

At Seven o'clock in the Evening,
 IN ST. GEORGE'S HALL,
 THE AUTUMNAL MISSIONARY MEETING,
*Chairman—*ISAAC HOLDEN, Esq., M.P., J.P., &c., &c.

Speakers—

INDIAN MISSIONS :

The Rev. W. R. JAMES, Serampore, Bengal.

CHINA MISSIONS :

The Rev. A. G. JONES, Tsing Chu Fu, North China.

AFRICAN MISSIONS :

The Rev. HERBERT DIXON, Congo River, Central Africa.

MISSIONARY INSPIRATION :

The Rev. J. P. CHOWN, Bloomsbury, London.

Collections will be made on behalf of the Mission at the close of the various Services.

To the Bradford Committee and friends a special expression of cordial thanks is due for very earnest and hearty efforts to provide, by wise arrangement and sagacious forethought, for the comfort and enjoyment of their visitors and the success of the various services.

'Tsing Cheu Fu.

(See Frontispiece.)

"18th January, 1884.

"MY DEAR MR. BAYNES,—It is with the greatest pleasure that I enclose a photograph of our former house at Ta Yin, of which I have spoken so often. This is the house where Mr. Jones suffered so much and such bitter persecution at the time of the establishment of our work in this province, and this is where I found him when I came to China. It consists of a square courtyard, with a building of three rooms on each side. These buildings have a skeleton of brickwork, the rest is mud. The tiled building with the trees in front was the finest of the four, and the only one not thatched. The centre room of this and the one to the right of it were my apartments; the room to the left was our store-room, book-room, &c. There were two very small rooms, not visible in the photo, one at either end, which were used as sleeping apartments by some of the employés. The building to the right was occupied by the cash and printing manager, some of the teachers, and as the printing shop. The building to the left, the door of which is standing partly open, consisted of two rooms, the larger of which was used as the chapel, and the smaller one as the dispensary. This photograph looks rather dismal, as the window shutters are closed and the heavy doors locked, and most of the paper has been torn from the windows. The light door, called the 'Feng Mén,' has been taken down; it is similar to the one on the left hand building, the top half being paper, to admit of the door being closed and yet having a fair amount of light in the room.

"The village where this house is, was formerly the worst village in one of the worst districts. Now there is a good church there, and some of our best workers are from that village. Besides this, the whole tone of the village is altered for the better. The amount of money spent by the heathen there on idolatrous rites is far below what it used to be; and so it is with other villages in the neighbourhood—men are losing faith in idolatry. Pray that as they lose faith in this, they may have faith in the one true and living God.

"Yours very sincerely,

"J. TATE KITTS.

"A. H. Baynes, Esq."

The Treasurer.

OUR readers will be thankful to learn that the improved health of the Treasurer, Joseph Tritton, Esq., permitted his presiding over the last meeting of the Committee on the 16th ultimo, after an absence of just twelve months.

The brethren assembled in council could not but greatly rejoice; their thanksgiving finding fitting expression in sympathetic words spoken by the Revs. J. P. Chown, J. T. Brown, and C. Williams, and in special prayer offered by Mr. James Benham, of Bloomsbury.

Few—who were privileged to hear the tenderly appreciative acknowledgements of the Treasurer himself; first, in devout recognition of the abundant mercy and goodness of the gracious Father, and then of the long-continued sympathy and affection of his colleagues on the Committee, and by the churches at large—will soon forget them; indeed, all hearts seemed full of grateful thanksgiving and glad sympathy, and we are confident this thankfulness will be shared by all our readers and the churches, not only of the Baptist denomination, but by many others by whom the work and worth of the Treasurer are so well known and appreciated.

The following resolution was unanimously passed, and ordered to be entered on the minutes of the Committee:—

Resolved—

“That the Committee of the Baptist Missionary Society, in cordially welcoming their respected friend and beloved colleague, the Treasurer, after his serious illness, and prolonged absence, desire to place on record their devout gratitude to Almighty God for his restoration to comparative health, and assure him of their earnest prayer that he may speedily regain his former strength, and, by the blessing of the Divine Father, be yet spared for many years for the glory of his Master, the good of the Church, and for the furtherance of efforts for the extension of, the Redeemer's Kingdom, all the world over.”

The Congo Mission.

LAUNCH OF S.S. "PEACE," AND APPEAL FOR IMMEDIATE REINFORCEMENTS.

THE following extract from a letter just received from the Rev. George Grenfell, dated "Stanley Pool, Congo River, June 13th," conveys the glad news of the successful launch of the s.s. *Peace* upon the waters of the Upper Congo. Mr. Grenfell writes:—

"MY DEAR MR. BAYNES,—Of God's good favour we have been enabled to launch with perfect safety the Mission steamship '*Peace*' and run a very satisfactory trial trip, attaining a speed of nearly if not quite ten miles per hour.

"When I last wrote you I did not all expect to launch her before the autumn rise of the river, but by carefully lowering her and making much longer launch-ways, and by blasting some of the rocks, I have been enabled to get her afloat, lowness of water notwithstanding. Lowering such a craft is no light task! It was a marvellous sight in the eyes of the natives. Four of the spars we used as launch-ways were more than four feet in girth, and from forty to fifty feet in length, and, being brought from a distance of more than three miles, involved as you may suppose a large amount of hard work. Such work I know might be considered little wonder in England, but out here at Stanley Pool it means really much more than most people can appreciate, I am therefore all the more grateful that it is now well and safely accomplished.

"I am, happy too, in being able to say of those who have helped me in this responsible task what Nehemiah said of those who built the wall:—

"The people had a mind to work;"

And now like him, too, I can rejoice that the good hand of our God has indeed been most manifestly upon us. In a few days, after painting and putting on a few finishing touches, we shall run a second trip with the '*Peace*,' and then I quite expect we shall attain the maximum speed of twelve miles per hour. This work, which was commenced scarcely three months ago, has progressed without a single hitch of any kind, and with much greater rapidity than any one of us dared to have hoped, and now, to-day, by the blessing of God, we are able to chronicle the desired end. Eight hundred pieces, transported from England to Stanley Pool by rail, steamer, and carriers—not one piece missing—and now the whole completed. Most clearly God's finger points

ONWARD! FORWARD!

And I cannot shut my eyes to the crying needs of the untold multitudes of people on the 400 miles of the noble Upper Congo I have already traversed, or my heart to the pressing claims of the multitudes yet further beyond in the vast interior regions. We now most earnestly need

"REINFORCEMENTS—

*"More Missionaries—*so that we, indeed, may be messengers of peace and goodwill to the poor, dark, down-trodden millions in the heart of the vast continent, and for whom the message we carry is the only real *eternal Hope*.

“ With the “*Peace*” afloat! ready and waiting to bear the messengers of Life into the vast interior—will not the Churches at home pray, yet more and more earnestly, to the Lord of the Harvest that He would thrust forth more labourers into this harvest field.”

In the *Herald* for July last it was stated:—

“*Four* additional missionaries are immediately needed for the reinforcements of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—Lukolela, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied.”

Of these *FOUR* additional missionaries, only *ONE* as yet has been sent out, and now, further, *six additional missionaries* are needed for the three new stations on the Upper River, now being established.

The need for further reinforcements is urgent and immediate. Very earnestly, therefore, would we plead with young men to give themselves to this blessed enterprise. The work is in peril for the lack of suitable and gifted labourers. Brethren, we beseech you—Come! come to the help of the Lord against the mighty.

“ Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise ?

“ In the words of David Livingstone—‘ I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the “ Lo! I am with you,” gives truest confidence and brightest hope.’ ”

WHO WILL GO ?

In addition to the Congo, there are other and important fields urgently calling for immediate reinforcements.

In India the places rendered vacant by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan and the death of Mr. McCumby, the resignation of Mr. Etherington, of Benares, the removal of Mr. Hallam, of Allahabad, all these important vacancies need to be filled up at once.

For Bethel Station, Cameroons, Western Africa, a missionary with special medical knowledge is urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you; the harvest whitens all over the mission field, the prospects never before were so stimulating or so hopeful; the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you give yourselves to this work—and do so now! “Say not ye, There are yet four months, and then cometh harvest. Behold, I say to you, Lift up your eyes and look on the fields, for they are white already to harvest.”

Preaching Tour on the River Hooghly.

BY REV. ALFRED TEICHMANN, OF SERAMPORE.

IF in the colleges and schools of the West a week's holiday at Easter is considered and looked for as an agreeable and beneficial break in the work, it is doubly so the case in the East, out here in India, where the elements of nature, in union with continued hard studies, do their best to wear out both body and mind. Thus it was that Easter brought a few days of rest to the friends of our venerable old college at Serampore. But rest need not necessarily mean “doing nothing;” a change of work is perhaps, more frequently than is generally supposed, just the thing which body and mind require as recreation.

THE START.

Hence Messrs. Summers and Edwards, missionaries in charge of the College, came to the conclusion that they could not spend their vacation in a better way than by going on a short preaching tour up the river Hooghly. Arrangements were soon made; a suitable “budgerow,” or travelling boat, having been hired, the Monday before Easter Sunday was fixed as the day of departure.

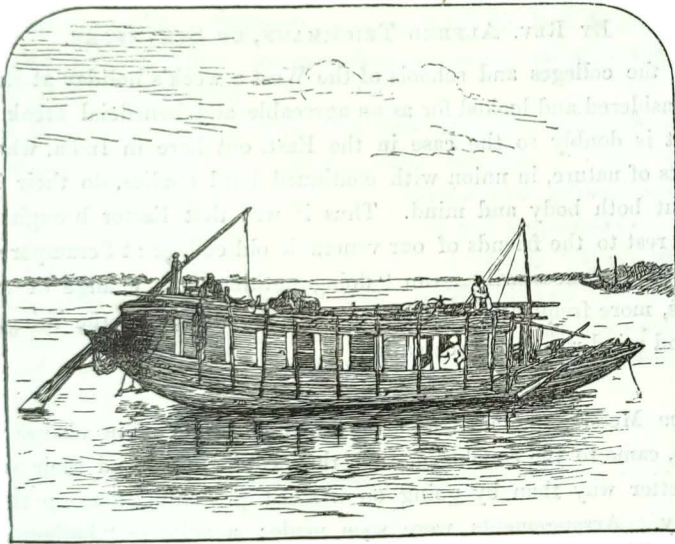
As there was room for three in the boat, and the getting acquainted with the natives and their customs is a great advantage, I followed the advice of my brethren and accompanied them on their tour.

A crowd always attracts a crowd. This is a fact which not only Methodist and other open-air preachers in England have found out, but also missionaries in India; therefore, having a good staff of native theological students at our command, we selected five of the best to accompany and support us in our labours. A second boat, one more in harmony with their native customs, was soon secured for their use.

About noon on Monday our fleet hoisted the sails, and, having the wind in our favour, Serampore was soon left behind. To get as far as possible this day was our chief aim, so we passed several villages and small towns, and reached, after nearly four hours' journey, "Bhodreshor," a place which, like Serampore, lies on the southern bank of the Hooghly river. We landed near a bathing "ghat," and seeing the porch filled with large figures, or, rather, dressed-up dolls, we concluded that some Hindoo festival was going on in the town. However, we were mistaken. They were not idols, as we found out by closer inspection, but puppets used for theatrical performances and processions during the Pujas.

OUR FIRST SERVICE.

Having armed ourselves with large bundles of Scripture books, we



A "BUDGEROW," OR TRAVELLING BOAT.—(From a Photograph.)

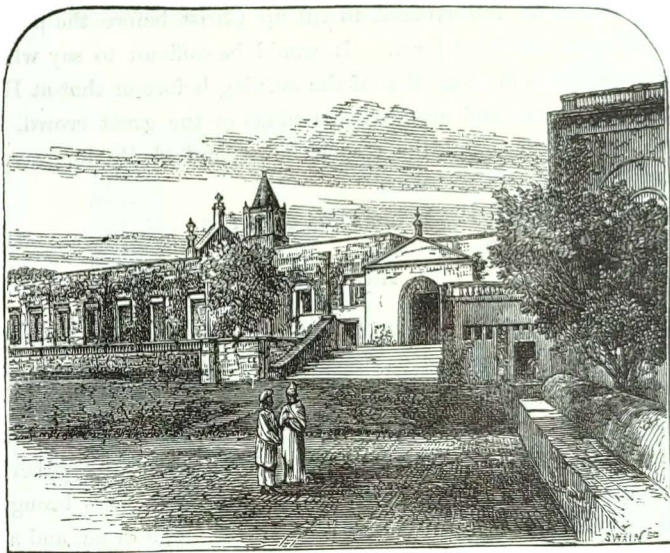
directed our steps into the town, and when we had secured a raised and shady pavement before a Babu's house, we began our first service by singing a Bengali hymn.

A singing "Saheb" is always a great attraction to the natives, and as there were three of us, we were not surprised to find soon a large gathering around us. Mr. Edwards, having done much in such evangelistic work, preached first, whilst Mr. Summers canvassed the neighbourhood, speaking to the people before their huts, and offering Scriptures to them. Singing and preaching took their turns, and it was really wonderful how attentively and patiently the people stood out the whole service of nearly two hours'

length. The rush for Scriptures, or, rather, portions of Scriptures was so great that I had to fetch twice fresh supplies from the boat; and although the amount taken that evening was only one rupee twelve anas (about 3s. 6d.), yet, considering that the price of most of the books was only a halfpenny, the large number sold will be obvious to all.

We rejoiced very much over this good beginning of our tour; the service was clearly appreciated by all. I was only sorry that I myself could not yet join in preaching the Gospel of our blessed Lord, not yet knowing the language sufficiently well.

I may mention here that the reason why we now SELL the Scriptures, and not give them away, as formerly, is that the people value them more



ROMAN CATHOLIC CONVENT AT BANDEL.

(From a Photograph.)

when they have to pay for them. The price is small enough for even the poorest, yet too large for all who do not really want.

HOOGLHY AND BANDEL.

Our boatmen having had a rest during the time of preaching, we made them go on that same evening, especially as it was a beautifully clear moonlight night. In this way we managed to reach just after sunrise "Hooghly," the next landing place on our programme. As the tide was out we found a more suitable place for our boat a short distance higher up the river, almost opposite the old Roman Catholic church and convent at Bandel. This church was built in 1599 by the Portuguese, and is said

to have been the first Christian church in India. It is a very large building, but does not, from the outside at least, offer much to look at. On the front of the church figures in a somewhat elevated position the Virgin Mary, evidently put there in order that passers-by might mistake this church for an idol temple. Seeing this, I could not help thinking of our brethren on the Congo when they found the natives there bowing down before crucifixes, images of saints, and other trophies of the Church of Rome, in the same way as they worshipped their fetiches. It must be very difficult indeed for natives to distinguish clearly between the two. We did not go inside the church, we had more blessed work to do. After a short walk we reached Hooghly, and, taking our stand round a lamp-post near the bazaar, we endeavoured to lift up Christ before the people in a living and more inspiring form. It would be difficult to say which was the more successful meeting, that of the evening before or that at Hooghly. As regards the quiet and attentive listenings of the great crowd, I think we were equally successful, the rest we must, and gladly do, leave in the hands of God.

It is ours to sow and His to bless and gather in.

KALIGUNGE.

We arrived the same evening at a small village called "Kaligunge." We could not have reached a larger place in time for preaching, so we anchored there. The news of our arrival spread like wildfire amongst the people, and, as they found that we came peaceably, they soon brought stools for us, and forms and mats for themselves, so that the gathering had quite a churchy appearance. This time our native preachers brought their musical instruments with them, consisting of a violin, a drum, and a pair of cymbals. "A strange mixture," you will say; still, music has charms, and so also these instruments when played well as an accompaniment to the peculiar and plaintive native airs.

Whether the people of Kaligunge had not much faith in our playing, or whether they wanted to do us a favour, they offered from the very first a man and a boy to play the drum and the cymbals for us. We could not well object; and I think we rather gained by it; for the way in which they accompanied our hymns showed that they were not novices in that art.

Our meeting was exceedingly pleasant, and the thanks which afterwards we had reason to express to the people, and which they expressed to us, were not mere talk, but came from true and well-meaning hearts.

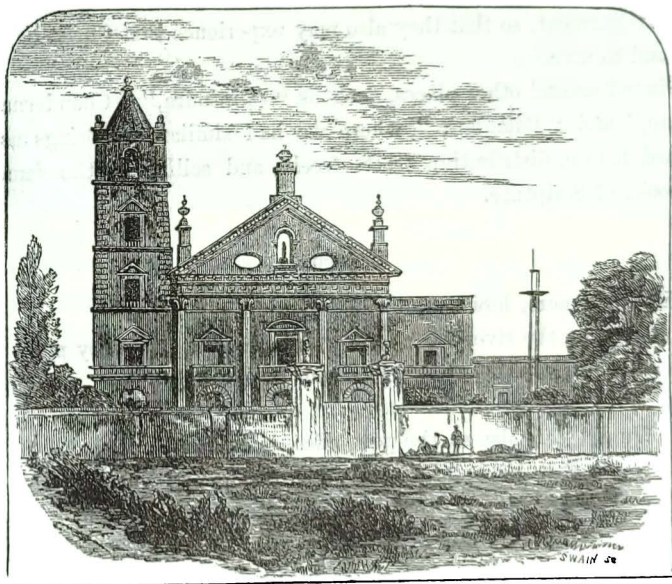
We had proposed to go as far as Culna, but soon found out that this was

too much to get into our week's holiday. We decided, therefore, to make "Shantipur" the furthest station of our trip.

SHANTIPUR.

The report that cholera was raging there seemed to prove true, for, when we were still some distance away from the place, the great number of vultures and jackals along the river side, as well as a prepared funeral pile, with a corpse close by, told us that death had reaped a rich harvest of late in this district.

We got to "Shantipur," which means "City of Peace," about five o'clock in the evening, and when we had made everything ready, we started at once for the town, which lies about a mile away from the river bank.



ROMAN CATHOLIC CHURCH AT BANDEL.—(From a Photograph.)

Although it was so late, and not the day for the regular market, yet we found a good number of people in the bazaar, whom we drew after us by telling them that we were going to sing a hymn. We did not deceive them, and when we had gathered a good number around us by singing, we preached to them Christ and Him crucified. However, we had hardly finished our second hymn when some lewd fellows, evidently for the sake of making a noise, raised several cheers in honour of Shiva. The commotion was great, and although we did not fare as badly as Paul at Ephesus, still the quietness

of the meeting at least was gone. We all felt, therefore, that the reproof which Mr. Edwards gave to them was well deserved. As it came in the form of a joke, he saying "that they professed to be citizens of a peaceful city, yet, when well-meaning strangers came into their midst, they were anything but peaceful," it was well received, and raised even some "Hear, hears" from several babus in the crowd.

Under the circumstances, we did not like to leave Shantipur without giving the people there another opportunity of hearing the Gospel of Peace. Half-past five next morning we gathered a fair number in the shade of a Tagannath car; and, what pleased us especially this time was that a great number of women, who returned from their religious exercises of bathing in the river, stopped and listened to our preaching. May our Lord grant unto them a similar blessing as he did unto the women who timidly touched the hem of His garment, so that they also may experience that Christ has power to heal and to save.

We visited several other places, such as "Chinsoura," "Chandernagore," "Tribene," and "Bolaghore," where we had similar gatherings as those mentioned before, distributing tracts freely, and selling at the same time many books of Scripture.

TREEPUR.

One instance more, however, I must mention in closing.

On our way up the river we called at a large and very busy place named "Sreepur," but, as it was noon and exceedingly hot, we had only opportunity to go from house to house, offering to the people books and tracts. We did this also at the post office, but received from the officiating Babu the reply that he had no need of our religious books. Whether he felt the truth of our remark, that he had, indeed, real need of these books which revealed the only way of salvation, only he was not conscious of it, just as a sick man frequently refuses medicine because he thinks he does not need it, or whether it was simply to please us, he bought a whole New Testament and also part of the Old.

Similarly we were received at a native doctor's shop, who, evidently believing so, remarked that it did not matter much to what religion a man belonged. Hindoo, Mohammedan or Christian, each would have the same effect of making us good, and of bringing us at last to God.

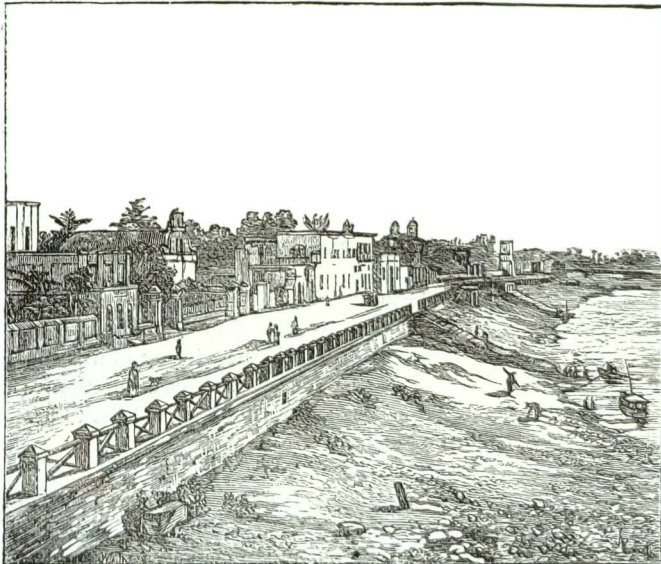
We did not agree with him in this, but rather told him that he ought to be the last to make such a remark. He being a doctor was well aware that medicine made up according to any prescription would not cure a particular disease. Thus, also, only that religion which was from God could have the

desired effect of bringing them back to God. On wishing him good-bye, he asked for several books, which we gladly sold to him.



CHANDERNAGORE—(From a Photograph).

As we had not had the opportunity of preaching at Sreepur before, we called there on our way back for this purpose. We preached to a very



CHANDERNAGORE FROM THE RIVER—(From a Photograph).

orderly and attentive crowd for over two hours, and, if the darkness had not stopped us—for even the moon, imitating the Indian women, had drawn a veil over her face—we might have gone on for another hour. We returned, therefore, to our boat, and, after having refreshed ourselves by some food, we thought of spending the remaining hours on the deck of our boat, especially as the eclipse was now over, and the river, as everything else, was flooded with light by the bright full moon. We had not been long there when five men from another boat asked for permission to come to us.

They were all well-educated Babus, amongst them also the postmaster and the native doctor mentioned before; and, as they had not come simply for the sake of arguing, we received them gladly, and tried to explain the difficulties which seemed to trouble their minds.

It was nearly eleven o'clock when they left us, evidently impressed by what they had heard; and we pray you, dear Mr. Baynes, to ask all our friends in England to supplicate with us that God may lead these five men through their perplexities, doubts, and fears to a saving faith in Jesus Christ.

Then, even if we had accomplished no more by this our short preaching tour, we should all feel devoutly thankful to our heavenly Father.

“The College,” Serampore.

ALFRED TEICHMANN.

Mission Work in Rome.

NEW STATION: 21, VIA DEI SERPENTI. EVANGELIST, SIGNOR
A. GIORDANI.

The Rev. James Wall writes from Rome:—

MY DEAR MR. BAYNES,—“Through the liberal kindness of E. S. Robinson, Esq., of Bristol, who was in Rome last spring, and rather carefully visited the various branches of our mission, I was enabled to open this new station. The sum promised by Mr. Robinson is £100 per annum for five years. It is my intention to bring the ordinary annual working expenses of the new station within the limits of that amount. By doing

this, in an expensive place like Rome, it seemed to me that considerable help would be given towards the solution of the economical question, which is a very vital one, at least to us.

A GOOD LOCALE.

“The first step was that of finding a *locale*, suitable and in the midst of a population likely to attend the services. After much difficulty and prayer on the part of the church in Lucina, we

found a large shop which seemed made for the work, and the landlord was quite willing to let it to us for that purpose. This *locale* is in a street which runs in a line from the king's palace to the Colosseum, through a densely populated centre where there is a famous shrine of the Madonna. Experience soon showed us that we had fallen into a hot-bed of rank idolatry. Moreover, our *locale* was situated near the house where the "blessed Sabrè died in the last century, whose canonization took place so recently, and with such oriental pomp, in the atrium of St. Peter's. The curate of the shrine is a very zealous Papist, and he was backed in his opposition against us by a rich cardinal who resides in the parish.

A GOOD EVANGELIST.

"The next step was to secure the help of a Christian worker who would be suitable for so difficult a position, whose life would be consistent, whose views are evangelical, who had given evidence of being called of God. I believe such a one to be found in one of the members of our church in Rome. Signor Giordani is a first-rate artist—cameo-cutter—who has been a consistent member for ten years, during which time he has taught in the Sunday-school, helped in the distribution of tracts, been elected deacon, and recognised as local preacher. I explained matters to him, and proposed that he should give half his time—every day until noon, and every night after six—to the work. The time remaining he might employ at his trade. His method of work was study of the Scriptures from 6 a.m. to 8, then at my house for conversation, reading, and prayer. After this, two hours of tract-work in a new district, where we hope to open another room, and lastly, visitation

round the new *locale*. Thus, our new colleague is a student and a city missionary as well as evangelist.

"Our new *locale* is very nicely fitted up with a desk and table before it, both in stained deal. We have eighty-four good chairs, a hired harmonium, curtains at the door, and the gas laid on.

PROGRESS OF THE WORK.

"Our opening services were well attended, and the impression seemed to be very favourable. Still there were indications that the enemy was near. Not only were the spies of the priests at hand, but two priests themselves paced up and down before the door with a view to intimidate the undecided; rough boys came and shouted at the door; but the greatest difficulty was with some low women, who stood in a circle about the door and insulted all who entered. In April, the feast of the Madonna is held in the church near, when a succession of violent tirades against us were delivered by a special preacher. The roughs now began to threaten us, and at last commenced throwing dirt at the inscription above the door—'Sala Cristiana'—and stones into the room, while the service was being held. I now appealed to the authorities, who sent to every service a couple of guards in uniform. The arrest of two young men brought our troubles to a close.

"During the first month—March—the total number at the three weekly services was 758; in April it was 586; in May, 694; in June, 597. Meetings always fall off in Italy towards summer, considerably; so that the decline, taking into account the season, and the specially hysterical activity of the priests, is not at all discouraging—indeed, it is quite the reverse. During these first months a number of people declared them-

selves Protestants, some became regular attendants at the services, a few joined the catechumen class, and two were baptized. The total number of person in all the meeting during the first four months, was 2,635, which gives an average for each meeting of 54.

"We have commenced a Sunday-school, which at present is in a very encouraging state. Also, before the services in the week, the evangelist gives instruction. The total attendances at these classes during the first four months was 588. This is encouraging for Italy, and for that station, where we have not been able, for various reasons, to organise our efforts as we purpose doing.

OUR NEEDS, WHO WILL HELP?

"Tract work in the district has been extensive, but we are badly off for tracts.

"I should be glad if some friend would send us a harmonium for this new station. It need not cost more than £10, and if sent to Castle Street, Mr. Baynes will gladly have it forwarded in time for the work in the autumn.

I am sure a good second-hand instrument would quite meet our need.

"I said that Signor Giordani was partly student and partly city missionary. I consider this phase of the new station a very important one in the missionary field, especially in Italy, where the native worker has such a tendency to become a pastor, even when there are no sheep. The help which I give him now is about one-third of what would be required had he been taken entirely away from his trade—a measure which has not always been followed by satisfactory results. As Rome covers such an immense area, — eighteen miles in circumference—and is cut up by its conformation, structure and traditions into tribes and regions, we shall be obliged to branch out, and this can only be done by finding some method of working inexpensive enough for us to adopt. This new station, and the other in Via Consolazione, gives us a clue, it seems to me, to the solution of the difficulty.

"JAMES WALL.

"29th August, 1884."

Travelling in China.

The Rev. J. J. Turner writes as follows from Tai Yuen Fu, Shansi, North China:—

"MY DEAR MR. BAYNES,—I send you some 'notes' of our doings since leaving Tien-tsin. If you think they would interest the readers of the HERALD, please use them; if not, you have a waste-paper basket, and I shall not feel hurt if they never get any further than that.

THE START FOR TAI YUEN.

"Tai-yuen-fu is situated about four hundred miles south-west of Tien-tsin.

In travelling from London to Tai-yuen fu, Tien-tsin is the last treaty port at which we stay, and in leaving it one has to say good-bye to steamboats and railways, telegraphs and post-offices, and adopt modes of conveyance and communication that have, I suppose, been in fashion here for a thousand years or more.

"We decided to go as far as Pao-ting-fu by boat, and after two days bargaining succeeded in hiring one; but before

we started, a lot of boxes arrived from England for the missionaries in Shan-si, and, knowing how pleased our friends would be to get the things they had perhaps been expecting for a year, and knowing also that if we did not take them they might not reach Shan-si for many months, we thought it best to take them with us. This made it necessary to hire another boat. At last all was arranged and we were ready to start.

"Our party consisted of ourselves (wife, child, and father), a native evangelist, two servants, and the boatmen.

"The smaller and less wind-proof boat was filled with boxes, except a small space where the evangelist and the servants and some of the boatmen were to sleep, packed like sardines in a tin, heads and tails. We had more room in our boat, but none to spare. In the stern was the kitchen, and at the head was the deck made of movable boards, under which were stowed pieces of old rope, firewood, and other rubbish. Some of the boatmen used to sleep in part of the space under the deck.

"Our apartments were in the middle of the boat. The bed-room was between the top of the luggage locker and the roof of the cabin, a place about six feet by six, and three feet high. The sitting-room, separated from the other by a curtain of blue cotton stuff, was about six feet by six, and five feet high.

"When we went on board, late in the afternoon of April 28th, and found the whole cabin in a state of utter confusion, with bedding, boxes, provisions, &c., all piled up in heaps, it certainly did not compare very favourably with the accommodation to which we had become accustomed on the voyage from England. But while our boatmen shouted and rowed and pulled to get the boats through the crowds of vessels

that throng the river near Tien-tsin, we set to work to clear up.

"CLEARING UP.

"Everything not wanted immediately was stowed away in the locker, then the boards which formed the top of the locker and the floor of our bedroom were put in their places, and our bed was spread. A box was put at the bed-side for a table, and there was just room enough left for the baby's cradle. Before we went to bed at night a quilt was hung up against the partition which separated the bed-room from the kitchen, because the partition was full of holes, and Chinamen are very curious. In the sitting-room we had a box for a table, and boxes for seats, a lantern was suspended from the roof, and before we stopped for the night our cabin was in perfect order.

"Darkness came on, and the boats were anchored in the middle of the river, as a protection against robbers from the villages. Evening prayers were over, and the natives retired to rest. After our visit to England with all its pleasures and comfort; after the excitement of the journey, and the hurry and bustle of the day, it seemed strange to be once more alone among the Chinese. We had said farewell to European civilization and comfort, and before us lay a long journey into the interior of a heathen land, and, in the more distant future, life in a heathen city, where we must meet many trials and, perhaps, dangers, or even death. Who can wonder if we felt the solemnity of the position!

"But really that boat was very comfortable, and we quite enjoyed the four days spent in it. The great advantage of boat travelling is that one can read and write, whereas in overland travelling in China it is almost impossible to do anything of the sort.

"PAO TING FU.

"At Pao-ting-fu the navigable part

of the river ends, and we were therefore obliged to give up our boats. The American missionaries who reside in the city gave us a hearty welcome, and did all they could to help us in hiring carts and in arranging our luggage for the overland journey.

"We spent a very happy Sunday at Pao-ting-fu and were much encouraged by the good work that is going on among the natives. An old native preacher, who was converted through the instrumentality of William Burns, preached a very good sermon in the morning. In the afternoon there were classes for the natives, and at night we missionaries met together for a service in our own language.

"After various delays, we were ready to resume our journey.

"The luggage was lashed on to open carts, each drawn by three mules. Our servants found places on top of the luggage. For our own use we had a covered cart which altogether baffles my powers of description.

"A CHINESE CART.

"If I talk about a cart to friends at home they immediately think of the beautiful light spring carts which they see about them in England, but the cart I speak of was very heavy, having no springs, no polish, and no elegance. It was built of plain unpainted wood; it had two wheels, and in shape was like a mud cart, only with low sides and no back or front. Over the top was an arched cover made of matting. At the back and front were lashed some boxes 'not wanted on the voyage.' A piece of matting was then tied over the back, to close up that end of the cart. boxes wanted in constant use, and our bedding was spread on them to serve as cushions for my wife and child to sit upon. I sat in the front, and the driver walked by the side.

"We travelled from Pao-ting-fu to Hwai-lu in that cart, a distance of about *one hundred and thirty miles*, and it took us *four days* to accomplish the journey.

"We rose at 3.30 each morning and started as soon as possible, generally about five o'clock. We travelled on till noon, never going quicker than a walk; then we put up at an inn to get refreshment for ourselves and the animals. About two o'clock we started again, and did not stop till seven or eight o'clock p.m. The roads were dreadfully dusty, as they always are except in the rainy season when they are flooded, and, as a rule, before we had been out two hours we could not see the colour of our faces for dust, and we could not shift anything in the cart without raising a cloud. Our little boy, nine months old, used to look quite an object sometimes, with eyes, nose, and mouth choked up with dust.

"The jolting of the springless cart over the roads in which the ruts were often more than a foot deep was rather trying, and we often had to hold our little one up in our hands, or even to take him out and carry him, lest he should be injured.

"It is no joke for a lady and little child to spend more than twelve hours a day in one of those carts, but I am thankful to say that both my wife and little one stood the journey remarkably well.

"A CHINESE INN.

"The inns at which we put up at night were as unlike English inns as the cart in which we rode was unlike English carts, only more so.

"The rooms in which we slept had walls that had been white-washed once, mud floors, and paper windows. The furniture, generally, consisted of a wooden table, two wooden chairs and

a k'ang (*i.e.*, a bedstead built of mud bricks) at the end of the room. K'angs are generally covered with a reed mat. We carry our own bedding and keep it as clean as possible, but it is really impossible to avoid carrying away some of the unmentionable inhabitants of the k'ang when one packs up the bedding in the morning.

"You must not be fastidious in a Chinese inn. The heap of sweepings in the corner of the room has taken weeks to accumulate—the dust on the walls and k'ang has been undisturbed for years—the table never has been washed—and the oil has never been wiped from the sides of the lamp—and it would take more time than you could spare to begin to make things clean. The best plan is to disturb the dirt as little as possible, and give away your things or have them all thoroughly boiled when you reach home.

"Hwai-lu is at the foot of the mountains, and for the remaining five days of our journey the luggage must be carried on pack mules, and the missionaries must ride in mule-litters.

"We spent two days at Hwai-lu, including Sunday, and on Monday morning we set out on the last part of our long pilgrimage.

"As regards the number of hours on the road each day, and the dust, and the inns, there is not much difference between the journey over the mountains and that across the plain, but the mode of conveyance is a decided improvement.

"A MULE-LITTER.

"A mule-litter—as it is popularly called—is a large sedan chair, long enough to recline in and high enough to sit upright in. It is usually made of light wood covered with matting or thick paper. A thick pole is lashed on each side of the chair. The ends of

the two poles fit into the saddles of the mules which carry the litter. The mules walk one before the other (not side by side) and the litter swings between the tail of the front mule and the head of the hind one. The muleteer walks by the side to see that the mules both go at the same speed.

"The motion of a mule-litter is very peculiar—in fact, it is almost every kind of motion combined—but there is not the heavy jolting that makes cart travelling over the mountains positively dangerous; and although some people suffer from 'sea sickness' in a mule litter, and at the end of twelve hours feel as if everything were swinging about, it is really the easiest conveyance we can get for mountain roads. It is quite possible to read a little, and, if you know how to curl up so as to keep things steady, even to sleep a little on the way.

"Notwithstanding our luxurious mode of travel we were not at all sorry when, on May 16th, we saw the high walls of Tai-yuen-fu in the distance, and a few hours afterwards found ourselves seated in the house of Mr. Sowerby talking of the things that had happened since we parted more than eighteen months ago.

"The journey from London to Tai-yuen-fu occupied exactly twelve weeks, and we did not stay a day longer than necessary on the way. Friends who think we are slow in answering their letters must please remember that those letters have to come all this long way and the answers have to be sent back over the same ground.

"I have said nothing about missionary work on the way, simply because none was done. We passed through many cities and villages, but on such a journey travelling is so hard that it uses up all one's time and strength,

leaving little opportunity for more than casual conversation with a few people ; but it is sad to think that on all that long journey of 400 miles, from Tientsin to Tai-yuen-fu there is only one mission station.

“ Pray ye therefore the Lord of the

harvest that He send forth labourers into His harvest.

“ I remain,

“ Dear Mr. Baynes,

“ Yours very sincerely,

“ JOSHUA J. TURNER.

“ Tai-yuen-fu, June, 1864.”

New Book on the Congo Mission.

RISE AND PROGRESS OF THE WORK ON THE RIVER CONGO.*

IN answering the prayers of thousands for the restoration of the Treasurer to health, the Lord put into the heart of His servant the desire to render a much-needed service to the Baptist Missionary Society. The Congo Mission has reached a critical period in its history. Preliminary difficulties have been got through, and merely introductory work has been finished. Our brethren may be said to have established on a sure basis the series of stations on the Lower Congo and at Stanley Pool, while the *S.S. Peace* has been re-constructed, launched on the mighty river, and is waiting to be sent with messengers of mercy to the regions beyond. The Committee, under such circumstances, could do none other than resolve to send out, as funds permit, twenty additional missionaries, to be located on the Upper Congo. So soon as six suitable volunteers offer themselves they will go forth to man three new stations beyond Stanley Pool. Mr. Tritton's book, which gives an account of the origin and establishment of this Congo Mission, appears at a moment when connected and complete information on the subject is most needed, and will doubtless be found very useful in deepening and extending the interest of the churches in the Congo Mission, and in eliciting from heroic and enterprising young Christians the response, “ Here am I ; send me,” to the demand of the Lord, “ Whom shall I send ? and who will go for us ? ”

There can be no occasion in these pages to do more than bring the Treasurer's book under the notice of our readers. As is well known, all

* “ Rise and Progress of the Work on the Congo River.” By the Treasurer. Baptist Mission House, 19, Castle Street, Holborn, London ; and Alexander and Shephard, London.

literary work undertaken by Mr. Tritton is executed with skill and taste. In this instance he has given the result of much reading in less than seventy pages. No important fact is omitted, and yet in six brief chapters the history of the mission is told. And a singularly stimulating history it is. The experiences of our Congo missionaries have been sufficiently varied to make the story of their explorations and discoveries, their labours and losses, their successes and joys, a missionary romance. The Treasurer tells the story so simply and sympathetically that it gains interest in the telling. With "the pen of a ready writer," he performs the task his Lord set him. Clear in statement, devout and evangelical in spirit, and intensely practical in aim, he takes his readers with him from the opening sentences, which describe the effect of "the publication of Mr. Stanley's record of his wonderful journey across the Dark Continent," to the hopeful vision with which he closes a vision of the time when "the land that has for ages been buried in night and darkness shall rise to the dawn of a joyous day." The usefulness of this little book is considerably increased by a remarkably helpful map of Equatorial Africa, a copy of which is inserted in this month's issue of the *MISSIONARY HERALD*—the work of Mr. H. C. Whitley—on which may be traced, without the least difficulty, Stanley's journey from the Indian Ocean to the Atlantic, the centres of work in the interior, such as Victoria Nyanza and Lake Tanganyika, being also plainly indicated. The illustrations, too, will assist younger readers to understand the text. A more useful handbook of a mission we have not seen, nor one more calculated to commend missionary work to the reader.

In the first chapter Mr. Tritton hints that the book is mainly intended for "our Sunday-schools." We trust it will have a large circulation among senior scholars, especially among the young men of our schools. The future of missions depends largely upon the intelligent interest taken in them by the youths of the churches. Every superintendent should mention this work to his school, and the wealthy might do good by presenting copies of it to young men and young women of their acquaintance. If the facts here stated were widely known, and the work done by the Congo missionaries thoroughly understood, there would be no lack of funds for the prosecution of the enterprise, nor any lack of men to go to the front and conquer Central Africa for Christ.

We should be glad to believe that the work before us is the first of a series of Missionary Handbooks. A similar work on India is no less required to revive and strengthen the resolve of the churches to evangelize British India. There are abundant materials for such a book in large and costly works. But expensive volumes cannot be read by the many. A

work, of the size and style of Mr. Tritton's book, on "The Rise and Progress of the work in India," and a companion volume on "India, as a Field for Missionary Labour;" would be exceedingly acceptable to many members of the Baptist Missionary Society. It may seem ungracious to suggest this heavier task to the Treasurer. Still we cherish the hope that the Lord will signify His acceptance of Mr. Tritton's book by giving him more work of the same kind to do.

Accrington.

CHARLES WILLIAMS.

At the meeting of the Committee on Tuesday, the 16th of last month, Mr. Tritton very generously placed at the disposal of the Society 2,000 copies of this work, the whole proceeds of the sale to be devoted to the benefit of the Congo Mission. The published price of the book is 1s. 6d., but with a view to securing a large circulation among Sunday schools, senior scholars, Bible classes, and young people's missionary associations, copies for such purposes can be procured direct from the Mission House, on application to Mr. Baynes, for 1s. each, or, including postage, 1s. 2½d.

The Lord Loveth a Cheerful Giver.

WITH grateful thanks we acknowledge the receipt of the following generous gifts:—

Mr. C. A. Rose, Glasgow, for China and Congo, £100; Mr. C. Cadby, for *Debt*, £105; Matthew VI. 1-4, for Congo, £50; Country Donor, per Messrs. Barclay & Co., £50; A Friend, £50; Mr. E. S. Robinson, J.P., Bristol, for Italian agent under Mr. Wall (six months), £50; Mr. Jas. Benham, for Mr. Jones' work (China), £50; Miss Gotch, Bristol, for *Debt*, £20; G. W. R. (£5 for Brittany), £20 15s. 2d.; Rev. G. E. Arnold, for Congo, £10; M. G. (£5 for Congo), £10.

Also a gold ring from "Mountaineer," a gold brooch and pair of earrings from "J. B., Liverpool," for the Congo Mission; a small silver pencil case from "A Governess, for the Indian Mission; a small gold ring; from "A Widow with Seven Children," for the Congo Mission; and an old silver coin, for the China Mission, from "A Postman."



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE

OCTOBER, 1884.

AUTUMNAL SESSION, 1884.

SOOON after this Chronicle is in the hands of our readers, the Autumnal Session will begin at Bradford. We refer our general readers to the advertisements in the denominational and other papers for detailed information respecting the meetings and the subjects to be discussed. Pastors and Delegates representing the Baptist Union will have already received their cards of invitation. Everything promises a large and influential gathering. The friends at Bradford, in our own and other Churches, have made generous arrangements for the comfort of their visitors. We hope that all who have accepted the offered hospitality will be able to be present; but should this be impossible in the case of any of the expected

guests, we urge it upon them as an act of Christian courtesy, to follow the direction given on each Delegate's ticket, and at once signify, both to their hosts and to the Local Committee, their inability to be present.

British and Irish Home Mission.

Notwithstanding frequent and urgent appeals on behalf of the Council to the Churches and personal subscribers to remit their contributions on or before the 25th ult., the accounts close with a heavy deficit against the Mission. At the time of going to press, the exact balance has not been ascertained; but, unless very heavy remittances come to hand within the next two days, the expenditure will exceed the income by six or seven hundred pounds. On this matter greater detail will be given at Bradford, when the general statement of the work of the Mission and the audited accounts will be presented. We have pleasure in adding that the adoption of the Report will be moved by the Rev. F. Trestrail, D.D., and seconded by the Rev. J. Hewitt.

The lack of funds is more to be regretted, because the reports from the field occupied by the Mission, both in England and Ireland, are very satisfactory, as gathered from the returns, and confirmed by the testimony of friends who have visited various Mission stations. A full statement will be given in the Annual Report of the stations connected with the Mission, at the Autumnal Session at Bradford.

England.

RURAL CHURCHES.

In the six districts recently established under the Rural Churches plan, fifty-five persons have been baptized during the year. Mr. Murray, the Mission pastor over the well-organised group of Churches in the Notts, Derby, and Lincoln Association, has baptized thirty-four. The brethren who are working at Alnwick, in Northumberland; at Great Missenden, in Bucks; at Ledbury, in Worcestershire; and at Northchurch, in Herts, have all gathered some fruit as the result of their labour.

GENERAL MISSION WORK.

In the reports received from churches in various associations, there is not a little to interest and encourage. In the Gloucester and Hereford Associa-

tion, Mr. Townsend, at Fownhope, has received eleven into the Church by baptism. The Rev. Thomas Williams, of Coleford, has taken the district congregation at Parkend under his care, and eight friends have been baptized there during the year. Nine have in like manner been received into the Church at Tetbury, under the pastoral care of the Rev. R. Bray.

The churches in the Southern Association, which are subsidised by the Mission, do not report so well as in former years; yet the churches at St. Helier, Jersey, and Ashley, near Lymington, have had much encouragement, and report thirteen in the former place and eight in the latter added to their communion.

In Derby the Rev. W. F. Harris, who is carrying on the work successfully begun by our late lamented friend, the Rev. J. H. Millard, in Trinity Chapel, reports a membership of sixty-five; the number of Church fellowship having been nearly doubled during the twelve months.

The Rev. E. B. Shepherd, of Newark, returns an addition of eighteen to the Church, nine of whom were baptized.

In the Northern Association, the Rev. Reuben Handford, writing of the group of churches at Bishop Auckland, Spennymoor, and Crook, reports that in these churches, which are all under his care, nineteen persons have been baptized.

At South Stockton, under the pastorate of the Rev. H. Winsor, seventeen have been added to the Church, six of whom were baptized.

The Rev. W. G. Lumsden has been gathering a congregation at Monkwearmouth, and eighteen have been baptized there during the year.

At Waterhouses, where the Rev. R. W. Dobbie is pastor, twenty-two have been baptized; and out of fifteen received into membership, eleven have been baptized by the Rev. Gad Pring, at Wolsingham.

These facts speak for themselves as to work faithfully done under conditions of Christian service not always most promising of success.

Ireland.

The returns from the Churches in Ireland are not complete, but they show, so far as they have been received, results from ordinary work and tent services encouraging to our missionaries, and hopeful to the friends of the Mission in this country.

At Banbridge nine have been baptized by the Rev. S. J. Banks; at Lisnagleor, and the stations under the oversight of the Rev. J. Dickson, who has Mr. Simpson as a helper, thirty-nine candidates have been baptized;

cleven at Waterford, by the Rev. J. Douglas; ten at Grange Corner, by the Rev. H. Phillips; nineteen at Tandragee, by the Rev. J. Taylor; six at Ballymena, by the Rev. T. Whiteside; six at Cairndaisy; and eight have been received into church fellowship at Newtonards, three of them having been baptized; and the Rev. F. J. Ryan has received ten into the church at Moate, Co. Westmeath.

TENT SERVICES.

LISNAGLEER AND DISTRICT.

The Rev. John Dickson writes of the Tent Services in his neighbourhood:—

“We have just finished the seventh week of services in the tent at MULNAGORE in this region. Mulnagore is quite a rural district, and is about two miles from our chapel at Lisnagleer. For the last three weeks we have held after-meetings almost every night. In these meetings some have confessed a new-born confidence in Christ, and many others are inquiring, and readily wait to be spoken to. In fact, as a rule, only a few leave when the preaching is over—nearly all wait for the after-meeting. We often find inquirers perplexed by the hazy religious notions in which they have been educated. A considerable number of Roman Catholics have listened around the tent latterly almost every night. Our attendance has averaged fully 300 on the Sunday evenings, and 100 on the weekday evenings. We are very thankful to the friends in England who have provided the means whereby to enable our Baptist Mission to prosecute so vigorously such evangelising efforts in this country; and we are grateful also for the faithful and energetic brethren selected and sent over to help us in the good work.”

COLERAINE.

Of the Tent Services at Portrush and Coleraine, the following letters complete the history.

The Rev. J. Scilley, the pastor of the church at Coleraine, which church is not helped from the funds of the Mission, writes:—

“Now that our tent-meetings are over, I have great pleasure in writing you a short account of the good work done by our brethren, whose preaching and society have cheered us very much. On the 1st of August we commenced work in PORTRUSH. We had no Baptist friends there to help us, and when I looked at the different parts that composed the tent lying in the railway waggon I wondered how we should get it into shape. However, Mr. Whiteside, of Ballymena, from whom it had come, kindly came down and instructed us in the art of tent-pitching. However, having got it up, we were very much pleased with our first audience. We expected it to be very small, as there is a great want of knowledge of Baptist principles here, and a strong prejudice against them. But Mr. Lewitt over-

came all that, and attracted under our canvas roof many of the most respectable visitors at Portrush. Day by day the interest deepened. I have no doubt there were many conversions. I have heard of some, and the Lord's people were very much cheered and revived.

"During the month of September, through your kindness, we were privileged to have the tent at Coleraine. Mr. Medhurst, of Portsmouth, was the preacher during the first part of the month. The audiences, night after night, were good; but on Sunday nights we always had a very large audience, and many stood outside and heard the Gospel. At the close of Mr. Medhurst's mission, many stayed to thank him for good received through his preaching.

"After that Mr. Stone, of Nottingham, declared the grand old Gospel with great earnestness and power, and many were deeply impressed. Often have we seen the people in tears as the preacher's appeals reached their hearts. Our last meeting in the tent was held on Sunday night, 21st September, and a blessed meeting it was. The large tent was packed in every part, and many did not try to get in, but stood outside. We were extremely sorry to have to announce that the meetings were over. And now allow me to thank you on behalf of our people for these services. Eternity alone will reveal the amount of good that has been done. I can only hope that you will remember us again next year; and let me say that anything I or my people can do to help forward the Home Mission in Ireland we shall be only too glad to perform."

The following is from the Rev. T. W. Medhurst, of Portsca, who has again come to our help in these services in Ireland:—

"It is possible that some of the readers of the CHRONICLE may not have seen what I have written in *The Freeman*. I therefore write a brief account of my visit, for the information of the friends of the Mission generally. As I stated in my former letter, the tent at Coleraine was not pitched in one of the most advantageous positions, though it was the best spot available. Notwithstanding this, the people came night after night from far and near to hear the Gospel. It was a pleasing sight to witness the interest that was taken in the services from the beginning to the end. Many who were afraid to enter the tent, gathered outside. In this way not a few Roman Catholics heard the way of salvation. Each Saturday night we held a prayer meeting in the tent, when brethren of various denominations gladdened us by their presence. As the meetings progressed, the congregations increased and the interest deepened. On the two Lord's Day evenings, I was at Coleraine, we had the tent crowded, and, from information since received, we are permitted to hope that many heard the Word to their salvation. My last two Sundays were spent with our excellent missionary, the Rev. John Dickson, of Donaghmore. I had the pleasure of preaching twice at the Baptist Chapel at Lisnagleer, and of joining in the Lord's Supper with the little church, and also of addressing the young people, about 150, of the Sunday-school.

"The tent was pitched about two miles from the Baptist Chapel, at a place called Mulnagore. Our brother Stone, of Nottingham, had preceded me here, and had conducted three weeks' successful services. My first service was on a very wet Sunday evening, but the tent was well filled. During the week the

people came from miles round, after their day's work was done, across fields and bogs, through mud and mire, to listen to the preaching of Christ. A large number of persons who only occasionally, and many who never go to any place of worship, have been reached by these services, and we know that not a few have been led to Christ as the result.

"The friends of the Baptist Irish Mission must not relax their efforts on behalf of Ireland, because they do not hear of many Roman Catholics becoming obedient to the faith. They must consider in what bondage the people are held. Even in England and in Scotland how few and far between are conversions from among Romanists. How, then, can any reasonable person expect it will be otherwise in Ireland. We must continue in faith and perseverance in our work of preaching the Gospel there, even though we do not see present results. Ireland needs the Gospel to-day, as much as Africa, China, India, and the regions beyond. At no period of the history of our Mission in Ireland were the needs more pressing, and the demand for continued help more urgent than at the present time.

"I had the pleasure, one pouring wet day, of riding in an open trap with brother Dickson, a distance of about forty English miles, to and from, to assist at a Baptismal service at the little chapel at Cairndaisy, which is situated at the foot of the Sleivegallon mountain. The candidates were an old man nearly eighty years old, and a young man of twenty. The old man, as he came up from the water, said, with deep feeling, '*That's a command of His anyhow, and He died for me.*'

"A tree, during a storm last winter, was blown down, and fell across the roof of the little chapel at Cairndaisy, which it entirely destroyed. The little band of needy people have managed to put a roof on the chapel in a rough and unfinished manner. They, however, greatly need ten or twelve pounds to enable them to coil the roof, and to repair the broken floor. This must be done at once, before the winter sets in, or it will be impossible for the poor people to assemble together. I have got about £2 5s. from my own people towards this small amount, and trust that readers of the CHRONICLE will send the remainder to the Rev. S. H. Booth, at the Mission House, without delay.

"I have returned with the conviction deepened, that our British and Irish Home Mission needs and deserves enlarged liberality from all our churches. The income of the Irish branch of the Mission must be greatly augmented if our responsibility as a denomination is to be adequately discharged. Verily, with respect to Ireland, we may say, '*The harvest truly is plentiful, but the labourers are few.*'"

GRANGE.

The Rev. H. Phillips writes of the work there—

"In reviewing this effort we feel devoutly thankful to God for inclining so many people to come together night after night to hear the '*glorious Gospel of Christ,*' which has been very simply, earnestly, and faithfully preached.

"The attendance this year has been very considerably in advance of last year, the tent being several times full on a week evening, and the attendance rather

increased than diminished until the close. Last Sunday evening a tent twice the size would not have held all the people.

"It has often been a wonder to us where all the *young people* came from; yet none the less a matter of devout thankfulness that they came. There are a considerable number of inquirers who are anxious to realise the joy of Christ's salvation: these we shall endeavour to follow up by visiting them in their homes. In the early part of August, the idea of a Saturday afternoon meeting for children was suggested and carried out, the first service being conducted by Mr. A. Graham. Since that time we have continued them, and have been greatly pleased both by the attention and attendance of the children. It is our intention to seek the use of a neighbouring school to continue as long as the weather will permit these interesting services for the little ones. We must not close our remarks without cheerfully owning our indebtedness to those brethren who have so efficiently and willingly aided us in this work for the Master, viz., Revs. J. Taylor, T. Whiteside (Baptists), J. Kelly (Congregational), R. Erwin (Presbyterian), and Messrs. A. Graham, Haldane C. Graham, and H. Ross Phillips, Students of the Pastors' College. It would be invidious to particularise any brethren where all were uniformly kind and helpful; but we cannot refrain from mentioning with emphasis the names of brethren Whiteside and Kelly, who have almost been at our beck and call during the series, and helped us out of many a difficulty. We thank God and His servants for all the help received, and if the kingdom of our Divine Master has been in any measure advanced, this to us will be sufficient reward. It is refreshing to find a catholicity of spirit and readiness to help, such as has been displayed by our friend and brother, Rev. R. Erwin, of Grange. He has taken four services at the tent, the last of which was on Lord's-day evening, and in order to which he kindly closed his own meeting-house."

MOATE, CO. WESTMEATH.

The Rev. F. J. Ryan sends the following "Notes from Westmeath":—

"Two of our friends, very old members of the Baptist body in these parts, have recently passed away—our brother, Mr. C. Scroder, of Rahue, and Mr. Wm. Greene. These have died in the faith, and have gone to be 'for ever with the Lord.' As I look back upon the three years I have laboured here, I cannot but exclaim, 'What hath God wrought!' Three years ago, without chapel, without church organisation, and almost without congregation. The *first* reception I got was to be told that it wasn't worth our while attempting work in Moate, if eight or ten people attended our services it would be all we could expect. Since then we have had a steadily increasing work. We have had several conversions and baptisms, and additions to our communion. As you are aware, we have a comfortable chapel, steady congregation, an organised open communion church, a communion list of some twenty-six friends, and an increasing influence among the people.

"I may say for RAHUE, that our friends are fulfilling the condition you laid down in Belfast, and the whole £20 have been secured.

"Of ATHLONE and the work of our colporteurs, I may say that there is some improvement in the attendance at the Sunday afternoon services there. If some

brother could hold a week of special services in the chapel, I feel sure good results would follow. The summary of the work our colporteurs have done is indeed very encouraging. They have within three months paid about 2,500 visits, two-thirds of which were to Roman Catholics, to many of whom they have been enabled to speak for the Master. They have been generally well received by Protestants and Romanists. They have sold among the people Scriptures, religious books and periodicals, to the value of *not less than* £17, besides a large gratuitous distribution of tracts. I may speak in very high terms of the earnest, faithful, and prudent manner in which Messrs. Rock and Maginnes seek to do their work for God.

"In speaking of work among Roman Catholics, I may mention the case of an army pensioner. I met him for the first time about two years ago. He had gone over from the Protestant Episcopalians to Romanism. I found him ready to speak on religious subjects. I straightway (*avoiding all controversy*) set Christ before him. The last time I saw him (he died about two months ago) he assured me of his trust in the Lord Jesus alone for salvation, and that from the time of our first conversation he nor his wife had never entered a Roman Catholic chapel, and never meant to do so.

"Finally, I may say that our meetings in FERBANE, King's Co., are very encouraging, and our warmest thanks are due to Mrs. Whitmore and her household for their unfailing sympathy and help in the good work."

THE REV. W. J. AVERY.

The Secretary very respectfully bespeaks a kind reception for the Rev. W. J. Avery, who has been appointed practically to fill the vacancy caused by the retirement of the Rev. J. M. Murphy. He will be recognised as the Secretary's Assistant, and to arrange deputations, to visit the churches, with a view to increasing the funds of the British and Irish Home Missions, and also, wherever necessary and practicable, to aid in promoting the general interests of the Union.

The Editor apologises to his correspondents for having been compelled to shorten some of the letters now published, and to withhold others.


Subscriptions will be reported next month.

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1884.

The Autumnal Session of the Baptist Union at Bradford.

LTHOUGH it does not fall within our province to present a detailed report of the recent Session of the Baptist Union, we cannot deny ourselves the pleasure of a brief reference to its proceedings. Bradford is a town which has many attractions for Baptists. It has for many years had an honourable place in their history, and has illustrated the strength and value, not less than the progress, of their principles. Nineteen years have passed since the Union last met in this busy centre of industry. The meetings on that occasion were not so numerously attended as were those of the present year, but they will be for ever memorable as having led to the formation of the London Baptist Association. The paper on Associations, then read by the late Rev. James Mursell, so impressed Mr. Spurgeon, Dr. Landels, and Dr. Brock, that they (aided very largely by the former Editor of this Magazine, the Rev. W. G. Lewis) took counsel together, and by their wise action brought the churches of the metropolis into close and practical union, with results whose magnitude and beneficence it would, we believe, be difficult to exaggerate. The London Baptist Association is full of vigorous life and energy, it has been a "fruitful mother of churches;" but it should always be remembered that it owes its existence to meetings of the Baptist Union held in Bradford nineteen years ago.

Whether any similar and equally tangible results will follow the Autumnal Session of the present year we do not know, but the

general effect will be not less gratifying. On all hands we have heard the opinion expressed that, of all the Union meetings, these last were decidedly the best. The presidential and other addresses, the sermons, the practical discussions, the earnestness of the assemblies, and the hearty brotherly affection, which is stronger than all our differences, afforded the most gratifying proof that the denomination was never in a healthier spiritual condition, and that its prospects were never so encouraging. Bright as has been our past, our future will be brighter still; and it is indisputable that we owe this continuous and increasing progress, in no small measure, to the influence of the Baptist Union. It is happily no longer possible for men, who themselves have done no practical denominational work, to repeat the meaningless and shallow sneer, that the proceedings of the Baptist Union consisted in the reading of papers, which, whatever their title, were simply waste papers. Had there been any ground for such a sneer, the Union could never have even retained its hold on the churches. Seven or eight hundred ministers and delegates could never have been brought together, at considerable sacrifice of time and money, year after year, for so flimsy a purpose. Still less could their enthusiasm have been aroused and their attachment to the Union, as a means of fostering our denominational life, strengthened. We have not reached our goal, but surely the reports of the Annuity and Augmentation Funds, to say nothing of the progress of the British and Irish Home Missions, are a conclusive proof of the drift and tendency of our life; and it would be as ungenerous as it would be false not to acknowledge our indebtedness for these and other signs of our progress to the organisation which Mr. Booth directs with such rare skill and judgment, as well as with a loving and sympathetic interest in the welfare of our churches. Even the genius of an administrator could accomplish little, apart from the unwearied patience, the ceaseless anxiety and the real kindness of heart, which the Secretary of the Union throws into his work.

The reception in St. George's Hall on the Monday evening (Oct. 6) was in every way gratifying. Even its attractions did not interfere with the success of the temperance meeting in Sion Chapel, which was described as "large, responsive, and enthusiastic," a meeting which cannot fail to have a great influence on both the thought and action of our churches. Tuesday was, as usual, the missionary day. Never, we imagine, were Mr. Baynes and Mr. Myers "more entirely

in their element" than on this auspicious occasion. Mr. Henderson's thoughtful, intense, and eloquent sermon on the call of Christ to young men was a fitting prelude to the engagements of the day, while the speeches at the missionary meetings were worthy of our best and highest traditions. The forward policy of the society was heartily and enthusiastically approved. The Committee and the churches are evidently "in touch." Further progress is practically ensured. If anything were required to deepen our missionary zeal we should have it in the wise, modest, forceful—and, we do not scruple to add—remarkable speech of Mr. Leonard Tucker; so full of opportune information, abounding in graphic and picturesque sketches of Hindoo life—not simply of its manners and customs, but of the intellectual and spiritual struggles of its more intelligent population, and urging the claims of India to increased evangelism, with a power and pathos that it would be shameless to resist. Nor should the other speeches be overlooked. In the evening Mr. Jones pleaded for China with an intelligence, an eloquence, and a force equal to Mr. Tucker's. A more timely sermon than that of Dr. Landels, on "Our Lord's Commission," could not have been conceived. It was wise, pithy, incisive, and stimulating; "a real missionary" sermon we heard it called, and we know of no higher compliment that could be paid to it. We shall be greatly disappointed if the generous example of Mr. Robinson, of Bristol, who has promised £500 as an annual subscription for five years, while his son, Mr. Edward Robinson, promises £100, and four other friends £100 on like conditions, be not the means of lifting up our church to higher things, and raising the standard of our annual subscriptions. Such liberality cannot be fruitless. We must reach a level more worthy of our Redeemer's love, and more accordant with the claims of the heathen world.

Wednesday opened with an earnest and eloquent sermon from Mr. Chown. The President's address on "The Work of the Church To-day," though not perhaps so brilliant as his "Gift of Prophecy," delivered in the spring, was a masterly statement, in singularly beautiful and impressive language, of the obligations that rest on us in regard to prevalent unbelief—the godless masses of our own countrymen and the heathen world. Mr. Glover is a "Master in Israel," skilful to discern the signs of the times, and well able to counsel his brethren, and to inspire men for their great work and warfare. With such leaders as he has proved himself to be—wise,

courageous and sympathetic towards all men, even when they differ most widely from us—there is no fear that the Baptist denomination will lag behind any of the churches, or cease to be fired by the prospect of brighter days. The paper by the Rev. W. Steadman Davis, on “The Economy of the Spiritual Power in One,” was a fresh, forcible, and timely discussion of a theme which, if old, is ever new, and never possessed profounder importance than it does now.

It is matter for regret that the valuable papers by Dr. Green, on “The Pastor in the Sunday School,” and by Mr. Wood, of Holloway, on “Juvenile Discipleship,” were not read at a morning session before the whole Union, and not at an evening session when so many evangelistic services were being held. Both papers were excellent; that of Dr. Green especially so. The subject of the Church’s duty to the young is happily attracting far greater attention than was formerly given to it, and Dr. Green’s paper contains suggestions which ministers who wish to win the young to Christ would do well to lay to heart. Pastors should not only be in sympathy with the young, and aid as far as possible the work of their teachers by their occasional presence in the school, by expounding the Sunday school lessons for the day, and holding teachers’ Bible classes, but by making the ordinary services of the church attractive to children in one or other of the ways that Dr. Green suggests; as on the other hand our churches make more distant provision for the *avowal* and nurture of discipleship in the case of those children who have evidently experienced its reality. We earnestly commend these two papers and the speeches they called forth to the attention of all our readers.

An equally deep though a different kind of interest attaches to the admirable papers read on the Thursday morning by Dr. Angus and the Rev. Charles Williams on “The Progress of our own Denomination and of the Church of Christ at large during the last Twenty Years.” Our space does not allow us to reproduce the statistics which these carefully prepared papers laid before the Assembly, and we must be content with the simple remark that while they tell of successful Christian work, of steady and continuous growth, they furnish material for grave reflection, and suggest frequent inquiries as to whether we have done a tithe of the work which in various ways we ought to have done, and might have done.

The session of the Union, strictly speaking, closed with the discussion on these papers; but two other meetings demand notice—one

on behalf of the Zenana Mission, held in Hallfield Chapel, on the Thursday afternoon, the other a public meeting for the exposition of Free Church principles, held in St. George's Hall in the evening. The enthusiasm at the Zenana meeting was intense. Rarely, indeed, is an audience so touched to the heart as was the vast and crowded congregation which listened to the speeches of Mrs. Campagniac, Mrs. Hobbs, and Miss Smith. These speeches created an impression of the reality and grandeur of missionary work, which must supply a new "dynamic;" and if we wish to see on what lofty grounds that work appeals to us, we could wish for no finer or more inspiring statements than these ladies so modestly, so earnestly gave.

The closing meeting in St. George's Hall, presided over by Mr. Alfred Illingworth, M.P., and addressed by Dr. Clifford, Rev. J. Guinness Rogers, and Rev. T. E. Williams, of Aberystwith, was a magnificent vindication of our Free Church principles, and afforded ample proof, if proof were needed, that they are in every way applicable to the existing conditions of English and Welsh life. The presence of Mr. Rogers was welcome, and furnished a practical illustration of the spirit which led to an interchange of fraternal greetings between the Congregational Union assembled in London and the Baptist Union in Bradford. May these two great denominations—while each retaining its fidelity to its own connection, and to the One Lord, whose will is our law—ever live and work in hearty sympathy and good will!

Primary Qualifications for the Christian Ministry.*

BY THE REV. W. T. ROSEVEAR.



CHARLES LAMB tells us that he had an old friend who, whenever any "stripling" of his acquaintance was ambitious of becoming a poet, always asked him this question: "Young man, what sort of dreams have you?"

The questioner would seem to have held that the degree of the soul's creativeness when asleep was the measure of its poetic faculty when awake. This may or may not be a true criterion of poetic power. I know not. But of this I am quite sure: the degree

* An address delivered at the opening of the Autumnal Session of Nottingham College, September 30th, 1884.

of ease with which the soul of a young man can rise from the rush and noise of outer things into that quiet mood of meditative thought to which—as to Jacob in his dream and to John in Patmos—the unseen spiritual world opens out with vision-like clearness, may be taken as a sign that he has one at least of the true elements of preaching power.

Perhaps, in the sense I have thus indicated, no deeper and wiser question can be put to a divinity student, who is nobly ambitious to do solid work for God in the open, waking world of to-day, than this: "Young man, what sort of dreams have you?" For, in the deep spiritual sense, it is always the dreamer who wakes and leads the ages. Without spiritual insight, quickened by God to pierce through the outer shell of things, and to see the unseen realities of that eternal order of truth which is revealed in the Gospel, the Christian minister in this age of science will be utterly powerless. It is not the scientist but the seer who alone can trace the Divine relation between all the new facts which are being discovered in the natural world, and the highest spiritual truths which pertain to the character and government of God. Not he who in his zeal for natural truth ignores the supernatural, nor he who in his zeal for the supernatural ignores the natural, but he, rather, who sees that they are two parts of one glorious whole, will be able to preach the Gospel in its full breadth and height, and in forms of thought adapted to the progressive spirit of the time. He will have one at least of the primary qualifications of "a good minister of Jesus Christ," and will be able to take his place among the foremost teachers who lead the thought and life of the new generation.

The one and only mind clothed with humanity which had in this world an absolutely clear and perfect insight into the heart of God was the Mind of Christ, His only begotten Son. In one of His earliest recorded conversations He claimed this power of insight for Himself. He had been talking to a master teacher in Israel upon the deepest of the deep things of God—the new birth—the birth of the Divine into the human, and of the human into the Divine. The listener was simply bewildered. "How," he exclaimed, "how can these things be?" And Christ's reply was simply this: "Verily, verily, I say unto thee, we speak that we do know, and bear witness of that we have seen." This reply of Christ was, you will perceive, not an argument, but an affirmation—an affirmation of fact which,

although it lay as yet outside the ken of the bewildered listener, was, nevertheless, within the view and based upon the direct personal knowledge of the Divine Speaker. We "know," He said, "We have seen." The substance of His answer was this: "You call in question things which I know to be true. To you they are incomprehensible. To you they seem impossible. To Me they are plain truths which lie at the foundation of the true life of the world. I speak to you of things which are the object of my direct vision—I have 'seen.'"

And now once more, in our own time, the old question is asked from a new standpoint, and the old answer is given with a new application. There has arisen a nineteenth-century Nicodemus with the old question on his lips, "How can these things be?" This Nicodemus of the present day is a master, not in "Israel," like the old one, but in the world of intellect. He is moving on in the path of scientific discovery and progress, unhampered by old-world superstitions. And yet, between the new master of to-day and the old master of Israel, there is one striking point of resemblance. Both are literalists. Both take their stand upon the letter as distinct from the spirit of things. The thinking of Nicodemus, so far as we can trace it at the time when he listened to Christ, had never gone below the letter of religion; the thinking of the man of science at the present time has not gone—does not attempt to go—below the letter of the universe. He sticks to matter, and curbs back his thoughts when they would go beyond it. But what is it, after all, this "matter" to which he thus limits his thoughts, and which the so-called advanced mind of the century is in the mood to deify? What is it? It is, as I have said, the mere letter and not the spirit of the universe. Vast as it is, divided up into innumerable worlds, and distributed through immeasurable space; yet, so far from being the whole, it is only the garment—the outside and not the inside—of the universe of God. It is no wonder, therefore, that the man who takes his stand upon the mere letter of the universe should be perplexed by the teachings of Christ, who had primarily to do with its spirit. It is no wonder that he should be meeting Christ with the old question, "How can these things be" which your church, in your name and with your authority, has been preaching for eighteen centuries? How, in the light of the latest discoveries, which prove that the universe is from end to end under the reign of law, can the personal God of whom you speak minister to the needs of personal men as they arise day by day? How can

prayer in relation to those needs be of any avail? How can there be in the hearts and homes of men the indwelling of a Divine presence? and how, over their earthly life and lot, can there be the guiding hand and protecting care of a Divine Providence? These things, and things like these, how can they be? And to this new question, asked by the agnostic of to-day, Christ replies in the spirit of His old answer to Nicodemus. There is no argument. He simply affirms on the basis of His personal knowledge and vision. He utters forth with new emphasis no new thing, but simply what He had said from the beginning. The truth—the eternal truth—of the spiritual things preached by His servants through the centuries, but now called in question, He re-affirms. He declares that, to His personal knowledge, they rest upon a foundation of their own, and carry their evidence in themselves. He declares that, however doubtful or seemingly impossible they may be to others, to Him they are clear and certain; that, though outside the limit of their thought, they are within the field of His vision; that He was an eye-witness of the spiritual fact that the natural universe sprang into being from the creative word of God, because that word was spoken through Himself. To those who have traced it back to a Force which is, they say, unknown and unknowable, His language is, This Force is perfectly known to Me; it is the omnipotence of the creative God whom I manifest—I—“the only Begotten Son in the bosom of the Father”—I have “declared Him.” To the philosophic unbeliever, to the agnostic, the emphatic declaration of Christ is this—“Verily, verily, I say unto thee, we speak that we do know, and bear witness of that we have seen.”

Now Christ requires His followers to take the same attitude as Himself in relation to the unbelief of the century. He imparts a portion of His own clear knowledge to those who live in fellowship with Him, and especially to those whom He calls to preach the Gospel of God. He links them with Himself in the sentence which describes His own knowledge. He does not say, I speak that I do know, but “We”—“We speak that we do know, and bear witness of that we have seen.” It indicates that He gathers the lowly learners of His school into such oneness with Himself that they stand with Him in the bright noon of His own inner light. Sharing, to some extent, His own spiritual insight, they speak to the world with the accent of His own certainty. Wonderful condescension thus to link Himself into such mysterious oneness with His disciples! Christ and Christ-like

men—not He without them, nor they without Him, but He and they together—form the new teaching power which is to convert the individual and save the world. “After He had spoken unto them He was received up into heaven, and sat on the right hand of God, and they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.”

We have seen, then, that ministers thus in living union with Christ, share not only His love but also in some degree His knowledge. Such ministers are urgently needed in an age of doubt and denial like the present. They will speak of God and for God with a moral authority which will hardly fail to create conviction in the heart of doubters. We are to become the champions of the essential truth of the Gospel against all comers. We are to proclaim it to our generation with all the force of deep personal conviction. This is at once our privilege, our duty, our right. For have not we the right to teach what we have tested and found to be true? We surely have the right to assert for ourselves, on our own chosen ground in the Gospel, a claim similar to that which the man of science asserts for himself on his chosen ground in Nature. Has he carefully studied, examined, and tested the contents of his field of natural truth? We have carefully studied, examined, and tested the spiritual and moral truths contained in Scripture, and we have found them adequate to our deepest needs. We are simply speaking in the spirit of modern science when we say of our religion that those only are qualified to judge it who have put it to the test of experience. Outsiders are as incompetent to judge of the doctrine of the Incarnation and the Cross as are the uninitiated to decide upon the abstruse questions of astronomy and chemistry. There are experts in these sciences whose words have great weight with the modern spirit. And my argument is that there have been and are—in the deepest sense of the word—experts in things spiritual and eternal, as well as in things material and transient—specially that there have been and are men whose personal experience of the great spiritual doctrine of the Incarnation and the Cross has made them as sure of its reality and redeeming power as of their own existence—and that, therefore, their testimony, not less than that of experts in other branches of investigation, ought to have great weight with the modern spirit. “That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ.”

That is the ground on which, amidst the speculations of the time, you should take your stand; from it you should never move. Cultivate that faith which underlies all true reason—that faith which is itself spiritual vision, “the proving of things not seen”—the proof, in face of present unbelief, that the origin and end of Nature are in God—the proof, likewise, in face of the present sufferings of man, that God is love. Live in the daily exercise of that faith which creates in the soul an internal heaven, inspiring the assurance that God, according to His promise, will ultimately conquer sin and suffering and death. May tongues of fire from that eternal heaven be given you for the one work to which you have consecrated your life—the preaching of God’s own Gospel of love. Let nothing shake your faith in the self-evidencing power of that Gospel. Divine Wisdom is always the companion of humble Faith, never of proud Reason. Wordsworth has expressed a truth of great practical importance in relation to the speculative thought of the present time in these lines:—

The universe is infinitely wide,
 And conquering Reason, if self-glorified,
 Can nowhere move uncrossed by some new wall
 Or gulf of mystery, which thou alone,
 Imaginative Faith! canst overleap,
 In progress towards the fount of Love—
 The throne of power whose ministering spirits records keep
 Of periods fixed and laws established.

Combined with your conviction of the truth of the Gospel there must be in the preaching of it unswerving faithfulness. Paul spoke of this as his crowning qualification—“I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry.” The one distinguishing feature in his life to which he points as that on which the approving eye of Christ specially rested was—not his learning, his eloquence, his wisdom—not even his compassion and burning zeal—but his faithfulness, without which all his other unrivalled endowments would have been worthless in the work of saving men. In his preaching he had primarily to consult, not his own heart and mind, but the heart and mind of Christ. He had to be faithful to Him. Similar faithfulness is required of ministers now. In view alike of the marvellous changes coming over the beliefs of the world, and of the keen, unsparing criticism to which all preaching is, and will continue to be, subjected, their one

watchword must be, Faithfulness to Christ. In childlike dependence on His Spirit, and with the ability which He giveth, they must preach His Gospel boldly, and without fear. The conditions, in regard to criticism, under which they preach are very different from those of former ages. The audiences of to-day are necessarily more critical. The present is an age of books; and therefore, in one important respect, there is a very obvious difference between an audience now and an audience, say, in the days of Shakspeare. For then it was, as a rule, the speaker through the living voice, and not the writer through the silent book, who moved the people. Indeed this was, in measure, true of even Shakspeare himself; for his plays, so far as his own age was concerned, were written, not to be read, but to be acted; they were acted by speakers face to face with the people. Information—knowledge of all kinds—came to them mainly through the living voice. Literature for the million there was none. The cheap press, the free library, the universal reading of to-day, were unknown. Hence, the audiences of that time were less critical than those of the present. Public speakers are now judged by the tests and standards derived from silent books. Lay your account with that fact, my friends. Rouse yourselves to the diligent cultivation and faithful use of all your mental powers so as to keep abreast of the reading, the culture, and the thinking of the time. But, in aiming at this, always remember that in a critical, not less than in an uncritical age, the great voice of eloquence which strikes those who hear it with almost electric force, lifting them up into a life of holier thought and deed, is always the voice which comes straight from the heart when it is on fire with love to God and love to man. Then, what force in preaching, and in preachers what joy! As, by the very necessity of their nature, singing birds, woke by the sunrise, fill the summer woods with song, so, by the very necessity of their nature, those whose souls are awake in the inner glory of the Divine Light will tell forth to the world the glad tidings of God. "Necessity," said Paul, "is laid upon me, for woe is unto me if I preach not the Gospel." Your subject, when your heart is thus intensely moved by it, will speak through your life as well as your lips; your whole personality will be in some sort the tongue of its utterance. And, so far, you will resemble those of whom Shakspeare said:

There was speech in their dumbness, language in their very gesture; they looked as if they had heard of a world ransomed, or one destroyed.

May the glorious Gospel have such entire hold over your spirit that it may make your whole inner and outer life eloquent with its utterance. "Mark this well," said a preacher, some of whose sermons have been recently introduced to the world by Robert Browning; "mark this well, when you go to meet your congregation on the Sunday morning: what you are—what your presence expresses—is quite as important as what you say. Have you seen a Divine vision, and is the glory shining in your face?"

Your main work as students for the Christian ministry is with Divine truths, ideas, facts, in their relation to men. In proportion as you do this, your main work, thoroughly and well, you will be laying the foundation and collecting the materials of effective speech. Ideas are the soul of words, and that may be taken as the best style in which ideas are most clearly and tersely expressed. Be careful to cast all your thoughts—those derived from reading as well as those that are original—into your own mould, and clothe them in your own language. Let the stamp of your own individuality be upon whatever you write and speak; write and speak it out of your own heart. Words are vehicles; see to it that none are empty. In the matter of style you may learn a lesson from Pericles, who, before he spoke, always prayed that the gods would prevent him from uttering a word not pertinent to the subject in hand. None of us, I fear, strive as we should after the great Athenian's terseness. There is a wonderful flow of words in this age; beware lest you acquire a fatal facility in the use of them. Speech ought always to represent thought. Does it? Does it never represent the absence of thought? Has there never been in it a skeleton-like rattle, a perfect hubbub of lifeless words—words hollow, high-sounding, sensational, unmeaning? Is there no truth in the satire that, in "the talking, as in the other trades, a large business is often done on a small capital"? But, on the other hand, I question if there be any more honest and thorough and exhausting work done in the world to-day than is done by some of those who are labouring to influence their fellow-men by speech. There are speakers on the side of great political and philanthropic and moral causes, whose words are real, beating with the very pulse of their life. There are preachers of the Gospel of whom this is emphatically true. You may find them here and there, almost in every city, in every town, in every village, and in every nook and corner of the land. In my summer holiday I heard, in an obscure

chapel in a secluded part of North Wales, preaching which was certainly free from the defect I have named. Nothing in it was said for effect; there was no redundancy. It was well thought out, clear, terse, suggestive, pictorial, impressive. It was the preaching of a country minister, whose mind was well stocked with the "capital" of ideas, and who knew how to give them currency in simple and telling words. He had only (in his regular preaching in Welsh) a handful of toil-worn quarrymen and their families to listen to him, but he was nevertheless doing a great work. All honour to our brethren who, in like positions of obscurity, are preaching to the poor with the ability which God giveth, and according to "the oracles of God"!

One principle you should never forget is this: listen—listen to God before you speak to men; listen to Him, that you may know what, and in what spirit, to speak to them. The power to touch the heart, to wake the conscience, to guide the reason, to influence the will, springs from the passive reception of the highest gifts of the Spirit direct from God. Prayer, therefore, through which these highest gifts are received, should be the very core of your life. In your preaching there will never be so much of the thrilling and awakening power by which character is created, and the overmastering action, which carries everything before it in the service of God, is inspired, as when your inner life has been, through prayer, passively yielding itself up to the teaching and guidance of the Holy Spirit. There are times, I well know, in which the opposite of this seems to be true. The mind has its moods of conscious power, in which its active faculties are awake. They start forward; they put forth their full strength in the quest of truth. Tracking it through many fields along the upward movement of things in the Divine plan, they rise with it from mineral to plant, from plant to animal, from animal to man, from man to God, impatient to gain, if possible, a grasp over the whole of truth. Now these moods, in which our active powers are thus on the full stretch after truth, are richly productive. They are to our mind what the months of harvest are to the reapers; from them we gather in and garner up for future use golden stores of knowledge. But there are other and better moods, which are still more fruitful than these. There are receptive moods of the heart, which are fruitful in riper, richer, and diviner stores of knowledge than our unaided mind could ever acquire—moods which have in them an innate affinity with that whole realm of spiritual truth which only God can reveal. In those

waiting, listening moods there comes over us a hush, a silence. A Divine voice speaks, a Divine light shines, and the great dim spaces through which our mind had groped grow bright under the radiance cast upon them by a higher order of truth than we had gone in quest of, now coming in quest of us. God, who is the Truth, is revealing it by His Spirit to ours. He is making Himself known to us by the inwardness of His work, putting His laws into our minds and writing them upon our hearts, and committing to those whom He enables and counts worthy the word of reconciliation. "Therefore we are ambassadors on behalf of Christ, as though God were intreating by us."

Think on the attitude and heart of God as seen in that word "intreating"—"intreating" men. We cannot comprehend the full meaning of what it is in the Divine nature which that word represents, but we can ponder it carefully till it inspires our whole life with its spirit. It points inwards to, oh, what depth within depth of compassion, in the Creator and Lawgiver of all the worlds, towards fallen men! What a life of yearning pity towards the lost! What unwillingness that any human soul should perish! What love, at once fathomless and without limit, pleading with each, pleading with all! What tenderness eternally alive within the Divine heart, and thus alive there in the intercessory spirit of the atoning cross which bore and bears the sins of the whole world! And—most wonderful of all—the Christian ministry is to be in its measure the utterance to the world of this infinite love and tenderness of God. He Himself is intreating—"by us."

For such a ministry as this he only can be sufficient whose life is hid with Christ in God. May each of the students whom I have the pleasure of addressing to-day be thus sufficient, by dwelling in God and God in him. "Take heed to thyself and thy teaching. Continue in these things; for, in doing this, thou shalt save both thyself and them that hear thee."

The Rev. John Bigwood.



T was the happiness of the writer to know the late Mr. Bigwood close upon forty years. During the latter part of this period, the intimacy was close, and the intercourse frequent. The occasion of our first meeting was a memorable one. In the spring of 1845 the Government, with Sir Robert Peel at its head, introduced to Parliament a bill for the permanent endowment of Maynooth College. The Protestant feeling of Great Britain was thoroughly roused. About a thousand delegates from four hundred places met at Freemasons' Hall to protest against such a misapplication of the public money. The majority of those present opposed the measure on the ground that the State ought not to endow error. A section of the delegates took higher ground. They contended that a civil Government had no right to endow either truth or error. The conference split on this rock, and the advanced section of the Nonconformists, headed by Mr. Mursell and Mr. E. Miall, left the meeting and held a conference in Salter's Hall Chapel, under the presidency of Dr. Cox. On that occasion Mr. Bigwood, of Exeter, then quite a young man, spoke a few trenchant words, which were well received. Four years later he settled in London, and ministered successively at Church Street, Blackfriars; Onslow Chapel, Brompton; Harrow-on-the-Hill, and Upper Tooting. By far the most important part of his ministerial work, and that by which he is best known, was done during the eighteen years—from 1852 to 1870—that he spent at Brompton. The Church that he formed, and the elegant chapel and spacious schoolroom that he helped the people to erect, at a cost of ten thousand pounds, form a noble and enduring monument to his public spirit and personal influence. His labours were frequently interrupted by the painful and distressing malady which ultimately proved fatal. He was a martyr to intense suffering, and after struggling bravely with it for many years, and seeing no hope of permanent restoration, he resigned his charge. Some years after his removal an effort was made to extinguish the debt which remained on

Onslow. To the success of this undertaking the late beloved and lamented Mrs. Bigwood largely contributed, both by gifts of money and other efforts. Mr. Bigwood gave the last fifty pounds.

At Harrow, the ministry of our departed friend was highly appreciated and very successful; but the old infirmity clung to him, and compelled him at the end of three years to leave. The friends of Harrow remember with gratitude that during his short pastorate, the chapel—chiefly through his efforts, aided by Mrs. Bigwood—was enlarged and improved, and a fine schoolroom erected, at a cost of £1,500. The next three years saw Mr. Bigwood at the Mission House, filling with much ability and acceptance the secretariat of the British and Irish Baptist Home Mission. His last charge was at Upper Tooting.

It requires an abler pen than the writer's to do justice to the many-sided character of the subject of this sketch. He was an able minister of the New Testament. In his public discourses he avoided, as a rule, the common practice of dwelling on isolated passages of Scripture, and generally confined himself to the exposition—say of an Epistle; showing by a masterly analysis and intelligent treatment of his subject the connection of its different parts, and the unity of the whole. This was less popular than selecting a text to illustrate a subject, but it was felt by the more thoughtful section of his hearers to be more profitable. He had an excellent knowledge of classical and New Testament Greek, and he used it, not to show off his learning, but to elucidate the subjects on which he dwelt. Our dear friend was pre-eminently a teacher who rightly divided the word of truth. Under the influence of that strong impulsive power which is so essential in a preacher, and with an unlimited command of pure Saxon English, he often spoke with a warmth and vehemence that fixed the attention of his hearers and enlarged their knowledge of the Word, on which his own soul habitually fed.

Mr. Bigwood was a keen controversialist. His mind was cast in a critical mould. He took nothing for granted, but looked on every side of questions which came before him, and subjected them to the crucible of careful and searching investigation. He thought on his own lines, and reached his conclusions by independent methods of reasoning. This is evident in his able book on "Christian Fellowship"—a work which unites much laborious research with deep reverence for the truth. He fearlessly assails the corrupt Ecclesias-

ticism which succeeded the simple forms of church life and order in Apostolic times, and boldly challenges the Denominationalism of the present day. The facts by which he illustrates the growth of corruption, are beyond dispute; and, widely as his brethren may differ with him as to the application of them to the present age, the ability and Christian temper with which he defends his position cannot be denied. Few men could hold their own better than our departed friend. He detected at a glance the weak points in an adversary's armour, but he never dealt an unfair blow. More than once or twice he has expressed to the writer a wish that his book might undergo the public ordeal of a candid and searching examination. Mr. Bigwood's official connection with *THE BAPTIST MAGAZINE*, as its treasurer, was of some years' duration. He was also a frequent contributor to its pages; and to his facile pen the readers of that periodical have often been indebted for various able articles and reviews of books.

Mr. Bigwood was an agreeable and instructive companion. He was gifted with superior conversational powers. He could range over a great variety of subjects without descending to the level of commonplaces. Nor did he attempt to monopolise the talk. He knew how to listen. Within a fortnight of his death the writer had two interviews with him at Spencer Park, the residence of his son-in-law, Mr. A. H. Baynes, and very refreshing was his conversation. Pleasant memories come back from those bright summer evenings, in the sweet restfulness of a lovely garden, redolent with the fragrance of many beautiful flowers. The annual visits of the members of the South-West London Union of Baptist Ministers to his hospitable home in Brighton have left behind recollections that will endure to the end of life.

He was a liberal friend to the poor and needy. Divine Providence had blessed him with ample means; and many a home has been brightened, and many a burden removed by his timely gifts. Ministers with slender incomes have lost a tender and generous friend, whose departure they have cause to mourn.

As life drew towards its close, a mellow and subdued tone was apparent to those who had the privilege of intercourse with him. It was felt that the end was not very distant; but it came sooner than was expected. He has reached a higher plane of existence, where

there is no more pain, and where he realises in perfection the blessedness and beauty of "Christian fellowship."

"There entertain him all the saints above,
In solemn troops and sweet societies
That sing, and singing in their glory move,
And wipe the tears for ever from his eyes."

CHARLES KIRTLAND.

The Marks of the Lord Jesus.*

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"From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."—GALATIANS vi. 17.



MAN who is growing old claims for himself in these words the freedom and responsibility of his own life. He asks that he may work out his own career uninterfered with by the criticism of his brethren. "From henceforth let no man trouble me. Now I must live my own life. I understand it best. You must stand aside and let me go the way where God is leading me." When a man is heard saying that, his fellow men look at him, and they can see how he is saying it. They know the difference between a wilful and selfish independence, and a sober, earnest sense of responsibility. They will stand aside and not dare to interfere while he works it out with God.

This was St. Paul's claim, and he told the Galatians what right he had to make it. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." It is the reason for his claim of independence that I want to study with you. "I bear in my body the marks of the Lord Jesus.

He was growing an old man. Anybody who looked at him saw his body covered with the signs of pain and care. The haggard, wrinkled face, the bent figure, the trembling hands; the scars which he had worn since the day when they beat him at Philippi, since the day when they stoned him at Lystra, since the day when he was shipwrecked at Melita; all these had robbed him for ever of the fresh, bright beauty which he had had once when he sat, a boy, at the feet of old Gamaliel. He was stamped and marked by life. The wounds of his conflicts, the furrows of his years, were on him. And all these wounds and furrows had come to him since the great change of his life. They were closely bound up with the service of his Master, to whom he had given himself

* From *The Pulpit Treasury*, New York.

at Damascus. Every scar must have still quivered with the earnestness of the words of Christian loyalty which brought the blow that made it.

He had a figure in his mind. He was thinking of the way in which a master branded his slaves. Burnt into their very flesh, they carried the initial of their master's name, or some other sign that they belonged to him, that they were not their own. That mark on the slave's body forbade any other but his own master to touch him or compel his labour. It was the sign at once of his servitude to one master, and of his freedom from all others. So St. Paul says that these marks in his flesh, which signify his servanthip to Jesus, are the witnesses of his freedom from every other service.

It is a vivid, graphic figure. It may be as true of the life of any one of us as it was of the life of Paul. We see at once with what a pathos and a dignity it clothes the human body. It makes the body the interpreter of the spiritual life that goes on within it, the register of its experiences. A scar upon the face recalls some time of pain and peril, and lets us know of a soul that has undergone the discipline of danger. We bear in our flesh the marks of our masters. The hard hand of the labourer tells that he is the servant of unpitiful toil. The knit brow of the merchant declares what master sits over him in his anxious office. The serious forehead of the thinker reveals his service to his master Truth.

Now let us see how that same description may be true of men to-day. Here is a man whose body shows the signs of toil and care. What do they mean?

1. In the first and largest way they mean life. The difference between this man and the baby, in whose soft flesh there are no branded marks like these, is that this man has lived. But then they mean also all that life has meant; and life, below its special circumstances, always means the mastery in obedience to which all the actions have been done and all the character has taken shape. "Who is your master?" is the question that includes all questions. And if a man tries to push that question aside; if he says, "Nay, but my life cannot be judged so, for I have no master," still he answers the question which he rejects. He answers it in rejecting it. He declares that he is his own master. He bears in his body the marks of himself.

2. There are certain lines which tell, beyond all misunderstanding, that this man has struggled and has had to yield. Somewhere or other, sometime or other, he has tried to do something which he very much wanted to do, and failed. As clear as the scratches on the rock which make us sure that the glacier has ground its way along its face, so clearly this man lets us know that he has been pressed, and crushed, and broken by a weight which was too strong for him. What was that weight? If it were only disappointment, then these marks are the marks of simple failure. If the weight were laid on him as punishment, then these marks are marks of sin. If it were a weight of culture, then the marks are marks of education. If the weight was the personal hand of the Lord Jesus Christ teaching the man that his own will must be surrendered to the will of the Lord, to whom he belonged; if the Lord Jesus Christ has been drawing him away from every other obedience to His obedience, then these marks which he bears in his body are the marks of the Lord Jesus.

3. And then what follows? Freedom! "I bear in my body the marks of the Lord Jesus; therefore let no man trouble me." There are two classes among experienced and world-worn men. Some men with their scars, and wrinkles, and wounds, grow timid, cringing, and spiritless. Their only object seems to be to get through the rest of life with as few more shocks and blows as possible. They apologise for living. And then there are other men, whose hard experience of life has evidently lifted them away from any anxious care about what other men may think of them, given them an independent, self-contained life, and made them free. What is it that makes the difference? Does it not all depend on this: On whether the experience of life has given a man any new master whom he trusts and serves; whether the "marks in his body," the scars and bruises, are the ownership marks of any recognised and trusted Lord; or whether they are only the unmeaning records of an aimless drifting hither and thither among the rocks? The master may be more or less worthy. If there only be a master, the man is free from all other servitudes.

There is, in all the independence which the Christian, as the servant of Christ, claims with reference to his fellow men, this subtle element which redeems his independence from indifference or cruelty—that the first duty which his new Master lays upon him is to go and serve and help those very fellow men from whom he has plucked away his life, that he may give it completely to this loftier service. This is the noble poise and balance of the Christian life. Christ rescues the soul from the obedience of the world in order that in His obedience it may serve the world with a completer consecration. The soul tears itself away from slavery to the world and gives itself to Christ; and lo, in Him it serves the world for which He lived and died, with a devoted faithfulness of which it never dreamed before. Paul was never so busy working for men as in this day when he cried out, "Let no man trouble me." His cry was primarily a demand that no man should dare to question his apostolic commission, because Christ had adopted him; but the more earnestly that he refused to let men question that deep transaction which lay between his soul and his Master's, so much the more completely did he give himself up to the service of the men who he insisted should not be his judges or his lords.

One principle you see lies at the bottom of all. It is that no man in this world attains to freedom from any slavery except by entrance into some higher servitude. There is no such thing as an entirely free man conceivable. If there were one such being he would be lost in this great universe, all strung through as it is with obligations, somewhere in the net of which every man must find his place. Not whether you are free or a servant, but whose servant you are, that is the question. It was always a choice of masters to which Christ was urging men. To know this is the first opening of the gates of life to a young man. It is not by striking off all allegiance, but by finding your true Lord and serving Him with a complete submission, that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.

The same liberation sometimes comes by sickness and the incapacity for work. For years you have been doing your part in the world. You have held

your own. But suddenly the blow has fallen on you. Sickness has come. You cannot work. You are dependent where you used to trust only in yourself. How terrible it is! How it seems as if now all liberty were gone. You must stretch out your hand in your blindness for some one to lead you. If weakness brings to a personal reliance in Divine strength it would be inseparably associated with your allegiance to Him. Would it not be transformed? The higher meaning of your pain would swallow up its lower meaning. The association which it made for you with God would overrule the association which it made for you with your brethren. That would be freedom for you.

Such sicknesses there are. Such we have sometimes known; some men or women, helpless so that their lives seemed to be all dependent, who yet, through their sickness, had so mounted to a higher life and so identified themselves with Christ that those on whom they rested found the Christ in them and rested upon Him. Their sick-rooms became churches. Their weak voices spoke gospels. The hands they seemed to clasp were really clasping theirs. They were depended on while they seemed to be most dependent. And when they died, when the faint flicker of their lives went out, strong men whose light seemed radiant found themselves walking in the darkness, and stout hearts on which theirs used to lean trembled as if the staff and substance of their strength was gone.

But it is not only the sick and wounded in the great army of life upon whom the great Captain's mark is set. There are young, eager, hopeful lives whose strength and health find no worthy and sufficient explanation, unless we see in them the marks by which the Lord of our humanity would claim the choicest of our humanity for His own. Remember what the Incarnation was. "The Word was made flesh and dwelt among us." Then were the capacities of our human flesh declared. Then in the strong and healthy life of Jesus it was made known to what divine uses a strong body might be given. And since everything in this world properly belongs to the highest uses to which it may possibly be put, the strong human body was there declared to belong to righteousness and God. Thenceforward, after Jesus and His life, wherever human flesh appeared at its best, wherever a human body stood forth specially strong, specially perfect and beautiful, it had the mark and memory of the Incarnation on it. Its vigour is His mark upon it. Feel this, and then how sacred becomes the body's health and strength. It is no chance, no luxury.

Let a young, strong man feel this, and then he claims the proper freedom of his youth. "Let no man trouble me," he says, "for I bear in my body the marks of the Lord Jesus." I have tried to show you what those words mean when an old man says them out of the heart of his experience, with the bruises and scars of a hard life all over him. Even more solemn and full of meaning they are when a young man says them in the conscious vigour and full consecration of his youth. "You must not hamper and restrain me," he asserts. "You must let me risk something of repute, of fortune, of comfort, of life itself, to do my duty."

It is not hard to believe that something of this sort of symbolic consecration

this consecration of the spirit under the body's symbols, may pass over into the other life, and so may last for ever. St. Paul tells us that in heaven we are to have a spiritual body in place of the natural body which we have here. The privilege of that spiritual body must be to express with perfect clearness the experiences of the spirit, which will then be the master; and if the great experience of the soul must always be redemption—redemption remembered in its beginning here, and ever going on to its completion through eternity, then certainly the body, which in some mysterious way will bear the record of that process, cannot fail to speak of Christ the Redeemer. The unimaginable perfectness which will belong to every organ will for ever utter Him. Every perfection will be a new mark of the Lord Jesus.

In such a thought as that there opens all the social life of heaven. It is all liberty. No redeemed spirit shall ever have the power or the wish to encroach a hair's breadth upon the development of the redeemed life in any other. Each shall grow free and straight towards its own perfectness. And yet between these free lives, which never invade one another, there will always be the complete sympathy of a common dependence upon the one Source and Saviour of them all. They will be all one, because they all belong to Christ, and yet the separateness of each shall be kept perfect, because each is claimed with its own peculiar claim and marked with its own special mark.

And must we wait for that until we get to heaven? Surely not! Even here every man may claim his own life, not for himself, but for his Lord. Belonging to that Lord, this life then must belong, through Him, to all His brethren. And so all that the man plucked out of their grasp, to give to Christ, comes back to them freely, sanctified and ennobled by passing through Him who is the Lord and Master of them all.

For such a social life as that we have a right to pray. But we may do more than pray for it; we may begin it in ourselves. Such lives may He give to us all!

Dawn before Day.



WHEN the late Dr. McLeod was visiting Palestine, and going over the spot referred to in the account of the Woman of Samaria, the question occurred to him: Why should this woman have come to Jacob's Well to draw water, so far away from the neighbouring valley and its many springs? The well was some distance from the city. There were plenty of nearer water-sources. It could not have been because of the superior quality of the water, for no cistern could afford purer, cooler, or better than that which gushes everywhere along the valley

of Nablous. There must have been some hidden reason. Probably, her motive was a superstitious one, a motive pertaining to her conscience. This ancient locality may have been to her a "holy well," such as are frequented in Ireland, and other countries. She came to it, may be, with expectation of religious benefit. She was restless, dissatisfied, unhappy, burdened with the sense of the wrong-doing of her life, and thirsting after what she had never found. Thus, her state of mind, coming to this place yearning after some undefined satisfaction, would be an unconscious preparation for reception of the Saviour's teaching, which was so suited to reveal her plague, and also to heal her of it. By the experience through which she had passed, and was passing, she had been made ready for the Truth.

There is great force in this suggestion. To us it seems a beautiful conception of the real facts of the case, which throws explanatory light on other circumstances. Hence the question concerning the right place of worship, Gerizim or Jerusalem, would not be merely a desire to change the subject—an interpretation which, though ingenious, seems forced—but full of religious feeling. Hence the eager inquiry which, having proved the superiority of Christ, she makes. Hence, too, the glad witness which afterwards, united to others, she bears.

But unconscious preparation for the Gospel, though often unacknowledged, in many hearts may be found. It is valuable to know this, and to be led in the direction it points, to find the treasure we may possess. It may be interesting to represent some instances where it may be traced, and helpful to some who would "buy the truth."

In the midst of common life there are many, especially at the present time, who are by no means unconcerned about religion, though not religious, but who have a considerable amount of mental activity and thoughtfulness. Our relations to God, and the future, come at times to be reflected on by them. But they are men of an independent turn of mind, and will not easily assent to the opinion of others, or follow the teachings of those who have embraced Christianity. They will choose as friends with whom they will confer such as are of the same spirit. They imagine, untrammelled by prejudice, and unbiassed by precedent, they will find out their way and arrive at conclusions that shall commend themselves to their judgment. Thus they pursue their course, and, now attracted by this opinion now by

that, various changes pass over their beliefs. Presently they reject one theory, and soon again are suspicious of that which has supplanted it. Moved by different impulses, they are confident long concerning none. Yet all this while, deep down in their hearts, there is longing for rest. They sincerely desire some settlement of their view. Is there no rock on which to stand ; no self-evidencing system they can with assurance embrace ? Are they ever to be driven about like the footless fowl of Indian fable unable to find repose ? If we knew all, might there not be some mental superstition to be detected ? Are there not some eminent thinkers or favourite authors to whom they go, some Carlyle, some Emerson, some John Stuart Mill, whom they will consult, to see if they can gather some quiet from their pages, some instruction that can give them content ? This is a hunger of heart that may prove an unconscious preparation for receiving the "truth as it is in Jesus." Have not some of these been brought to see—is it not likely they should, when the Gospel is fairly presented before them—that it is this that is suited to their wants and satisfies the requirement of their souls ?

In business life there are many who long time have been wordly and self-seeking. There have been no special sins, perhaps, but there has been a great absence of piety. No prayerfulness, no Bible study, small attention in the scene of worship, little regard for godliness in others. But with growing years there comes a thought to them, amid their prosperity, "Well, I have got all this ; but what have I in store for the future ? What shall I find of wealth on the other side, when I have to change worlds ? What reception shall I meet in the great Beyond ?" This thought disturbs their ease. It is an inquiry that demands answer, an anxiety that secretly haunts, and of which they cannot get rid. Under such solicitude many will begin a more regular attendance on the means of grace. Some will give more liberally to hospitals, charities, and benevolent institutions. Their aim is to appease an inner restlessness, and silence reproofs of conscience. Yet all this is surely a stirring-up towards something greater. If the Gospel, with its light and hope and blessing, be offered, shall it not find the heart ready to close with divine mercy and yield submission to its sway ? If there be not misguidance, if there be candid consideration of its nature and evidence, there will in many cases be a disposition of welcome, and the secret of blessedness will be found. There are many processes of thought and experi-

ence where the same may be said. When the responsibilities of life begin, and the young heart feels more thrown upon itself; when the need of a nearer friendship than the dearest hitherto known is proved; when the presence of help and comfort is craved, which no mere earthly friend can supply, is there not an opening to which the entrance of the Gospel is just adapted? When disappointment and early trials have chastened and subdued; when the light has been dimmed in life, and the future rendered uncertain, has there not unawares been brought about a yearning to which the Gospel message shall be as precious balm, and Christ an unspeakable blessing? In felt shrinking from God because of His greatness and holiness, and yet hidden desire to have Him as refuge and deliverer, is there not the same inward experience? Even pleasures, excitements, books, successes, that have been rejoiced in, have lost their charm under a sense of spiritual need—a fitness being wrought for what is higher, better, purer.

The early life of Luther shows strikingly how, though unimagined by himself, his heart was being trained for acknowledging the truth he should afterwards so firmly embrace. Ardently he longed for peace; restlessly he sought, in anything he conceived could give it, relief from spiritual anxiety and distress. Fasts, watchings, self-chastisements, severe discipline, both by night and day, were practised. He would shrink from, he would grudge, nothing to satisfy conscience and enjoy hope. In the very midst of his superstitions the Gospel found him, and, prepared by all he had gone through, to accept, he seized its glorious offers and rejoiced in its fulness. The life of the celebrated Mrs. Fry affords illustration. At that time which immediately preceded her conversion she resided in a family where everything was against the probability of receiving religious impressions, except the unsatisfied, unhappy state of her own mind, displeased with everything around, weary and disgusted with the present, gloomy and hopeless of the future. She had not a single sorrow, but felt the absence of all joy. Living in utter neglect of prayer, there were times when, not upon her knees, but on her bed, she would give mental expression to her sentiments thus: "God, if Thou art a God, I do not love Thee; I do not want Thee; I do not believe in any happiness in Thee; but I am miserable as I am; give me what I do not seek, do not like, do not want, if Thou canst make me happy. I am tired of this world; if there is anything better give it me." Thus

the proud, turbulent spirit of this young lady dared to express itself before Jehovah. Strange preparation this for what was so soon to be. But God's ways are often mysterious. Mrs. Fry became attached in friendship to a young lady, beautiful and fascinating, but whom disappointments had led to be thoughtful and melancholy. She never spoke of the absence of religious feeling in her bosom, but she continually bewailed her want of self-control compared with what she called the composure and philosophy manifested by her friend. Her friend, however, addressed a letter to her, telling her that *religion* was the source of all the advantage she had noticed, all that she had called "philosophy." This bare, bold statement, that religion was the one thing needful that she had not, struck conviction to her soul. It pierced to the very depths of her moral being. There was great conflict within, but the Gospel prevailed, and in three days from that time the truth for which there had been so unsuspected a preparation became the delight of one who but recently had been a despiser and hater.

It is related of two learned Buriat chiefs who were sent to St. Petersburg in 1818 to accommodate the version of the Calmuc Gospel to their native dialect, that, setting about their task, they occupied themselves diligently with the translation of what they impressively called "the beautiful sayings of Jesus." Such was the immediate effect of their occupation on their minds that when they turned to pray to their idols, as usual, they felt an internal disquietude of which they had never before been conscious, and requested to be more perfectly informed of the nature of the Gospel. Writing to their prince in Siberia, they said, "We have reached this city, and have seen and heard the sacred words of the most high and saving God. That we should ever see and hear such things we never before had an idea. The word of God being so very clear we cannot sufficiently admire it; and we feel it is truth which may be relied upon. We are fully and firmly resolved to receive the doctrine of the saving God, Jesus Christ. When we return home we shall find no teacher upon whose breast we could lean our head, neither any house of God; but yet, after the conviction we have obtained of the truth of the word of God, we can no longer endure the want of it; we must abide by this doctrine." Here, again, we see the preparations of Divine guidance and impressionableness of heart to receive the glorious Gospel.

We are familiar with the case of Cornelius, the devout centurion, who had forsaken heathenism for Judaism, and was instructed by the angel to send for Peter, who unfolded to him the truth of Christ. The case of Lydia also shows an unconscious preparation for the final revelation. Even in the Apostle Paul himself, amid the very fury of his zeal, were there not hidden workings, secret searchings, "goads," though we know little of them, that looked forward to the time when the glowing light shone from heaven, and he responded to the appeal of Christ? Wide through the experience of the Church of God this subject meets with example. Conversion is often but the end of a process many of whose steps are hidden. Intelligence is quickened; inquiry is aroused; thoughts multiply within. There are communings in prayer, and promptings in sorrow. Sometimes movement may be even in a false direction, but the whole being is touched, and the great grace that comes finds a home fitted for hospitality, and prepared to rejoice in the message of peace. All cases, of course, are not alike. With some the Divine treatment may be described as sudden; with others it is as the dawn, widening and brightening to the day. With some religious experience is powerful, or overwhelming; with others it is gentle as the summer breeze. Some are the subjects of spasms of distress, others are only conscious as of a greater access of health. But none should delay accepting the Gospel because it comes in any other wise than it has come to another. Be thankful that it has come at all. Nothing can content the heart but Christ. Superstition may use its vanities and offer its delusions, but the heart-ache will not be removed by its deceptions. Doctrinal formality may insist on cold rigidities, and battle for supremacy in argument. Denominational rivalry be ever saying, "It is not at this mountain, but that;" nevertheless, the great truth remains, it is Christ—Christ alone that can calm the heart, remove the burden, and kindle the light of hope within. Coming we shall see, believing we shall know, and the living water given shall be a "well springing up into everlasting life."

Dudley.

G. McMICHAEL, B.A.

What shall I ask ?



WHAT shall my poor heart ask of Thee, my God ?
 In this long, turbulent, bewildering pain,
 Thou giv'st an hour of ease. I can refrain
 From moans and writhings which Affliction's rod
 Oft mingleth with the stern, incessant plod
 Of sheer endurance. Yes, I can sustain
 These gentler pangs without distraction. Brain
 Is clear, heart peaceful, and the "living clod"
 Regains a little life. Pains worse than death
 May oft recur. The quick flesh starts aghast
 At the dark thought that such may be my doom.
 But now I pray. What prayer ? "The prayer of faith"
 Alone avails. "THY WILL BE DONE" at last,
 Fills all my heart, and scatters all my gloom.

Oxford, October, 1884.

J. P. B.

The Bearing of Religion on Worldly Prosperity. TO YOUNG MEN.



WISH to show to young men that, under ordinary circumstances, the cultivation of religion is not unfavourable, but rather otherwise, to the prosperity of any true worldly calling in which they may be engaged.

Under ordinary circumstances, I say. Of course, there may be times when fidelity to Christ may require the surrender of worldly good ; when, for instance, a young man who has admirable talents for business has also talents which adapt him in a high degree for the Christian ministry, in which he cannot hope to make for himself a worldly fortune, but is constrained by his love to the Saviour and to his fellow men to forego the worldly fortune in order that he may devote himself to the blessed work of winning souls to Christ, to holiness, and to heaven. There may be times when a Christian has to take, and may, if a Christian of the right stamp, take joyfully the spoiling of his goods—when the honour of God's truth must be

dearer to him than life itself. Such sacrifices are noble; and the men who make them tread the path their Saviour trod, and take their place among the heroes of history. But times of this kind are becoming more and more exceptional, and at the present moment may fairly be left out of the account. You may be as eminent for piety as the most seraphic saint whose name is recorded in the Lamb's Book of Life, and none shall dare to make you afraid. You are free to serve God according to the dictates of your own conscience; and what I have to say to you is that there is no reason, in the nature of things, why your spiritual prosperity and your temporal prosperity should not go on together, if you are equally wise and industrious in the cultivation of both; yea more, that a life of piety, other things being equal, is more favourable to temporal prosperity than a life spent in the neglect of the guiding, stimulating, and sustaining influences which true religion supplies.

Have you any doubt of this? Many persons seem to doubt it, if we may judge of their sentiments by their conduct. I am addressing young men, and with regard to many of these, what do we find? We find religion neglected—put off to a future time, as being an inconvenience, at least for the present. I am not now referring to young men who are sceptical—who, under the unhealthy influence of bad literature or bad companions, have learned to think of the Bible as a book full of monstrous errors, and of religion as a grim superstition; but rather to young men who feel that the successful pursuit of their worldly calling denies to them both the opportunity and the inclination to cultivate personal piety. Business is pressing. Business must be attended to. Business tasks all the energies of mind and body. If business can be laid aside for a day or an hour, recreation must take its place. Thus it is thought impossible to give due attention to business and religion at the same time. The claims of God are supposed to be in conflict with the claims of worldly advancement—the claims of the world to come to be antagonistic to the claims of the present world; and the present claim is allowed to take precedence of the future, and the future is left to shape itself when it comes as best it may. That is how men of the world act, and how thousands of them think. Now I want to show, in a few particulars, that the notion I have described is a radical mistake.

I begin by saying that the religion of Christ—for in this calculation we may safely leave all other religions out of view—would be

seriously imperfect in the sense of being sadly unfitted for our nature, if it could be proved to be intrinsically unfriendly to our worldly interests. We have a secular life, and we cannot help having it. We must eat, and drink, and be clothed; and this is impossible without a certain measure of attention. These secular necessities spring out of the great law of self-preservation which the Creator has implanted in our being; and we are so circumstanced, as a rule, that they can only be supplied as they become matters of thought and of enterprise. Moreover, as civilisation advances, so secular enterprise becomes more ramified and more exacting. Let the secular be kept within its own proper limits; let it not invade the spiritual; let it be duly subordinated to, and regulated by, the spiritual—for the simple reason that the interests of the soul are more important than those of the body, and the interests of eternity than those of time; and then the religion of Christ has no protest to offer against it. True religion is that which binds us to God who is the Author, not only of our spiritual life and relations, but of our secular life and relations also; and He cannot be regarded as having imposed upon us two antagonistic claims, each destructive of the other. Religion has the right to control our secular life, and always will do so when the character is healthy and true; but it does not *ignore* our secular life, or represent it as a thing to be despised or neglected.

Accordingly, we find that the Bible clearly and uniformly recognises the claims of our secular life in the due proportion which belongs to them. Adam in Paradise had his secular work to do. It was his duty, not only to contemplate God, to worship Him, and to hold affectionate intercourse with Him, but also to “till the ground;” and we can hardly suppose that the tilling of the ground was to be a secular work without yielding any corresponding and appropriate secular return! Of Joseph, always a favourite with the young, it is said that “the Lord was with him, and he was a prosperous man;” from which I infer that his piety, for which he was conspicuous, did not interfere with his temporal interests, but greatly promoted them, even in a heathen Court, where his religion had slender chance of being appreciated. True, Joseph had his painful vicissitudes; but his religion carried him triumphantly through them, and he died at last a wealthy and honoured man. Of Daniel we read that “an excellent spirit was in him.” Whatever of speciality of meaning that phrase may carry, it includes Daniel’s exalted piety; and mainly because of that,

in its action upon his natural temperament and genius, he advanced from the lowliness and obscurity of a poor Israelite captive in Babylon to the Prime Ministership of the kingdom of Darius. Uzziah, one of the kings of Judah, came to the throne at the age of sixteen, and held it for fifty-two years, during the greater part of which time he lived in the fear of God, and proved himself to be, not only a pious, but wise, energetic, and successful ruler. Of him it is said, "As long as he sought the Lord, God made him to prosper." In that statement his success is set down as the fruit of his piety. Alas! as in the case of so many more, his prosperity became his ruin. Elated by the splendour of his career, he invaded the priestly office by burning incense on the altar, for which sin "the Lord smote him, so that he was a leper to the day of his death." The spectacle of so tragical an end to so brilliant a course is melancholy indeed, and teaches not only the general lesson that it is a terrible thing to violate God's order, but also the more specific lesson that the moment men put position before piety they stand on perilous ground, and the fine, high, religious integrity of the past will be no guarantee against a dreadful catastrophe in the future. It was only "as long as he sought the Lord" that "God made him to prosper."

I do not forget that the instances adduced are colossal ones; but the principle is the same in all instances. Do you think that if Saul, and Ahab, and Jeroboam, and Nebuchadnezzar had been men of God they would have brought upon themselves the sad tragedies from which they suffered? David invariably fell into worldly trouble whenever he became religiously weak and unfaithful. Of course, in a disordered world like ours, calamities may happen to good men as well as to bad ones; but such a fact does not affect the argument. A man is not proved to be good because he prospers in his worldly calling, or otherwise because he fails. Still, other things being equal, religion is favourable to worldly prosperity; and the Bible cases I have adduced go to substantiate the principle. Moreover, we have direct Bible teaching to the same effect. When Joshua was about to die, he called the children of Israel together, and said to them, amongst many other things: "Take heed to yourselves that ye love the Lord your God: else know for a certainty that the Lord your God will no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off the land which the Lord your

God hath given you." David says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Solomon says: "Honour the Lord with thy substance and with the first-fruits of all thine increase"—that is, gain all your profits in the fear of God, and consecrate them to His glory—"so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine"—that is, with true godliness as the soul of your worldly calling, you shall go on from one degree of prosperity to another. It may be said that these are Old Testament passages, and that in the Old Testament dispensation temporal rewards for a godly life were much more emphatically promised, and much more uniformly realised, than under the more spiritual dispensation of the Gospel. That is true; but still the principle for which I am contending runs on into the Gospel dispensation also. Christ says: "Seek ye first the Kingdom of God, and His righteousness, and all these things"—the temporal things you need—"shall be added unto you"—not necessarily without your toil, but generally as the legitimate fruit of toil on which the blessing of God can rest. Paul says: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

But further, I should not only argue on such grounds as these that true religion is favourable to worldly prosperity; the same conclusion seems to be suggested by the natural action of religion in relation to worldly matters. Suppose a case. A man of the world, engaged in business, becomes a devout and zealous Christian. He is convinced of sin; he sees the supreme importance of securing the salvation of his soul; he goes to Christ for mercy and grace; he rejoices in a sense of forgiveness; love and gratitude to the Saviour become the ruling principles and passions of his heart; and he solemnly resolves, God helping him, henceforth to "glorify God in his body and spirit which are God's." Now, I ask, in what way is such a man unfitted by the new state of mind into which he has passed for proper attention to his worldly affairs? Of course, he ceases to be a worshipper of Mammon; money-making is not now the supreme purpose of his life. Why should it be? Why should a man prostrate the powers of his manhood at the feet of the golden idol? Is it worth his worship? But because a man of business becomes a Christian, is he to throw his business to the winds, and betake himself to a monastery, where he may lead an uninterrupted life of contemplation and prayer? The

religious life does not need, and is not promoted by, a device of this kind. It demands the sphere of the worldly life for the full exemplification of its power and for the full revelation of its beauty. Your Christian man of business is really better fitted for business by being a Christian than he would be without his Christianity. His religion does not take away from him any of the energy properly available for business, but it does give him clearer and more influential ideas as to the principles on which business should be conducted; it does enable him to enjoy his work, as work done for God; it does brighten the pleasures of prosperity by purifying them; it does prepare for possible adversity, which may come to the righteous and the unrighteous alike, by rooting in his heart the truth that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Is a man's worldly prosperity endangered by a religion which requires the worldly to be subordinated to, and under the control of, the spiritual? A false worldly prosperity may be, but not a true one; for everything prospers best when in its right place. Put your worldly interests where they ought not to be, and then, no doubt, your religion, if you have any, will protest against the wrong. In that case these interests, by being over-pushed, may seem to go on satisfactorily for a while; but they will, sooner or later, come into collision with some inevitable law of nature and of life, and by that law their prosperity will be arrested. Again, is a man's worldly prosperity hindered by a religion which requires him to be morally upright? A false worldly prosperity may be; for a lie has often been worth a thousand pounds to a crafty and villainous speculator. But would you dare to go into business on that principle? The moralities of business are bad enough; but what has made them so? Not the necessities of true success, but the rapacities of a detestable selfishness. On the other hand, I would remind you that the more inflexibly upright in his business a man is found to be, the more widely and implicitly is he sure to be trusted. Again, is a man's worldly prosperity imperilled by a religion which assures him that his best treasures are in heaven, where neither moth nor rust can corrupt, and where thieves cannot break through and steal? A false worldly prosperity may be, because such a religion, if it be a power in his heart, will recommend him not to be over-particular about laying up for himself treasures on the earth, where moth and rust do corrupt, and where thieves do break through and steal. On the other hand, his religion, if it be a power

in his heart, will give him content in disappointment and calmness in trial, and will thus preserve to him the strength and clearness of mind, together with the energy of character, the courage, the pluck, which may be needful for renewed exertion. Once more, is a man's worldly prosperity injured by a religion which prepares him for death and eternity? How can it be so? Will he not rather feel that he ought to conduct his worldly affairs so that they may be free from all embarrassments when he is called to quit them?

You may say, "This may be logical reasoning; but it is not borne out by facts. We often see the righteous fail and sink into poverty; and we very often see the wicked prosper." Yes, I dare say you do. But do not mistake me. I have not been trying to show that religion will invariably secure the highest degree of worldly prosperity; but that it will promote a true worldly prosperity—in other words, that a man with religion is likely to prosper more soundly than a man without religion would be *with the same powers and circumstances*. Religion will not give to a man business capacity; but it will healthily stimulate and regulate such capacity as he may have. It will not cause a man to thrive in business who habitually neglects his business under a morbid craving for religious excitement. There are some good men who have no more notion of handling money wisely than an elephant would have of nursing a babe, or a mouse of driving a railway train. Cases of this sort do not touch my principle. And you talk about the prosperity of the wicked! What a shameful prosperity it frequently is! Who is accounted the most prosperous man, according to the standard of the world? The man who most rapidly accumulates the largest worldly possessions. He may be an unscrupulous speculator; a clever tactician; a bold and daring rogue; a man who pushes his way by swagger, by hypocrisy, by fraud, by trickery, by the meanest and most infamous devices; a man who will barter conscience for cash, and who will trade with his everlasting destiny for a bargain. Yet, if the rascal makes money, people will account him prosperous, and will tap him on the back as a man of magnificent shrewdness and energy, who knows how to make his way in the world. Well, if shrewdness and energy are the qualities you specially respect, you had better take a few lessons of the devil. A more accomplished Professor in that line will not easily be found. On the other hand, a man with a vigorous conscience and a heart enlightened by the truth and sanctified by the Spirit of Christ—a victim, it may be, just

because he is honest, to the very rascality which the world applauds, finds it hard to pay his way ; and he, forsooth, must be despised as a "ne'er-do-weel." Away, I say, with such standards of prosperity as these ! That, young men, is the truest prosperity in which the highest interests receive the first acknowledgment. If you are bent on money-making at all risks, and are determined, in order to accomplish your object, to set all moral considerations aside, then don't think of becoming a Christian. With such an aim a Christian you cannot be ; and if you could your Christianity would hamper you at every step. But, mind you, you will have to take all the consequences of the choice you make, and those consequences are not to be treated with a smile of contempt. If, however, you have light enough in your mind to see that a good character is intrinsically better beyond all calculation than great worldly wealth—that the soul is nobler than the body—and that the interests of eternity are immeasurably more momentous than those of time, then give your heart to Christ, that He may vitalise it by His life, and ennoble it by His grace ; and you shall find the religion of Christ to be a power for the most exalted good in all the relations you sustain, and in all the ramifications of your experience. I do not ask you to become a Christian for the sake of the worldly advantages you may gain thereby ; God forbid that I should appeal to so sordid a motive. But do not be deterred by the mistaken notion that Christianity requires you to regard all worldly interests with suspicion, and to look upon worldly business as, at best, "a necessary evil."

EDITOR.

“The Teaching of the Twelve Apostles.”

(SECOND NOTICE.)

DEAN HOWSON AND THE “TEACHING” ON BAPTISM.



THE interest excited in the early Christian treatise lately discovered and edited by Archbishop Bryennius, shows no sign of abatement. Since we introduced the work to the readers of the BAPTIST MAGAZINE* it has received careful examination at the hands of several competent critics, and the evidence of its genuineness and antiquity has been amply confirmed.

Among the more valuable of recent contributions to the subject is a second article of Dr. Farrar's,† in which he pursues an interesting, if somewhat fruitless, investigation into the bearing of the “Teaching” on the canon of Scripture. His general conclusions are that its quotations from the Old Testament are extremely rare—only three or four, including the one from Malachi.‡ It makes copious use of St. Matthew's Gospel, something like fourteen references and four direct quotations. It contains no references to St. Mark, and very few to St. Luke and the Acts of the Apostles; very uncertain indications of acquaintance with St. John's Gospel; no allusion to the writings of St. Paul, except possibly two, one of which is 1 Thess. iv. 13-17, but the order of events is reversed. He traces several references to the Sapiential books of the Apocrypha, notably Ecclesiasticus; but, we are inclined to think, on insufficient grounds. Considering the large number of expressions in the “Teaching” which, as Dr. Farrar admits, have no parallel either in the Septuagint or in the New Testament, it should not surprise us to find the author occasionally using phrases common to other writers, without having necessarily quoted from them. On the whole, Dr. Farrar concludes that, though adding largely to our knowledge of early Church organisation, the “Teaching” contributes very few materials to the history of the canon.

* *Vide* first article in the August number.

† *Expositor*, August.

‡ See BAPTIST MAGAZINE, p. 344.

Of greater general interest, and in some respects of special interest to ourselves, is an important paper by the Dean of Chester, Dr. Howson, so well known and esteemed as a writer on the Apostolic age. Dean Howson pays a high tribute to the scholarship and character of Bryennius, the Metropolitan of Nicomedia, to whom the whole Christian Church is indebted for the discovery and careful editing of this fragment of antiquity. In his "independent notes" on the work, Dr. Howson endeavours to give, "quite simply, his own impressions of the case." He candidly admits, however, that one of the aims he "desires to keep specially in view" is that of finding such justification as he may be able to discover of "the theological position of the modern Church of England." Searchers after evidence for favourite theories are notoriously apt to find, or think they have found, what they seek. But while we cordially welcome Dr. Howson's clear testimony to the evangelical simplicity of the Church of Christ, and the non-sacerdotal character of her ministry, we cannot on the whole congratulate him, even from his own Low Church standpoint, on the success of his search. Our own examination of the work, our readers will remember, resulted in new and quite unexpected confirmations of our position as non-Episcopalians and Baptists, and certainly afforded neither aid nor comfort to those who claim in our day to be the true exponents of "Church principles."

After some very interesting notes on the first part of the work—Christian Ethics—the Dean discusses the "Teaching" on the Christian Sacraments and the Christian Ministry, following the course of the document in much the same order as in our first paper. On some points he adopts an opinion almost identical with that expressed in these pages: *e.g.*, on the subject of Fasting, he asks the pertinent question, "May it not be that we have acquired the habit of attaching too little importance to what is very plainly written in the New Testament concerning fasting? . . . The 'Teaching' may be, not a deviation from the instruction of Holy Scripture, but a confirmation of it."* His remarks on the teaching regarding the Two Sacraments also correspond with our own deductions as to the evidence of "two Sacraments, and two only," and the contrast between the teaching of this early document and that of modern Roman Catholic (and he might have added Anglo-Catholic) manuals.

* *Churchman*, August, p. 324. Cf. *BAPTIST MAGAZINE*, August, p. 341.

Thus far the Dean has been dealing chiefly with general principles. Coming to detail on the subject of Baptism, he claims from the "Teaching" a justification for the theory and practice of the Church of England. And here it is difficult not to suspect the bias of a Churchman. "We must notice," he says, "from the verge of the Apostolic age, a distinct statement that the amount of water used in Baptism is not an essential point, but that affusion is quite permissible instead of immersion." We maintain, on the contrary, as we have said, that there is in the "Teaching" no pretext for sprinkling, even occasionally and exceptionally, still less as a permanent substitute for immersion,* as it has practically become in the Anglican Church. The immersion or environment of the body in water is, we hold, of the essence of Baptism, whether we regard the literal meaning of its name, or the significant symbolism of the ordinance. So long as this is secured, the quantity of water employed is, we grant, "not an essential point." All the concession the "Teaching" makes is, that in exceptional cases, where, owing to scarcity of water, this immersion cannot be effected by plunging beneath the element, the water shall be poured over the head, by which process the indispensable environment would be scarcely less effectually accomplished.

But, in our view, the question of the proper *subjects* of baptism is of far more importance than that of its mode. And a still more striking example of *ex parte* reasoning is given in the curiously inconsequent sentence with which Dr. Howson concludes this paragraph: "*The subject of Infant Baptism is not touched in the document before us. That question, therefore, must remain as it was.*" † The writer seems to forget that, the evidence of Holy Scripture in favour of Infant Baptism being confessedly *nil*, the presumption is with us who hold that no such observance was known in Apostolic times, and the whole burden of proof rests upon those who assume the opposite position. For ourselves, we approached the examination of this valuable record of Early Church order without having "specially in view" the "aim" of finding justification for Baptist practices—certainly without conscious intention of bolstering-up our own views; and if we had found the slightest tittle of evidence in favour of Infant Baptism, we should have candidly acknowledged the disappointment with which we were forced to conclude that the practice

* BAPTIST MAGAZINE, August, p. 342.

† Churchman, August, p. 328.

had earlier warrant than we had grounds for believing. But, for reasons already fully stated,* we hold that the silence of the "Teaching" affords conclusive evidence that no such custom could have been in existence at the time it was written. Indeed, the very absence of any allusion to Infant Baptism is adduced by Dr. Farrar as a "proof of the early date of the treatise."

Supposing the case had been reversed, and this early document had contained as precise instructions for the baptism of infants as it does for the administration of the ordinance to believers, we Baptists would not have hesitated honourably to acknowledge the fact, damaging as it would have been to ourselves; for we, equally with our fellow-Christians, know how to cherish due reverence for authentic history.

In the position assumed on this matter by Dr. Howson, there are, we fear, signs of submission to Church authority, as independent alike of the teaching of Holy Scripture and the witness of Early Church history; and if it be conceded that "the Church" has power to modify or supersede positive ordinances of Divine institution, we have nothing more to say. Those who hold so extravagant and dangerous a doctrine can hardly be expected to yield to the force of this new evidence, or of any other that may hereafter be discovered. But while the Dean's position may satisfy those who entertain high notions of "Church authority," surely it cannot be accepted as satisfactory by those who, like ourselves, in matters of doctrine and ordinance, look for guidance to "the Bible alone." Many brethren beloved in Christ, who are one with us in almost everything except this matter of baptism—Congregationalists, Methodists, Presbyterians—yes, and evangelical Churchmen, who, equally with ourselves, profess to appeal "to the law and to the testimony"—are not these placed in an anomalous position by the clear evidence afforded by this important discovery? We affectionately commend the subject to their careful and candid consideration.

Several other points in Dr. Howson's paper deserve special and commendatory notice; but our limits forbid. We have only room to mention, that, in dealing with the ordinance of the Lord's Supper, and with the Christian Ministry, the Dean's remarks fully confirm our own views already expressed. In reference to the "three orders of ministry," he frankly concedes that the "Teaching" makes no dis-

* *Baptist Magazine*, August, p. 340.

inction between bishop and presbyter; though he remarks, with a tinge of pardonable melancholy, that this aspect of the "Teaching" "gives some advantage in controversy to Presbyterians," and, he might have added, to Nonconformists generally. "*But this,*" as he naïvely and truly remarks, "*cannot be helped.* . . . At all events, the 'Teaching' in this respect makes exactly the same amount of concession as does the New Testament, and no more." In other words, it confirms us, as Non-Episcopalians, in the views and practice which we hold as derived from our only "Directorium"—the Word of God.

Oxford.

E. C. A.

Death of the Rev. W. Walters.

THE Rev. W. Walters died at his residence, 23, Beverley Terrace, Colliercoats, Northumberland, on Thursday, October 2nd. For years rheumatism not only afflicted him severely, but deprived him of the power of locomotion. He was not, however, entirely incapacitated from preaching. He could travel by rail, cab, or other vehicle, and could preach in a sitting posture. He passed away in his sixty-third year, having been educated for the ministry at Haverfordwest and Madford-Colleges; and having sustained important pastorates at Preston; New Park Street, London; Trinity Road, Halifax; Bewick Street, Newcastle-on-Tyne; and Aston Park, Birmingham. He was a good preacher—solid, clear, and evangelical; and was also the author of numerous publications, most of which have been widely circulated. He served the cause of God and righteousness faithfully in many ways, and will be long and affectionately remembered by a large circle of friends who appreciated his personal qualities, and by many more to whom his ministry was made especially useful.

Why are Christians not more Joyful ?

BY THE REV. A. MACLAREN, D.D.



“**U**N the children of the bridechamber mourn whilst the bridegroom is with them?” The answer sometimes seems to be “Yes, they can.” Our own hearts, with their experience of tears and losses and disappointments, seem to say, “Mourning is possible, even whilst He is here. We have our own share, and, we sometimes think, more than our own share of the ills that flesh is heir to.”

* * * * *

Our joy will sometimes be made sweeter and more wonderful by the very presence of the mourning and the grief. Just as the pillar of cloud that glided before the Israelites through the wilderness, glowed into a pillar of fire as the darkness deepened, so, as the outlook around becomes less and less cheery and bright, and the night falls thicker and thicker, what seemed to be but a thin grey wavering in the blaze of the sunlight, will gather warmth and brightness at the heart of it when the midnight comes.

You cannot see the stars at twelve o'clock in the day. You have to watch for the dark hours ere heaven is filled with glory. And so sorrow is often the occasion for the full revelation of the joy of Christ's presence.

Why have so many Christian men so little joy in their lives? Because they look for it in all sorts of wrong places, and seek to wring it out of all sorts of sapless and dry things. “Do men gather grapes from thorns?” If you put the berries of the thorn into the winepress, will you get sweet sap out of them? That is what you are doing when you take gratified earthly affections, worldly competence, fulfilled ambitions, and put them into the press, and think that out of these you can squeeze the wine of gladness. No! no! brethren, dry and sapless and juiceless they all are. There is one thing that gives a man worthy, noble, eternal gladness, and that is the felt presence of the Bridegroom.

Why have so many Christians so little joy in their lives? A

religion like that of John's disciples and that of the Pharisees is a poor affair. A religion of which the main features are law and restriction and prohibition, cannot be joyful. And there are a great many people who call themselves Christians, and have just got religion enough to take the edge off worldly pleasures, and yet they have not got enough to make fellowship with Christ a gladness for them.

There is a cry amongst us for a more cheerful type of religion. I re-echo the cry, but am afraid that I do not mean by it quite the same thing that some of my friends do. A more cheerful type of Christianity means, to many of us, a type of Christianity that will interfere less with my amusements: a more indulgent doctor that will prescribe a less rigid diet than the old Puritan type used to do. Well, perhaps, they went too far. I do not care to deny that. But the only cheerful Christianity is a Christianity that draws its gladness from deep personal experience of communion with Jesus Christ. There is no way of men being religious and happy, except being profoundly religious and living very near their Master, and always trying to cultivate that spirit of communion with Him which shall surround them with the sweetness and the power of His felt presence. We do not want Pharisaic fasting; but we do want that the reason for not fasting shall not be that Christians like eating better, but that their religion must be joyful because they have Christ with them, and therefore cannot choose but sing, as a lark cannot choose but carol. "Religion has no power over us but as it is our happiness," and we shall never make it our happiness, and, therefore, never know its beneficent control, until we lift it clean out of the low region of outward forms and joyless service, into the blessed heights of communion with Jesus Christ, "Whom having not seen we love."

I would that Christian people saw more plainly that joy is a duty, and that they are bound to make efforts to obey the command, "Rejoice in the Lord always," no less than other precepts. If we abide in Christ, His joy will abide in us, and our joy will be full. We shall have in our hearts a fountain of true joy, which will never be turbid with earthly stains, nor dried up by heat, nor frozen by cold. If we set the Lord always before us, our days may be at once like the happy hours of children of the bridechamber, bright with gladness, and musical with song; and also, saved from the enervation that some times comes from joy, because they are like the patient vigils of the

servants who wait for the Lord, when he shall return from the wedding. So strangely blended of fruition and hope, of companionship and solitude, of feasting and watching, is the Christian life here, until the time come when his friends go in with the Bridegroom to the banquet, and drink for ever of the new joy of the Kingdom.

From "A Year's Ministry," just published by the proprietors of the *Commonwealth*. A full review will appear in our December number.

Reviews.

THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

CANADIAN PICTURES. Drawn with Pen and Pencil. By the Marquis of Lorne, K.T.

LEADERS IN MODERN PHILANTHROPY. By William Garden Blaikie, D.D., LL.D. With Fifteen Portraits.

SHORT BIOGRAPHIES FOR THE PEOPLE. By Various Writers. Vol. I., Nos. i.—xii.

THE STORY OF JOSEPH. Read in the Light of the Son of Man. A Popular Exposition. By Alexander Macleod Symington, D.D.

EGYPTIAN LIFE AND HISTORY. According to the Monuments. By M. E. Harkness.

THE MELA AT TULSIPUR. Glimpses of Missionary Life and Work in India. By Rev. B. H. Badley, M.A.

THE COTTAGER AND ARTIZAN. Vol. XXIV. THE CHILD'S COMPANION and JUVENILE INSTRUCTOR, FLOWERS FROM THE KING'S GARDEN.

The above list comprises a number of the most recent works of a Society which, for enterprise and energy, is unsurpassed, and which has, during the last few years, laid the Christian Church under very deep obligations. The recent publications of the Religious Tract Society have in a very large degree realised Dr. Arnold's noble ideal of the books which are most imperatively needed in an age like ours. The subjects are selected from a wide range, and are of every possible variety. Works of a distinctively theological character still find an honoured place in the Society's programme, but others are more purely literary, historical, and, in some cases, scientific. All alike are written in a healthy and robust Christian spirit, without any weakly sentimentalism on the one hand, or any shrinking from fidelity on the other. Of the beneficial influence exerted by such books there can be but one opinion.

CANADIAN PICTURES is one of the most instructive and attractive of the works in the invaluable series to which it belongs. The volumes which have preceded it—such as English, Scottish, French, Italian, and American Pictures—have reached so high a standard that it is difficult for the writer of a new

volume to fulfil the expectations which the issue of his work awakens. If, however, we assert that *Canadian Pictures* is fully as interesting as its predecessors, we shall run little risk of contradiction. From an artistic (we do not say from a literary) point of view it is certainly unsurpassed, while it abounds in the results of a very close acquaintance with the land and people of Canada. The Marquis of Lorne had opportunities of observation such as few possess, and that he took the utmost advantage of them is evident from every page of this book. He is an accomplished artist, a skilled draughtsman, and his "sketches," reproduced in finely executed engravings by Mr. Edward Whymper, form a specially attractive feature of the volume. The letterpress comprises an account of the history, the political relations and social conditions of Canada; its climate, its maritime and agricultural industries, its educational and religious progress, its value as a field for emigration, &c. There is, in fact, scarcely a point of interest on which we do not here receive valuable information, conveyed in a frank, manly, and agreeable style. The Marquis of Lorne has laid both Englishmen and Canadians under very great obligations by his wise, comprehensive, and in every way opportune descriptions of Canadian life. His work will inevitably tend to draw closer the ties which unite the colony and the mother country, and will probably aid judicious emigration. Intending emigrants could not desire a more appropriate work. It will prove one of the most popular books of the season, and is worth many times its cost.

Dr. Blaikie has issued a series of bright, pithy, and sympathetic sketches of LEADERS IN MODERN PHILANTHROPY, including John Howard, William Wilberforce, Elizabeth Fry, Thomas Chalmers, Stephen Grellet, Joseph Sturge, Thomas Guthrie, David Livingstone, Titus Salt, George Moore, and several others. The sketches are necessarily brief, but they seize on the salient points in the character and work of the philanthropists described, and will be valued not only for their compact and well-arranged information, but for the stimulus they supply to benevolent and heroic action in our every-day life.

Still greater praise must be bestowed on the SHORT BIOGRAPHIES FOR THE PEOPLE, in every view one of the most useful and admirable works we have seen for a long time. The biographies were originally published in separate parts at the nominal price of one penny, and contain a clear, succinct, and scholarly account of the life and work of such men as Luther, Calvin, Melancthon, Wycliffe, Huss, John Knox, &c. Where all are good it is difficult to make selections; but the biographies of Luther, Calvin, Wycliffe, Anselm, Johnson, and Huss are among the happiest successes of recent literature. In studies connected with the Luther and Wycliffe commemorations, we found in the papers here relating to them, help of far greater value than can be obtained from many more elaborate works. We shall anticipate the progress of this venture with no ordinary pleasure.

Dr. Symington is already favourably known by his expository works on Esther and John the Baptist. He now writes on THE STORY OF JOSEPH. The book consists, we imagine, of a series of discourses of an order which ought, in the interests of all our churches, to be more widely adopted. Expository

preaching is not only the most instructive and edifying, but the most deeply interesting, and affords scope for continual variety. Dr. Symington is in every way abreast of the times, and avails himself of illustrations from the researches of archaeologists, historians, linguists, and modern travellers. He invests the old story with new interest, and deduces lessons of present-day application and force. Although he reads the story in the light of Christ, he is not carried away by a strained and unreal typology. The volume ought to be popular among the young men of our congregations.

EGYPTIAN LIFE AND HISTORY is issued as one of the series of *By-Paths of Bible Knowledge*, dealing with subjects connected with the Bible, but not adequately dealt with in the ordinary commentaries and manuals. The chapters on the Religion, the Literature, and the Manners and Customs of the Egyptians will aid a more accurate and comprehensive understanding of the numerous Biblical references to the land and the people. Egypt has, at the present crisis, a special interest for Englishmen, and this handbook should therefore be welcome.

We cannot imagine a more appropriate gift book for children than Mr. Badley's *MELA AT TULSIPUR*: a graphic narrative of missionary life in North India in all its phases, illustrated by numerous engravings, enlivened by stories of Hindoo customs (some of them happily passing away), by descriptions of idolatrous rites and festivals, of adventures on the river and in the woods, and of persecution bravely endured for Christ's sake. The story is well calculated to charm the imagination and awaken the enthusiasm of children. It will fire them with the missionary spirit, and show them that the romance of missions is more than a memory of the past.

THE COTTAGER AND ARTISAN and the CHILD'S COMPANION are too well known to need commendation. The present volumes are of high excellence, and will be heartily welcomed in thousands of homes.

FLOWERS FROM THE KING'S GARDEN is a beautifully got up text book—a text bordered with flowers being provided for the morning and evening of every day in the month. The floral designs are chaste and graceful, and the short dissertation on flowers is admirable.

FIRST PRINCIPLES OF FAITH. By Marshall Randles. London: Hodder and Stoughton, 27, Paternoster Row.

No age has been so prolific as our own in the production of handbooks of every class. Christian thinkers are in this as in other respects fully abreast of the times, and are resolved to prove that however rapid may be the advance of science, and however formidable its attacks on the articles of our Christian faith, we have at our command ample means of defence, and are able also to carry the warfare into the enemy's country. Mr. Randles has in previous volumes shown a rare mastery of great theological problems, and displayed marked skill as a controversialist. Here he exerts not less strength in another direction, and

handles with vigorous thought, comprehensive knowledge, and keen logical acumen the problems which lie on the boundary line of science and religion. The Paleyeian evidences are not so absolutely antiquated as our advanced thinkers profess, and as certain Christian apologists too readily allow. But as every age has its own methods of inquiry, forms of expression, and general intellectual standpoint, it is well that we should revise our pleas and arguments. Mr. Randles discusses the scepticism generated by the writings of Spencer, Huxley, Tyndall, and others of our own contemporaries. His vindication of the principle of causality is rigidly logical and conclusive. The ablest part of his volume is that in which he proves that the Infinite is neither inconceivable nor unknowable. Sir Wm. Hamilton's philosophy was not, of course, atheistic; but atheists and agnostics have sought to pervert it to their own ends. Mr. Randles rejects Sir William's main position as invalid, and demonstrates that Mr. Spencer's negative philosophy is at once discordant with reason and inimical to the highest interests of mankind. Not less effectively does he subvert the foundations of the materialistic philosophy. So long as we have thinkers of this type we need not fear that intelligent young men will be perverted from their old beliefs.

THE UNCANONICAL AND APOCRYPHAL
SCRIPTURE. By the Rev. W.
R. Churton, B.D. London: J.
Whitaker, 12, Warwick Lane,
Paternoster Row.

OF the value of the Apocrypha as an aid to the study of Hebrew history and religion there can be no reasonable doubt. Even those who, like ourselves, believe that it should never have had a place in any of our Bibles or be read in the services of the church, find in it much that is indispensable to a thorough knowledge of a momentous period of Jewish life, of which, unfortunately, the majority of even fairly educated men are profoundly ignorant. Canon Churton has published a scholarly and critical edition of the books which are usually included under this title, with introductions, marginal notes and references, various readings, parallel passages in Holy Scripture, &c. He has expended on the work great care, and his researches merit a cordial recognition.

SALVATION: The Way Made Plain.
By the Rev. James H. Brookes, D.D.
London: Hodder & Stoughton.

THE themes with which Dr. Brookes deals are the most fundamental of all that relate to the interests of the soul—the absolute need of salvation and the only way in which it can be attained. The book is a plain, practical, earnest exposition of the Gospel in aspects which cannot fail to be attractive and useful. Evangelical in doctrine, Christ-like in spirit, direct and forcible in style, abounding also in pertinent illustration, what more can we desire in a work like this?

THE LAWS AND LIMITS OF RESPONSIBILITY. The Merchant's Lecture for June 1884. By Edward White. London: Elliot Stock.

IN none of his previous writings has Mr. Edward White presented his readers with the results of more keen,

incisive and vigorous thinking, guided by a spirit of profound reverence for the authority of God, and of deep insight into the nature of man. The subject of responsibility is a large one, and while in some of its aspects it creates great diversities of opinion, there are other aspects of it, and these the most important, which are indisputable. Mr. White discusses with philosophical breadth and fine literary grace the proposition that men are responsible for the whole of their influence. He points out the extent of their responsibility in combinations and partnerships; proves that pardon is not impunity, and illustrates how a good man is an eternal blessing to the creation. This is a small volume, but its value is great.

BIBLE-CLASS PRIMERS. Edited by Professor Salmond, D.D., Aberdeen. *Outlines of Church History—Ante-Nicene Period.* By the Rev. H. Wallace Smith, D.D. *The Life of the Apostle Peter.* By the Editor. Edinburgh: T. & T. Clark, 38, George Street.

SOME time ago we had the pleasure of introducing to our readers several issues of this series, one after another. Of late we have lost sight of it. The two works here mentioned, however, have come to hand, and we welcome them heartily. Both compilations are indicative of careful research and conscientious study. The subjects, of course, are not new, but they are here freshly treated; and the more books are multiplied on such subjects the greater the number of readers is sure to be, while highly useful information is thus

the more widely diffused. The present works can be had in paper covers for 6d, and in cloth at 8d. They will be a great help to the Bible-class teachers for whom they are intended.

THE LIFE AND WORK OF ST. PAUL.
By F. W. Farrar, D.D., F.R.S., &c.
Popular Edition. Cassell & Co., Limited.


WE are glad, in the interests of our ministers, Sunday-school teachers, and of the more intelligent members of our congregations, that Messrs. Cassell have issued a cheap and popular edition of Canon's Farrar's great work on St. Paul. It is, indisputably, the most brilliant and effective account we possess of the outward conditions and surroundings of his life, of the intellectual, religious and social influences which moulded his character, and of the manner in which he in his turn, under the inspiration of Christ, influenced the thought and action of his age, and thereby determined the subsequent course of history. A more graphic picture of the Jewish and heathen worlds, of the profound spiritual struggles of the great apostle and of the progressive steps of his growth, a more able and penetrating analysis of his epistles, a finer exposition of his teaching, and a more impressive or sympathetic account of his work, we need never expect to receive. To say that the book has defects both of thought and of style is simply to say that it is human. But it will be long before it is equalled either in England or on the Continent, and this popular edition will deservedly multiply its circulation.

THE POETICAL WORKS OF HENRY
WADSWORTH LONGFELLOW. Illus-
trated. London: Cassell & Co.
Parts I. and II.

THE Fine Art Edition of Mr. Long-
fellow's poems has achieved a success
which must have more than realised
the expectations of its spirited pub-

lishers. Its issue in serial form will
prove a still greater success and be
an invaluable boon to thousands.
The illustrations in the parts before
us are finely conceived and skillfully
executed. They have admirably
caught the spirit of the poems and
are a capital commentary on them.
Paper and type are also in the highest
style.

One Day at a Time.

NE day at a time ! That's all it can be ;
No faster than that in the hardest fate.
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time ! Every heart that aches
Knows only too well how long that can seem ;
But, it's never to-day which the spirit breaks,
It's the darkened future without a gleam.

One day at a time ! A burden too great
To be borne for two can be borne for one.
Who knows what will enter to-morrow's gate ?
While yet we are speaking all may be done.

One day at a time ! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set !

One day at a time ! But a single day,
Whatever its load, whatever its length ;
And there's a bit of precious Scripture to say
That according to each shall be our strength.

One day at a time ! 'Tis the whole of life !
All sorrow, all joy are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win.

THE MISSIONARY HERALD
NOVEMBER 1, 1884.



GROUP OF NATIVE CHRISTIANS AT SABZI MANDI, DELHI.—(From a Photogr. h.)

THE MISSIONARY HERALD.

The Autumnal Meetings at Bradford.

NINETEEN years have passed since the first visit of the Baptist Union to Bradford. The public meeting held in St. George's Hall on that occasion is reported to have been "largely attended and pervaded by a deeply devout and earnest spirit." The addresses were of such an order as "not soon to be forgotten." What changes have taken place since that visit, the mention of one fact will indicate. Of the forty-eight brethren then on the committee, sixteen alone remain, six of these being honorary members, and no less than twenty-one having ceased from earthly labours. But notwithstanding the changes which time and death have wrought, through the presence of the ever-living and never-failing Lord, the interests of the Society, instead of declining, have been maintained and extended; and hence it was anticipated that the meetings of last month would evoke the same sentiments of grateful joy and holy consecration. This anticipation, we believe, has been abundantly realised; for many have been the expressions of thankful satisfaction for the lofty and hallowed spirit by which, from first to last, the services were pervaded.

It is not our purpose to attempt any review of the sermons and addresses which were delivered. Our space would not allow us to do even scant justice to the important statements, the interesting information, the wise counsels, the pathetic appeals, with which the several speakers addressed their vast and enthusiastic audiences. We wish to give prominence to the two resolutions which were submitted at the missionary breakfast. The first resolution, moved by the Rev. J. Jenkyn Brown, of Birmingham, was to the following effect:—

"That this meeting of pastors and delegates, representing the Baptist Churches of Great Britain and Ireland, hereby expresses

its hearty approval of the recent onward policy of the Foreign Mission Committee. It rejoices to hear that of the fourteen additional missionaries for China, sanctioned by last year's autumnal meeting at Leicester, eight have already been accepted. It cordially sympathises with the determination of the committee to occupy, at the earliest practicable moment, the vast reaches of the Upper Congo River, by the establishment of ten interior mission stations, and the despatch of twenty additional missionaries; and it is specially thankful to know that, while the marvellous openings in China and Central Africa are thus, to some extent, being met, the committee have resolved to maintain, with even greater vigour and efficiency, the growingly promising work of the Society on the great continent of India, the needs of which demand, for the supply only of vacancies and work already undertaken, an immediate reinforcement of ten more missionaries."

And the second resolution, the necessary counterpart of the foregoing, was moved by the Rev. Dr. Clifford, of Westbourne Park:—

'That the pastors and delegates here assembled, hereby gladly undertake, in view of the large increase to the permanent expenditure of the Mission involved in these forward movements, to use their utmost efforts in connection with the various churches and congregations represented by them, to raise, during the current financial year, by new and increased subscriptions, the permanent income of the Society by a sum of at least five thousand pounds.'

Those who attended the several meetings, and those who have read an account of them in the denominational papers, will be of the opinion that the entire proceedings were calculated to sustain and enforce these important resolutions. The sermon at the early morning service in Hallfield Chapel, preached by the Rev. W. J. Henderson, B.A., of Coventry, based upon Christ's call to the brothers, James and John, was a powerful persuasive to personal dedication. And if in this sermon the voice of Christ might still be heard, as on the shore of Gennesaret, summoning young men to His service, so that in the afternoon in St. George's Hall, by Dr. Landels, on "The Great Commission," was most admirably adapted to deepen the conviction that the great want of the world is the Gospel, and to increase our zeal in the endeavour to supply it. As for the speeches of the missionaries themselves: our brethren, Tucker, Price, Carey and D. Jones from India, Dixon from Africa, and A. G. Jones from China, who could have listened to their

clear description of the work which is being done and their earnest enforcement of the claims of the mission, and withhold assent from these resolutions?

With the spell of the meetings still upon us we shrink from listening to the suggestion that the heartiness and unanimity with which the proposals were received may, in some instances, find no other expression than the uplifted hand and the demonstrative clap. We feel almost disposed to crave forgiveness for suspecting such a possibility. We would put the suspicion from us as being unworthy, and would rather confide in our brethren to embody the enthusiasm in practical and permanent sympathy for the poor, degraded heathen. It would be ungenerous to the churches, as it would be ungrateful to God, were we to forget the progress which has been made, much of which is doubtless due to the impulses stirred at our great denominational gatherings. How great this progress has been the Rev. J. P. Chown, in closing the proceedings—and who, we may observe, spoke at a similar meeting in 1865—very fittingly and encouragingly reminded us when he remarked that the income of the Society has more than doubled during the nineteen years that have intervened. But if our income has advanced, the extending operations demand more than the increase. Already half of our current year has gone; another six months and it will be seen whether the required **£5,000** of additional income has been secured. Solemnly and enthusiastically has approval been given to the onward movements of the Society. It remains now for individual pastors and delegates to give effect to that approval by a zealous effort to obtain new and increased contributions. Let this be done and then the autumnal meetings of 1884 will truly deserve to be regarded as amongst the most memorable that have ever been held.

Before closing our remarks, we desire most cordially to acknowledge our indebtedness to the friends at Bradford for their hospitable welcome, and especially to the local secretaries and committee for their hearty and most invaluable co-operation.

J. B. MYERS.

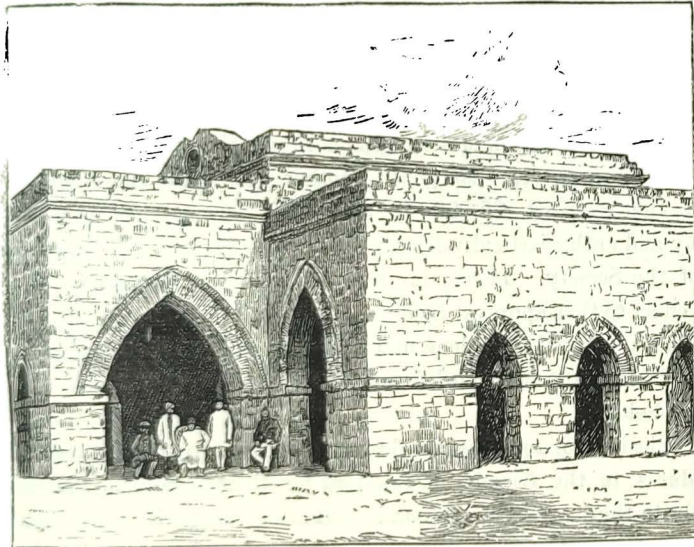
The Delhi Mission.

SABZI MANDI CHAPEL—AND GROUP OF NATIVE CHRISTIANS AT SABZI MANDI.

BY THE REV. R. F. GUYTON.

SABZI MANDI is an important and growing suburb of Delhi. It lies on the high road to Kurnaul and Lahore, and traffic is almost always crowded. It is most pleasantly surrounded with pleasure-gardens and market-gardens, the produce of the latter forming the principal supply of green food for the whole of Delhi. The market in which this is sold gives its name to the whole suburb—viz., Sabzi Mandi—or Green Market.

Immediately after the Mutiny, soon after Mr. Smith's settlement in Delhi, some of the native Christians, who had been with him in Chitoura, came to join him here, and settled at Sabzi Mandi. It was not then so



NEW CHAPEL, SABZI MANDI, DELHI.—(From a Photograph).

populous as now, and presented many conveniences for the carrying on of their work (weaving). These have remained there, with a few exceptions, ever since. They have been amongst our most faithful adherents, and, although they are by no means model or perfect Christians, they have maintained their Christian profession, through many trials, with singular fidelity. During all these years they have had no place in which they might meet for worship. They have hitherto been united with the Delhi Central Church, and have been very regular in their attendance. But Sabzi Mandi is about two and a half miles away, and during the hot season it has been exceedingly difficult for them to come so far to worship. Wives and mothers found

it almost impossible to travel so far. The children, also, were practically excluded from public Christian worship; and, as these are singularly numerous in our Sabzi Mandi families, it seemed on this, and on many other grounds, desirable to recommend the brethren at Sabzi Mandi to form themselves into a separate church. Three years ago, when I was leaving for England, I was entrusted by them, and the whole body of our native Christians met in conference, with the duty of soliciting aid from the churches at home towards erecting a convenient building for worship. It is to me a sad and tender memory, that the last interview I had with my most dear and well-loved pastor and friend, the Rev. G. Gould, of Norwich, had almost sole reference to this subject; and at a meeting at St. Mary's, Norwich, he so cordially supported my application for help, that the whole amount of the estimated cost, £200, was immediately promised, and soon after handed to me. At the then current rate of exchange, this amounted to Rs.2,415, which was immediately placed to the credit of the Chapel Fund. As soon after my return as possible, the building was commenced, and I have now the great pleasure of reporting its completion. In the photograph you will see that it is severely plain and simple in style—but exceedingly solid and substantial. It is built throughout of stone and lime; and the roof, instead of the usual beams and rafters, is arched in. There will, therefore, be no repairs occasioned by white ants, or dry rot. The portico is sufficiently large to contain a congregation, and, in the still, summer nights, when it would be unbearably close in the chapel proper, the meetings will probably be held here.

The interior is one square room, entered on three sides, with doors and windows looking into the verandahs and porch. Its size is 24 feet by 32 feet. This space will give sitting accommodation for about two hundred, as natives sit. Provision has been made for two small rooms at the back, which would serve as vestries or class-rooms. The side verandahs are 10 feet deep and 32 feet long, and will serve admirably for Sunday-school classes, and serve to shade the interior from the fierce heat. These also are arched, as is the porch too. The only wood used is in the doors.

The total cost of the building is Rs.4,000, which is roughly equal to £350. I am sorry to have exceeded the amount estimated; but the estimate was not my own, and not one rupee has been unnecessarily expended. I have every confidence that this amount—viz., £150—will be speedily gathered, and my work approved.

The second photograph is also taken in Sabzi Mandi, and shows a single family of the native Christians, with their relatives. This will give a fair idea of the people for whom the chapel has been built. Ibrahim, the probable future pastor of the church, is seated in a reed chair to the left of

the picture. He is the head of the family, and is indicated by the church as their selection for the duties of the pastorate. I need not say that he will be entirely unsupported by foreign funds—will indeed continue to work as hitherto for his living. It will be my great pleasure shortly to attend his ordination service; and in the name of the church solemnly to make over to him this great trust.

I earnestly appeal for donations to cover the amount of debt, for which I am personally responsible. Donations should be forwarded to Mr. Baynes as usual, and marked "Sabzi Mandi Chapel."

My warmest thanks are due to the friends at St. Mary's, Norwich, and especially to the senior deacon, Mr. Samuel Culley, for their generous help, and also to Mr. J. J. Colman, M.P.

Delhi.

R. F. GUYTON.

Very earnestly do we commend this appeal to the generous and prompt consideration of our readers. St. Mary's Church, Norwich, has done already nobly by contributing £200, and it may be that other friends in that city may desire to help still further, and so associate the new Building yet more closely with the capital of East Anglia.

An Appeal from Eastern Bengal.

WE earnestly commend to the sympathetic attention of our readers the following letter from the Rev. J. G. Kerry, of Barisal, Backergunge, in the confident hope that, by its perusal, some may be led to devote themselves to work in this deeply interesting field, in a very especial way committed to the Baptist Missionary Society, no other Protestant Mission-work being carried on throughout the entire district.

Are there no suitable young men at home who will offer themselves for this work? Brethren, we plead with you, and beseech you to give this appeal your prayerful and serious consideration.

Mr. Kerry writes:—

MY DEAR MR. BAYNES,—When one sees such powerful appeals in the HERALD on the part of the brethren on the Congo for fresh men, one wishes there were a Comber or a Bentley to do the same for India. This is an old mission, and has been kept well supplied. It is not likely to die down. Such may be the feeling at home; but to us, working among the people, the desire often comes, Oh, that we had more men! The harvest truly is plenteous, but the labourers are few.

This is a large district, as you know, and practically it is in the hands of one; for, though we are two, nearly all Mr. Anderson's time is taken up with the affairs of the churches. To properly man this part of your mission field, taking the Congo field as an example, you ought to have six more men, placed much in this way: two at Madaripur, two at Backerganj, and two at Pirijpur. These

places are nice distances from Barisal, and are the centres of large populations, which the present want of men causes to be left in darkness and the shadow of death.

This last July I paid a visit to a part which has been continually visited during the past three years by Messrs. Spurgeon and Edwards. I was received by the people as though they had never seen a missionary before. My words were listened to with great attention, and the Gospels I had with me were all sold in three days. I asked one man if he had heard of Christ before. He said, No—never. I was so drawn towards this part that I visited it again a few days ago. An open door and effectual was set before me. I do not think I have ever before had a more enjoyable time. The attention was fixed, Mahommedans as well as Hindoos receiving the Gospel with interest. I did not find that bigotry amongst them as I have in other parts.

Here is a promising field, only four miles from Piriipur, Mr. Baynes, and I have no doubt there are other parts like it. Such places ought to be systematically visited, which is impossible as we are at present situated. My longing and desire is to go again to this part; but in the meantime what are the other portions of this great field to do? Are they to be left in darkness and the power of the evil one?

We are *two* missionaries only to *three millions* of people. Place three men in the whole of London, and you will have some idea of our position. Again, Mr. Baynes, it is not we alone who are calling out for help. At one of the markets I visited, I met with a man who had paid great attention to all I had said when preaching. When I had finished he returned with me to my boat. On the way I asked him what he thought of Christ. He said to me, "Sir, I have liked what I have heard; but what can I learn of your religion when you only visit us once? If you could stay with us a week or so then we could learn something." This man teaches me how I ought to work. It is just the way I should like to work, but I feel my hands tied as it were. There are other places calling out as loudly, if not more loudly, for help.

I would that I could transfer my feelings concerning the salvation of these souls to the minds of the young men in our churches and colleges—the feelings that I have when I see the people around me, all of whom are benighted through want of light.

Paul's heart was stirred within him when he saw the whole city given over to "idolatry." Our Saviour was moved with compassion when He saw the multitudes round Him like sheep without a shepherd. I wish some of our church members could get a glimpse of the many multitudes who are yet in darkness, and whom we cannot reach because of our short-handedness. If they could only see it once I feel sure their hearts would be moved, and they would be stirred to give, if not themselves, at least the means for the support of others by whom the darkness might be dispelled.

I know you are greatly interested in our work here. You have been to this part of the mission field, Mr. Baynes, yourself, and therefore know something of Madaripur. I believe you yourself have expressed the wish that two missionaries might be stationed there. Last Conference I was hoping that it would be made an accomplished fact; but instead of it two new missions, as it were, were opened, one at Commilla and one at Mymensingh,† both very much wanted, I acknowledge; but it has left Madaripur as it was. I could say more, but will now desist, and leave the matter with you.

There are one or two other things I wish to mention before I close. The first is, I am very much in want of a box of homœopathic medicines. Very often sick people have been brought to me for help, and I have been compelled to send them away without. With a box of these medicines I feel sure I shall be able to do a great deal of good. The accounts our brother, Gogon Chunder Dutt, has given me concerning the blessings he has been able to bestow by the aid of his medicine chest have moved me to wish for one.

The second thing I wish to mention is how useful a magic lantern would be in my work. It would help to get me into the zenanas of the wealthy. If the slides could be on the Life of Our Lord, another set on the Life of one of the Patriarchs, &c., much teaching could be given in a simple manner. If some kind friends would supply me with these they would help me greatly in my work. I have seen a magic lantern advertised called the Pamphengos. It is one in which kerosine oil could be used. Such a one would in every way answer my purpose. Will any reader of the HERALD help in this way?

Glimpses of the Congo Country.

BY the kindness of the parents of Mr. Andrew Cruickshank, who left for the Congo Mission a few months ago, we are enabled to print the following very interesting extracts from recent letters received by them.

Writing from Luongo, on his way to Ngombe, under date of July 22nd, Mr. Cruickshank reports:—

“GEOGRAPHICAL FEATURES.

“Despite the blisters on my feet, the long grass and feverish walks, I have succeeded in making some observations, which I hope you will like. I am now about 200 miles from the coast. In my last letter to you I described the geological structure of our route so far as Boma. The same quartz-like and sandstone hills continued, with an occasional intermingling of granite outcrops, on either side of the river, until we arrived at Underhill. At that place the high table lands really commenced; but I will not attempt to describe the nature of the rocks or soil until my books arrive, as my geological knowledge is at present somewhat scanty. But there was a lot of yellowish sandstone and limestone everywhere. No doubt you recollect, before Livingstone discovered the wonderful structure of Central Africa, Sir Roderick Murchison ad-

vanced a theory that the whole centre of the Dark Continent was an elevated plain, depressed in the centre, containing vast lakes, which were drained off by rivers like the Nile and Zambesi (the Congo was then unknown). This hypothesis Dr. Livingstone confirmed in every particular, and, approaching from the south, got, as it were, to the bottom of the basin. His subsequent discoveries from the east coast showed hills—or rather mountains—rising higher and higher, until about 350 miles inland they terminated, and the Lake Nyassa proved more and more the truth of the tremendous elevated depression of the centre of Africa. Well, it is much the same on the west coast. How the hills rise on the east, of course, I cannot say; but on this side of the continent their formation is strange. From Underhill to Stanley Pool, about 200 miles, the country does not again sink

to sea-level, but remains from Under-hill to Voonda (about fifty or sixty miles' distance) at about an average elevation of 800 feet. Near Voonda we had to ascend a hill of about 400 feet high. This hill was a ridge, stretching as far as the eye could see north and south, and was very steep, with deep ruts in it—no doubt, waterways during the rainy season, but which looked, in the distance, like corrugated sides. When we surmounted this ridge we gradually descended until we were some 1,000 feet above sea-level; but this did not continue for long. We gradually rose again, until at this station, which is about on a level with the table-land, we are fully 1,200 feet above the sea. Further on (and it is only about eighty miles to Stanley Pool) I cannot learn that there is any rapid ascent, though they may be 1,300 feet there. There the highest point is reached (mind, I am not speaking of the hills now, but the plains), and for 1,100 miles one vast plain stretches towards the east coast, until a mountain range breaks the uniformity. Stanley Falls are met with; but these hills interfere but little with the theory. They soon cease, and on the other side of them we come to Lake Tanganyika, and further on, according to the most modern and, I suppose, most accurate maps, the first descent; then, further on, the second; and ultimately we reach sea-level once more. Thus both western and eastern coasts appear to be of the same formation.

“ TREES AND PLANTS.

“ But there are other things of an equally interesting nature. I noticed a peculiar-looking fruit growing wild, which the natives told me was ‘good for chop’—that is, good to eat; but as I did not see them eating it, I did not commence. It has a hard, prickly husk; the inside is of a deep red

colour. Some of them are about the size of my fist. I now find that by a slight chemical process tannic acid can be made from it. This acid is a specific when you suffer from the complication I had in my last fever, so it may prove very valuable out here.

“ Another strange plant is, I believe, of a carnivorous nature; it is a sort of creeper, bearing a bright yellow flower—in fact, almost an orange hue. When closed it is about the shape and size of an egg; when open it looks very like a tiger lily. It spreads out into four separate petals, each bearing a quantity of bright crimson seeds on their inner surface, the whole, both petals and seeds, being covered by a thick, transparent, gummy substance. When the flower is open, of course, all this sticky surface is fully displayed; but woe betide the inquisitive insect which the red and yellow might attract! The gum would hold it like grim death until the four petals closed upon it, and remain closed until its victim is entirely consumed; then it reopens for another victim. Such a curiosity would have pleased Professor Darwin, would it not?

“ I have also seen a good substitute for boxwood; but more about that when I have made a few experiments. You would be astonished at the luxuriance of the country. The rich valleys are glorious. Hemp and cotton grow wild, but the natives are so lazy that they will do nothing with such gifts. The hemp they treat in a peculiar manner after plucking, and smoke it (it has much the same effect as opium); while the cotton just rots away. The cotton plant has a yellow flower, at first sight not unlike a half-opened rose-bud; this dies away, and is succeeded by the raw, woolly-like cotton. I enclose the contents of one stem. It looks very beautiful to see the pod-like base, with its mass of white all

hanging over it; a whole tree has the appearance of being covered with snow.

“OUR RESPONSIBILITY.

“We missionaries have a responsible work before us, having to teach the people how to use God’s gifts aright. I cannot but think that a country bearing such valuable fruits must have a glorious future before it. The pre-

sent generation of missionaries will perhaps see but little fruit of their labour. Ours is the work of faith, working in the midst of darkness and difficulty; ours is but the pioneer work, but that work *must* be done. When we have passed away, and others succeed us—when the seed sown shall commence to grow, I think, what a land for Christ this will be!

After giving an account of several attacks of fever, and of his almost complete recovery, Mr. Cruickshank closes his letter by saying:—

“I trust, my dear mother, you will take no other view of this letter than that of profound thankfulness to Almighty God for His marvellous loving-kindness to me. No one on earth can tell how I feel on this, mother; it is between God and myself *alone*.

“Now I ask you all to pray without ceasing for me, that spiritual health and strength may be abundantly supplied me, that I may faithfully go forward unto the end and finish the work He has given me to do.

“I thank God and take courage; the worst is now over. The first fevers of a new arrival generally show how he can stand the climate, and I am told I have stood mine as well as any of our veterans; so you need not be over anxious.

“You will see that I am not at all melancholy; in fact, I never felt happier in my life, for I have the clear conviction that *I am doing the Lord’s work.*”

What a Testament found in the Water did.

IN 1854 before any treaty with England, an English fleet of war came into the harbour of Nagasaki, Japan. The commander-in-chief of the native troops gathered to watch the newcomers was accustomed to go out in a boat to see that no secret communication was attempted. One day he found in the water a small pocket Testament, and was very anxious to know its contents. He learned from some Dutch interpreters that it told about God and Jesus Christ. This only increased his curiosity to understand it all, and he finally obtained from Shunghai a copy of the Chinese translation.

Wakasa, as he was called, began the study of the Testament and induced four others to join him. One of these was a brother named Ayabe, and another a retainer, named Montono. In 1862 Ayabe came to Nagasaki, from his home in Saga, for further instruction, and was taught by Dr. Verbeck. During the following spring this man came to Dr. Verbeck at night and warned him of danger, if he did not leave at once. They fled to China and remained there till the serious troubles which followed were ended. Ayabe afterwards left Nagasaki, having received a government appointment; but in a short time Wakasa sent

Montono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scripture as they could not understand. In this way the Bible-class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning with the desired information.

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizin had arrived and desired an interview. To his great joy these men proved to be Wakasa and his brother and Montono. At the time appointed Wakasa and his train appeared. Two of his sons were also with him. These men had evidently received the Word with all readiness of mind, and now sought only some more light in regard to Christian character and customs. After a long conversation on the power and love of Christ, Wakasa requested that he and his brother should be baptized. It was well known that such an act would be perilous, as the law of the land prohibited the Christian religion. Montono also desired baptism. Dr. Verbeck warned them not to entertain superstitious ideas concerning baptism and told them of the sacred obligation of those who received it. Without hesitation the request was repeated, with only the provision that it should be done in private, as it would not only endanger their own lives, but their families also.

The following Sabbath evening the three men appeared. Their retainers had been dismissed, the shutters closed, and after some words of exhortation, they were baptized and partook of the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told

the story of the book found twelve years before in the harbour of Nagasaki and all that it had led to. Wakasa returned home rejoicing in the love of God and the presence of the Holy Spirit, and Dr. Verbeck removed to Tokio.

In April, 1880, there appeared in the Nagasaki congregation two strangers, one of whom was evidently a lady of high rank, and her attendant. They gave the most strict attention, and after the services were introduced as the daughter of Wakasa and her former nurse. Early the next day they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scriptures which Wakasa had written out in simple characters.

Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married, and was now living with her family at Nagasaki. Since Dr. Verbeck had left, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka she did not wish to leave until she had received baptism. So she sent to Saga for her old nurse and together they set out to find a missionary. After some days they chanced to find a shop where Scriptures were sold. On opening the Gospel of Matthew they recognised it as something they had already learned, and purchased a full supply of Scriptures at once. This was on Saturday.

On the next day they appeared at service, and desired baptism at once. After satisfactory instruction and examination the lady appeared with her husband, who listened attentively to all that was said, and the two faithful women were baptized. The

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old nurse returned to Saga and taught a small school of girls, and soon opened a class of women for the study of the Bible, and after a time began a Sabbath-school with the Bible-class as teachers. There are now about twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers was a son of Wakasa.

The daughter of Wakasa went to Osaka with her family, where she was soon a leader in Christian activity and benevolence. When her husband returned from a trip to some island and reported that he had found a people without any religion, she went to the pastor and begged that some one would go and teach them, and offered

to pay one-half the salary and expenses. She has returned to Nagasaki, and is now a regular attendant with her family upon the church there.

Lately, when Dr. Verbeck was acting as interpreter at a meeting in Tokio, a man came to him at the close and said, "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and during all these years had carried the Bible with him, reading it daily. The next day he came with his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe has recently confirmed the above narrative. His family are now connected with the church in Tokio, and it is his earnest desire to devote the rest of his life to spreading the Gospel in Japan.

Annexation of Victoria, West Africa, by the British Government.

OUR readers will learn, from the following letter from Lord Edmond Fitzmaurice, M.P., the Under-Secretary of State for Foreign Affairs, that at length the British Government has complied with the oft-repeated appeal of the committee of the mission to take over the settlement of Victoria, and establish there a regular form of government:—

"Bowood, Calne, Wilts, *September 25th*, 1884.

"DEAR MR. BAYNES,—I am directed by Lord Granville to inform you, in reply to your communication of the 22nd of September, that Consul Hewett, acting under orders received from Her Majesty's Government, took possession of the Victoria Settlement, Ambas Bay, on the 19th of July last, and that that place is now British territory.—I am, dear Mr. Baynes, yours truly,

(Signed) "EDMOND FITZMAURICE.

"To Alfred Henry Baynes, Esq.,
"Secretary Baptist Missionary Society."

Hindoo Boys at Play.

BOYS will be boys, whether they live in England or India. Hindoo boys are as fond of play as other boys, and have all sorts of games amongst themselves, such as marbles, kite-flying, top-spinning, &c. One of their games is to put a lot of sweetstuff, parched rice, and other eatables into a paper bag, and then hang the bag on to the branch of a tree. Then, by turns, the boys being blindfolded, stick in hand, walk towards the bag and



HINDOO BOYS AT PLAY.

strike at it with the stick. Of course, they often miss it, and their missing causes great amusement to their companions. When, however, the bag is at last burst open, and its contents fall to the ground, all of the boys fall to scrambling for them. Treats at Christmas time, and on other occasions, are given to boys and girls attending mission schools.

When you next enjoy your summer-trip into the country with your kind teachers and superintendent, please remember the thousands of boys in mission schools in India, many of whom live in homes much worse than yours, and have very little to make them happy.

Mission Songs.

UP AND DOING; OR, THE BLESSED NAME.

“THE longer I live the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for thousands at home who have so many opportunities of hearing of Christ and accepting Him as their Saviour, at almost every corner, and so very little for the millions abroad who have never heard of His *blessed Name*. Ought we not, ALL OF US, TO BE UP and doing!”—“A Friend” in THE MISSIONARY HERALD, September.

“UP and doing!” Art thou sleeping,
Sleeping in this world of sin?
O, awake! the Master calls thee;
Let His love prevail within.

Think, O Christian, of the millions
Who have never heard Christ’s
name;
Sinking, perishing in misery;
Let thy faith now blush for shame!

Christian, dost thou know the
meaning
Of that great and blessed Name?
Is it to thee more than honour,
This world’s favour, wealth or
fame?

In it hast thou found salvation,
All the love of God can bring—
Lifting thee above all darkness,
Over sin and death a king?

Think, then, of the myriads dying,
Bruised and broken, pierced by sin;
None to pity, none to heal them,
Foes without and death within.

See them as they pine and languish,
Hopeless, far from all relief;
Men and women, brothers, sisters—
Listen to their silent grief.

Brighton.

See death’s battle, how it rages,
Mark the myriads as they fall;
Hear God’s servants, faint and weary,
As for Christian help they call.

O, young soldiers! true, courageous,
Listen to your Captain’s voice;
To these fields of war now hasten;
Lo, He calls you! haste! rejoice
By the love through which He sought

you,
Through His death, by which you
live,
Up, His bleeding footsteps following,
To His work your best now give.

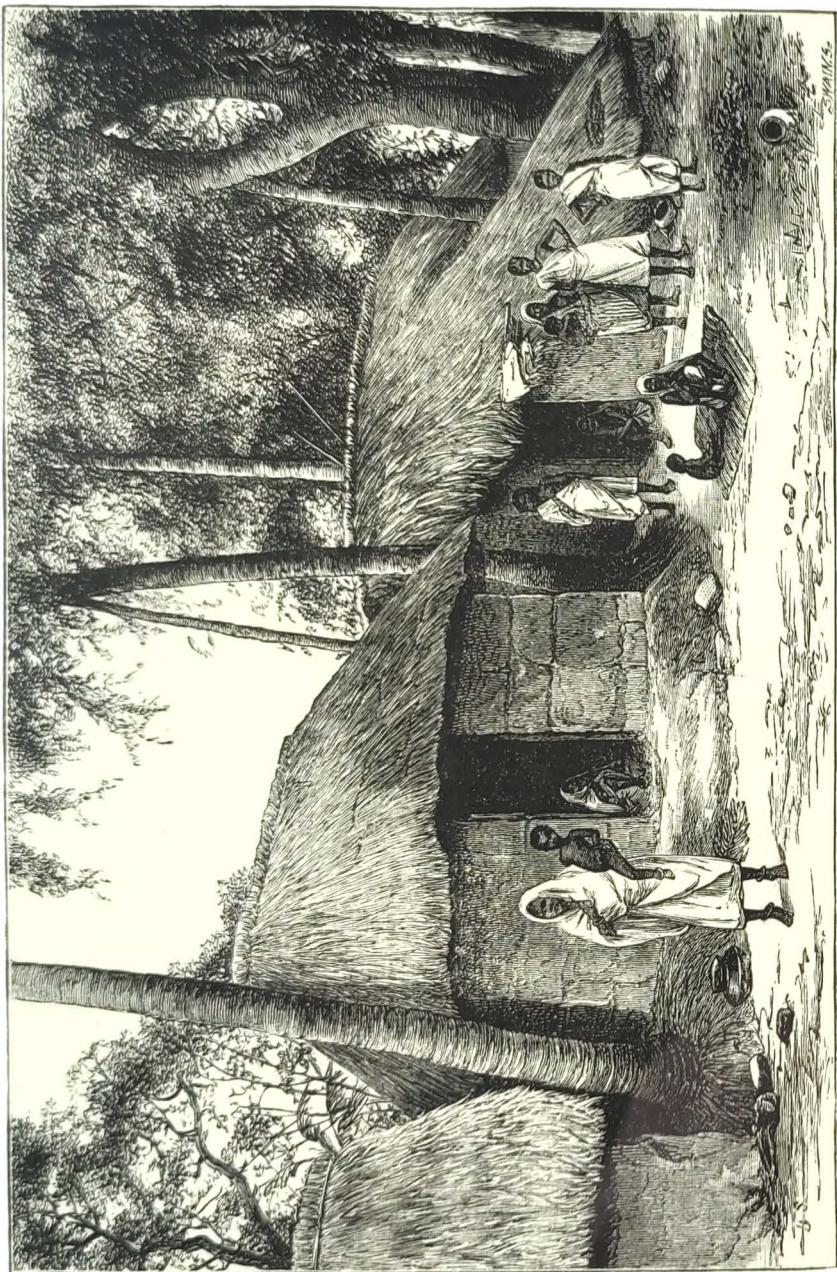
He will bless, uphold, and guide you,
To your conquest all grace bring;
Give you here to share His glory,
Yonder crown you as a king!

Brethren, has the Captain blessed you,
Filled your coffers with His gold?
Are you now for active service,
Far too weak, perhaps too old?

Open thou your hearts and purses,
Pray, and give what He has given;
Thus, through Christ’s young valiant
soldiers,
Fight, and guide the lost to
heaven!

W. POOLE BALFERN.

[THE MISSIONARY HERALD.
NOVEMBER 1, 1884.]



A BENGALI HOMESTEAD. — (From a Photograph.)

The Homesteads and Home-Life of the Poor in Bengal.

BY THE REV. T. R. EDWARDS, OF SERAMPORE COLLEGE.

A BENGALI homestead generally consists of three or four huts arranged on three sides of a square. Sometimes the whole square is enclosed, leaving a passage only for entrance. This enclosed space is called the Uthan, and is used for treading the paddy from the straw, for drying the paddy after it is boiled, and for various other domestic purposes. Here, too, at feasts, the people sit and gorge themselves, and on other joyful occasions the bands of singers employed perform to the admiring gaze of the crowd.

Of the houses arranged around this square, the first and most important is the dwelling-house. This is higher, longer, and better made than the others. In this the family sleep and keep all their valuables. In front of it there is a little verandah, where in the cool of the day the peasant sits enjoying the breeze and his dearly-beloved hookah; here, too, he receives his visitors. For the benefit of those who do not know what a hookah is, I give a drawing of one. It is used for smoking tobacco, and is in universal use amongst the people. The smoke is drawn from the top of the stem



HOOKAH.

through the water in the bowl, and is thus purified. The stem pierces the bowl below the surface of the water. The mouth is placed at side near the stem, where a small hole is visible in the bowl, and by means of suction the smoke is drawn down through the stem, then up through the water into the mouth. Natives are, with scarcely a single exception, smokers, and are regular slaves to the "weed." The tobacco is prepared in a curious way. It is bought in the leaf, then it is chopped up into bits, mixed with treacle and kneaded diligently, and finally rolled into a hard lump. When required, a small portion of this is placed in the earthen head at the top of the hookah, on which a live coal is placed. All is then ready for a delicious pull. The bowl is made of the hard shell of the famous cocoa-nut. So devoted are the Bengalis to this hookah, that they invariably rise in the middle of the night to smoke, as well as taking a long pull the last and first thing on going to bed and on rising.

The next house of importance to the dwelling-house is the dhenkee and cook-house. The dhenkee is another instrument of universal use for husking

paddy. Rice, before it is cleaned from the rind, is called paddy. Here is a rough drawing of the famous dhenkee.



DHENKEE.

A wooden mortar is firmly fixed in the ground; in this a pestle rises and falls. The pestle is fixed at right angles in a heavy horizontal beam, which, again, is balanced on upright posts firmly fixed in the ground. In working it, the person places one foot on the end of the beam furthest from the pestle, and presses it down, and then lets it go with a jerk. This causes the pestle to fall with a thud into the paddy in and around the mortar. All rice is pounded

in this way before it finds its way into the market. It is very hard work to keep on pounding paddy in this way; yet this work is done entirely by the women. Those who grow large quantities of paddy have a vast amount of labour to prepare the rice for the market. When out in the villages, about eventide, the sound of the dhenkee may be heard going "thud-thud" in all directions. The housewives are then preparing rice for the evening meal. Before the paddy is thus pounded it is boiled, and then dried in the sun. This facilitates the husking process. The best rice, however, is not boiled, but simply well dried in the sun, and then husked. The labour of husking in the latter case is, however, much greater. This is the rice generally eaten by Europeans in this country. Hindoo ladies, too, on becoming widows, are allowed only to eat this, and only one meal a day. This, of course, would be no hardship to them were they not forbidden ever to taste any fish, without which no Bengali meal is perfect. The dhenkee is sometimes in a shed attached to the cook-house, or in a hut by itself.

The cook-room, as the name implies, is used for cooking the midday and evening meals. It is here all the skill of the Bengali housewife is brought into play. And the chief of all Bengali dishes is the *curry*. And, truly, a well made curry is delicious. The great objection of Europeans to them generally is that they are *too hot*. Sometimes chilies are used in such abundance that tears are brought into the eyes of the partaker. The greater the respect Bengali women have for you, the greater the amount of this fiery spice they put into your curry. The grate used in cooking is of very simple construction, but, at the same time, is very effective and economical. A hole, about a foot deep, is dug in the ground, clay is then used to make a rim, nearly all round, to the height of about half a foot. On the top of this rim the *ree n bara* (earthen vessel used in cooking) is placed. Through the side of the

rim where not joined the fuel is pushed. It is astonishing with how small an amount of fuel, and in how quick a time, cooking may be done with this simple grate. In the picture accompanying this there are two of these grates. One of them has a barree upon it, nearly at the foot of the woman standing with the child on her hip, and the other is only two yards distant on the same side. Near the empty one is a quantity of branches ready to be used for cooking the evening meal. The fire is ablaze under the barree in the other one, only, of course, it is not to be seen.

The other important hut in most Bengali homesteads is the cow-house. Here the cattle are kept and fed. This place is generally open all round. In districts where the country is flooded in the rains, cattle are kept tied up in this hut for many months together. They get for food a species of pulse-together with rice-straw, or grass, brought by boat from some distant swamp. Being thus confined, and getting but little food, the cattle, in the rainy season in swampy districts, present a most wretched appearance.

These comprise the chief huts in a Bengali homestead, except that in the case of well-to-do peasants a store-house may be found, where rice and other products of the soil are stored.

However, there are great numbers of natives who cannot boast of all the comforts enumerated above, and have only just one hut, and that of the smallest and simplest construction, for a home. Such dwellings are romantic and bearable in the dry season, but no words can describe their wretchedness in the rains. Of such houses the picture will give some idea. What would some of my readers think if they, with a large family of children, had to live in such hovels? This is all the dry space a family has in the rainy season, and this is oftentimes not very dry. The air is so saturated with moisture that the floor becomes damp and greasy, and every article of clothing in the house becomes limp and mildewed. Then the cooking cannot be done out of doors, but has to be done in the hut. You may imagine the result. The damp wood fills the hut with smoke almost to the point of suffocation. And although the native will bear a perfectly astonishing amount of smoke, I have seen even them decamp. These houses have no chimneys and the smoke is allowed to find its way out the best it can. This it does through the thatch roof, and this makes the passer-by, unacquainted with the fact, think the houses are on fire. Very seldom are there any windows, when there are they are made of wicker-work. Inside these hovels are very dreary. Everything overhead is black as ink with large accumulations of soot. Long cobwebs, thus blackened, threaten to drop on your head. In huts of this description all the inmates sleep on the floor, with only a reed mat or two under them, and have to bear as best they can the attacks of the mosquitos. People a little better off, with larger

houses, have generally one half of the house set apart for sleeping purposes. In this half they have a kind of raised platform for bed extending over the whole area. Here the whole family sleeps with one immense mosquito curtain over them to keep away that insect pest. Each of the older members of the family seems to have a special bolster for his own particular use, and this, by long use, gets black with dirt and grease. On the death of that member the bolster is thrown away and never more used. In passing along the river-banks, while on my itinerating tours, I have often seen these relics of death. Bengalis go to sleep very late at night and rise early next morning; almost all, however, invariably take a nap during the heat of the day.

There is a good illustration in the picture of a custom strange to us, but universally prevalent among the Bengali women, of the way in which they carry their children. They do not carry them in their bosoms, as European mothers do, but with the left arm, the child sitting straddle-legs on their hip. The right arm is thus free to go on with their household duties. Perhaps European mothers will take a hint from this that they need not use both arms in nursing their children, but by imitating the Bengali mothers they may have the right hand free for any purpose they choose. Strange, that mothers of different nations seem to have different ways of carrying their young. Women on the Himalayan hills carry their children in baskets on their backs when they have them; and when they have no basket they carry their children tied straddle-legs on their back.

These poor women, as seen in the illustration, have but one article of clothing on their bodies. This is a long wide cotton cloth. This cloth they fold first around their bodies, and then bring it over the shoulders and head. It is a very clean dress, but awkward in walking. A modest woman always keeps her head well covered with her cloth. It is almost impossible to see respectable women's faces as they pass in the street; such would consider it the greatest immodesty to be too free with views of their faces. Even women old and ugly, whom no one in the world would desire to see, are even more careful than younger women in this respect. I do not find fault with them for being modest; but I think this is a false kind of modesty, and really means nothing after all. Our Christian women adhere tenaciously to it, notwithstanding all our remonstrances. On one occasion I had a number of female candidates for baptism, whom I was examining, and I could not for the world get them to look up and take their cloths from their faces. The preacher remonstrated, and even their own husbands remonstrated; but it was all to no use. This false modesty is a real barrier to doing much work amongst the women.

Two or three in this group are trying to hide their faces, and it was with considerable difficulty I could get the central figure to let me have a peep

at her face when taking the photograph. Still, the very poor women are not so stringent in their observance of this custom, as may be seen from several figures in the group allowing as full a view of their faces as nature ever intended.

Bengali women are very fond of ornaments; generally silver. They wear bangles on their arms, great massive rings on their ankles, necklaces, earrings, nose-rings, and such like. Considering the great value of ornaments women carry about their persons, it is perfectly astonishing that more robberies and murders are not committed than there are. His wife is the poor man's bank. If he is able to save any money he invariably buys ornaments for his wife. These ornaments he can sell again, if need be, for almost the exact amount he gave for them. He is thus able to keep his money safely, and to please his wife into the bargain.

I must now close this description, though there is much remaining to be said. The straight trees in the picture are cocoa-nut palms, the other trees are mango and tamarind. The picture was taken near Serampore Railway Station, on the Grand Trunk Road.

Serampore College.

T. R. EDWARDS.

Tidings from Japan.

THE Rev. W. J. White, of Tokio, Japan, reports by a recent mail:—

“Our work here, you will rejoice to hear, is at present very encouraging. I do not think it has ever looked so promising and hopeful as it does just now. We have been exceedingly troubled, and the little church at Honjō has passed through a season of great trial, but the good Lord is making the present a time of great rejoicing.

“BAPTISM OF SIX CONVERTS.

“We have had the privilege of baptising six converts—three men and three women—within the last month. One of the women is the wife of a senior member of the church, and was for a long while undecided, but has at length yielded to the Saviour. The other two were mother and daughter. The daughter is a child, not yet twelve years old, but she has given most reliable evidence of having been

born anew by the power of the Holy Spirit. At her examination one of the brethren put the question, ‘Do you love Jesus?’ ‘Yes! indeed, I do,’ was the immediate answer. Do you love Jesus more than you love your mother? asked another. A pause for a moment, and the answer was given, ‘I love Jesus, but’—turning towards her mother who sat by her side—‘I love my mother, too.’ We understood her meaning. ‘How long do you intend to be a disciple of Jesus?’ was asked. She looked apparently surprised at the question, and answered quickly, ‘All my life.’ At her baptism last Friday, I gave the dear child for her motto, ‘All my life for Jesus.’ Yes, she is a little child, but she has heard her Saviour say, ‘Suffer little children to come unto Me,’ and she has come to Jesus with the intention of giving Him

'all her life.' The confession of her faith in Christ brought tears to the eyes of many, and especially affected my wife, under whose teaching she has been led to the Saviour.

"CHEERING TOKENS.

"After the evening service on Friday last, another came forward and applied for baptism. He is a young man who has regularly attended our services during the past two or three months. There are four others who will probably come forward during the next month. Besides these, there are many others in whose hearts the leaven of truth is working, and who, with the Spirit's blessing, will in due time become the disciples of our Lord Jesus. From what the good Lord has already wrought, and from the many indications which there are at present, this year gives hopes of being by far the most fruitful since our work commenced. Indeed, in all the churches there are the signs of a mighty progress.

"BLESSINGS IN STORE.

"The present in Japan is 'big' with responsibility—the wonderful opportunities offered make it so. It seems to me, therefore, in view of the present hopeful and encouraging con-

ditions, to be clearly the duty of our English Baptist Churches to strain every nerve to give this interesting people the truth of Christ as it stands revealed to us by the sacred Scriptures.

"Having regard to the church of the future in this land, we should at least discharge the obligations which clearly rest upon us of establishing in Japan a New Testament Church, which, under the blessing of God, shall, in the years to come, exert a mighty influence for the cause of truth.

"If the church will but rise *at once* to answer the calls Japan is making upon her to-day, there is no reason, humanly speaking, why this empire should not be Christianised within the next twenty years; and, probably, before even such a brief period shall have elapsed, Japan in turn may become instrumental in giving the Gospel of Christ to Corea and China.

"With numbers of consecrated men and women who are ready to give themselves to Christ for this service, it does seem to me too pitiful that the only obstacle to their being sent forth on such a noble errand as that of bringing lost sinners to Christ is one of *Pounds, Shillings, and Pence.*"

Sir Francis de Winton on the Kwangu.

FROM *Le Mouvement Géographique*, a Belgian geographical newspaper, October 5th, 1884, we quote the following notice:—

"On the 7th July Sir Francis de Winton left Leopoldville by the s.s. *Peace* of the Baptist Mission; Messrs. Comber and Grenfell of the mission accompanied him. The Administrator-General has visited the stations (A.I.A.) of Kimpoko, Mswata, and Kwa Mouth. He next explored the Kwangu River, which he ascended for five days. The Kwangu is one of the most important

affluents on the left bank of the Congo. Some parts of its upper course and its confluent are known. At its mouth the river enters from a north-easterly direction; it is about 350 metres (384 yards) in width, and a mean depth of 9 metres (29½ feet). The north bank is inhabited by a tribe of the Bafeimo. There is no large village until Mbo is reached, situated 50 kilometres (31 miles) from the junction of the Kwangu with the Congo. The inhabitants are very peaceful. Beyond the town the river widens, great islands, low and sandy, appear, leaving between them narrow channels accessible only to steamers of light draught.

“The third day the expedition reached the great village of Mbusi, extending nearly 4 kilometres (2½ miles), and composed of small clusters of houses; the natives who inhabit it belong to the Wabuma tribe. Their chief is a woman named Muakobe, who received the travellers cordially, offering to them sites for the establishment of a station. These Wabuma are fishermen and also great traders. They go down to Stanley Pool, there to exchange the products for cloth and other European merchandise.

“Above Mbusi, the Kwangu bifurcates. The branch coming from the south is the Kwangu proper; that which flows from the north-east comes from the great Lake Leopold II, discovered by Stanley in April, 1882.

“Near to the station (A.I.A.) of Kwa Mouth, Sir Francis passed over to the right bank of the Congo, and paid a visit to M. de Brazza at the French Post of Nganchu. Then quitting the ‘Peace’ and the two English missionaries, who continued their voyage towards the upper reaches of the river, he took passage on the s.s. *Royal*, and returned to Leopoldville on the 19th of July.

“The most perfect order prevails there. The reports from the International stations are highly satisfactory; from Bolobo Lieut. Liebrechts writes, under date of May 18th, ‘The country is everywhere quiet.’

“From the Bangalas, M. Coquilhat writes on June 25th:—‘Peace has not been disturbed for a single moment. The understanding is perfect between the king and me, between his subjects and my men.’

“‘As to the natives,’ writes Mr. Van Gèle from the Equator, July 1st, ‘I am quite reconciled with them.’

“Mr. Glave writes from Lukolela, July the 13th, ‘All the villages around are quiet and thoroughly friendly.’”

From Monghyr.

JOY AND SORROW.

BY THE REV. THOMAS EVANS.

HOW often it is that joy and sorrow follow each other rapidly.

Yea, and what a comfort it is when we can derive joy out of our sorrows—a blessed process which is the peculiar portion of God's people only—to whom “all things work together for good.”

OUR JOY

Is the conversion of a Zenana lady, who is a Brahminee and a person of education and intelligence, and a native of Bengal. Miss Bourne, who has been instrumental in leading her to the Lord, will very likely write a full account of this interesting case of female conversion, to the Committee of our Zenana Mission in London; but I wish it also to be noticed in the HERALD, as I consider it a very genuine and encouraging case.

Some months ago, a native gentleman in Government employ, who was years ago educated in the late Dr. Duff's College, in Calcutta, called to see me, and asked if any of our Zenana Mission ladies would kindly visit his sister, who had recently come with him to Monghyr.

This request was gladly complied with, and Miss Bourne found the “sister” a very sharp and intelligent lady, and a defender of the faith of her fathers—yet willing to hear of the truth as it is in Jesus. For some time she argued, and pleaded strongly for the gods of the Hindoos, and against Christianity; and, though Miss Bourne is well able to cope with general objections, she found this Bengali lady and her brother quite as much as she could well manage. But, as time passed on, the light of truth began to dawn on the

“sister's” mind. Miss Bourne asked me for a copy of the Gospel of John, in Hindi, to give her to read. I had my doubts as to her ability to understand the spiritual teachings of the Gospel of John, but, strange to say, she had not got to the end of it before she candidly confessed that the reading and the study of this precious portion of God's word had fully convinced her “that Jesus Christ is the *Son of God* and the *Saviour of the world*.”

She also said she was “ready, at any sacrifice,” to openly profess her faith in the Lord.

The difficulty now was her brother. She is a young widow with one child and entirely dependent on her brother for her support. Little did he dream, in asking a Christian lady to visit his sister, that in a few months the sister would herself become a Christian, but so it was; and now her great fear was that, as soon as her brother would find out the state of her mind, he should at once remove her beyond the reach of all Christian people, and Christian influence. So her great wish was to be removed from her brother's house, and baptized *at once*, while he would be away on duty, “for,” she said, “my brother will never give his consent.”

To this plan we would not agree, and she was told that the first thing to do was to tell her brother frankly all about it. To this she greatly objected, fearing, no doubt, that he would put every possible obstacle in her way to profess her faith in Christ. At last she consented to let the brother know, who, when he heard, seemed very vexed with her, but did not say he would actively oppose her. I sent for him, and had a

long conversation, in which, I must say, he showed a very commendable spirit. He said, "I am sorry my sister is taken up with such views, but I am not surprised, for I was myself, in my youth, on the verge of becoming a Christian, when my parents took me away from Dr. Duff's school and put me under other influences, which have now brushed away all thoughts of Christianity. My sister is in want of nothing that I can supply her with; she is a very intelligent girl, and, as I think she must be *sincere*, I will not oppose her, though her baptism will bring great disgrace upon me and the family; yet I would rather bear all that than try to frustrate conscientious convictions."

I think these words of her brother will be admired by all who read them. He is a perfect native gentleman, and very intelligent. I could not help almost weeping at his own sad confession about himself. Rather than allow him to become a Christian, his parents, seeing he would not be satisfied with the folly and grossness of idolatry, got Freethinkers to lead him into the tangles of infidelity, and he candidly said that now he "believed in *nothing!*" May the Good Shepherd follow and again bring home on His own shoulders this wandering sheep.

Now the sister's path seemed pretty clear, and she stood astonished at her brother's moderation. Still she was anxious to make no delay in her open and public profession. But we all advised patience and further instruction. At last, arrangements were being made for her removal, as the brother said "she could not possibly live in his house after her baptism." Mr. Dear, our ever-ready and liberal friend, ordered a house to be got ready for her, but just at this juncture she was taken ill with small-pox, so that considerable delay was inevitable, and,

as I had to leave for the hills, I had not the pleasure to baptize her, but this was done by my young colleague, Mr. B. Evans, when an address was delivered to a chapel full of people (chiefly natives) by our venerable brother Broadway, of Patna, in the native language, after which our young Bengali sister was "buried with Christ in baptism," and before many of her country people she "witnessed a good confession."

The double joy of her conversion is the fact that this sister in Christ is fit and anxious *at once* to be engaged in the Lord's work, to go forth to the Zenanas and tell her native sisters of all the Lord has done for her. May she prove a bright star to lead many a wandering soul to Christ. Amen.

OUR SORROW.

Soon after my arrival in Monghyr I had the pleasure to baptize our good sister "Goalab" and her husband.

"Goalab" may well be compared to that penitent soul who stealthily approached to the Saviour's feet while he dined in the house of "one Simon." She, like that woman, who "was a sinner," often washed the Master's feet with her tears. Never did she speak to me about the great love of Jesus to her but she wept in gratitude, and would often say, "Think, sir, of what Jesus has done for *me*. He lifted me out of the pit of sin and miry clay, and took such a sinner as I am into His blessed holy arms. Oh! the mystery of His love and the power of His grace. My Lord, and my God, how can I show my gratitude to Thee?" &c. She soon found a way to show her gratitude. Without a word from me or my wife, she began to collect girls to her house in the bazaar, and to teach them the Way of Life. The parents did not like the children to go, but Goalab was so kind to them that once they got to know her the

girls *would* go. She would sit down with them on the ground, teach them to sing Hindi hymns, to repeat passages of the Scriptures by heart, as well as speak to them about the love of God in Christ.

Soon we opened here a Sunday school, and afterwards a flourishing day school. The girls were now taught to read and write, and at last the work was taken up, or rather given over to, our Zenana Mission, and for some time funds and fancy articles came out for it from our friends at Accrington, while now it is also supported by the Zenana funds.

Goalab was the honoured instrument of leading some of these girls to Christ. One especially, after her marriage, suffered almost a martyrdom for Jesus. Her husband would have her repeat the name of Mohammed. She refused. He gave her a sound thrashing. Still she said, "You may beat me, but never will I call on Mohammed. *Jesus* is my Saviour, and I will give my life for Him." The husband got enraged; he hung her up to a beam by the hair of her head, and there he gave her the second beating, saying, "Now then call on the prophet." Her firm reply was, "*Never! Never!* Kill me you may, but get me to deny Christ, my Saviour, *you cannot.*" At last he gave up in despair, and said, "It is no use; she won't yield." She is now a happy mother, and the husband, if not converted, is,

at least, an admirer of his wife's religion, and he no longer molests her.

Nor is she the only one to whom Goalab has made known the way of life. All the thirty girls in the school were taught salvation by faith in Jesus, and we have reason to hope that not a few of them may yet "be found in Christ."

The work went on hopefully, and Goalab (which means a *vase*) was in her glory, beaming with joy as she would say, "They will some day *all* be brought to Jesus."

But, alas! she is now no more on earth. While asleep at night on the house-top she rolled over the bed and fell in the court below, breaking both her arms. One arm was amputated, but inflammation set in, and our devoted Goalab, after a few days' terrible suffering, was called *home* by the Master—"The Master is come, and He calleth for thee."

This sad news has reached us here at Mussoorie. I wrote her a long letter, as soon as I heard of her fall, but it was *too late*—she was gone to the land of light and love, "to be with Christ, which is far better."

Thus we find it in life—joy and sorrow, pain and loss, day and night; but, there is a land where all are **EVER** happy, for "*There is no night there.*"

THOMAS EVANS.

Tidings from Khoodnea.

THE Rev. Gogon Chunder Dutt sends the following report by the last mail:—

"I spent nearly two months (June and July) in visiting our southern churches and most of the churches in

Barrisaul. We have had to work very hard, and our visit to Barrisaul, I believe, was not in vain in the Lord.

Ram Ch. Ghose, one of my helpers, left to-day to teach a class at Deghalia (Barrisaul), where grown-up people will be gathered together. The object of this class, as you are aware, is to train agents who will be supported by their secular employments, and work in the vineyard of the Lord. Mr. Anderson will inform you how far we succeed. Mr. and Mrs. Anderson are working very hard to lift up the people of Barrisaul. May their valuable lives be spared for the glory of the Master.

“A DAY’S WORK.

“On the morning of June 13th, a Mohammedan came to me and requested me to visit their village and give medicine to some of the patients there. We went to the village with our chest of medicine and the Bibles. We found thirty to forty men, women and children waiting for us. We having offered a prayer, began preaching the Gospel, and soon after commenced dispensing medicine. Gradually the number of the patients as well as the spectators increased, and we stopped for a short time to give medicine, then began again to sing our Christian hymns and preaching. We were so taken up with our work that we forgot to return to our boat to take our midday meal. At 2 p.m. the villagers, seeing our hard work, brought various sorts of fruit of the season to satisfy our appetite. We eat everything brought to us, and again commenced our work from house to house. Every well-to-do villager requested us to visit his house; we could visit only few houses, however, in our limited time, where we gave medicine and preached the Gospel, and returned to our boat in the evening. The name of the village is Goalpara.

“A GOOD EXAMPLE.

“We had a very large meeting at Shollabunya in connection with our Dhurmo Reddipony Shobbha. After the religious service a collection for supporting our preachers* was made, when Brother Simeon got up and gave five rupees, tied in a piece of rag, telling us the following incident: ‘Brethren, our youngest child, when suffering by fever, we gave him all sorts of medicine, and promised to pay five rupees after his recovery to our Dhurmo Reddipony Shobbha for the extension of Christ’s kingdom. It is, however, clearly the will of God that our child will sleep in Jesus and will be in heaven. I now give this five rupees as token of gratitude for the Christian consolation which we have experienced since the death of the dear child.’

“DEATH OF AN ALMOST CHRISTIAN.

“Ishur Chunder Nath, a rich merchant of this district, was an almost Christian for the last twenty years. He heard the Gospel through our instrumentalities, gave up idol worship, used to pray like Christians and read our books, yet he was not a Christian and member of the Christian church. He was addicted to the vice of taking opium. For the last twenty years he tried hard to give it up and become a Christian, but failed. At the time of his death he requested his two sons to bury him like a Christian. The second son (who is also an almost Christian), in accordance with the wish of his father, dug a grave and buried him; but his eldest son, to please his Hindoo friends, during the absence of his brother took out the dead body from the grave and

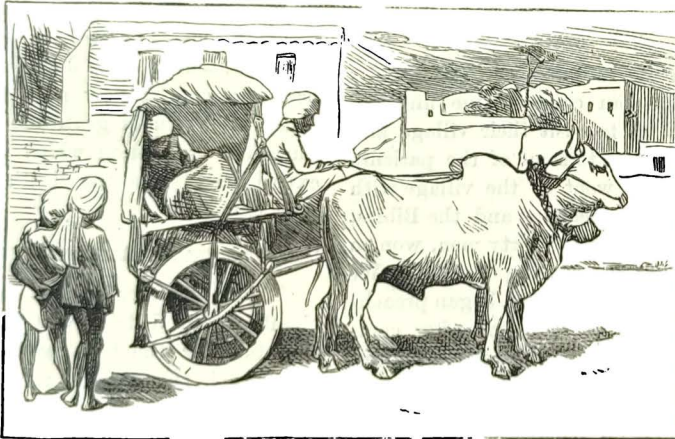
* Three of the preachers are entirely supported by our Dhurmo Reddipony Shobbha.

burnt it like other Hindoos. The second son was very much annoyed when he heard about his brother's action. He has publicly given up his connection with Hindooism, and is now preaching Christianity among his

friends and relatives, though not as yet a true Christian himself. Only the Master knows when we shall be able to give good news regarding Ishur Nath's family and of the village in which he used to live."

Indian Cart drawn by Oxen.

THE ox in India is a most useful animal. Not only is it used in the fields for drawing the plough, or at the well for drawing water therefrom, but on the road also it is used as a horse would be used in England for drawing a cart. Indian oxen are most patient and docile. They are often made to draw very heavy loads, yet they seldom resist when being placed



INDIAN CART DRAWN BY OXEN.

under yoke. Carts, such as the one represented in the picture, are most useful conveyances, especially on rough roads. Sometimes natives of India going to *mélās* (fairs), weddings, &c., travel great distances in these carts, and room is found in one of them for a whole family. Missionaries are often glad to travel by ox-cart when visiting the villages of their district.

“Rise and Progress of the Work on the Congo River.”

BY THE TREASURER, JOSEPH TRITTON, ESQ.

WE are glad to report that during the past month a large number of copies of this deeply interesting volume have been sold, applications having been received from all parts of the country. The published price of the book is 1s. 6d., but with a view to securing a large circulation among Sunday-schools, senior scholars, Bible classes, and young people's missionary associations, copies for such purposes can be procured direct from the Mission House, on application to Mr. Baynes, for 1s. each, or, including postage, 1s. 2½d.

Coloured Missionary Maps on Calico.

As several additions have been made to our Map Publications since the last notice, we present a complete list, with particulars :—

Central Africa, showing course of

Congo River	Price, 10s. 6d.	Size, 8 ft. by 5 ft.
Cameroons and Victoria	„ 8s. 0d.	„ 4 ft. „ 6 ft.
Eastern Hemisphere	„ 10s. 0d.	„ 6 ft. „ 6 ft.
Ceylon	„ 10s. 6d.	„ 4½ ft. „ 8 ft.
India	„ 10s. 6d.	„ 5 ft. „ 8 ft.
West Indian Islands	„ 10s. 6d.	„ 8 ft. „ 5 ft.
Bengal	„ 1s. 6d. & 4s.	„ 2½ ft. „ 3½ ft.

A map of China will shortly be published.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

The Appeal for Books of Reference for the Congo Mission.

THE Rev. W. H. Bentley asks us to insert the following :—

DEAR MR. BAYNES,—Will you please give thanks in the next HERALD for the following books sent in answer to the request last month :—

“Polyglotta Africana,” Dr. Koelle, from E. Rawlings, Esq., Wimbledon.

“Albert Nyanza,” Sir S. Baker, from W. F. Cottingham, Esq., Sleaford.

“Livingstone’s Last Journals,” from the children of T. S. Aldis, Esq., Harrogate.

“African Sketch Book,” Winwood Reade, from Miss L. Y. Dawbarn, Aigburth, Liverpool.

“Africa,” Keith Johnston, from Mrs. Leach, Clapton.

“Modern Languages of Africa” and “Language Map of Africa,” from the author R. N. Cust, Esq.

Also, a magic lantern and slides from the Ladies’ Negros’ Friends’ Society, per Mrs. Sturge, of Birmingham.

Yours faithfully,

A. H. Baynes, Esq.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

WE have again very gratefully to record the receipt of numerous gifts received during the past month, indicating deepening interest and joyful consecration in the great mission enterprise.

Mr. Richard Watson, of Thrum Hall, Rochdale, writes :—

“You will be pleased to hear that the results of our efforts during the past year have been an increase beyond all expectation. Taking all departments of the Foreign Mission work, we can show an increase of more than £46 on last year. Our new system of collecting has itself realised an increase of over £29 on last year, and last year’s was an increase of about £28 over the year before. An

increase of £57 in two years by a simple method of collecting I think speaks for itself. Altogether, I am glad to say there seems to be increased interest in Foreign Missions amongst our people, and, when opportunity has occurred, they have not failed to show it in a very practical way."

Mrs. Hickman, of Milverton, Leamington, sends a gold chain for the benefit of the Congo Mission, with "many prayers for its success;" "An Old Friend of Mission Work," at Evesham, sends a gold ring, for work among the poor Tipperahs, in response to the appeal of Mr. Jewson, of Comillah; "J. B.," Liverpool, a gold brooch, for the Congo Mission; a small ring, for China, from "A Governess;" and a set of studs from "A Boy at School," for the Congo work.

A friend, writing to the treasurer, says: "I shall double my annual subscription, with an especial view to the ten new stations above Stanley Pool. It is, I know, but the addition of a single guinea to the heap required; but if many others do the same—and I believe there are but few out of the whole list of subscribers who could not do so—what a splendid increase there would at once take place in the income of the Society!" A promise of a donation of £5 for this special purpose is contained in the letter; and "how I wish," says the writer, "I could multiply this by ten, or even a hundred!"

A student in the Pastor's College sends five shillings, and writes: "As this is my first fee accepted in the Lord's work, I thought I would like, in the spirit of Proverbs iii. 9 ("Honour the Lord with thy substance and with the first fruits of all thine increase"), and out of love to Jesus Christ, to give this small donation to the Baptist Missionary Society for the Congo Mission Fund."

An aged woman, at Sudbury, Suffolk, sends two shillings, the friend remitting it stating: "Did you but know the sad circumstances of this contribution, it would enhance very greatly the value of it."

A friend at Knowle, Somerset, sends half-a-crown, and writes: "The cancer from which I have been suffering so long renders me such an invalid that I am able to do very little work; but as long as my Heavenly Father permits me to earn anything, my small "widow's mite" shall be joyfully given to the blessed work of sending the Gospel to the heathen."

S. S. sends £100; Mr. W. Johnson, Fulbourn, £100; Mr. E. Rawlings, £100; Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, £10; Mr. W. Stead, Harrogate, £50; Mr. Isaac Holden, M.P., £50; Mrs. Kemp, for Congo, £50; A Lady, per Rev. F. Tucker (sale of jewellery), for India, £34—ditto, for Congo, £20; Two Friends, Yarmouth, £75 (£70 Congo); Mr. J. Marnham, for Congo, £30; Mr. W. Bury, Accrington, for Roman Mission, £25; Mr. J. T. Olney, for Debt, £20; Mr. W. Duncan Knight, £20; Mrs. Gurney, £20; "Hyper-Calvinist," New South Wales, £10 10s.; Matthew vi. 3, £10; A Friend, D. T., for China, £10.

Recent Intelligence.

IN response to the recent appeal of the Rev. James Wall, of Rome, for a small organ or harmonium for his new station, we are thankful to report that Mr. and Mrs. Poulter and family, of Hampstead, have generously promised to purchase and send out a suitable instrument.

The Rev. Herbert Dixon, of the Congo, writing from Liverpool, says: "At the Liverpool Missionary Breakfast, a gentleman offered that, if Liverpool would pay the outfit and passage of ten, or even twenty, men for the Congo, he would undertake one-tenth of the amount required. I subsequently called on him, and he says he will keep to his offer; and indeed, if only five outfits and passages are provided, he will provide a tenth of the expense." Will readers of the MISSIONARY HERALD give such a response to this offer as shall result in the whole expense of the outfit and passage of the new Congo missionaries being secured?

We are requested by friends at Camden Road to mention that the Camden Road (Rev. J. Tucker's) Sunday School Missionary Association will hold their annual sale of work on behalf of the Congo Mission on Wednesday and Thursday, the 17th and 18th December. Contributions towards this object will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, 143, St. Thomas Road, Finsbury Park.

We are glad to report the safe return from Jamaica of the Rev. J. J. Fuller, of Cameroons, in good health. During his stay in Jamaica Mr. Fuller has mainly devoted himself to visiting the churches, with a view to increase and deepen their interest in the work of the Society on the dark continent, and his labours have everywhere been greatly appreciated.

Miss Emily Saker has also safely reached England, in sadly broken health after suffering from repeated and violent attacks of African fever. It is quite clear that a prolonged season of rest and residence in a more healthy climate are needed for her recovery.

On the 10th of last month, in the s.s. *Glen Avon*, the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, E. Morgan, and J. Forsaith sailed for Shanghai; also the Rev. W. Eaves for Japan, who will voyage in the same ship as far as Hong Kong, where he will tranship for his new field of labour.

On the 15th of last month, in the s.s. *El Dorado*, the Rev. J. W. and Mrs. Price left London for Calcutta, on their return to Dinapore, N.W.P, also Miss Smith, Zenana missionary, for Agra.

Mr. McMillan will, D.V., sail from Liverpool for the Congo, by the West African Mail steamer of the 5th inst.; Mr. and Mrs. Dann by the s.s. *City of Cambridge*, from Liverpool for Calcutta on the 1st inst., and the Rev. J. and Mrs. Stubbs from London for Calcutta on the 15th inst.

Very earnestly do we commend these friends and the missionaries now on their voyage to China to the sympathy and prayers of the churches.

At the last quarterly meeting of the Committee, at Bradford, Yorkshire, the following brethren were accepted for mission service:—The Rev. Donald McMillan, of Lossiemouth, N.B., for the Congo Mission; the Rev. G. J. Dann, of Peckham, for the pastorate of the English Baptist Church at Allahabad, N.W.P.; and the Rev. J. Stubbs, of Braunoxtown, Newbridge, Ireland, for mission work in India.

At the same meeting of the Committee, the receipt of cheering letters from the Congo missionaries was reported, all the brethren being in good health; a letter from the Rev. Geo. Grenfell, stating that the s.s. *Peace* was working in first-rate condition, and had been engaged in taking up stores and materials for the new station of Lukolela, 300 miles towards the centre from Stanley Pool, but was now waiting at the Pool for reinforcements of men for the new interior up-river stations.

It was also resolved that the cordial thanks of the Committee be most heartily presented to the members and officials of the Bradford Reception Committee for their admirable arrangements, their unvarying courtesy and wise forethought by which the recent Bradford autumnal gatherings have been rendered so memorable and successful.

Contributions

From 19th September to 18th October, 1884.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	A Rhondda Friend ...	DONATIONS IN RESPONSE TO
Ball, Serjt.-Major & Mrs. 0 15 0	Anon., (box) 1 5 0	REV. W. K. LANDEL'S APPEAL FOR RELIEF OF DISTRESS IN NAPLES.
Brown, Rev. S. B., B.A. 1 0 0	Bible Translation Society, for T. 100 0 0	“Cymro” 1 0 0
Buck, Mr. 1 1 0	Do., for Mr White, Japan 25 0 0	Haign, Mr Bradley ... 2 0 0
Bury, Mr W., Accrington, for Roman Mission 25 0 0	Carruthers, Mr T. G., for Congo 1 1 0	Young, Rev S. R. 1 0 0
Chapman, Mr J. L. 2 2 0	Clark, Mr C., Long Crendon 0 10 0	Under 10s. 0 7 6
Gott, Mr 1 1 0	Cooper, Mr A., Cupar E. B., for Congo 0 10 0	Per Mr C. Arthur, Glasgow—
Gott, Mrs. 0 10 6	Fortune, Mr R., Anstruther, for Congo ... 2 14 0	Dunfermline Coll. 8 11 5
Gurney, Mrs Joseph Kemp, Miss E. L., for Congo 50 0 0	H. A. T., for Congo ... 1 0 0	Edinburgh—
Knight, Mr W. Duncan Mannham, Mr J. (Quarterly), for Congo 80 0 0	Hamper, Mrs, Stevington 1 0 0	Emslie, Mr G. M. 1 0 0
M. G. 5 0 0	Holden, Mr Isaac, M.P. 50 0 0	Glasgow—
Do., for Congo 5 0 0	“Hope,” for China ... 1 0 0	Arthur, Mr C. 0 10 0
Neal, Mr John 2 2 0	Johnson, Mr W., Fulbourn 100 0 0	Bowser, Mr Howard ... 5 0 0
Do., for Congo 1 1 0	Little, Mr F. 0 10 0	Findley, Mr W. M. 0 10 0
Page, Mr E. J. 0 10 6	Matthew vi. 3 10 0 0	Fergie, Misses J. and J. 0 10 0
Sowerby, Mr E. J. ... 0 10 0	Medhurst, Mr C. S. ... 1 0 0	Forester, Mr J. R. ... 0 10 0
Under 10s. 0 2 6	Per Rev W. T. Henderson 4 10 0	Gillespie, Mrs. 1 0 0
DONATIONS.	Olney, Mr J. T., for Debt 20 0 0	Hay, Mr W. 1 0 0
A Friend, D. T., for China 10 0 0	Readers of Christian Sale of Jewellery 2 18 0	McAllister, Mr John ... 1 0 0
A Lady, per Rev. F. Tucker, B.A., Sale of Jewellery, for India 84 0 0	S. E. P. 1 0 0	Murray, Mr Thos. 0 10 0
Do., for Congo 20 0 0	S. S. 100 0 0	Scott, Mr D. M. 1 0 0
Anonymous, per Rev J. Smith, for Delhi Clock and Bell Fund 5 5 0	T. C. 5 0 0	Under 10s. 1 9 0
	Under 10s. 0 5 0	Collec. Hillhead 24 14 7
	Do., for Congo 1 2 6	Kirkcaldy—
		Love, Mr J. J. 0 10 0
		LONDON—
		Croll, Col. 0 10 0
		LEGACIES.
		Bedford, the late Miss Anne Mancell, of Fershire, per Messrs Gillan and Sons ... 100 0 0

Cameron, the late Mr Donald, of Canada, per Mr W. Craig ... 73 1 1
 Stone, the late Mr Josiah, of Lewis-ham, one thirty-seventh of residue, per Court of Chan-cery 806 14 5
 Wright, the late Mr J. of Morton, near Bingley, per Mr H. Wright 180 0 0

LONDON AND MIDDLESEX.

Brixton, Gresham Ch. 4 1 0
 Do., St. Anne's Road Sun. Sch. ... 0 18 3
 Camberwell, Den-mark Place 8 7 10
 Do., Cottage Green Sunday School, for support of Two N Ps, at Port Canning 12 10 0
 Chiswick Sun. Sch. ... 0 17 2
 Dalston Junction Sunday School 5 0 0
 Enfield 6 4 10
 Hammersmith, West End Ch. 12 4 1
 Hampstead, Heath Street Ch. 45 0 0
 Harrow-on-the-Hill, for N P India 3 1 0
 Highgate Rd. Y. M. B. C., for Congo 5 5 10
 Islington, Cross St. Kennington, North St. S. Sch., for Cameroons 1 15 0
 Kilburn, Canterbury Road 2 2 0
 Little Alie St. S. Sch. Metropolitan Taber-nacle S. Sch., for Mr Guyton's N P, Delhi Notting Hill, Lud-broke Grove S. Sch. Peckham Park Rd. S. Sch. 0 14 0
 Do., for Congo 0 7 0
 Peckham, Barry Rd. Do., S. Sch. 1 17 6
 2 5 7
 Shoreditch Tabernacle for Support of Three Boys under Mr Bent-ley, Congo 20 0 0
 Stoke Newington, Bouverie Rd. S. Sch. Twickenham 9 11 0
 Upper Holloway Sun. Sch. for Debt 5 0 0
 Vauxhall Sun. Sch. ... 4 14 6
 Walthamstow, Bonn-dy Rd. 2 5 0

BERKSHIRE.

Maldenhead S. Sch. ... 10 8 0

BUCKINGHAMSHIRE.

Chesham, for China... 2 0 0

CAMBRIDGESHIRE.

Cambridge, Zion Ch. 28 5 8
 Cambs. (on account), per Mr G. E. Foster Treasurer 16 0 0

CHESHIRE.

Birkenhead, Grange Lane S.S. 3 1 9
 Do., Special N P. ... 4 1 5
 Chestor, Grosvenor Park Sunday Sch. ... 2 5 0
 Sutton Weaver, Union Church 0 10 6

CORNWALL.

Falmouth, Emmanuel Church 59 0 6
 Truro 5 9 0

DERBYSHIRE.

Birches Lane 0 7 3
 Clay Cross 6 10 0
 Do., for Debt 1 0 0

DEVONSHIRE.

Devonport, Morice Square 3 18 4
 Ford 1 5 7
 Hatherleigh, Ebenezer 2 0 0
 Kingsbridge 12 0 0
 Plymouth, George St. Do., Sun. Sch. for N P Ram Chundra of Dhamsar Backer-gunge 3 10 4
 Do., for N P Came-roons 9 3 5
 Torquay, Mrs Kerry's School, Barisal 17 10 0

DURHAM.

Bishop Auckland 2 5 4
 Consett 3 18 0
 Gateshead 26 8 0
 Jarrow-on-Tyne 2 1 0
 Sunderland, Lindsey Road 11 2 7
 Wolsingham 5 3 5

GLoucestershire.

Coleford, for Debt 2 2 0
 Gloucester 2 4 0
 Shortwood 20 16 0
 Do., for Congo 1 10 0
 Wickwar Sun. Sch. ... 0 6 0

Hampshire.

Lyndhurst 2 7 0
 Shirley 14 13 1
 Westbourne 12 6 7
 Do., for Congo 0 13 8

ISLE OF WIGHT.

Newport 10 0 0

HERTS.

Roxmoor 8 1 5
 Hemel Hempstead ... 10 8 2

KENT.

Forest Hill 4 2 6
 Gravesend, Windmill Street Sun. School 1 0 11
 Margate 2 0 0
 Tonbridge 8 0 0

LANCASTHIRE.

Barrow-in-Furness, Abbey Road 3 14 8
 Bowden 1 11 3
 Cloughfold, for W & O 1 17 6

Liverpool, Welsh Mission Meeting 5 11 8
 Do., Everton Village Sunday School ... 7 8 7
 Do., Windsor St., for Debt 1 11 6
 Manchester, Union Chapel (on acct.) 100 0 0
 Do., do., for Mr Wall's Mission in Rome 12 18 0
 Rochdale 385 19 6
 Do., for Congo 5 0 0

LEICESTERSHIRE.

Blaby and Whetstone 18 0 9
 Leicester, Belvoir St. 30 17 3
 Do., do., for W & O 4 0 0
 Do., do., Sun. Sch. 5 13 3
 Do., Charles Street (on account) 50 0 0
 Do., Victoria Road 26 11 11

LINCOLNSHIRE.

Gainsborough 0 12 0

NORFOLK.

Norfolk (on account), per Mr J. J. Colman, M.P., Treasurer ... 35 0 10
 Yarmouth 5 0 0
 Do., for Congo 70 0 0
 Do., St. George's Park 25 0 0

NORTHUMBERLAND.

Berwick-on-Tweed ... 13 0 0
 Newcastle, Bewick Street and Marl-borough Crescent 22 3 2

NOTTINGHAMSHIRE.

Calverton 0 17 6
 Collingham 9 0 0
 Nottingham, United Public Meeting ... 10 16 6
 Do., Juvenile 7 8 4
 Do., Derby Road ... 73 10 6
 Do., do., Juv. Ass. 18 2 9
 Do., Circus Street 2 7 0
 Do., do., Juvenile... 4 2 3
 Do., Independent Street Juvenile ... 4 4 9

120 12 3
 Less Expenses... ... 6 16 1
 113 16 2

OXFORDSHIRE.

Caversham 14 14 6
 Do., Sunday School 2 2 0
 Oxford, Commercial Road (on account) 20 0 0

RUTLAND.

Bolton 1 16 6

SOMERSETSHIRE.

Fivehead and Isle Abbots 6 8 9
 North Curry and Stoke St. Gregory 12 11 0
 Wellington 11 4 6

STAFFORDSHIRE.		Rawdon.....	24 18 1	Kirkcaldy, Whyte's	
Stafford.....	3 17 0	Salendine Nook.....	7 0 8	Causeway.....	7 12 4
SURREY.		Shipleigh.....	1 6 0	Leslie.....	3 18 2
Dorman's Land, Sun.		Do., Bethel Ch.....	3 7 1		
School for Debt.....	1 5 6	Sheffield.....	34 6 5	IRELAND.	
Kingston-on-Thames		York Sun. Sch.....	4 14 6	Belfast, Great Vic-	
for N P under Mr				toria Street.....	2 15 0
Anderson.....	4 10 0				
WARWICKSHIRE.		SOUTH WALES.		FOREIGN.	
Birmingham, on acc.,		GLAMORGANSHIRE.		FRANCE.	
per Mr Thomas		Canton, Hope Ch.,		Croix, Nord, Sun.	
Adams, Treasurer	100 0 0	Sunday School.....	4 18 11	Sch., per Rev. C.	
		Cardiff, Bethany.....	23 10 4	Falkener.....	6 16 0
		Do., Tredegarville,			
		for N P, Farrak-			
		naggur.....	7 10 0	HOLLAND.	
WORCESTERSHIRE.		Neath, Orchard Place	11 4 7	Nieuwe Pekela, per	
Astwood Bank.....	85 6 9			Rev H. Z. Kloekers,	
Evesham.....	25 4 1	MONMOUTHSHIRE.		for China.....	12 0 0
		Blackwood, Mount			
YORKSHIRE.		Pleasant.....	4 0 0	JAMAICA.	
Golear.....	10 15 3	Magor.....	8 5 0	B. M. S., per Rev J.	
Harrogate.....	118 2 9			Kingdon, for Congo	50 0 0
Hull, &c., on account	30 0 0	SCOTLAND.		Do., for West Africa	50 0 0
Leeds, South Parade	22 8 3	Edinburgh, Duncan			
Lockwood.....	13 7 0	Street.....	0 10 6	NEW SOUTH WALES.	
Do., Primrose Hill		Elgin, for China.....	0 2 6	Ashfield,	
Ch.....	0 15 6	Glasgow, John Street	12 0 0	"Hyper Calvinist"	10 10 0
Melton.....	8 1 7	Grantown.....	2 16 0		
Miltham.....	9 18 2				
Mirfield.....	22 12 8				

Acknowledgments.

Thanks are presented to the following friends for articles sent for mission stations:—

Missionary Working Party, Baptist Chapel, Fleet, for clothing for Miss Saker, Cameroons, Bethel Station.

Rev. J. Castell, Chipstead, for books and clothing for Mr. Wilahere.

Mrs. Robiton, Abergavenny, for soldiers' coats for Mr. Grenfell, Congo Mission.

Mrs. Rae, Edinburgh, for magic lantern for Mr. Collie, Jamaica.

Mrs. Sharpe, Thrapstone, for toys for African Children.

Mr. Clifton, Ipswich, for medicines for Gogon Chunder Dutt.

Friends at Cambridge, for ninety-four jackets for Boys at San Salvador, Congo.

Boxes of dolls from Mrs. Phelps and friends, Gosport, for Mrs. Guyton, Delhi, and from friends at Accrington for Mrs. Evans, Monghyr, and Mrs. Bale, Allahabad.

TO SUBSCRIBERS.

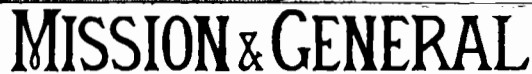
It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION



BRITISH & IRISH HOME



MISSION & GENERAL



CHRONICLE.

NOVEMBER, 1884.

AUTUMNAL SESSION,

HELD AT BRADFORD, OCTOBER 6, 7, 8, AND 9, 1884.



THE representatives of the Baptist Union met with a noble and characteristic welcome from the Churches in Bradford during the recent Autumnal Session. This was acknowledged—respectfully and gratefully acknowledged—in the resolution passed by the Assembly during the session.

The way in which all the pastors and delegates were received was kind and generous; but the recognition of old friends, such as Mr. Chown, Mr. Dowson, and Dr. Green, was very warmly shown by those among whom they had long successfully and happily laboured in days gone by. This was especially manifest in Westgate Chapel, when on

the Wednesday morning a crowded congregation gathered to listen to Mr. Chown's sermon.

Full reports of the meetings have appeared in the local and denominational papers, so that there is no need to refer to them here, except to say that the President's address will never be forgotten by those whose privilege it was to listen to it. That address, for breadth of view and felicity of illustration, for its reverent spirit and its stimulating appeals, in discussing and enforcing "The Work of the Church To-Day," must bear fruit in quickened spiritual life and in greater consecration among the churches.

The series of meetings, from the reception in St. George's Hall, on Monday, by Mr. Alderman Isaac Smith, J.P., the Mayor of Bradford, to the closing meeting, presided over by Alfred Illingworth, Esq., M.P., in the same hall, is one to which we can look back with gratitude to the great Head of the Church. Future meetings of the Union may equal, but cannot very well surpass, those held at Bradford.

In referring to the published reports of the Autumnal Session, we wish to acknowledge with great pleasure the uniform courtesy of the representatives of the press.

The following is the report of the business meetings connected with the Baptist Union:—

At the adjourned session, held in Sion Chapel during the afternoon of Thursday, October 9th, the Rev. S. H. Booth, secretary of the Union, presented the report of the British and Irish Home Mission. He read various extracts from the report, and said:—There are one or two points arising out of the report I wish to emphasise. Our mission, whether in England or in Ireland, does not exist merely to support pastors, but to help brethren who are able and willing to do home missionary work. This leading principle which the Council adopt will, of course, be applied very considerably towards those who have long and faithfully wrought in the mission service. As to Ireland, the Council have no intention of withdrawing from any part of the work there, nor to contract it, except as every wise administration will do, when reviewing stations and agencies, that funds may be expended in the best way, and in prospect of spiritual results of the best kind. And in any extension of the Mission, the question will not be whether new openings give promise of reaching Protestants or Roman Catholics, but whether there is a reasonable hope of carrying the Gospel alike to both. Therefore, in the colportage work which we have commenced in Athlone, this is the instruction given to the colporteurs, to visit all, of whatever profession religiously the people may be, and that, as the report shows, they have done. The Council are anxious, however, to do something in the centre and south of Ireland, more directly to reach, if possible, our Roman Catholic fellow-countrymen, because the chief of our work lies in the province of Ulster, where Protestantism is in most

parts predominant. At the same time our tent services have been the means of bringing the Gospel within the reach of some Roman Catholics in Ulster; for, though they will not often venture within, they will stand without the tents and listen from that safer position to what our brethren have to say. And here let me thank our missionaries in Ireland and our brethren from England who have not spared themselves in the labours they have expended in these tent meetings. From all I have been able to gather of the opinion of our churches I believe they mean, not only to maintain, but to extend this mission. But the Council cannot—dare not—extend the work unless they have a rational expectation that more money will be placed at their disposal. And there is much ground for encouragement. The addition of 397 to the churches in England, and of 148 to the churches in Ireland—the churches connected with our mission—during the year is a return we accept with thankfulness, and we regard it of good promise for the future. An analysis of the account shows, after making all deductions for special contributions, that about £300 is the net increase from ordinary sources of income. This increase, maintained, will provide for our present agencies, and if our present deficit of £394 15s. 7d. were met by a few donations, our treasurer would be able to present a clear balance-sheet next year. Every care has been taken to keep down the working expenses, and any increase in our funds from the contributions of the churches will prepare the way for an extension of mission work—that which we all desire to see both in England and in Ireland. And Ireland is doing something in the way of increased subscriptions to enforce her claim on us for more help. When Mr. Hope and I visited the churches, as we did separately, and subsequently in conference, in 1883, the churches resolved to raise £90 a year in addition to their usual contributions. They have redeemed their promises within a few pounds, and this amount has been exceeded by still further contributions on behalf of the tent services. On a review of the facts in this report,

Mr. BOOTH closed with an appeal for generous support to be given to this mission.

Rev. Dr. TRESTRAIL, in proposing the adoption of the report, said it had been objected that the Irish mission was not a mission exclusively for the Roman Catholics. The mission never did attempt to deal exclusively with Roman Catholics, but with the whole population, Protestants and Catholics. He had heard it said that the Irish mission was a sham and a lie. That was not true in any sense. He proceeded to condemn intolerance and bigotry directed against the Irish, and to review their struggles for freedom. Alluding to the disestablishment of the Irish Church, he remarked that a greater blessing to the Protestants of Ireland could not be conceived. The people now really supported it. The effects of the Land Act had been wonderful. The country was disorganised and disturbed, but the Land Act had been quieting things very much, and had brought the people to feel that now they had got something like the right to the land they cultivated. The moment they gave the Irishman some possession they made him an upholder of law and justice and order. He urged them to give the claims of this society a fair hearing. He would

implore them—for the sake of the country we had injured so much, and whose people we have trodden down to the dust, whose commerce we had destroyed, and whose liberties we had taken away—to help the society to carry on this work.

REV. JAMES LEWITT, of Worcester, seconded the adoption of this report. He said there were indications in Ireland of a growing interest in these tent services. He gave his holiday to the work this year, and was greatly encouraged by the reception his words received at Portrush and other places. He found a deplorable ignorance in places of the existence of Baptists, and he met with a spirit of inquiry concerning them and their principles. But he met with more sympathy in their convictions as Baptists than he expected to find, and mentioned one or two instances. He believed in the healing tendency of Liberal legislation; but he was of opinion that the evils with which Ireland was afflicted went far deeper than Government Bills could reach. The true source of social degradation and misery in Ireland was ecclesiastical, not merely political and social. He was by no means sure that the position of Ireland socially and politically was all that could be desired. His conviction was that the Gospel was the radical cure for Ireland as for every country, and that just in proportion as they could diffuse that light they would see the people become peaceful and contented, and living in the enjoyment of the love of God.

THE ANNUITY FUND.

The interim report of the Annuity Fund was adopted by the assembly on the afternoon of Thursday, October 9th. The council reported that during the nine months ending September 30th, £11,247 19s. 4d. had been received. This amount was derived from—free contributions, £1,785 13s.; beneficiary payments, £2,131 8s. 9d.; interest and dividends, £3,564 17s. 7d.; legacy, £100; redemption and sale of stock, £3,666; total, £11,247 19s. 4d. The total amount promised to the voluntary fund was, up to the date of the last report, and exclusive of any amounts received from the Yorkshire and national funds, about £58,000. Towards that amount there has been received about £52,000 of which £380 has been paid in this year. This does not include the sums received on account of the present effort to increase the voluntary fund. The near approach of the third valuation of the assets and liabilities of the fund, by which the amount of the annuities will be determined for the ensuing five years, has engaged the serious and anxious attention of the Council, with a view to the increase of the voluntary fund, so that the annuities may not be diminished.

The Rev. W. R. STEVENSON, M.A., of Nottingham, in moving the adoption of the report, suggested that annual collections should be made on behalf of the fund, because their actuary told them that unless there was an increase in the fund there must be a reduction in the amounts promised.

Rev. J. M. STEPHENS, B.A., of Newcastle, seconded the motion, and urged the ministers and delegates to continue the canvass in order that the difficulty which now presented itself might be met before Christmas, otherwise those

now in receipt of annuities would be seriously embarrassed by the reduction of their annuities.

AUGMENTATION FUND.

The report of the Augmentation Fund at Bradford was also adopted on Thursday, October 9th. The report stated that of 162 applications there had been accepted seventy-five recommended by £10 subscribers, fourteen recommended by £5 subscribers, and fifty-eight non-recommended cases. Of the remainder, five had been deferred for further inquiry, five declined, and three were ineligible. The report was adopted.

On the motion of the Rev. J. M. STEPHENS, seconded by the Rev. H. C. LEONARD, M.A., of Bristol, a sub-committee was appointed to consider the bye-laws of the Augmentation Fund, with the view of amending them so as to effect a more helpful administration of the funds. The Rev. T. M. MORRIS, of Ipswich, gave notice that he would move at the next meeting that in future the rent of ministers' houses be considered as part of the endowments.

EDUCATION FUND.

The Rev. S. H. BOOTH reported at Bradford on October 9th that, from the state of the funds, the committee were unable to recommend any new beneficiaries to that fund. He was already about £20 deficient; and they could not go into debt. The prospective income was not less than last year. If they compared the income of last year with that of the last eight or ten years, the gross amount was less; but the actual amount available for distribution, in consequence of the diminution of the expenses, was about the same. They got about £300 a year; and they ought to have £600.

Report of the British and Irish Home Mission.

In presenting the Report for 1883-4, the Council of the Baptist Union think that the record of results equals all just expectation, considering the smallness of the amount placed at their disposal by the churches. The appeals made on behalf of both the British and the Irish departments of the Mission during the past year have been by no means unsuccessful, although the income is still inadequate to meet the expenditure. Everything has been done with a strict regard to economy; but, from various causes, partly from other urgent claims on our denominational resources, partly from the depression in trade and agriculture, and partly from the loss through death of some of the most liberal supporters of the Mission, it has not been possible to do more than considerably to reduce the deficit as compared with last year's accounts. But there are indications of an intention on the

part of the churches more liberally to maintain this Mission. Contributions from new sources of income encourage the Council in the hope that the money required may soon be obtained, not only to maintain the present rate of expenditure, but to extend the field of work. The subscriptions which have been received from the Yorkshire, Lancashire, and Bristol Associations, to be expended beyond the limits of their own Home Missions, are an earnest of this.

Measures of economy, both in England and in Ireland, have not impaired the efficiency of the stations, as the statistics show; but the ground has been cleared for extension of the work as soon as the means are forthcoming.

The audited balance-sheet shows that there has been received from all sources on account of the General Fund of the Mission **£4,564 7s. 0d.**, including **£171 6s. 2d.** received from legacies, and **£431 15s. 0d.** specially contributed towards the deficit of last year. The expenditure on account of the General Fund has been **£4,959 2s. 7d.**, including the deficit of last year of **£502 4s. 8d.**, leaving a deficit this year of **£394 15s. 7d.** The expenditure on account of the Rural Churches' Fund has been **£604 5s. 8d.** This state of the finances is very encouraging. Compared with last year an analysis of the account shows an increase in the General Contributions of about **£300.** This is due not to any special subscriptions. The sums given towards the deficit of last year, left **£70 9s. 8d.** still unprovided for. Should this rate of increase be maintained—and there is every reason to believe that it will be maintained—the Council will be able to present a clear balance-sheet next year, with a good sum towards the extension of the Mission work.

DECEASED BRETHREN.

Since the meeting at Leicester last year, several brethren have been called from the service of the Church on earth to the higher service in heaven. Most of them were actively interested in the work of the British and Irish Home Missionary Society both before and since its connection with the Baptist Union. Special reference is made to the late Rev. J. H. Millard, B.A., who was called to his rest soon after the last Autumnal Meeting, on the 22nd of October, 1883, and to the late Rev. John Bigwood, who “fell asleep” on July 29th of the present year, as both had been secretaries of the Mission. These had been preceded, as it will be remembered, but a short time before, to the “Father’s House”—in May, 1883—by the Rev. S. Green, who was secretary to the Baptist Irish Society before

the Home Mission and the Irish Mission were amalgamated. The late Rev. Charles Stovel, who died on October 22nd, 1883, after a life of noble service in the cause of Christ, had often served the best interests of the churches whose pastors received help from the Home Mission Fund. The late Dr. Acworth, who died on the 13th October, 1883, was always through his active and honoured life in full sympathy with all that concerned the welfare of the pastors and churches of our denomination. The late Dr. Stock, of Salendine Nook, who was suddenly called to his rest in May last, was through many years of faithful service to the Divine Lord a co-worker in this Mission. To these names must be added those of Thomas Coats, of Paisley, and W. E. Lilley of Cambridge, who have been for many years not only liberal supporters of this Mission, but have been held in honour by all who have been associated with them for their high Christian character.

ENGLAND.

The reports from the English churches receiving help from the Mission Fund contain many items of interest. Help is given to upwards of forty churches in ten Associations, varying in amount and on different conditions, but in every case through the Association to which the beneficiary church belongs.

The Associations are London, Cambridgeshire, Midland, Northampton, Surrey, and Middlesex, in each of which only one church is subsidised; Notts, Derby, and Lincoln, two churches; Kent and Sussex, three churches; Monmouth, four churches; Northern, six churches; Gloucester and Hereford, ten churches; and Southern, eleven churches.

The number of members in these churches is returned at 2,621; 397 having been added during the year. Of the numbers reported, 261 have been baptized. There are 75 local preachers in connection with the various stations. The number of children in actual attendance at the Sunday-schools, 3,116; teachers, 426. Considering that the help given by the Central Fund is intended especially for Mission work, an attempt has been made to ascertain how many services have been held and how many families not strictly belonging to the church and general congregation in the town or village, as the case may be have been visited; and though the returns are necessarily defective, the pastors of those churches which show the largest increase are those whose reports of extraneous work are most complete and satisfactory.

Help is given in the support of six colporteurs in the Southern Associa-

tion, and of one in the Northern Association. The reports from those making returns are all that can be desired.

During the year the Church at Poplar and Bromley Tabernacle, which for a long time has received a considerable annual grant from the Fund, became self-supporting; as did also churches at Sheerness and Herne Bay. New grants have been made to Battle, and Portslade, in Sussex; Christchurch and Parley, in Hampshire; Uley, in Gloucestershire; Monkwearmouth, in Durham; and Crosby Garrett, for a colporteur in Westmoreland. These grants were made on the recommendation of the several associations to which the churches belong.

REPORTS FROM THE CHURCHES.

The following are a few extracts from the reports received from the churches aided by the Mission:—

CAMBRIDGESHIRE ASSOCIATION.

Prickwillow.—The Rev. S. Nash writes that Prickwillow is peculiarly situated and the work difficult; that the attendance at the Sunday Services in the summer months is very fair; in the winter, owing to the state of the roads, it is irregular,—and adds: “Since the commencement of my pastorate here in 1877, we have had a goodly number of conversions; some of them very striking ones. Two aged sisters, both over 70 years old, visited with us in Church fellowship, and have recently died in the Lord. Also we have had a good work among our young people, about 20 having been brought to love the Saviour and unite with His people.”

GLOUCESTER AND HEREFORD ASSOCIATION.

Layshill, Ross.—The Rev. J. E. Perrin writes of the Mission Station at Layshill, attached to his Church, that, although the spiritual results there are not all that he wishes to see, he believes that by God’s blessing, and by continued attention to house-to-house visitation in the district, more fruit will be gathered in. During the year he has succeeded in getting the Chapel thoroughly repaired at a cost of £50, the whole of which has been raised. The expense of this Station to the Mission is very small, only Mr. Perrin’s travelling expenses to and from Ross being required. This last remark applies also to the Station at *Parlend*, which is under the care of the Rev. T. Williams, B.A., pastor of the Church at Coleford. At *Lydbrook*, though the principal works in the district have been closed for many months, causing corresponding depletion of the population, the secretary of the Church reports that there has been much success of a spiritual nature, and that, notwithstanding the financial depression, they have raised nearly £70 towards the reduction of the Chapel debt.

MONMOUTHSHIRE ASSOCIATION—ENGLISH.

Caerwent.—The Rev. S. H. Jenkins writes: "Since my labours commenced here, in August, 1881, the Church membership has been more than doubled; but frequently we are saddened by the loss of our most useful members, who remove to the towns. And though we have baptized only eight during the year, others have professed to find Christ in our services and have joined Churches nearer their homes. The population here is very scattered, but the congregations were never better than at present, since my settlement here as pastor."

NORTHERN ASSOCIATION.

The churches in the Northern Association, of which there are six subsidised from the Central Fund, and five of which have sent in reports, have had a considerable increase to their membership, 76 having been baptized. This state of things must be very encouraging to the brethren of the Northern Association, who have so long and so well directed Home Mission work in the places under review.

Waterhouses.—The Rev. R. W. Dobbie says the population there is of a migratory nature, and that members of the Church leave for other parts of the country. In his opinion the best way to meet the difficulties under which brethren labour in rural districts, is by adopting the principle of grouping. Mr. Dobbie mentions as an interesting fact, in connection with his congregation, that they have 16 or 17 brethren willing to preach, when or where they are needed throughout the country. And the Council sincerely endorse his opinion that these brethren are deserving of much esteem for their self-denying labour.

Wolsingham.—The Rev. G. Pring writes that there are several Mission Churches in that district, which are supplied by four ministers and several local preachers; that they have a printed plan, in accordance with which he is absent from his own Church at least three months in the year, and that during that time the Church at Wolsingham pays the expenses of its own supplies.

RURAL CHURCHES.

The districts formed under this plan show very satisfactory results.

In the Northern Association, Rev. D. Ross has been stationed at Alnwick as a mission centre. Between Berwick and Newcastle there are no self-sustaining churches representing our denomination. The work in which Mr. Ross is engaged gives promise of permanent success. A church has just been formed at Alnwick of sixteen members, four of whom have been baptized.

In the Notts, Derbyshire, and Lincolnshire Association, Rev. H. B. Murray is our Mission Pastor, having under his charge six churches. There are

five village churches—viz., Calverton, Woodborough, Eastfield, Side Birches Lane, and Stonebroom and Gainsborough—among which he is labouring with great success. The number of members under Mr. Murray's pastoral care is 154, and during the year thirty-four have been baptized. There is a Sunday-school in each village, comprising forty-eight teachers and 280 scholars in attendance.

Rev. A. Boshier is stationed at Northchurch, under the direction of the Hertfordshire Association. He writes—that converts have been made at each of the stations, who have not joined them at Northchurch; that they have raised £34 10s. during the year for improving our chapel premises, and that they would like to do something further to increase their accommodation, which is inadequate for their growing congregation.

At Ledbury, under the Gloucestershire and Herefordshire Association, the Rev. W. H. Smith is labouring as Mission Pastor in the town and among the surrounding villages with much encouragement.

Mr. Grierson is stationed at Buckley, the centre of a large mining district. The chapel where the chief services are held is very small, and inadequate to the wants of the neighbourhood. Connah's Quay is not far off, where Mr. Grierson rented a hall for public worship. The rent was too heavy for his people to bear; but they are hoping soon to get other premises and resume the meetings in that important sub-station.

The Rev. S. H. Case, B.A., has lately been stationed at Great Missenden as Mission Pastor in that district, under the direction of the Bucks Association. He has been well received, but there has been too little time since his settlement to speak of results. The Rev. T. A. Judd is now settled as Mission Pastor over the churches at Shrewton, Chitterne, and Tilshead, under the direction of the Wilts and East Somerset Association, and arrangements are nearly completed for the appointment of a Mission Pastor over the group of churches in and around Frithelstock, North Devon.

The summary of results in the rural churches districts is very satisfactory. There are connected with the five stations, now in full work, sixteen sub-stations; 266 church members, of whom forty-eight were baptized during the year. There are 503 children in attendance at eleven Sunday-schools, and upwards of 2,000 visits have been paid to families not usually attending at the several chapels connected with the Mission.

The principle on which help is given under this rural churches plan is that the Central Fund shall find part of the stipend of a Mission Pastor, the remainder being supplied by the Churches and the Association to which

they belong. To illustrate this, the arrangement made in the case of the group of churches under the care of Mr. Murray is this: The Union finds £50 and the Association £50 towards the stipend of the Mission Pastor; the subscriptions from the churches being required to meet local expenses. For Ledbury and Northchurch, the Union finds £50, the Association £25, and the church £25 in each case. At Alnwick, the Union finds £50, the church £30, and the Association £20. At Shrewton, the Union finds £50, the Association £15, and the churches £35. At Great Missenden, the Union finds £20, the church £70, and the Association £10. Should the arrangement with Frithelstock be carried out, the Union will find £50, the churches £30, and the Association £20. This mode of raising the stipends of the Mission Pastors is the best guarantee we can have for the importance of the work in which they are engaged, since in every case the Association gives a liberal subsidy in support of its recommendation. Thus also the contributions given by generous friends at the Autumnal Session at Liverpool are judiciously economised. It may be observed that as the promises at Liverpool were for three years only, arrangements with the associations, the churches, and the pastors, have been provisional. And further, each engagement may be terminated at six months' notice by any of the parties interested.

The grouping of rural churches is by no means an easy process. There is a disinclination on the part of churches to give up the hope of obtaining each a Pastor, and difficulty frequently arises from the distance between churches which might otherwise be grouped under this plan.

A grave difficulty has also arisen from the framing of the Rules as originally adopted; and consequently in April last, the second Rule was amended in order to make the grouping of churches an absolute condition of help from this Fund.

The Rules now read as follows:—

1. Help shall be given to a church only on the official recommendation of the Association with which it is connected, except as provided by Resolution 9.
2. A Mission Pastor shall be appointed to a church unable to support a pastor, on its being grouped with a church or churches in a like condition, and on its being placed under the direct control of its Association, within such limits and on such terms as may be agreed upon by such church, the Association, and the Council of the Union.
3. A Mission Pastor shall be under the supervision of the Association to which such church or churches belong.
4. Such churches shall make a full return annually of their resources, number

of members, Christian work (including Sunday School work), &c., in answer to a schedule of questions by the Council of the Union, such schedule to be countersigned by order of the Association. A deputation of the Association, and, where practicable, a joint deputation from the Council and the Association, shall visit each church on its first application, and shall repeat the visit at suitable intervals.

5. Such churches shall contribute as they may be able to the funds of the Council ; or of the Association ; or of both, as may be severally agreed upon.
6. The stipend of a Mission Pastor shall if practicable, be not less than £100 a-year, or its equivalent.
7. Half of the stipend of each Mission Pastor shall be provided by the Association and half by the Council, except in special cases.
8. A Mission Pastor, with the concurrence of a church or churches in question, shall be recommended by an Association and be appointed by the Council.
9. Where an Association does not exist, the Council of the Union shall take the place of an Association.

The Council press this matter of grouping on the attention of the churches. The opinion is evidently gaining ground that if anything can be done, either by the associations themselves or by the associations in concert with the Union, to rescue from extinction many of our churches, once prosperous, but now struggling for existence in districts which are gradually lessening in population, and where they are consequently more exposed than ever to the encroachments of the Established clergy—this principle of grouping must be adopted. It is not intended, after the expiration of the three years, for which term special promises have been made towards this experiment, to maintain a separate fund for this purpose, but to treat it as part of the general Home Mission work ; and on this, if on no other ground, the appeal for more funds becomes each year more urgent and imperative, and the Council believe that the appeal will not be in vain.

IRELAND.

The Council report that the principal mission stations in Ireland are in Ulster, Banbridge, Ballymena (Regent Street), Belfast, Cairndaisy, Carrickfergus, Grange, Lisnagleer, and Ballygawley (Donaghmore), Tandragee, Tubbermore, and at Waterford and Moate (Athlone), in the south and centre of Ireland. Dublin at present is without a resident missionary.

There are many sub-stations in the northern and centre districts, such as Aughavey, Ballykeel, Clough, Coulig, Derrynel, Lurgan, Newtownards, and

Rahue. The names and statistics of these stations are published in the Appendix.

The summary of the statistics from the Irish Churches is as follows: There are fifteen principal stations, with eighty-three sub-stations. There are eighteen agents, including two colporteurs, supported wholly or in part by our Mission. The number of members in the churches is 1,232; of scholars in attendance at Sunday Schools 1,120; and the number baptized in the various Mission Churches is 148. The number of visits paid to families not belonging to the various congregations was very large; 894 such visits are reported by some of the missionaries, and this number would have been largely increased had the other missionaries been able to give exact figures. This summary is a record indicating progress and justifying hopes of still greater success.

EXTRACTS FROM REPORTS.—IRELAND.

Banbridge.—Rev. S. J. Banks writes that they have during the past year increased their evangelistic efforts, and refers with pleasure to the numbers gathered from time to time at the different country stations. Three young men, members of the Church, are employed in this work; and, since the death of Mr. Duffin, our late missionary at Derrynail, who was a faithful and successful minister of the Gospel, that station has been under Mr. Banks' superintendence. At Banbridge, the Sunday-school and Bible-class are encouraging, as they have now an attendance of about 100, and their house-to-house visitation has been systematically carried out. They are now engaged in improving their present place of worship, and are proposing soon to build a new schoolroom. Nine persons have been baptized during the year.

Tubbermore.—This Church is practically self-supporting, for, although receiving a grant from the Mission, the contributions from the Church more than cover the amount. They have good attendances both in congregation and schools; they have 16 teachers; and in the morning, which is the larger attendance, 145 scholars.

At *Lisnagleer* (Donaghmore), our Missionary, the Rev. John Dickson, has had considerable success. There is a Sunday-school with an average attendance of 120 children, and 39 persons have been baptized from that and the Ballygawley district, where Mr. Simpson is evangelist, under Mr. Dickson's superintendence.

At *Waterford*, the Rev. John Douglas has baptized 11, two of these from Limerick. The Sunday-school averages an attendance of 60. Mr. Douglas says that in the winter months united evangelistic meetings are held every week in the Protestant Hall, the usual attendance being about 250. He also reports that he gives occasional evangelistic addresses in connection with united meetings at *Tramore*, co. Waterford, and in *Carrick-on-Suir*, where the attendance at each place is about 70.

Carrickfergus.—Our aged and honoured brother, the Rev. W. Hamilton, still spared to work for the Saviour, whose servant he has so long and faithfully been, is indefatigable in his visits to four sub-stations as well as constant in his services at Carrickfergus. He distributes many tracts during the year, and he reports that he has paid 444 visits to families, exclusive of those which he may have paid to the members of his congregation.

Cairndaisy.—The Rev. W. Lorimer, another elderly member of the Mission staff, has lately been removed to this district. Six have been baptized there during the year.

At *Grange Corner*, the Rev. H. Phillips has baptized 10. The present number in Church membership is 147, and there are 50 children in attendance at the school. Mr. Phillips visits the 14 sub-stations regularly, some fortnightly, and the others monthly or quarterly. He writes that the congregation has been well sustained, and the school, both in number and attendance, considerably improved. They have held 220 services during the year, altogether apart from deputation work; and our missionaries thus carry the Gospel to a large number of people in different localities. He is looking forward hopefully to the meetings during the winter months, which will supplement the large and interesting gathering during the time one of the mission tents was pitched in that neighbourhood. They have altered and repaired the chapel at a cost of about £30; it had been greatly damaged by the storms of last winter.

Moate.—The Rev. F. J. Ryan reports favourably of the work in his district. The new Sunday-school includes twenty scholars; they have forty-five members in the newly-formed church, and seven have been added during the year. Since the returns were sent in, three members of one of the leading families in the neighbourhood have been baptized. Mr. Ryan writes that the year on the whole has been prosperous in work for the Lord, though there has been much to discourage. Both Romanism and Episcopalian Protestantism are unfavourable to the spread of views common to our denomination. Against such influence it is difficult to make way.

Ballymena.—The Rev. T. Whiteside has not only Ballymena but Clough also under his charge, together with thirteen sub-stations, five of which he visits monthly, and the rest as opportunity serves. The number of members in the two districts together is ninety-seven, and there are twenty-four children in attendance in the school at Ballymena, and thirty at Clough.

Tandragee.—The Rev. John Taylor reports favourably of his station, to which nine sub-stations are attached. There are 108 members in the church, 13 of whom were baptized last year, and there are 45 children in attendance at the Sunday School.

Coulig and Newtownards.—These are practically sub-stations, under the general superintendence of the Rev. A. Mackinlay, of Belfast; and *Ballykeel* is under Mr. J. Livesey, a member of the church at Victoria Street, Belfast.

Regent Street, Belfast.—There have been large attendances at St. George's Hall, where Rev. E. T. Mateer conducts his principal services, and 45 persons have been baptized during the year.

TENT SERVICES.

Three Tents have been employed in these services during the Summer Months, commencing on the 18th of May, and they will probably be continued, should the weather be fine, into October. The places visited were Ballymena, Tandragee, Cairndaisy, Portrush, Coleraine, Banbridge, Grange District, and Mulnagore, and Ballygawley in the Donaghmore District. In these services our brethren, Messrs. Whiteside, Phillips, Ryan, Taylor, Dickson, Scillely, Banks, and Simpson, of the Irish Mission; and brethren Messrs. C. A. Fellowes, J. Lewitt, S. Dunn, T. W. Medhurst, H. E. Stone, F. M. Smith, and D. Ross, of England, took part; and also Messrs. H. R. Phillips and A. Graham, students of Pastors' College. These services have been attended by large numbers of people, and, judging by the fruits which remain from like services in previous years, there is reason to believe they resulted in conversions to God. It is impossible to speak too highly of the self-denying efforts of our missionaries, nor of the generous and able help from our brethren who have devoted their summer holidays to this work. The results are far wider than those which appear in our own report. Other communities have been blessed, and in this we rejoice, first of all and chiefly because the message of salvation has been correspondingly spread, and then because of the fraternal sympathy and help rendered by ministers and friends of other denominations.

COLPORTAGE.

Since April, two Colporteurs have been labouring at Athlone: Mr. Rock and Mr. Maginnes. Mr. Rock removed from Ballymena to Athlone, and Mr. Maginnes was then newly appointed to the work. They divided the district of Athlone between them, and so far their reports show satisfactory results. They have in the time visited 4,822 families; nearly two-thirds of whom were Roman Catholics. They have taken part in fifty public services, have sold seventy-two Bibles or Testaments, and nearly 1,000 books and periodicals; and they have distributed about 3,500 tracts.

ASSOCIATION SECRETARY.

On the 16th of July the President reported to the Council that the Rev. J. M. Murphy had sent in his resignation as Association Secretary, and on

the recommendation of the Committee of the British and Irish Home Mission, the following resolution was adopted by the Council:—

“That the resignation of Mr. Murphy be accepted, with the expression of our appreciation of Mr. Murphy’s character and work, and of our best wishes for his future comfort and usefulness.”

CONCLUSION.

On a review of the facts in this report, the Council appeal with confidence to the churches to increase the funds by at least £1,000, during this next year:—viz., £500 for England and £500 for Ireland. The sums received from many of the larger churches in the denomination are so small compared with their resources, that it is impossible to doubt that a statement of this case will result in more than the amount now pleaded for. Should this be so, there will be a reasonable hope of the extension of the Mission Work.

There is a sphere in England, both within and beyond the area of existing association, but not touched by them, where weak churches ought to be grouped under efficient Mission Pastors, who shall not only be godly and able men but who shall have a reputable maintenance. Our statistics show that, where resources fail, owing to years of agricultural depression, the membership of our churches declines. These churches need help. But there are still more important spheres unoccupied—large centres of populations where new churches, with the prospect of becoming self-supporting, should be established. This fact imposes an additional and a weighty responsibility on those to whom the Lord has committed the spread of His truth. If the Home Mission of the Baptist Union is to bear its share in this work for Christ, this appeal will not be in vain. Many communications on this question encourage the hope that the requisite funds will be supplied. And inasmuch as no new proposal is entertained except in concert with the Association from within whose limits it is made, there is every guarantee that the money entrusted to the Council will be wisely spent.

With respect to Ireland, the statement of the case as already given in this report, justifies this appeal on behalf of the Mission Work there. By all the means combined to which reference has been made, the gospel has reached many who otherwise might never have heard it. Protestants and Romanists alike have been brought under its influence, in proportion

as to numbers varying with the circumstances under which our Missionaries labour. If the means were forthcoming, this part of the Baptist Union Mission, in which so many of our churches are specially interested, might be greatly increased, chiefly by the appointment of Colporteurs in the Centre and Southern parts of Ireland. To the churches and above all to the Lord of the churches this matter is now committed. The forces of evil are everywhere arrayed against the gospel of our Lord. The times demand faithful workers wherever opportunity offers, and the consecration of means to accomplish the great purposes of the Redeemer's love for men. This Mission is but one department of Christian effort; but it is that which is entrusted to us, and we believe this Mission will be supported by the prayers and the gifts of our churches, in the spirit and with the faith of willing co-labourers for the general advancement of truth and righteousness, and be continuously crowned with the Saviour's blessing.

(See page 106.)

RURAL CHURCHES FUND.

	£	s.	d.		£	s.	d.
To Balance in Bank last year	708	7	11	By Grants to Mission Pastors	584	5	8
„ Subscriptions and Donations	438	0	0	„ Travelling Expenses, Printing, Postage, &c.	20	0	0
„ Payments from Associations and Churches towards Stipend of their Mission Pastors	248	15	0	„ Balance at Bank	790	17	3
	<u>£1,395 2 11</u>				<u>£1,396 2 11</u>		

Audited and found correct.
October 2nd, 1884.

J. C. PARRY, } Hon.
W. LEPARD SMITH, } Auditors.
B. WORSLEY CHANDLER, F.C.A.,
15, King Street, Cheapside, E.C.

BAPTIST UNION.—BRITISH AND IRISH HOME MISSION.

Dr.

Abstract of Treasurer's Cash Account, for Twelve Months ending September 30th, 1884.

Cr.

UNITED MISSION.		£ s. d.	£ s. d.
To Collections 'at the Annual Sermon and Public Meeting		20 10 3	
„ Contributions, Collections, and Subscriptions	1500 2 8		
„ Special Contribution to Deficit of £502 4s. 8d.	431 15 0		
		<u>2054</u>	7 11**
 IRISH BRANCH.			
„ Contributions, Collections, and Subscriptions	1515 18 0		
„ Dividends, Rents, &c.	68 7 0		
„ Special Contribution for Colportage work	200 0 0		
„ Sale of Books by Colporteurs (6 months)	30 14 5		
		<u>1814</u>	17 5
 BRITISH BRANCH.			
„ Contributions, Collections, and Subscriptions	499 2 0		
„ Dividends	24 13 6		
		<u>523</u>	15 6
 LEGACY FUND.			
<i>For United Mission—</i>			
London, Curtis, the late Miss E.	100 0 0		
„ Curtis, the late Miss A.	41 6 2		
„ Webb, the late Rev. Jas.	10 0 0		
		<u>151</u>	6 2
<i>For Irish Mission—</i>			
Bacup, Law, the late Mr. Jas.	20 0 0		
Balance due to Treasurer	304 15 7		
		<u>£4,950</u>	2 7

UNITED MISSION.		£ s. d.	£ s. d.
By Balance due to Treasurer, October 1st, 1883			502 4 8
„ Salaries and Office Charges	525 15 7		
„ Printing Reports, including Carriage, &c. £61 7 5			
„ Printing "Chronicle," incld. Postage, &c. 130 14 3			
„ Printing, General	47 15 10		
	<u>239</u>	17 6	
„ Deputations and Travelling Expenses	130 4 7		
„ Postage, Telegrams, and Carriage of Parcels	46 4 4		
„ Baptist Missionary Society, Proportion of Taxes, &c.	40 0 0		
„ Stationery and Advertising	33 16 0		
„ Expenses of Annual and Autumnal Sessions	33 2 6		
„ Evangelistic Services	6 18 3		
„ Incidental Expenses	5 9 11		
		<u>1061</u>	8 8**
 IRISH BRANCH.			
„ Missionaries' Salaries and Expenses	1760 12 11		
„ Colporteurs'	90 15 2		
„ * Books for Sale by Colporteurs	30 4 1		
„ Deputations and Travelling Expenses	80 11 10		
„ Expenses of Tent Services and Repairs to Tents ..	258 16 9		
„ Grants to Widows and Special Grant	60 0 0		
„ Rent and Repairs	32 0 11		
„ Law Charges	31 17 7		
		<u>2342</u>	19 3
 BRITISH BRANCH.			
„† Grants to Churches	1047 10 0		
„ Annuity	5 0 0		
		<u>1052</u>	10 0
		<u>£4,950</u>	2 7

** After deducting the expenses credited to the United Mission from the amount received on that account, the balance is equally divided between the British and the Irish Mission Account.

* Stock of Books in hand, £9 10s. 7d.

† The grants were made to Churches in the following Associations:—

£ s. d.	£ s. d.	£ s. d.
Southern	416 5 0	Monmouthshire (E.)
Notts, Derby, and Lincolnshire	163 15 0	Cambridgeshire
Northern	152 10 0	Midland
Gloucester and Herefordshire	92 15 0	London
Kent and Sussex	58 15 0	Northamptonshire
		Surrey and Middlesex
		TOTAL.....
		<u>£1,047</u>
		<u>10 0</u>

(See page 105.)

BAPTIST UNION ANNUITY FUND. INTERIM CASH STATEMENT, SEPTEMBER 30, 1884.

Abstract of Treasurer's Cash Account from January 1st to September 30th, 1884.

Dr.	£ s. d.	£ s. d.	Cr.	£ s. d.	£ s. d.
To Balance at Bank December 31st, 1883 ... ..	...	322 11 8	By Expenses, viz.—		
„ Free Contributions	380 0 0		Printing, Stationery, Postage, Deputation and		
„ „ „ New Effort... ..	1,405 13 0		Travelling Expenses, Rent of Safe, Charges		
		1,785 13 0	on account of Transfer of Securities on the death		
„ Beneficiary Contributions ... ..	...	2,131 8 9	of the late Treasurer, and proportion of Office		
„ Interest and Dividends ... ..	...	3,564 17 7	Expenses, &c.	302 4 2	
„ Legacy, per Exors. of the late Miss E. Curtis... ..	...	100 0 0	„ Payments to Annuitants... ..	2,898 4 6	
„ Sale of Stock ... ..	...	3,666 0 0	„ Return of part Premiums	5 17 4	
			„ Investments	7,914 4 0	
			„ Balance at Bank	450 1 0	
		£11,570 11 0		£11,570 11 0	

Subscriptions received at the Mission House from August 21st, to
September 20th, 1884.

BAPTIST UNION.

Birchcliffe	0 10 0	Guildford, Commercial Road	0 10 0
Merthyr Tydwl, Evans, Rev. L.	0 10 0	Driffild	1 0 0
Churches in West Glamorganshire		Chalford	0 2 6
Assoc., Thomas, per Mr. John	1 6 0	Paulton	1 0 0
Mayor (Newport)	0 5 0	Bromley	0 5 0
Churches in Lancashire and		Newbury	0 10 0
Cheshire Association, per Rev. R.		Burnley, Ebenezer	1 0 0
Littlehales	56 15 6	Keighley, Albert Street	0 5 0
Burnley, Yorkshire Street, Hurtley,		Newport, Stow Hill	1 0 0
Mr. R. J.	1 1 0	Avening	0 10 0
Woodberry Down Chapel, Meen,		Dewsbury, Leeds Road	0 5 0
Mr. J. Austin	1 1 0	Halifax, Pellon Lane	1 0 0
Loughborough, Baxter Gate	0 10 0	Cardiff, Bethany	1 0 0
Westbury, West End	0 10 0	Polemoor	0 10 0
Dudley, New Street	0 5 0	Stratford-on-Avon	0 5 0
Leicester, Dover Street, Wilford,		Great Missenden	0 5 0
Mr. J.	0 10 6	Guildsbrough	0 5 0
Heaton (Yorks.)	0 10 0	Brentford, Park Ch.	0 10 0
Llandudno, Marks, Mr. T. F.	0 10 6	Folkestone	2 0 0
Chalford, Dangerfield, Mr. W.	0 10 6	Oxford, New Road	1 0 0
South Ossett	0 5 0	Norwood, Gipsy Road	0 10 0
Luton, Wellington Street	0 10 0	Edgware Road, John Street	0 10 0
Holyhead (additional)	0 5 0	Golcar	0 5 0
Stoney Stratford	0 10 0	Barton Fabis	0 5 0
Sutton-in-Craven	0 10 0	Brompton, Onslow, Curtis, Mr. J. A.	0 5 0
Leicester, Dover Street ..	1 1 0	Liverpool, Prince's Gate	2 2 0
Churches in Glamorgan and Car-		St. Helens	0 5 0
marthen, English Association,		Highgate, Southwood Lane	0 7 6
Roberts, per Mr. E.	5 3 0	Birmingham, Shaw, Mr. C. T.	1 1 0
Hebden Bridge, Crossley, J. D.,		Leeds, Hunslet Tab.	0 10 0
Esq.	1 1 0	Penzance, Perrow, Mr. John	0 10 0
Leeds, South Parade, Bilbrough, J. B.	0 10 6	Battersea Rise	0 10 0
Southampton, Carlton	1 1 0	Bramley	0 5 0
Trowbridge, Back Street	1 1 0	Birmingham, Warwick Street	0 5 0
Greenwich, South Street	1 1 0	Melbourne	0 5 0
Paddington, St. Peter's Park	0 5 0	Dartford	0 5 0
Quorn, Don	0 5 0	Stoke Ash	0 10 0
Newport, St. Mary Street	0 5 0	Luton	0 10 6
Trowbridge, Bethesda	0 10 0	Maulden	0 5 0
Nottingham, Circus Street	0 5 0	Irish Association, per Rev. S. J. Banks	1 0 0
Harlington	0 15 0	Banbridge	0 5 0
Crosby Garrett	0 10 0	Princes Risborough	0 10 0
Broughton	0 5 0	Bovingdon	0 5 0
Woking Station	0 10 0	Llangollen	0 5 0
Coventry, Queen's Road	2 2 0	Bradnich	0 10 0
Stantonbury	0 10 0	Sutterton, Harper, Rev. J.	0 5 0
Scarborough	0 5 0	Llanvaches	0 5 0
Bulth, Mayo, Rev. W. L.	0 10 0	Notting Hill, Hayward, Mr. G. A.	1 1 0
Walgrave	0 5 0	Wotton-under-Edge	0 10 0
Camberwell Gate, Arthur Street ..	2 0 0	Northampton, Princes Street	0 10 0
Highgate Road, Pearson, Mr. G.	0 10 6	New Basford	0 5 0
Crouch Hill	0 10 0	Barnstaple	1 0 0
Itracombe	0 10 0	Bratton, Aldis, Rev. J.	2 2 0
Abercarn (E.), Mon.	0 5 0	Reading, Betts, Rev. T.	0 10 0
South Molton, Bridge, Mr. Arthur	0 10 6	Godstone	0 5 0
Skipton-in-Craven	0 5 0		
Crawley	0 5 0		
Heptonstall Slack	0 5 0		
Ryde (I. W.), Knight, Mr. W.	1 1 0		
		Total	£122 19 0

ANNUITY FUND.

Trowbridge	2 0 0	Weymouth, Trafford, Rev. J., M.A.	1 0 0
Huddersfield, Parkin, Mrs. Sarah ..	5 0 0	Skipton, Church Contribution	1 0 0
Bloomsbury, Benham, Mr. James ...	30 0 0	Highgate Road	10 4 0
Watt, Mr. J.	5 0 0	Long Eaton	2 0 0
Melbourne	2 17 6	Notting Hill, Hayward, Mr. G. A.	1 1 0
Dinton, Saunders, Rev. J. & Friends	2 10 0		
Sheffield, Briggs, Mr.	1 1 0		
Gloucester	4 0 0		
Walsgate, Sacramental Collection	0 12 0		
Burnley, Altham, Mr. Abram, J.P.	20 0 0		
		Legacy, Curtis, the late Miss	88 5 6
		Total	£188 5 6

AUGMENTATION FUND.

Trowbridge.....	1	1	0	Birmingham, Wycliffe, Norton, Mr. Sydney.....	0	10	8
Sandwich, Harvey, Mr. John.....	2	2	0	Salisbury, Brown Street.....	2	2	0
Birkenhead, Grange Lane.....	6	10	5	Wedmore, Edginton, Rev. E.....	0	5	0
Harrogate, Stead, Mr. W.....	10	0	0	Leicester, Victoria Road.....	10	0	0
Clapton, Downs Chapel.....	10	0	0	Abbey Road, Rev. W. Stott.....	5	0	0
" Rickett, Mr. W. R.....	10	0	0	Dowlais, Beulah (Collection).....	1	5	6
Brentford, Park Chapel (Sac. Coll.).....	1	16	6	Notting Hill, Ladbroke Grove, Hayward, Mr. G. A.....	1	1	0
Devizes, Sheep Street.....	2	4	0	Birmingham, Wycliffe, Williams, Mr. Joshua.....	2	2	0
Nottingham, Woodborough Road, (Sacramental Collection).....	2	15	0	" " Shaw, Mr. C. T.....	2	2	0
Evesham, White, Mr. Thomas.....	5	0	0	" " Rayner, Mr. F.....	2	2	0
Birmingham, Wycliffe, Willcox, Mr. T.....	2	2	0	Chalford.....	1	0	0
" " Bishop, Mr. Councillor.....	0	10	8	Cardiff, Cory, Mr. R.....	5	0	0
" " Caswell, Mr.....	0	10	6				
Frome, Sheppard's Barton.....	7	14	2	Total.....	£95	16	1
Weymouth, Trafford, Rev. J., M.A.....	1	0	0				

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Redditch.....H	1	0	0	Hampstead, Pattison, Mr. S. R. (2yrs.).....	20	0	0
Romford.....	1	1	0	Coleraine.....I	5	10	2
Heaton Mersey, Browne, Dr. Henry.....	1	1	0	Belfast.....I	5	4	7
Colchester.....	5	5	0	Dinton, Saunders, Rev. J.....I	0	2	6
Barnstaple, Fletcher, Mr. W.....H	2	2	0	Rochdale, West Street, Kemp, Mrs.....I	25	0	0
".....I	1	1	0	Bristol, Buckingham, Watts, Mrs.....I	1	1	0
Pontypool, Crane Street.....H	5	5	10	" " Porter, Miss.....I	0	5	0
".....I	1	0	0	" " Watts, Mrs.....I	1	1	0
Halifax, Trinity Road.....I	1	0	0	Southsea, Kent Street, Hinton, Miss.....I	1	0	0
Cardiff, Cory, Mr. R.....R.C	10	0	0	Guildsboro, "Three Friends".....I	1	10	0
Regent's Park.....	10	16	0	Brompton, Onslow, Curtis, Mr. J. A.....I	0	5	0
Bristol, Tyndale, Robinson, Mr. E. S.....R.C	50	0	0	Great Bedwyn, Gerard, Mrs.....I	0	2	6
Haverfordwest, Bethesda.....I	8	13	6	Ballykeel.....I	0	17	4
Dover, Salem.....I	7	15	0	Sale, Edminson, Mr. J.....I	1	0	0
Exeter, South Street.....I	1	10	6	Coleraine, Gribben, Mr. H. A.....I	1	0	0
Crouch Hill.....I	2	0	0	Jersey, St. Helier.....H	20	0	0
" Dowson, Rev. H.....I	0	10	6	Penge Tabernacle.....I	3	3	0
Belle Isle.....I	2	2	0	Wood Green.....I	2	2	0
Bloomsbury.....I	14	7	10	Parsonstown.....I	1	9	0
Athlone, Sale of Books.....I	2	12	1	Liverpool, Pembroke.....I	4	0	0
" ".....I	1	14	10	Camden Road.....I	40	4	11
Clough.....I	5	0	0	Cheltenham, Salem, Armriding, Mrs.....I	0	5	0
Bootle.....I	0	10	0	Flitwick, Goodman, Mr. R.....I	2	0	0
Builth, Mayo, Rev. W. L.....I	0	10	0	Woolwich.....I	4	0	0
Walgrave.....I	0	10	0	Banbridge.....I	2	0	0
Beaulieu.....I	10	0	0	Lurgan.....I	5	0	0
Ballymena.....I	2	5	0	Leicester, Victoria Road.....I	4	4	0
Nottingham, Derby Road.....I	8	5	2	Little Houghton.....I	1	10	0
Camberwell Gate, Arthur Street.....I	6	6	0	Ramsgate, Ellington.....I	1	0	0
Margate.....I	1	0	0	Barrow-in-Furness, Caldwell, Mr. A.....I	0	2	0
Langham, Moore, Rev. J. H.....H	0	10	0	Liverpool, Pembroke, Greenwood, Mr. Henry.....I	1	0	0
Atoh Lench.....I	4	0	11	Beckenham, Booth, Rev. S. H.....I	2	2	0
Cardiff, Cory, Mr. R.....I	90	0	0	Sutton-in-Craven.....I	2	5	0
Amphill, Claridge, Mr. G.....I	0	7	6	Metropolitan Tabernacle.....I	27	12	0
Harrogate, Stead, Mr. W.....I	5	0	0	St. John's Wood, Abbey Road.....I	7	3	3
Grange, Ireland.....I	1	14	6	Tewkesbury.....I	1	5	0
Grange and District, Aughnahoy.....I	2	9	2	Notting Hill, Ladbroke Grove, Hayward, Mr. and Mrs. G. A.....I	2	12	6
" " Limnabarry.....I	1	1	3	Ramsgate.....I	4	0	0
" " Craignagerah.....I	1	1	0	Tubermore, Stuart, Mr. John.....I	1	0	0
" " Ballybog.....I	0	14	6	Carriacktergus.....I	1	9	0
" " Tullyhill.....I	0	6	3	Barnstaple.....I	5	17	6
" " Oastletown.....I	1	1	1	Grange.....I	2	17	0
" " Box, Phillips, Mrs.....I	0	5	9	Manchester, Brighton Grove.....I	0	10	0
Wedmore, Edginton, Rev. E.....I	0	5	0				
Victoria Park, Grove Road.....I	4	0	0	Total.....	£507	12	5
Gloucester, Sale of Work, per Mrs. Wilkins.....I	2	0	0				
Cheshire, A Friend.....I	10	0	0				

EDUCATION FUND.

Hunts. and Cambs., per Rev. W. Jackson	1 5 0
Waltham Abbey, "	0 17 0
Peterborough, Queen Street	1 7 6
Melbourne	5 3 0
Somerset, per Miss Hardin	1 12 6
Clipstone	11 6 0
Total	£21 11 0

Subscriptions received at the Mission House from September 21st to
October 20th, 1884.

BAPTIST UNION.

Tring, Frogmore Street	0 10 0	Newcastle, Rye Hill	0 10 0
Oswestry (E)	0 5 0	Bilston, Wood Street	0 10 0
North Finchley	0 10 0	Birmingham, Heneage Street	1 0 0
Coseley, Darkhouse	0 10 0	Devonport, Pembroke Street	1 0 0
Lydney	0 10 0	Glasbury	0 5 0
Spratton	0 5 0	Kegworth	0 2 6
Kettering, Fuller Ch.	2 2 0	Crewkerne	0 5 0
Tarporley	0 10 0	Sandhurst	1 1 0
Brighton, Masterson, Rev. C.	0 10 0	Rugby	0 10 0
Benson, Powell, Mr. J.	0 10 0	Halstead, North Street	0 10 0
Poole	0 5 0	Okehampton	0 5 0
Haworth	0 10 0	Middleton Cheney	0 10 0
Sarratt	0 6 0	Otley	0 2 6
Westbourne (Hants)	0 10 0	Preston, Fishergate	0 5 0
Torquay	3 3 0	Milford Haven	0 5 0
Leytonstone, Bacon, Mr. J. P.	1 1 0	Shipley, Rosse Street	1 0 0
Liverpool, Myrtle Street, Mounsey, Mr. E.	1 1 0	Stalybridge, Wakefield Road	0 5 0
Norwich, Gildencroft	1 1 0	Stafford	0 6 0
Blaby	0 10 0	Lovatt, Mr. J.	0 10 0
Middlesborough, Boundary Road ...	0 5 0	Welford, Billson, Mr. W.	0 10 0
Pontesbury	0 5 0	Woodstock	0 5 0
Necton	0 5 0	London, Angus, Rev. J., D.D. (don.)	1 1 0
Fivehead	0 5 0	Little Tew and Cleveley	0 10 0
Islington, Cross Street	0 10 6	Walsall, Stafford Street	0 5 0
Blaenavon, King Street (2 years) ...	0 10 0	Praed Street and Westbourne Park, Richards, Mr. S. D. (don.)	2 2 0
Maidenhead	0 10 0	Accrington, Williams, Rev. C. (don.)	2 2 0
Harrogate, Archer, Rev. W. E.	0 5 0	Middleton-in-Teesdale	0 5 0
Swanwick	0 5 0	Streatham, Lewin Road	0 10 0
Liverpool, Young, Rev. J.	0 5 0	Hardway, Grove Road	0 5 0
Chipping Sodbury	0 5 0	Gillingham	0 5 0
Bishop Auckland	0 5 0	Millwall, Tobago Street	0 10 0
Milford (Hants)	0 5 0	Cheddar	0 10 0
Todmorden, Wellington Road	0 5 0	Lower Tooting, Longley Road	0 10 0
Reading, Wycliffe	1 1 0	Total	40 8 6
" King's Road	1 1 0		
Coventry, St. Michaels	1 0 0		

ANNUITY FUND.

Harrogate, Stead, Mr. W.	250 0 0	Cheltenham	1 11 0
New Malden, Woodroffe, Mr. C. G.	1 1 0	Lefcester, Dover Street	7 0 0
Lyndhurst	1 10 0	Saffron Walden	3 12 2
Salisbury, Watson Mr. Alf.	10 0 0	Notting Hill, Mrs. Manning for the late Rev. Dr. Manning	5 0 0
Leytonstone, Bacon, Mr. J. P.	1 1 0	Cardiff	22 0 0
Upper Holloway	7 4 8	Total	£314 19 10
Henley-in-Arden, Radburn, Rev. W.	5 0 0		

AUGMENTATION FUND.

Manchester, Grosvenor Street.....	10 12 0	Maidenhead, Truby, Mrs. E.....	0 10 0
Hackney, Mare Street, Bowser, Mr. A. T.	2 0 0	Sheffield, Glossop Road.....	22 3 6
Metropolitan Tabernacle, Green- wood, Mr. T.	29 0 0	Coventry, St. Michaels.....	3 0 0
Lambeth, Upton, Stiff, Mr. Wm.	2 2 0	Cardiff, Iredegarville.....	10 0 0
Upper Holloway.....	10 0 0	Rawdon, Medley, Rev. W., M.A., and Friends.....	5 5 0
Reading.....	2 2 0	Glasbury and Penyrhoel.....	0 10 0
Benson, Powell, Mr. J.....	1 1 0	Llanelly, Thomas, Mr. W.....	40 0 0
Poolo.....	2 1 0	Newcastle-on-Tyne, Bewick Street	28 7 6
Huddersfield, Brooke, Mr. J., J.P.	5 0 0	Ashton-upon-Mersey.....	1 10 0
Nottingham, George Street, Woods, Rev. W.....	0 10 0	Liverpool, Everton, Bourne, Mr.....	0 10 0
Bristol, Buckingham.....	23 6 0	Rishworth.....	0 10 0
Bloomsbury.....	69 6 6	Bristol, Old King Street.....	6 12 0
Lynn, Stepney Chapel.....	1 10 0	Liverpool, Richmond.....	9 7 8
Lynton.....	0 10 6	Accrington, Cannon Street.....	32 0 0
Westbourne (Hants), Colman, Rev. R.....	1 1 0	Chipping Norton, "A Friend".....	1 0 0
Torquay.....	30 5 6	Hampstead, Heath Street.....	7 6 0
Leytonstone, Bacon, Mr. J. P.....	1 1 0	West Croydon.....	10 0 0
Great Shelford.....	11 0 0	Bristol, City Road.....	3 3 0
		Cheltenham, Salem.....	5 1 0
		Total.....	£380 4 2

EDUCATION FUND.

Norwich, per Rev. C. H. Hosken ...	13 4 6	Leytonstone, Bacon, Mr. J. P.....	1 1 0
Bacup, Shepherd, Mr. G.....	1 0 0	Reading.....	3 10 6
Westbourne (Hants), Gould, Mr. J. R.	0 5 0	Monmouthshire, per Rev. J. Williams	5 10 0
Herts and Beds, per Rev. T. G. Atkinson.....	11 9 0	Nottingham.....	8 7 0
Hitchin.....	0 17 6	Total.....	49 12 6
Torquay.....	4 8 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Hackney, Mare-street, Bowser, Mr. A. T.	<i>RC</i> 5 0 0	Preston, Pole-street.....	3 9 3
Birmingham, Muntz, Mr. G. F.....	<i>I</i> 3 0 0	Peckham, Rye-lane.....	3 18 9
Banbridge.....	<i>I</i> 5 12 7	Bloomsbury.....	2 6 0
Kent and Sussex, per Rev. S. J. Banks.....	13 12 9	Bristol Association.....	<i>H</i> 33 16 0
North Finchley, Chadwick, Rev. J.	0 5 0	James-street, St. Lukes, Farley, Rev. E. J.....	<i>I</i> 1 0 0
Abingdon.....	5 4 8	Liverpool, Golding, Mrs. E.....	<i>I</i> 0 10 0
Plymouth, George-street.....	<i>I</i> 3 0 0	Upper Norwood.....	3 15 0
Bloomsbury, Benham, Mr. Jno., <i>RC</i>	5 0 0	Battersea, York-road.....	<i>I</i> 9 1 6
Banbury, Cubitt, Mr. W.....	<i>RC</i> 1 0 0	Tynemouth, Brown, Mrs.....	<i>I</i> 1 0 0
Enfield, Rooke, Miss A. E.....	<i>H</i> 1 1 0	Great Missenden.....	<i>RC</i> 17 10 0
Loughton.....	6 12 6	Bloomsbury, Chown, Rev. J. P. (Special).....	5 0 0
Lambeth, Upton.....	3 3 0	Portsmouth, Kent-street.....	<i>H</i> 1 0 0
Manchester, Brighton-grove.....	<i>H</i> 1 0 6	".....	<i>I</i> 1 10 0
Rochdale, West-street.....	<i>I</i> 11 2 6	".....	5 6 0
Grange.....	<i>I</i> 1 10 0	Leytonstone.....	5 2 7
Blockley.....	1 14 3	Notts, Derby, and Lincoln Associa- tion.....	<i>RC</i> 12 10 0
Wrexham.....	1 14 0	Gloucester and Hereford Associa- tion.....	<i>EC</i> 12 10 0
Camberwell, Denmark-place.....	14 14 6	Denbigh, Flint, and Merioneth Association.....	<i>RC</i> 10 0 0
Chipping Norton.....	14 0 0	Northern Association.....	<i>RC</i> 5 0 0
Churches in Monmouthshire (<i>E</i>) Association.....	<i>H</i> 6 16 0	Newport, Stow Hill.....	<i>I</i> 5 0 0
Lancashire and Cheshire Associa- tion.....	<i>H</i> 32 10 0	Norwich, St. Mary's.....	<i>I</i> 21 2 0
Cambridge, St. Andrew's-street.....	36 11 8	Evesham.....	3 5 6
Preston, Fishergate.....	6 9 6		

Harlington, Pitney, Mrs.....	H	0	6	0	Gloucester	9	17	0
Liverpool, Richmond.....	H	5	0	0	Dorchester, Mills, Mr. F.	0	12	6
Cardiff, Tredgarville.....	I	10	5	6	Camberwell, Denmark Place, Wood, Mr.	1	1	0
Abergavenny, Bethany, Young, Rev. S. R.		1	0	0	Donaghmore	I	7	10
Over Darwen, Snape, W., Esq., J.P.		1	1	0	Rugby, Masters, Mr. John	I	2	0
Oxfordshire, per Rev. P. G. Scorey		6	5	4	Kent and Sussex, per Rev. S. J. Banks	I	32	17
North Finchley		5	3	7	Aughavey	I	1	15
Hackney, Mare Street		7	8	6	Coventry	I	6	3
Southern Association.....	H	58	0	0	Cairndaly	I	0	16
Wilts and East Somerset Associa- tion	R C	5	15	0	McDonnell's Trust (Dividend)	I	6	18
Rucks Association	R C	2	10	0	Devises, Knight, Misses S. and M. E.	I	0	5
Westbourne (Hants)		6	3	0	Chipping Norton, Haynes, Mr.	I	0	5
Leytonstone, Bacon, Mr. J. P.		5	5	0	Portsmouth, Lake Road	I	9	2
Athlone, Sale of Books	I	1	8	1	Welford, Billson, Mr. W.	I	1	1
" " "	I	1	19	10	Sheffield, Glossop Road (additional) ..	I	1	14
" " "	I	16	0	3	Ipswich	I	1	0
Coulig	I	0	14	4	London "Labourer's Hire"	I	0	7
Newtownards	I	5	16	2	Bloomsbury	I	2	10
Parsonstown, Hackett, Mr. Geo.	I	0	5	0	"	R C	22	10
Norwich, Unthanks Road	I	5	13	9	Cheltenham (additional)		0	5
Swaffham	I	5	0	0	Carrickfergus, "A Sister in the Lord"	I	0	4
Newport, Stow Hill	I	0	5	6	Liverpool (Postal Orders, Nos. 374,557-70)	I	0	4
Ipswich, Stoke, Everett, Miss	I	0	10	0	Abergavenny, J. P.	I	0	5
Herts Union	R C	12	10	0	Stoke-on-Trent, Pratt, Mr. C. W.	I	0	10
Newark	H	18	15	0	Ballygawley	I	5	8
Birkenhead, Walker, Mr. J. (2 yrs.) ..		2	0	0	Mulnagore	I	1	7
Stogumber		0	7	6	Dunstable, Gutteridge, Mr. J. (special)		5	0
Maidenhead, Truby, Mrs. E.		1	0	0	Hampstead, Bompas, H. M., Esq., Q.C. (special)		10	0
Southampton, Portland Ch., Jones, Mr. W. (for 1884)	I	0	10	6	Total		£717	2 10
Hammersmith, West End		2	5	0				
Cheltenham, Salem		25	14	9				
Caversham, West, Mr. E.		2	2	0				
Sheffield, Glossop Road		10	4	6				
Alnwick	R C	7	10	0				
Kent and Sussex, per Rev. S. J. Camberwell, Denmark Place.....		3	15	0				
Dover, Salem		1	15	8				

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Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

DECEMBER, 1884.

The Rev. W. G. Lewis.



AS many of our readers will already have learned, the Rev. W. G. Lewis, who was for so many years the Editor of this MAGAZINE, is suffering from a serious illness, which entirely unfits him for work, and from which, we are informed, there is, humanly speaking, little prospect of his recovery. The relation in which Mr. Lewis stands to ourselves and our readers, the genial and efficient manner in which he discharged his Editorial duties and maintained the literary and theological reputation of the Magazine, the kindly remembrance entertained of his work by former and present contributors, will amply warrant our reference, exceptional as such a course may be, to the trial which has somewhat unexpectedly come upon him. During a pastorate of more than thirty-four years in London, Mr. Lewis was not only the means of raising a large and influential Church, but took a prominent part in all denominational movements, especially in the formation of the London Baptist Association, of which, if we mistake not, he was the first Secretary. About four years ago he resigned his pastorate at Westbourne Grove, not from any failure of his powers or diminution of his usefulness, but from a determination to give way to a younger man before any ominous warning of decrease appeared. Mr. Lewis fully shared the feeling of his friend Dr. Brock in this respect, whose example he warmly commended and resolved to follow. During his residence at St. Albans, to which city he removed on the cordial and urgent invitation of the church in Dagnall Street, Mr. Lewis has created for himself "troops of friends" and won for Nonconformity the esteem of many who are too apt to misunderstand and depreciate it. His ministry has been stimulating and instructive; it has strengthened and consolidated the Church, and been so thoroughly

successful that, some time ago, it was resolved to erect a new and handsome chapel at a cost of £8,000, on the site of the old chapel, and on land adjoining it, which is already the property of the church. This work was—we understand—begun some two or three months ago. But the joy of the church in the prospect of a more beautiful and commodious sanctuary and of the higher vantage ground it will afford for usefulness has been suddenly clouded by the affliction of its beloved pastor. To Mr. Lewis we will venture, on behalf of our readers, as well as on our own behalf, to offer an expression of sincere and respectful sympathy and the assurance of our prayers that God may graciously sustain him in his seclusion and suffering, and minister to him such rich and timely consolations, that his disappointment in being thus laid aside may be forgotten. Should he not live to see the completion of the work on which his heart has been set, we trust that he will find in his Master's presence and approval compensations which will entirely outweigh the pain of having at so interesting a crisis to cease from his labours. Nor will it be deemed unbecoming in us to express our hope that friends who would have gladly responded to any appeal which Mr. Lewis might have addressed to them on behalf of the Building Fund for the new chapel, will generously aid a work with which he is so closely associated and which is, in a sense, the crowning work of his life.

Denominational Teaching.



HE principles which underlie the organisation of our Non-conformist and Baptist Churches are, as we believe, of Divine origin, and of universal authority. They are in many cases based on the direct and absolute statements of the New Testament and have a sanction as manifest and explicit as the strongest literalist can desire. In other cases they are a necessary sequel of such statements and are deduced by a process of reasoning which every candid thinker will admit to be fair, logical, and necessary. We are not Separatists by choice. We stand aloof from the Church of England with reluctance. We are not schismatics who delight in divisions for their own sake, neither do we regard the rending of the body of Christ with a light heart. Our position is not the result of intellectual or moral caprice. It

springs from no love of singularity. We are conscious of no impracticability of temperament which renders it difficult and uncongenial for us to worship and to work with other disciples of our common Master. Our Nonconformity and our Anti-Pædo-baptism are alike the expression of a conscientious conviction forced upon us by our honest study of the New Testament as the revealed will of Christ and of our determination to be faithful unto Him whom all Christians profess to obey. As He is the Head of the Church His will must be uniformly and consistently carried out, and therefore do we occupy the position in which we are found.

This being our faith, we are bound to maintain and as far as possible extend our principles. We are under a solemn obligation to elucidate and enforce them. We shall be recreant to our own best interests if we preserve a policy of silence and allow those whom we can influence to remain in ignorance of the reasons which determine our conduct. That spirit of indifferentism which treats all creeds as of equal worth is justly censured as ending in the adoption of no creed. It leads by no prolonged and indirect method to the subversion of all "honest faith" and not by its means can we show our devotion to the Christ and His truth. But may we not be practically as culpable if we refrain from speaking on matters which though not of the highest rank are yet a part of Christ's revealed will? After all that can be pleaded in favour of liberal Christianity, is it not true that by withholding our views on such questions as the nature and composition of the Christian church, the condition and laws of its membership, the principles of its government, its duties and its discipline, we are keeping back a part of the counsel of God? If men never hear any clear and accurate statement of the grounds of our Nonconformity, can we be surprised that they should fail to understand them? If the young people in our congregation are never instructed either in the services of the church, in the Sunday-school, or in their homes, as to the meaning of Christian baptism, can we wonder that they should deem it in no way essential, a matter that may be left absolutely to their own choice, which they may neglect without any great unfaithfulness to Our Lord, or the slightest injury to themselves?

The plea that the Church is engaged in a momentous struggle with the forces of scepticism and unbelief, that she has on her hands a task of enormous magnitude in her warfare with squalid vice and misery, and that she cannot therefore afford to give her attention to matters

of inferior moment, is utterly fallacious. Our spiritual life and energy are affected by our ecclesiastical as well as by our theological principles. The form, and to some extent, the degree of our practical devotion will be influenced by our conceptions of the spirituality of Christ's kingdom, while no act of obedience will fail to bring us into closer sympathy with Our Lord. The Gospel is a consistent and harmonious whole. Its various parts—doctrinal and ethical, theological and ecclesiastical, didactic and consolatory—depend one on another, so that the weakening or displacement of one necessarily affects all the rest. The question of baptism may appear of quite secondary moment, and in a sense is so; but we are continually receiving proof that a man's conception of the entire Gospel and of the Kingdom of Jesus Christ, will be strongly influenced by his views in regard to it. Sacramentarianism and sacerdotalism on the one hand, and Broad Churchism on the other, are fostered to an alarming degree by the practice of Paedobaptism, a practice, which seems to us as unreasonable and injurious as it is unquestionably unscriptural. The evangelical churches will never be in a position to rebut the arguments of the Romanist and the Ritualist in relation to the authority of tradition and to vindicate the great doctrine of justification by faith alone, until they cease to administer to infants, who are incapable of faith, a rite which, while it symbolises union with Christ and the conscious enjoyment of His salvation, presupposes faith and implies the voluntary assent and loving obedience of those to whom it is administered. As little can they contend that the privileges of evangelical sonship are restricted to those who believe, while they admit those who cannot believe to a rite which, according to its very design, is a symbolic declaration of the fact of our sonship.

The type of our Christianity should not be regarded as a matter of indifference, and while we do not deny the existence of eminent saintliness in any of the churches—not even in the Roman Catholic—we contend that intelligent apprehension and unreserved, disinterested fulfilment of the will of our Lord—a fulfilment of it in small matters as well as in great—must be conducive to the highest type of spiritual manhood, and, other things being equal, will render us more efficient in our work as Christ's witnesses.

There are at the present time so many influences which are adverse to our position that we need to be more than ordinarily on our guard. The influence of what is somewhat ambiguously and incorrectly called

modern thought, tends in many directions to relax the principle of fidelity and to ensure an almost contemptuous neglect of "the non-essentials" of Christianity. A spurious culture obscures the vision of many and blinds them to the beauty and worth, if not to the strength of commonly-received opinions. A craving for respectability engenders a feeling of false and miserable shame at the "Philistinism" of Dissent. The rapid growth of our material prosperity, the increase of our wealth and comfort have sapped the foundations of our faith, and made us far more anxious about the other things which Christ assures us shall be added to us, than about the Kingdom of God, which is to be the first object of our search. Now that so many of our disabilities are removed, and the children of Nonconformists possess, as a matter of course, advantages which their fathers had, at the cost of much toil and self-sacrifice, to win for them, the difference between the essential spirit of conformity and nonconformity is less manifest, and the former is quietly and subtly gaining ground at the expense of the latter. The children of Nonconformists are sent to Church of England schools, where Church principles are inculcated. They are allowed (in many cases as a matter of course) to attend Church of England services when they are away from home, and *especially when they are at the seaside during the holiday season*, so that the glamour of the Establishment dazzles them, and the old paths become distasteful. The services of the Church appeal to them on aesthetic grounds. The music, the prayers, the short sermons, are attractive; membership is so easily secured, and imposes so few responsibilities, that the more rigorous and scriptural methods of our own Churches are viewed with disfavour, while the easier and more fashionable methods are eagerly adopted.

We allow that this is but one side of the question, and that recent changes have brought us many substantial gains; but it is a side to which we need to be alive. There are tendencies at work which will, if unchecked and uncontrolled, lead to the weakening of our position, and it is by no means a superfluous task to call attention to them, and to urge increased fidelity.

We have at other times pleaded for such improvements in our modes of worship, in our preaching, our service of song, and our prayers as are compatible with our principles. There are doubtless many directions in which we might meet the altered conditions of the age without the slightest violation of our old faith. By all means

let us show a spirit of wise adaptation and legitimate concession. But while we would strongly plead for this as imperatively necessary, and would censure a blind, dogmatic conservatism, we must at the same avow our conviction that no conciliatory methods, however wise and comprehensive, will of themselves win the attachment of the uninstructed and indifferent, confirm the wavering, or inspire a healthy denominationalism, such as must animate our Churches if they are to be worthy exponents of Christ's will and effective witnesses to His truth.

There must, it seems to us, be a more direct and explicit enforcement of our distinctive principles; a terse, lucid, and practical exhibition of the teaching of Scripture on the points which have constrained our dissent from the Established Church, as well as on those which constrain us to maintain our denominational existence, and to refuse amalgamation with, or absorption in, other bodies as at present constituted. Occasional sermons on such themes, both on Sundays and on week days, brief passing references, specific instruction in Bible classes, meetings with the younger members of the church, aided as far as possible by home teaching and influences, would go far to meet all the necessities of the case; and it is surely not inopportune on our part to plead that greater attention be given to such questions. We trust that neither we nor our readers will be found lacking in a matter which is as momentous in its bearing on the vital godliness of the country as it is on the welfare of our churches.

Agreeing as we do with the opinions of our contributor, may we add that it will be our own endeavour from time to time to give, as heretofore, expositions of our denominational principles, as well as to discuss all other questions of general interest in the light of those principles. We have received many gratifying assurances that our efforts have been warmly appreciated, and have aided the work of our churches and pastors. We look for a continuance and an increase of the support so generously accorded to us in no selfish spirit, but with a sincere desire to serve the churches, and to uphold more vigorously "the things which are most surely believed among us." If the ministers and deacons of the churches, the superintendents and teachers of the Sunday-schools, and the parents of the families whose interests we endeavour to aid, will, on the other hand, endeavour to aid us, they, equally with ourselves, will be gainers.

“The Last Day.”*

JOHN II. 24.

BY THE LATE REV. JOHN HOWARD HINTON, M.A.



DAY is a small portion of time measured by the movement of the earth. There was assuredly a first day, and there have been an innumerable multitude since; there will doubtless be many more, and it does not seem likely that any one will ever see “the last” of them.

And human affairs, which occupy this long and apparently interminable succession, give no promise of coming to an end. There is about them no appearance of winding up. The causes and impulses of human action are not expending their energy, the course of events, whatever the plan on which it may be supposed to be conducted, exhibits no sign of an approaching consummation. The world's affairs are in the midst; as complex, as intricate, as unfinished as ever. Yet, so far as these are concerned, there is to be a “last day.”

A day—every day—is a wonderful thing. The first day was so; the day on which creation was born, and the earth which had been “without form and void,” became instinct with Divine energies of life and beauty; and none has happened since, nor happens now, in which things scarcely less wonderful are not to be found. But, in some respects, “the last day” will be the most wonderful of all. What will be its peculiarities?

The grand characteristic of “the last day” will be this: it will witness the transition from one of God's dispensations towards mankind to another; the termination of one, the commencement of another; the passing from probation to retribution. In the accomplishment of this transition we may notice several features.

1. Among them we may indicate, first, the entire stoppage of human affairs.

The world, ever since the diffusion of the human race upon it, has been a busy world. The various phases and results of the domestic union have always kept it full of employment. The diversified modes of human industry and developments of human ingenuity have generated a perpetual and universal activity; from the simple occu-

* Not before published.

pations of the tiller of the ground and the keeper of sheep, to the more elaborate labour of the artificer or the finished and subtle skill of the musician and the painter. The progress of the human race has been characterised by the invention of letters and the culture of philosophy; and society has assumed various forms of organisation on a larger scale, from military despotism to republican license and regulated freedom. And however near to the end of the world we may have come, human life shows signs of increasing rather than of waning activity. In power of invention, in ingenuity of mechanism, in skilfulness of manufacture, mankind still seems young; while space, time, and resistance appear to be on the eve of annihilation before the powers which have been brought to bear upon them. Never was mechanical, scientific, commercial, or political life so active as at present; never directing so eager an eye to the future, in expectation of further improvements.

But all this activity will be arrested. One of these days shall be "the last" in which they shall marry or be given in marriage; in which they shall buy, or sell, or get gain; in which they shall pierce the air with messages of lightning, or weave the beauteous fabric of the loom; in which soldiers shall fight or princes rule, or senators decree wisdom. "The last day:" the day on which every operation ceases, and the whole of this restless world is still.

And the cessation is not gradual, but sudden and abrupt. This mass of multiform life has, it may be said, no dying hours. In one gasp, unexpected and unprepared for, it gives up the ghost. It expires in the fulness of its strength, and without any symptom of decay. Nor does the active world stand still because its affairs are finished, and have reached a natural conclusion. It is not that speculation has solved all the problems of philosophy, that art has perfected all its processes, that science has achieved its utmost discoveries, that commerce has penetrated every region, or that government has attained its wisest organisation. Oh, no! Everything is incomplete, everything is in transition; but in the midst all is arrested. "The last day" has come.

And the circumstances under which this instantaneous arrest of the world's life takes place are as wonderful as the arrest itself. The attention of the whole human race is simultaneously arrested by a preternatural noise, a noise which, if compared to any natural sounds, may be called a shout or the sound of a trumpet. Now we

know that a shout or the sound of a trumpet, however loud, can be heard only at a comparatively small distance, and by a comparatively few people ; what a sound then must that be which is heard round the whole earth at once, and from the northern to the southern pole ! Every ear is filled with it. Even the deaf hearken. It is consciously to all the announcement of some extraordinary and deeply interesting occurrence. Every eye is directed upwards, as to witness some gorgeous spectacle, and every occupation ceases. The monarch drops his sceptre, the soldier his sword, the philosopher his pen, the weaver his shuttle. "The last day" for these has come.

And the event which has occurred is worthy of this preternatural announcement. For the Lord Jesus Christ has descended from heaven, heralded by "the voice of the archangel and the trump of God" ; and he stands revealed in personal majesty before the eyes of all people. He is the one object to which every eye is directed, and by which every heart is filled. All living know that he has come for them, as the universal judge ; and there is no longer any possibility of or any heart for the occupations which have made the whole earth so busy : "The last day" for these has come.

2. 'Tis a strange spectacle which will thus be exhibited. But one not less strange will follow it ; an assembly of the whole race of man before the face of the Judge.

An assembly of all mankind then living on the earth would comprehend a great multitude, and would constitute a magnificent object ; but this is as nothing to the assembly which will actually be formed. An assembly of the whole race of man ; not only from the whole face of the earth as it may at that time be populated, but from all the ages of time, since the morning stars sang together at its birth, and from all the generations of men since Adam stood alone in Eden, and became the progenitor of a thousand generations. What an innumerable unimaginable multitude must this be ! Such as earth has never witnessed and can scarcely bear. Yet all are wanted then, and all must come : young and old, rich and poor, princes and peasants together.

By far the larger portion of the human race, however, have long passed away from the earth, and, in the solitude of the year, have mingled with the dust. Are they to reappear ? They are ; and preparatory to the great assembly, there will, of course, be the resurrection of the dead.

O, what a spectacle is before us now! "The voice of the archangel and the trump of God" have broken the silence of the tombs, a silence that has lasted through so many ages and has been undisturbed alike by the voice of human wailing or of human triumph. The long-perished dead hear it, and start into life at the sound. A large part of the surface of the earth becomes in a moment instinct with living energy and tremulous with vital movement. From the caverns of the rocks, from the mounds of the field, from the lowly graves of the valleys, yea, even from the unfathomed depths of the sea, come the entire multitudes who in past time have dwelt on the surface of the earth. Not, indeed, in the wasted garments of mortal dust, but in newly developed bodies of spiritual substance, fitted to be companions of human spirits themselves in the new state of being on which they are to enter. Behold the union reformed and complete! Mankind in soul and body perfect! Nor with the diversities of age or bodily form which characterised their former being. Now is no infancy, no age, no deformity, no disease. The child of Adam that died a babe is now full grown, the decrepit old man restored to perpetual youth; the sickly is made strong and the idiot is of sound mind. In such respects as these "old things are passed away, and all things are become new." Nor in this revival of the human race are social inequalities permitted to reappear. There have been high and low, rich and poor, sovereign and subjects; but it is not so now. All stand on a common level. It is as *men* they are wanted, and, divested of all external distinctions, as men they appear.

And wherefore is this vast population summoned again into existence in this sphere of their former being? Is it to resume their former relations and activities; again to constitute families and nations, to cultivate the land or to navigate the sea, to fight the battles of the warrior, or wear the fetters of the slave? Far from it. See how, instead of dispersing themselves over the earth, they tend all in one direction, all attracted irresistibly to a central point—the Throne of Judgment. There already sits the Judge, whose aspect rivets every eye, whose mandate controls every action. It is for judgment they are wanted now; and in that vast assembly each listens for his own award.

3. Combined with this assembly of the human race will be a third feature of "the last day," the perfect recovery of human life.

How large a part of human life is rapidly forgotten! Much of it

is scarcely remembered for a few moments, and much more of it only for a few hours or a few days. As life advances, its early stages become like a dream, of which one has only a dim, shadowy recollection even in its great features, and no recollection at all in its details. Yet in "the last day," the whole of human life will be recovered. It must be so, since it is to be brought into judgment, which without recollection will be impossible. And if we ask, How can this be? there are at least two considerations which may avail towards an answer.

On the one hand it cannot be doubted that, in the future life, the power of memory will be much invigorated. To forget seems to belong rather to our corporeal than our mental nature. The brain is an organ too small and too feeble to retain permanently vivid impressions of our entire life; nor is it on this account at all less adapted to our present purpose, since this is not now necessary for us. But indications are not wanting that such impressions, although faint, are not obliterated, and are of possible resuscitation in the present life; while occasional glimpses have been obtained of the extraordinary power of revived memory in the life to come. Persons who, by some accident which did not destroy their consciousness, have been brought to the very verge of death, and yet have been permitted to return to life, have informed us that at that moment their whole lives seemed to return to their consciousness, as if memory were suddenly endowed with a preternatural power. Nor can it be doubted, we think, that when the present link of connexion between the body and the mind is entirely dissolved, oblivion, as a fact of human consciousness, will altogether cease. And if it be so, what a solemn and deeply interesting moment will our awaking to future existence be! Our present life closes, for the most part, amidst the decay of our faculties, and the oblivion of the death-bed seems to swallow up all that we have been and all that we have done; but on our actual entrance upon future being the spirit wakes up with all its energies, and not only is a new life begun but our past life we live again in a perfect and abiding consciousness of memory. To us the past becomes the present, and remains the ever-present.

On the other hand the memories of "the last day" will be assisted and enlarged by a process of Divine discovery. For although man has forgotten much, God has forgotten nothing. It is not possible for Him to forget; for with Him is no past, no future, but all things

are present. And the perfection of His knowledge of human life and character is metaphorically indicated by the representation that He keeps a record of all things, so that, at "the last day," the world will be judged "out of the books" which have been written. The production of these books for judgment can denote nothing less than the making publicly and universally known the entire facts of human life and history on which the judgment necessarily depends. Therefore every man will find all that his memory does or might supply to him in records of Divine omniscience and truth.

And not only so. For the Divine records will exhibit not only man individually but man collectively; every man in the relations in which he stood and in the influences which he exercised; so bringing to light as it were, another life, of which until now the individual has known little or nothing. Every man will thus be linked with his race, and human history in all its complications, and human actions in their connexions of causation and sequence, will be vividly exhibited. What a marvellous thing will such a restoration of a single human life be; but with what amazement shall we contemplate the restoration, as in a single picture, of the entire life of mankind!

4. Human life being thus reproduced, the last day will be characterised by a public Divine estimate of human character.

Human character, with all its disguises is, of necessity open at all times to the Divine survey. The Lord trieth the reins and the hearts, and no secret thing is hidden from Him. But at "the last day" God's estimate of human character will be formally completed, and officially pronounced. It must be so, since this estimate is the basis on which the final act of retribution is to be founded—an act essentially public, and appealing for its justification, not only to the individual conscience, but the universal sense of justice.

How strange and solemn a thing will this be! Human life is throughout its entire progress full of illusions and hypocrisies, deception of others and ourselves. Mankind walk as in a masquerade, the external life but very partially corresponding with that which is within. In many cases men dare not avow their motives even to themselves, and in many more they take the utmost pains to conceal them from others. How many acknowledged vices are secretly indulged, so that men have a credit for virtue which they do not deserve; and how many seeming virtues are but decorous or perhaps

splendid sins, wanting only to be unmasked to secure the reprobation they merit!

All this while the voice of God is silent. All is open to Him, every secret thought is acted out beneath His eye, and upon every movement His eye attentively rests; but He says nothing. He forms His judgment in silence, and reserves the expression of it till the whole course of human action is run.

At "the last day," however, this Divine reticence terminates. Then, when human life, both outward and inward, stands perfectly exhibited, in the vividness of spiritual being, and in the light of His holy law, His judgment is made manifest. A judgment founded on infinite knowledge and guided by infinite righteousness.

O, what an appearance will mankind assume in that day when each shall be himself and every man to his fellow as God pronounces him; when all conventional rules of judgment and standards of morality shall be superseded by one rule of perfect righteousness; when the essence of moral character shall be seen to be in the heart, and the reality of every action in the motive; when the wicked shall stand as it were in naked immorality, perforce exposing to the general gaze what it was the labour of their lives to conceal; and when the only true morality shall be acknowledged to consist in the love of God, and in the love of man for His sake. Behold the outwardly amiable turned into objects of righteous abhorrence, and the virtuously proud writhing in an agony of self-loathing; while the reconciled to God and the despised followers of Jesus shall alone be conspicuous in the beauty of rectitude and exalted by the honour of Divine approbation.

And this public declaration of "the righteous judgment of God" becomes the basis of that process of retribution which immediately follows. It is now that God renders "to every man according to his deeds: to them who by patient continuance in well-doing" have sought "for glory, honour, and immortality, eternal life; but unto them that" have been contentious, and "have not obeyed the truth, but have obeyed unrighteousness, indignation and wrath." So, with justice universally acknowledged, are the moral characteristics of human life transmuted into the spiritual elements of a fixed and final state of happiness or woe.

5. After the accomplishment of this process of judgment, another feature characteristic of "the last day" appears. It is the departure of the entire race of man from the earth.

From the earth—the scene where the race was born, and where, during many thousand years, it has lived and multiplied. Yes, they depart, for they have now separate homes, they can no longer live together.

Some, indeed, have held that a renovated earth will constitute the future heaven, and become the residence of the glorified saints, the wicked only departing from it to their place of punishment; but we cannot concur in this opinion. It is true that, in the book of Revelation (chap. xxi. v. 10) the “Heavenly Jerusalem” is represented as “descending out of heaven from God”; but this seems to be more justly regarded as the language of metaphor than of literal description, in accordance with the symbolical character of by far the larger part of the entire book. It seems to us, rather, that the whole race, then developed into spiritual being, will quit a world which, as material, can be no longer either needful or adapted to such natures; and that, as the wicked will depart to an appropriate place of punishment, so the righteous will ascend with Jesus, their Lord, to His abode of glory, His Father’s house.

Behold, then, the retiring multitudes, and listen to the shout of triumph and the wail of woe with which respectively they seek their far-divided homes. And now the abandoned earth—the earth of which God said, when he placed the first pair upon it, “Be fruitful, and multiply, replenish it”—the earth which has witnessed the increase of so many generations, and which has for so many ages been teeming with human population, left without a man upon it! Strange sight! The monuments of man’s presence remain; the cities he has founded, the fortresses he has built, the factories he has established, the railways he has constructed, and the fields that he has tilled; but himself—where is he? He has entirely departed. When the race was destroyed by the flood one family was left, by whose increase the population of the world might be renewed, but now the desolation is absolute. Not a single individual is left to dwell in either palace or cottage, either to sow or reap, or even to claim sovereignty over the amazed brute creation, now in undisputed dominion over the whole earth. Poor, desolate dwelling! Thine inhabitant is fled, and none shall treasure up thy riches, or deck himself with thy ornaments, ascend the steps of thy thrones, any more for ever. Was it for this that thou wast created and adorned?

6. But yet one more feature of “the last day” requires to be noticed: it is the abandonment of the earth to physical destruction.

For such is the word of the Lord concerning it. "The heavens and the earth which are now are reserved unto fire against the day of judgment. . . . The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." (2 Peter, iii. 7-10.)

It is known to us already that preparation has been made for such an issue. The fires which glow within the bosom of the earth have not unfrequently made themselves felt by unequivocal symptoms. We tread but on a comparatively slender crust, spread over a furnace intensely burning; and the partially restrained fires seem but to await permission for their ultimate work. And when the race of man has finished its activity, rendered its account, received its doom, and departed from its abode, why should they any longer wait?

The restraining power, which has so long held them, now releases its force, and, as if conscious of the summons, they leap forth for their appointed work. See how the crust of the fiery deep breaks into a thousand pieces, and opens the yawning gulph below! See how the cities and palaces of the world become fuel for the devouring flame! See how, not only the works but all the memorials of man perish in the fire, and are as though they had never been. Explosions scatter the ocean and the atmosphere; the noises of raging flame echo round the earth; and then all is still—still as death and the grave. The once beauteous earth is but a cinder now.

So was it without form and void before the first man entered in it, and for him it was prepared by almighty power and infinite wisdom. By the same power and wisdom, peradventure, it may be prepared, in God's due time, for creatures of another race, and another destiny; while the drama of human life, of which it has been the theatre, shall have occupied but, as it were, a moment of its existence.

Such, my brethren, are the principal characteristics of "the last day." O day of wonders! The day for which all other days were made, and to which all other days have made important contributions. Man's existence shall be measured by days no more. Not time, Eternity, has come.

Dear hearers, in "the last day" each of us has an interest. If before its arrival we lay ourselves quietly in the grave, we shall hear the loud trump that wakes the dead, and we shall come forth to join that vast assembly that gathers before the throne of judgment. There *our* life will be reproduced, there divinely estimated, and righteously

rewarded. Are we ready for it? Are the contributions which these fleeting days are making to it such as we shall be gratified to meet again? How large and solemn a contribution has been made to it by the year which we are now closing! How much larger and more solemn a contribution has been made to it by the twenty-six years of my ministry among you! Ah! my brethren, let us see to it that the impenitence and neglect of the present day does not put us to shame in "the last day"! Let us see to it, that our sin is washed away in the all-cleansing fountain, that we walk in the ways of wisdom and uprightness, that we improve faithfully our opportunities for service and usefulness. Then may we hope that "the last day" will be to us a day of gladness and reward.

The Death of Abner.

BY THE REV. F. TRESTRAIL, D.D., F.R.G.S.

"And the King lamented over Abner, and said, Died Abner as a fool dieth?"
—2 SAM. iii. 33.



HIS remarkable man and distinguished warrior, was the son of Ner, and uncle to Saul, whose family he faithfully served through nearly the whole of his active life. After Saul's decease at the fatal battle of Gilboa, he made Ishbosheth King over Israel, and for seven years supported him on the throne in opposition to David, though he was most commonly defeated in the contests fought between them.

On one occasion, while their respective troops were encamped in sight of each other near Gibeon, Abner said to Joab, the commander of David's army, "Let the young men now arise and play before us." With this proposal Joab complied, and twelve young men were chosen from each side. It might have been intended, at first, to be simply a trial of strength, as if contending for a prize, for *לִשְׂמֵחַ* has the signification of playing in the sense of sport. But, somehow, it became a bloody business, for each man caught his fellow by the beard, thrust his sword into his side, and they all fell down dead

together. A general battle immediately followed, which ended in the utter rout of Abner's forces.

In his flight from this sanguinary field, Abner was pursued by Asahel, who "was as light of foot as a wild roe." He turned and said, "Art thou Asahel"? And he answered, "I am." On which Abner, evidently desirous of sparing his life, earnestly requested him to turn aside and "lay hold of one of the young men, and take his armour for a spoil," for the armour of an enemy, slain by their *own hands*, was a trophy much coveted by ancient warriors. On Asahel refusing the second time to do this, Abner gave him a backward thrust with his spear, armed at the hinder end with a formidable iron spike, "and he fell down there and died in the same place." On the following morning Abner, who had so wantonly sported with life on the previous day, was compelled to beg a truce of Joab, which was at once granted, though he threw the entire blame of this useless and sanguinary battle on his opponent. At the sound of the trumpet which Joab then blew, "all the people stood still, and pursued after Israel no more."

Not long after this lamentable conflict, Ishbosheth accused Abner of taking undue liberties with Rispah, Saul's concubine, not so much, perhaps, on the ground of its immorality, as that, in accordance with Oriental usages, it would be regarded as a step towards seizing the crown. The charge roused his anger, and he bitterly reproached Ishbosheth for bringing it. "Am I a dog's head . . . that thou chargest me to-day with a fault concerning this woman?" He withdrew from the position which he had so long and so faithfully filled, and to avenge the affront which had been put upon him, took steps to hand over the kingdom of Israel to David. It would have been more honourable in him if he had done this on the death of Saul, since he knew it was the will of God that David should reign over all Israel, as appears from his reply to Ishbosheth, and this will he had opposed from personal and ambitious motives. Now, through pique and revenge, he deserts the King whom he himself had placed on the throne.

He sent messengers to David, and communed with the elders of Israel, saying, "Ye sought for David in times past to be king over you; now then do it. For the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."

A great gathering assembled at Hebron, where Abner was received with great pomp, entertained at a sumptuous banquet; and having pledged himself to gather all Israel to the King, "David sent Abner away; and he went in peace."

Joab was not present at this meeting. He was absent pursuing a troop of marauders, who, taking advantage of civil discords of the country, had been pillaging the border districts. On his return he was informed of all which had happened. Being intensely angry, he went in to the king, and remonstrated with him in no measured terms. "What hast thou done? . . . Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest."

He did not stop here, but sent messengers after Abner; and when he was come to Hebron "took him aside in the gate to speak to him quietly," or peaceably, as the word imports; and while saluting him with apparent courtesy, gave him a mortal stab, and he fell down dead. This cruel and atrocious murder was doubtless prompted by a jealous apprehension of Abner's promotion by the king to the command of the army, and to a desire to avenge the death of his brother Asahel. Of these transactions David was wholly ignorant, and when he heard of them, he used every means in his power to free himself of all suspicion of a guilty complicity. "I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner." He honoured his remains with a magnificent funeral, attending it as chief mourner, and composed an affectionate and pathetic eulogy on his death. "And the king lifted up his voice, and wept at the grave of Abner. . . . And all Israel understood that day that it was not of the king to slay Abner the son of Ner."

The words at the head of this paper are a part of the exquisite oration pronounced by David on the melancholy event. The question which he asks, "Died Abner as a fool dieth?" does not quite fit in with the latter part. "Thy hands were not bound, nor thy feet put into fetters." There is seldom any thing remarkable in the death of foolish or insane persons; and certainly it is not the custom to bind their hands, or fasten fetters on their feet. The sense of the passage turns on the meaning of the word נָבָל, "nabal," here translated *fool*. Its primary signification is undoubtedly a fool. But it also means a wicked, ungodly person, or an atheist. *The fool hath said in his heart there is no God.* When Ammon attempted to violate his sister

Tamar, she endeavoured to deter him from his purpose by telling him that he would be as one of the *fools* הַנְּבָלִים in *Israel*, language which implies not a foolish or silly person, but one about to commit a vile and abominable outrage. Examples of this meaning of the word will be found in Gen. xxxix. 7, Prov. xviii. 7, Jer., xvii. 11. In these instances the term evidently denotes a wicked person, an oppressor, one who gets gain by unrighteous acts, and in its strongest sense a *malefactor*. The name of Abigail's husband is a striking illustration of the sense of the word in question, *Nabal*. He was a foolish person in the common meaning of that expression, but a surly, brutal tyrant, whose property David's men had preserved for months from robbers. He refused with insult David's request for food, and was only saved from his wrath by the prudence and wisdom of his wife. But his miserable end, in the midst of revelry, shows what manner of man he was.

Adopting this interpretation of the word, the two parts of David's eulogy over Abner become congruous. Died Abner as a malefactor dieth? Thy hands were not bound, nor thy feet cast into fetters. But they would have been had his death been the result of a legal condemnation, or a death such as malefactors receive at the hands of the public executioner. And it is to this practice David so touchingly alludes. In effect, it vindicates Abner from such guilt as attaches to violators of law, declares that his attachment to the house of Saul was a virtue and not a crime, and that he had fallen, as the best of men may fall, a victim to jealousy and revenge.

It may occasion some surprise that David, with his strong sense of justice, did not at once visit on Joab the punishment due to his crime. Was he afraid to treat this perfidious act as it deserved? Joab was his nephew, and family feeling may have had some influence. Moreover, he was not yet firmly fixed on his throne. He was not yet King over all Israel, and it might have been perilous, in the then state of public affairs, to remove so renowned a general as Joab from the command of the army. "I am this day weak, though an anointed King; and these men, the sons of Zeruiah, be too hard for me." But he evidently anticipated a time when this foul deed would be suitably punished. "The Lord shall reward the doer of evil according to his wickedness."

Joab did not escape the consequences of his villany, for David, when surrendering the kingdom to his son Solomon, charged him

“not to let his hoar head go down to the grave in peace.” And though he fled to the altar when judgment was pronounced, and refused to come forth when summoned by Benaiah, thinking no doubt that Solomon would not shed his blood *there*, the doom was irrevocable. His life had long been forfeited by atrocious murders, and hence David’s directions respecting him are not to be attributed to personal resentment, but from his sense of justice, and from a feeling that, perhaps, the final act had been too long delayed. “The blood of men more righteous than he returned upon his own head, and upon the head of his seed for ever.” The judgments of God are often long delayed until wicked men think they will never be inflicted. Vain delusion! Sin will surely find its perpetrators out! And if not in this world, though here it very rarely escapes, it will surely in the world to come, when every soul shall be summoned to the bar of judgment and give up its “account of the deeds done in the body, whether they be good or bad.” Oh! that we all, to whom the thought of that final inquisition is so often present, may find our refuge and shelter in Christ, the only Saviour of sinners!

Doing our Best—Ad Clerum.



CRITICAL critics, who have, perhaps, an entirely false conception of the design and methods of the Christian preacher, have often described the pulpit as a sort of coward’s castle, because the minister may make, or omit to make, any statements he pleases, without any risk of a reply. He is one-sided, dogmatic, and over-confident, because the courtesies of ecclesiastical life leave him in undisturbed possession of his audience, and render it impossible for the advocates of the other side to gain a hearing. We should not, for our own part, like to see our churches turned into lecture halls, or our preachers to become mere controversialists. Neither worship nor edification would be aided by discussion, and any innovation in this respect would speedily prove that the old custom was based on valid and irrefragable reasons. Still, it would be well for the occupants of our pulpits to remember that their peculiar vantage ground should lead to transparent fairness and thoroughness, and that, like every other privilege, it carries with it a

corresponding responsibility. Many members of our congregations, who are neither cynical nor censorious, feel that the pulpit and the pew might be brought into more hearty sympathy, and that the preacher might gain in efficiency if he were more fully acquainted with the opinions and needs of his hearers.

We believe, on the other hand, that ministers are, as a rule, anxious to render their preaching helpful and effective. They are actuated by a sincere desire to be faithful to the trust received from their Lord, and to the interests of the people committed to their care; and in our Nonconformist churches, of which alone we can speak with the authority of familiar acquaintance, the relations between the pulpit and the pew have become increasingly cordial, and no fear is entertained in them that the pulpit has lost its power. There is no reason, however, why we should not strive after still better things, and try to reach the highest possible.

It is lawful to learn from all quarters. Some time ago we drew a striking and opportune lesson in regard to "worldly churches" from one of Mr. Howell's novels, and quite recently another American fiction has fallen into our hands, which, in one chapter especially, deals out some wholesome truth on the subject to which we allude. "Only an Incident" is a story of American country life, written in a simple, natural, and interesting style by Miss Grace Litchfield. There is in it no plot, no exciting "situations," no sensationalism. It displays shrewd insight into character, fine powers of portraiture, and in many parts overflows with rich and quaint humour, as in others it abounds in deep and tender pathos. One of the most prominent figures in the story is the Rev. Denham Holloway, the minister of an Episcopal church, and it is with him we are concerned. He is a bright, genial, and hard-working man, an assiduous visitor, a ready helper of the poor and the suffering, and a fair preacher. We leave unnoticed his relations to the fair sex—he was "a young, handsome divine, and still unmarried"—and the extent to which his own and another life were influenced—turned, we might almost say, out of their course—by events which are appropriately described as "only an incident." We find ourselves in his church. He is too exclusively conscious of the presence of one hearer whose criticism was the only criticism he feared. This, perhaps, accounted for another element in his consciousness—the feeling that he was far from doing his best. After the service, the rector walks home, and overtakes this dreaded hearer in

company with the gentleman she ultimately marries, and hears him saying to her, with a cynical drawl, "He's not a mighty orator. I doubt if he is destined to be one of the pillars, or even one of the cushions, of the Church." "He was not doing his best to-night," answered Gerald (the lady). "Thank you," said Holloway, coming quickly to her side, anxious to avoid further eaves dropping. "Thank you, I mean, for thinking I might do better." "That is not much to be grateful for, since it implies, you know, that you have not done well." The cynic hopes the preacher likes uncompromising truth. He not unnaturally avows that he prefers it infinitely to the most flattering falsehood imaginable, whereupon the fair critic proceeds,

"I believe clergymen are usually the last people to hear the truth about themselves. Their position at the head of affairs, presupposes their capability for the office, and naturally places them outside the criticism of those under their immediate charge, who are, nevertheless, just the ones best qualified to judge them. But, of course, scholars may not teach the teacher. . . . Do you think your love of truth would hold out under such a crucial test." "Try me," responds the rector.

"Well, then, it seems to me you do not often enough try to do your best. You are content to do well and not ambitious to do better. You are quite satisfied, so I think, if your sermons are good enough to please generally, instead of seeking to raise your standard all the time by hard effort toward improvement; and I doubt, therefore, if, at the end of a year, your sermons will show any marked change from what they are to-day. Am I too hard?"

"You are very just," answered Denham, pleasantly, though the blood mounted to his face. "You have found out my weak spot. I confess I am not ambitious. I aspire to no greatness of any kind."

"You have discovered the secret of contentment," interposes the cynic.

"The secret of contentment?" repeats Gerald. "Say, rather, the principle of all stagnation, mental and spiritual. Not to aspire to become greater than one *can* be is to fall short of becoming all that one *may* be; to be satisfied with one's powers is to dwarf them hopelessly." And so the conversation goes on, the lady, at parting, apologising for her strong speech, and expressing her hope that she has not hurt the young rector; and he assuring her that she has not, but, on the contrary, done him good.

The moral of the incident is sufficiently plain—Ministers, as well as other men, are under a temptation not to do their best. It is frequently so easy to please and, in a sense, satisfy, an ordinary congregation, without strenuous labour, that the easy path is adopted as almost a matter of course. It requires so little special effort to maintain a standard of respectable mediocrity, that the effort is not made. If a sermon—we are speaking of it simply as a human composition, in which light, not less than in its more momentous light as a Divine message, we ought to regard it—if a sermon is free from glaring faults, if it is not absolutely feeble, illogical, and pithless, the preacher is, like Mr. Holloway, apt to be content. But that contentment is truly, “the principle of all stagnation, mental and spiritual.” A worthy artist, a conscientious workman, will never be satisfied with that which “will do.” The products of our brain and hand should do more than “pass muster.” There is in our nature a craving after perfection which we should not allow to be overborne or enfeebled. It is a God-given instinct which should be carefully guarded, and to which we should allow full expression. Every Christian minister is bound to be in all directions true to his best self, to aspire after a clearer vision of the eternal righteousness and the infinite love of God; and, by increasing his own spiritual power, to exercise a stronger, healthier influence, such as shall enable men to approach more nearly to the centre of light and life. Though it is difficult in this, not less than in other matters, to “keep those heights which the soul is competent to gain,” the effort should, at least, be made. To a larger extent than we know, it would be its own reward.

The Poverty of Jesus.*

BY THE REV. J. D. BATE, ALLAHABAD.



HE grace of our Lord Jesus Christ was manifested in order to secure our salvation. In urging upon the Corinthian believers that the knowledge we have of that grace forms legitimate basis of appeal to the spirit of benevolence, Paul gives utterance to the remarkable expression, "*He became poor.*" The allusion obviously is to His pre-existent wealth; or, in His own language, "The glory which I had with Thee before the world was." The allusion is to His great dignity,—to His Godship, to all those Divine attributes which are implied in such a term. Such must have been Paul's allusion, for, inasmuch as Christ was never possessed of wealth in the human sense of the term, He did not "become poor" in the sense of having relinquished earthly good. On the other hand, He *did* relinquish it in the sense that it never would have existed but for His creative power. Our Lord taught that He existed in glory with the Father before all worlds; and in keeping with this is the language which the Holy Spirit inspired certain writers to employ in reference to His status before His incarnation. The apostles, John and Paul more particularly, ascribe to Him the origin of all created things. Thus all wealth was His before it became available to mankind,—His by exclusive and indisputable right. He was Proprietor of all; He was infinitely more, He was Originator of all; for, "by Him all things consist," and "without Him was not anything made that was made." Hence our Lord relinquished not heavenly possessions only, but earthly possessions also.

Poverty was in His case an estate voluntarily chosen. This is discernible in that proprietorship of all created things which Christ was able to display during the time He tabernacled with us. Of His perfect control of the laws and resources of nature proofs abound in the course of His ministry. The turning of water into

* This paper is offered to our readers as a meditation appropriate to the Christmas season.—ED.

wine, and the feeding to satiety of many thousands of hungry persons from an inconsiderable quantity of food, abundantly displayed the exhaustless riches of His resource. His walking on the sea, the obedience of the stormy winds and waves to His simple word, and His effecting such essential changes in the physical condition of men as are implied in the giving of sight to the blind, hearing to the deaf, strength to the halt, new limbs to the maimed, and new bodies to the leprous, manifested His perfect command of natural laws and even of laws beyond our conception. Again, His casting out demons, his raising the dead, and His own forthcoming from the gloom and silence of the grave, showed beyond dispute that He was also possessed of absolute power in the unseen world. Add to all this that in Him appeared the knowledge of all things, not of public things alone, but even of the secret thoughts and private history of men, of things done formerly and of things yet future; yea, even of the undisclosed designs of men; that He spake as man had never before spoken, with a perfectness of comprehension, a perspicuity and sublimity that awakened the amazement of all, and which, in repeated instances, changed hostility into admiration. In face of all this the conclusion is irresistible, that His assumption of a low estate was required by nothing save His own deliberate choice. The exultant taunt—"He saved others, Himself He cannot save"—was hardly uttered before it received a triumphant refutation: "He burst the bands of death because it was not possible that He should be holden of it." "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Even in His humanity, He was Lord of life itself, of His own as of others'. This was great riches.

That our Lord's poverty, with all the inconveniences and hardships and dishonour which attended it, was voluntarily chosen by Him and freely submitted to, is beyond question. He held perfect control of all the laws of nature and resources of providence; yet we never find that He used His power to augment His own possessions. When He wrought a miracle to procure the wherewith for the payment of the tribute-money, He used the miracle-working faculty no more than was necessary for that particular exigence. But this and the miracles of the loaves show that He could have revelled in all the good things of this life if He had

pleased. How He declined all worldly pomp and power is evident from His shunning and disappointing those who would have had Him assume—as the legal heir to the throne of David—regal state and authority. Witness, again, His aversion and displeasure when Peter deprecated the thought of ignominy to his Master. Turning upon him as upon the One whose interest it was, above all others, to seduce Him from the very purpose of His errand, He says, “Get thee behind Me, Satan! Thou art an offence to Me; for thou savourest not the things that are of God, but those that are of men!” As the mysterious drama of His life began to draw to its close, again did this disciple interpose as if to prevent the final blow; and again was his interference rebuked in language which can have but one meaning, viz., that the whole chapter of our Saviour’s suffering was voluntarily chosen—“Thinkest thou not that I could pray the Father, and, He would instantly give Me more than twelve legions of angels?” “The cup which My Father hath given Me, shall I not drink it?”

And how *real* was the poverty He chose. He was not poor merely in the sense of being destitute of an ample patrimony or plentiful income; but there were, in His lowly outward condition, circumstances which show that He was “poor” in the strongest sense of the term. Choosing to take birth in the royal family of Judah at a time when that family was in low estate, when He appeared in His public character He had no settled habitation of His own; so that when one of the Scribes made an offer to follow Him whithersoever he might go, our Lord recommended Him to weigh well the consequences of such a step, for, said He, “The Son of Man hath not where to lay His head!” He subsisted chiefly by the charitable contributions of a few friends; and when officials appealed to Him for the payment of tribute, He had not the wherewith to meet the demand. By the poverty referred to by the Apostle, we are further to understand all those many sufferings, hardships, and privations which were inevitable in such extreme penury as He descended to—the ingratitude and ribaldry, the neglect and scorn, the opposition, the aversion, the insolence, the contradiction of the leaders of religion, and all the pain and shame of the final scene—all because He chose to humble Himself and make Himself of no reputation. How complete in personal suffering and humiliation was the exanation and self-sacrifice of the Redeemer; how bleak His poverty was; how readily He submitted to its penalties; how eagerly, how con-

sistently He pressed forward to the final consummation:—

“ With all His sufferings full in view, and woes to us unknown,
Forth to the task His Spirit flew;—’twas *love* that urged Him on!”

All His creatures He had supplied with the instinct of compassing their own comfort; even to the foxes He gave holes, and to the birds of the air nests; but He reserved not for Himself as much ground as He might rest upon when He was weary. Creator and Proprietor of all things, He did not even secure for Himself the smallest earthly possession, or withdraw from His creature, man, any portion for His own use of all that He had gratuitously and bountifully bestowed. Why? “I am among you,” said He, “as one that serveth.”

The proof of friendship among men is self-sacrifice, so the proof to us of the sincerity of Christ’s interest in human welfare is to be found in the incalculable sacrifices He made on our behalf. The great difference, however, between the self-sacrifice of Jesus and the self-sacrifice of men is that He gave, not a little out of His abundance—such a little as that He did not feel the loss—but that He *emptied* Himself for us, and became *poor*. So real was His poverty, so wholly did He divest Himself of the glory which He had before the world was, so complete was His participation in our low estate, that men—the creatures of His own power and goodness—mistook Him for a maniac and a blasphemer. When they heard what it was that this poor homeless Wanderer claimed to be, the claim was so amazing that they laughed Him to scorn. Such condescension and such love were too unearthly and too great to find a place in their hearts, and they held it best for all parties concerned that He should be put out of the way. To effect the permanent exclusion from the habitations of men of such an enigma was to “do God service.” “He came unto His own, and His own received Him not.” Such was His poverty that the world “knew Him not,” and His voluntary choice of such an estate constitutes one of the strongest evidences of His sincerity that could be desired.

The very importance which attaches to wealth, the very eagerness with which it is sought after and retained, only strengthen the argument. “The *grace* of our Lord Jesus Christ” in choosing poverty so dire touches us most through our practical sense of the sharp contrast between poverty and wealth. We *know* the difference between poverty and wealth as they affect existence. In ignoring all worldly wealth, which was His “by native right,” and humbling

Himself to dwell among us in absolute poverty, Christ accepted hardships which He would have escaped if He had chosen a position of greater ostentation and worldly dignity. The great differences which wealth and poverty make in the treatment a man receives at the hands of his fellow-men, and the unnumbered inconveniences and sufferings that fall to the lot of the poor of which the rich have no experience, help to unfold to us "the grace of our Lord Jesus Christ in that though He was rich, yet, for our sakes, He became poor." The rich have, of course, trials of which the poor can have but the most imperfect conception; yet, when it happens that the sorrows which ordinarily fall to the lot of mankind are associated in one and the same person with the hardships that are peculiar to poverty, we know that the lot of the poor man is one which no one could willingly select as his own all through life. Of the unnumbered advantages of the one estate and the disadvantages of the other, we all have knowledge sufficient to aid us in apprehending the force of the Apostle's argument. To the one estate respect and homage and help are often eagerly extended and cheerfully rendered; while neglect, disregard, and even contempt, are often the only portion of the other. The one estate awakens warm complacency and prepossession; the other produces coldness, doubt, and, not unfrequently, aversion. How seldom indeed, are respect and complacency awakened even by the most exalted virtues of lowly men; how seldom are even their most useful services duly remembered and esteemed; while in the case of a rich man the barest patch of virtue on the most indifferent reputation will generally secure for him the charitable judgment of his fellow-men, and the smallest services rendered by such a man meet with high commendation. Now, the lowly condition to which these disadvantages are attached is the condition that our blessed Redeemer selected. What opposition, what aversion, what open violence and contempt He met with during His lifetime, what "contradiction of sinners against Himself He endured," are matters regarding which the Apostle assumes that we are informed; and we know that all these sufferings would have been escaped if He had chosen a different path,—a position of plenty, and status, and power. Thus did our Redeemer make it evident that He was influenced by a spirit of disinterested benevolence, and that His aim was not ours, but *us*. Renouncing all idea of personal comfort, He abandoned Himself to the pursuit

of our good,—devoting Himself in unreserved consecration to the seeking and saving of us who were lost.

This self-abnegation, with all its pains and penalties, Christ maintained to the end; and thus, when “the hour” came, there was no earthly consideration to impede the climax of His mission. The unpretending condition of life chosen by Him was more in keeping than any other that we know of with the ends He had in view. The tendency of worldly pomp and circumstance is to operate to the prejudice of spiritual things; and this would still be true if there were nothing in the worldly status *per se* to bring about such a result. Rich men are subject to conditions that are fatal to such careers as that which Christ proposed to Himself. A position of worldly dignity and ease brings with it temptations and amenities such as are wholly out of keeping with a life of entire self-abnegation. The rich are helpless in the matter; and if they wish to escape, their only remedy is to do as our Saviour did: either relinquish their wealth altogether, and “become poor;” or renounce all connexions of a worldly nature, and devote themselves and their possessions to the service of the good cause; or conceal their wealth, and live as if they had none. The tendency of those amenities which wealth and show bring with them, is to paralyse spiritual emotions, and to reduce to a minimum our sense of the importance of things unseen. Men of wealth are apt to lose their hold of the idea that the present life is but a transient dream, and that present realities are no guarantee of permanency and satisfaction. The incomparable preferableness of things spiritual to things temporal is apt to fade from the sight of men surcharged with earthly comforts and delights. Hence it is that men who are otherwise shrewd and intelligent come to assign a position of greater importance to the fading home of man than to the mansion of God—“the house not made with hands, eternal in the heavens.” Though they have come to know by bitter experience that every earthly pleasure is but transient and unsatisfying, yet such is the infatuation engendered by mere wealth that they fall into a habit of making supreme what God has made subordinate, and subordinate what He has made supreme. Who does not feel, in view of all this, the wondrous truth of our Lord’s words—“With what difficulty shall those who have riches enter the kingdom of God!” The lowly condition chosen by Him was one that would best subserve the object of His

residence here ; and it is but rational to conclude that it was for this reason that He chose it. Had He not chosen poverty, His adoption of any higher estate would have laid Him open to the suspicion of self-preservation. Any other estate would have involved Him in a kind of connection with secular things wholly out of harmony with His business in the world. The maintenance of worldly state implies a measure of complicity in transitory schemes of self-aggrandisement ; and the higher the status the more difficult is it to hold one's own against adverse influences. The purpose of Christ was not to maintain a high status, was not to show men by His own example how to hold their own His purpose was purely and emphatically a self-denying one. He desired nothing which it was in the power of this world to afford ; He came to give, not to take. What this world had to give was nothing to Him ; He knew of bliss infinitely beyond anything which the sons of men had ever dreamed of. Thus did He "for our sakes" choose poverty, as the lot most in keeping with the end He had in view, and as the lot which, of all others, presented fewest hindrances to the achievement of that end.

Lastly, the position thus chosen by our Redeemer was one that rendered it feasible for Him perfectly to exemplify all the virtues, especially the most difficult. His life, in whole and in detail, was such as, by reason of its unique excellence, rouses admiration and compels inquiry. Yet no criticism, however inimical, however minute, has ever detected in Him a flaw. In all that makes a man He was perfect—the only flawless pattern of manhood and virtue which the annals of humanity exhibit. As to difficult virtues, we mark in Him serene contentment under circumstances of the direst poverty. It is only when we cast about for examples of this virtue that we realise its exceptional character. So far from the possession of wealth producing a spirit of contentment, we find, rather, that it has the contrary effect—it develops a desire for more. If contentment under circumstances of comfort and prosperity be so rare and difficult a virtue, what shall we say as to the difficulty of cultivating it in a condition of absolute poverty ? Yet in the case of Him who "had not where to lay His head," there is perfect contentment, the presence of which is assured to us by His uncomplaining serenity and habitual restfulness. "All the kingdoms of this world and the glory of them," proved powerless to elicit from Him any

symptom of a desire for any other lot than His own. In like manner we see in Him a perfect model of such difficult virtues as patience, meekness, and humility, and an utter absence of mere self-service. The haughtiness displayed by men in their bearing towards Himself in their brief and uncertain tenure of earthly things, elicited from Him no remark that could be understood to indicate the presence in His heart of any emotion of revenge or of wounded pride. The flawless Exemplar of subjection to Divine law, He was obedient even unto death; and He exemplified, as only one possessed of a Divine nature could, the perfection and beauty of the laws of heaven, and the melting attractiveness of self-surrender for the benefit of others. Appreciable as excellences of this nature would be in any sphere of life, they could not be so appreciable in any sphere as in that of extreme poverty. Thus does the lowly condition chosen by our Redeemer render it possible for us to understand better than we could otherwise have done the more than earthly nature of the Man, Christ Jesus. His temporal destitution becomes the key to a clearer apprehension of His matchless excellence; for if such was His loveliness as it shone through the frail tabernacle of our flesh, what must have been the perfection of the inner nature?

When God was "manifested in the flesh" He selected that path of life in which the simplicity of his purpose would be best shown, in which the law might best be honoured in the judgment of those whose interests were the more immediate concern, and in which the evidences of His true character might be most patent and most convincing to those whose confidence was sought. So intent was He upon the achievement of our salvation that He would allow no consideration of personal comfort, or security, or even common esteem, to impede or mar the execution of His plan. If any man has ever felt the bitings of such poverty as Christ's, all the more deeply will such a one be impressed with the unexampled magnanimity of Him who relinquished, even for a time, the glory that transcends conception, and tasted through weary years a poverty that is exceptional even among the poor. Thus does the Apostle set forth the idea of practical beneficence by the greatest conceivable contrast—the relinquishment of that which would be deemed riches even in heaven for that which even on earth would be deemed poverty. And the design of the Spirit in thus drawing our attention to this immeasurable contrast was to incite us to deeds of magnanimous pity and heroic self-forgetfulness.

Having acquainted the Corinthians with the fact of their fellow-believers in Jerusalem being in want, the Apostle sought to prompt them to acts of beneficence by the example of those saints in Macedonia who had contributed "out of their deep poverty"; and, lest the well-to-do Christians at Corinth should still be unmoved, he appeals, as a last resource, to the transcendent beneficence and self-forgetfulness of Jesus. "For," says he, "ye know the grace of the Lord Jesus Christ!" The benevolence displayed in the contrast between the riches and the poverty of the Redeemer is regarded by the Apostle as a legitimate basis of appeal. It is as if he had said,—If I ask you for a little of your earthly things, I do so in the interests of Him who by His poverty has made you heirs of imperishable riches. If I ask you to have pity upon the destitute condition of your brethren, I do so for the sake of Him who loved you from the infinite heights of the Divine blessedness,—and this in spite of your idolatry, your uncleanness, and your criminality. Brethren, if God so loved us, we ought also to love one another.

The Death of Mrs. G. H. Rouse.



OUR denomination has, during the last month, sustained a heavy loss in the death of Mrs. Rouse, the wife of our honoured brother, Rev. G. H. Rouse, of Calcutta. The daughter of a missionary, she was from her earliest years trained under the influence of those great traditions and noble reminiscences which have inspired the zeal of our churches for the evangelisation of the world. Her connection with the missionary enterprise was not that of descent alone, but of sympathy. In her loving companionship and wise co-operation, Mr. Rouse found a ready helper. He has not had to work single-handed or without that generous and effective aid which, amid the difficulties of missionary labour, is of priceless worth. Mrs. Rouse's influence on the native Christians, and especially on the women of India, as well as on the British residents, was most marked, and she was held by them in great esteem. The news of her death will, we are assured, be received in the land of her life's work with feelings of profound regret, such as are evoked only by the sense of a direct personal loss. Readers of the *Missionary Herald* will miss her bright, cheery illustrations of the men and manners, the buildings and the natural scenery of India. During her stay in England she has not only worked zealously, but has greatly overtaxed herself in the interests of the mission. Her addresses on Zenana work will not soon be forgotten by those who were privileged to hear them. She

was, immediately before the illness which came upon her so suddenly and terminated fatally, on the service of the mission at Plymouth, and was eager to meet the ladies of the various congregations of the district whenever an opportunity could be found. Invitations to plead for the object to which she had devoted her life were not only not declined but persistently sought. Taken from us at a comparatively early age, she has nobly fulfilled her course and pressed far more into her brief career than many, by no means indolent Christians, who attain twice her age.

" We live in deeds, not years ; in thoughts, not breathe ;
 In feelings, not in figures on a dial.
 We should count time by heart-throbs. He most lives
 Who thinks most, feels the noblest, acts the best."

Mrs. Rouse's bereaved husband and children will, we are sure, have the sympathy and prayers of our churches. May the life which has been removed from us be an incentive to us all.

Editorial Postscript.

TO the Editor of this Magazine the year about to close has been one of exceptionally severe affliction. Physical pain has been almost incessant, and often such as can only be described by the word "excruciating." A great reduction of physical strength has naturally followed. Nevertheless he has been spared to complete the last number of another year's issue of the magazine which, four years ago, was committed to his charge. "The Lord hath chastened him sore, but hath not given him over unto death." For the grace which has sustained and comforted him he has in his heart a song of grateful praise ; and he gives his warmest thanks also to the literary friends who have come to his assistance when they have been needed. The Editor is glad to be assured, not only from the opinions of the press, but from the letters of generous encouragement sent him by many competent witnesses, that the quality of his work has undergone no deterioration by reason of the many and grave infirmities under which it has had to be done, and he takes this opportunity of thanking those gentlemen whose timely assistance has enabled him to ensure so gratifying a result. He has already in his possession some new elements of interest for the coming year, and has others in prospect. He therefore once more hopefully commends the dear old periodical to the patronage and support of the denomination at large, and to the blessing of Almighty God.

13, Crescent, Oxford, Nov. 23rd, 1884.

Correspondence.

THE CRUELTIES OF BIGOTRY.

To the EDITOR of the BAPTIST MAGAZINE.



DEAR SIR,—I have been visiting the sick, and for the twentieth time or more during the last few months, have met with such instances of the cruelty of which bigotry is capable, as at first caused me to rub my eyes and inquire whether I was indeed living in the nineteenth century. When, however, I reflected that the nineteenth century is witness to a renaissance of priestism with all its impudence of assumption, and conceit of personal superiority and authority, I ceased to wonder, remembering that if history repeats itself in the revival of the *cause*, it must do so in the renewal of the *effect*. Still, the complete victory, even to suppression, which intolerance and superstition even now obtain over sympathy and humanity, would suffice to stagger a Christian mind and heart if the records of the Inquisition, and the Marian reign of terror, along with the tyrannies and cruelties of subsequent generations, did not furnish an evil precedent for almost equally evil consequents. A few illustrations of this, drawn from my own observation and experience, may suffice to explain the indignation with which I write.

I have known a great deal of the petty persecution of which the Anglican priesthood is capable when it sets itself to crush out the life of Nonconformist Protestantism in rural districts. This is no new thing. The withholding of blankets and all the charitable Church benefactions by which reverence for “my lords, our gods,” and the supremacy of his sanctified greatness the parson is maintained, is an oft-told tale. The petty spleen which, venting itself first on the lambs who wander from the parochial fold, depriving them of rewards for good conduct, and participation in the sundry “treats,” goes on to pour forth its bitter streams over the luckless parental sheep who ventures to seek pasture under the guidance of the Dissenting shepherd, is no novelty. But I *did* think that malevolence would be disarmed in the presence of sickness and death, and that my countrymen—stupid and bigoted though they might be—would be silent or consolatory when the final struggle had set in. But I was mistaken. Not long since a young girl belonging to our Sunday-school was seized with a severely painful affliction, which resulted in her death. With his usual assumption of parochial right and authority, the clergyman of the parish—whom I will name, the Rev. Bonner Gardiner Laud—thrust himself upon the family, and to their intense horror and disgust, even while the poor child lay writhing

in mortal anguish, deliberately informed her that her sufferings were sent by God as a judgment on her for her attendance at a Dissenting school. Happily, his words had no effect, except to hasten an application for my attendance; and it was—despite his venomous and superstitious falsehoods—my happiness almost to close the eyes of the sufferer as the assurance came from her lips that she rested upon the loving arm of the Saviour whom we had taught her to know and trust. More successful was his next attempt, however. A young woman, dying in consumption, had derived great spiritual benefit from the counsel and prayers of one of our most experienced “mothers in Israel.” She knew her end was near, but the assurance of the love of Christ gave her peace. In an evil hour Mr. Laud was suffered to see her, and, without any permission granted, proceeded at once to dilate upon her sinful neglect of the doctrine, discipline, and sacraments of the Church, more especially in her omission to receive confirmation at the hands of the bishop. So vividly did he depict the horrors of damnation, to which she was swiftly hastening, that the poor girl was driven nearly to despair, and could do nothing but moan, and cry, and wring her hands, reproaching, with all the energy of which she was capable, the kind Christian who had so lovingly sought to lead her to Jesus, accusing her of—while feigning to be a Christian—devoting her, by her delusive teaching, to perdition. It took many hours of prayerful, patient teaching to remove the dark cloud which overhung the poor chafed spirit, and to the last there were traces in the seamed, sad face, of the awful soul anguish into which the daring falsehoods of the Anglican priest had plunged the dying girl. I nearly met with this worthy successor of the apostles of superstition and imposture in another sick chamber, a day or two since. It was the same story of hideous assumption of power over the human soul, asserted in the presence of the last enemy, and utterly regardless of the pangs which it inflicted, which I had to hear. Since then I have come very near to a severe personal struggle with the Rev. Mr. Laud, for he has been pursuing similar tactics in our local infirmary, and with some of our people there. He is, however, on dangerous ground in that place, for although priestism has far more than its share of influence in the institution, *Laud* has no rights there, either as chaplain or parish priest. And although I hope I have sufficient regard for Scripture teaching to appreciate the force of the words “Vengeance is mine,” it will be with no small gratification that I hunt this agent of a torture more cruel than the bodily pangs inflicted by the Holy Office, out of his not merely unchristian, but—what for the purposes of his being rendered harmless is, happily, more to the point—illegal action. The shades of the departed seem to beckon me on to the rigorous exaction of such measure of right as may be obtainable in the case, and I shall follow their indications.

The system which I have thus briefly illustrated is that with which many hundreds of our countrymen and countrywomen are toying and coquetting, because of its "bright services," and childishly pretty pageantry. Could they but see it in the sombre garb and scowling features which it assumes while wreaking its vengeance upon so-called heretical Nonconformists, some reminiscences of the bygone dark and sanguinary days would, it may be hoped, startle and inspire them to a recognition of, and earnest conflict with this deadly foe to all civil and religious liberty.

And yet, as I write, our municipal election is in progress, and droves of men and women are being hurried to the poll in blind obedience to these wolves in sheep's clothing, to perpetuate, as far as may be by such an exercise of civic privilege, the bad traditions on which the claims of these men are built. Worse than all, with my own ears I heard a Dissenting minister, evidently overflowing with that milk of kindness on which modern latitudinarianism is fed, assert in public meeting that one of the most remarkable, and—despite its vagaries—useful religious revivals of modern times had been brought about by the Ritualistic movement. Some have tried to bring Laud to reason. But his unvarying answer is, "I do not think, I long since ceased to do so. The Church does my thinking for me, and I have ceased to think." I believe him, for he has as little brain as heart. Only I am puzzled to know which, among the Babel of voices to be heard *in the Church*, is the *voice of the Church*.

But is not the moral of all this that the urgent duty of Nonconformists is to do what the really good men in the Church cannot do, bound by State fetters as they are, purge the land of such crafty and cruel impostures? Or, if that be not immediately practicable, we must draw the teeth and pare the nails of the monster, by depriving him of the power and prestige which his alliance with the civil authority confers upon him.

JACOBUS.

Reviews.

A YEAR'S MINISTRY. First Series. By Alex. Maclaren, D.D. London: Office of the *Christian Commonwealth*, 73, Ludgate Hill.

DR. MACLAREN has a well-defined place among the great preachers of England, and his style is, through the wide circulation of his previous volumes, well known to multitudes who have never had the privilege of hearing him. There are not many preachers whose sermons do not greatly lose when they are read

rather than heard. We miss the magic of the personal presence, the charm of the living voice, the tones of deep, strong emotion. Our most earnest endeavours to read between the lines, and to call in the aid of memory and imagination, are a poor substitute for that which we seek to supply. As mere literary essays Dr. Maclaren's sermons take high rank, and display sufficient intellectual force, imagination, beauty, and grace of style, to command general attention. But he is himself so truly a part of his sermon, he throws into his work so much intensity, his delivery is so great an aid to the interpretation of his thought, that those who know him only as an author can form little idea of his unique influence.

The sermons in the present volume have appeared week by week in the *Christian Commonwealth*, and are, therefore, specimens—as the title also implies—of Dr. Maclaren's ordinary preaching. We are glad of this, because whatever may be thought of "sermons preached on special occasions," a true minister generally gives his best in the ordinary course of his work. We are struck at the outset with the happy titles of many of the sermons—"The Bridal of the Earth and Sky" (Psalm lxxxv. 10-13), "The Last Beatitude of the Ascended Christ" (Rev. xxii. 14, Revised Version), "The Triple Rays that make the White Light of Heaven" (Rev. xxii. 3, 4), "The Secret of Gladness" (Mark ii. 19), "Now, Now, Not By-and-Bye" (Acts xxiv. 25), &c. These apt titles are, moreover, an index to an equally fine and effective treatment of the subjects in question. Dr. Maclaren is so great a preacher because he is so thorough a student. His mastery of Scripture is remarkable. His familiarity with the Hebrew and Greek texts is manifest throughout, and many of his most luminous and telling utterances are the result, not of rapt intuition, but of a close and honest investigation of the text of Scripture, aided by the best appliances of Biblical criticism. The amount of sheer hard work which has preceded such sermons as these cannot be easily calculated. Dr. Maclaren also possesses powers which no amount of diligence or culture could enable him to acquire. But his genius has never been allowed to interfere with his toil. We find in these sermons the same clear vision, vividness and distinctness of conception, intense and tremulous emotion, pertinent illustration and forcible appeal, as were noted in preceding volumes. The tone of the sermons is, perhaps, more directly evangelical, and there is in them a stronger affirmation of the things most surely believed among us. We have thought also that the appeals to the conscience are more urgent and the earnestness beseeching men to accept Christ more intense and anxious. We cannot but be thankful for such a ministry as Dr. Maclaren's. His latest sermons are an admirable sequel and crown to his earlier, and our pleasure in reading this volume is enhanced by the fact that it is shortly to be followed by another.

THE LIFE OF FREDERICK DENISON MAURICE: Chiefly Told in His Own Letters. Edited by his Son, Frederick Maurice. With Portraits. In Two Volumes. Second Edition. London: Macmillan & Co, 1884.

Considering the prominent and, in many respects, unique position of the

late Mr. Maurice, it is no matter for surprise that the first edition of his "Life," consisting of 2,500 copies, should have been exhausted within two months of its issue, and that a second edition should have been urgently demanded and somewhat impatiently awaited. The career of a teacher so revered and influential cannot but be regarded with profound interest even by those who, like ourselves, are separated from him by very wide divergencies, both theological and ecclesiastical, and who steadfastly maintain a position which, as it seems to us, he failed to understand, and therefore, perhaps, treated with scant justice. As Nonconformists, as Baptists, and as Calvinists we differ from Mr. Maurice on questions of no secondary importance, but on matters which, in fidelity to Christ and our own conscience, we are bound to regard as vital. But our differences do not blind us to the real nobleness of the man, to his transparent honesty, his generous and heroic courage, his true kindness of heart, and the service he has rendered not only to thinkers in his own section of the Church, but to others who could never regard him as their master, or abandon, in favour of his teaching, their evangelical beliefs. We have for many years been familiar with his principal writings, and need not hesitate to say that, in common with all who have thoughtfully and candidly read them, we have learned very much both from their spirit and methods. One direction in which he has done good service is that of showing us the need of a careful discrimination between the essential elements of the orthodox faith and its accidents and excrescences. Evangelicalism is not responsible for all the representations which have been given of it by its advocates, nor is it to be judged by the injudicious and extravagant arguments which have often been employed in its vindication. It has frequently been caricatured, both by its unwise friends and its unscrupulous foes. There can be no doubt that Mr. Maurice prompted many men to re-examine their faith from its foundations, and to go back to a more direct and earnest study of the Scriptures in order to ascertain the mind of the Spirit. His lectures on "The Patriarchs and Lawgivers," "The Kings and Prophets of the Old Testament," and other parts of the Bible, certainly showed the possibility of making the exposition of Scripture a more interesting and practical form of teaching than many conceived, and of bringing it into closer and more vital contact with the intellectual, the social, and religious movements of the age. We do not remember whether he ever used them, but we have often thought that his method as a Biblical teacher is a fine exemplification of the words:—

"My masters, there's an old book you should con;
For strange adventures, applicable yet,
'Tis stuffed with."

His views on the nature of Our Lord's sacrifice for sin, on the meaning of the word eternal (with the deductions he drew from it) on the Kingdom of Christ, and its connection with a National or State Church, we cannot accept. It is no secret that Mr. Maurice's views were frequently misunderstood, not only by avowed opponents, but by warmly attached friends. His language was at times ambiguous, and necessarily gave rise to misconception. One great value of the two volumes of his "Life" is that they tend to make his position clear and

well-defined. His letters are, from many points of view, more valuable than his sermons and essays, and will continue to be read by those who, amid the prevalent intellectual perplexities and religious unsettledness, desire to know the inmost thoughts of one of the leading minds of the age—to understand clearly and unmistakably the position of a man who has had so wide an influence; as well as to trace to their source many of the most strongly pronounced and active theological tendencies from which it is impossible for any thoughtful man to escape. Of the incidents of his life, his education as the son of an Unitarian minister, the revolt of his sisters, and subsequently of his mother, against the teaching of his father, and the membership of the sisters in a Baptist Church; of Mr. Maurice's misunderstanding of our own position, of his life at Cambridge, his reception into the English Church, his chaplaincy at Guy's Hospital, his professorship at King's College, and the long and angry controversy arising from the publication of his "Theological Essays," of his work at the Working Men's College, of his preachingship at Lincoln's Inn Fields, and his appointment to the Chair of Moral Philosophy at Cambridge, and of the closing scenes of his life, we must at present forbear to speak. There are, however, so many questions of permanent interest and importance suggested by these volumes that we hope in an early number to return to them for more minute discussion. Colonel Maurice has discharged his task in a loving and reverential spirit; with a pure and chivalrous affection which only a noble-minded father could inspire, allied with a sound and fearless discrimination of judgment which is the product of the love of truth and righteousness, or, as Mr. Maurice himself would have expressed it, the love of God. A more beautiful tribute to the memory of a revered and beloved father has rarely been raised. A more interesting, instructive, and memorable biography we have rarely seen, and we have little doubt that among men of all "classes, schools, and denominations" it will find eager students. The second edition contains much new matter, many corrections, and a reply to various criticisms of the first edition.

HISTORY OF THE SACRED SCRIPTURES OF THE NEW TESTAMENT. By Edward Reuss. Translated from the Fifth Revised and Enlarged German Edition. By Edward L. Houghton, M.A. Edinburgh: T. & T. Clarke. 1884.

Professor Reuss's short and simple title covers a much wider area than is at first sight evident. He discusses the origin and development of the sacred literature of the New Testament; the collection of the sacred books into a whole for use in the churches, or, in other words, the history of the Canon; the preservation of their original form or the history of the Text; the dissemination of the collection among Christian peoples, or the history of the Versions; the use made of these writings in theology, or the history of Exegesis or Biblical Interpretation. Each of these books, again, is divided into several sections, some of them of considerable extent; so that we are necessarily brought into contact with discussions on every point of importance connected with the interpretation and practical use of the New Testament. Professor Reuss is a man of prodigious learning, as well versed in patristic as in modern

literature, and in his own line is unrivalled. His acquaintance with the most recondite and obscure, not less than with the most prominent writers; his wonderful patience and persistency of research; his ability to seize on everything which is pertinent to his inquiry, and to show the bearing of apparently insignificant facts; his mastery of opposing principles, and the resolute fairness with which he holds the balance between them; his power of terse, compact, and graphic expression, and of presenting the main features of a theory, an interpretation, a controversy, or an epoch in a few luminous words, are qualities which give to his work a position occupied by no other. There are, we imagine, few theological scholars or critics who would deny that this book, which has long been known on the Continent, is, taking it all in all, *facile princeps* on the subject of which it treats. Such is our own opinion, even though we have not infrequently to dissent from its conclusions. The canon was formed much earlier than Reuss is inclined to admit. Serious efforts at an agreement were made long before the time for which he contends. On this point, Dr. Westcott's position seems to us much sounder. We are again disposed to lay much greater stress than he does, on the various arguments for the Johannian authorship of the Fourth Gospel. He does not deny it, but maintains that our decision depends upon the judgment one may pass upon the delineation of the person of Jesus, and that this will be for a long time yet an individual and subjective one. On other matters of a similar kind we are out of accord with Dr. Reuss. But the historical value of his work it would be difficult to exaggerate. It is a perfect *thesaurus*, and ought to be in the possession of all who wish to be thoroughly acquainted with the origin and history of the New Testament writings.

THE KINGDOM OF GOD, Biblically and Historically Considered. The Tenth Series of the "Cunningham Lectures." By James S. Candlish, D.D. Edinburgh: T. and T. Clark, 1884.

The Cunningham Lectureship is a comparatively recent foundation, but it has already produced a series of theological works of the first rank. Dr. James Candlish is the bearer of a distinguished and honoured name, and has added to it new lustre. He has, in the present volume, given evidence of great freshness of thought, broad mental grasp, careful scholarship, and keen logical acumen, lighted up by imaginative beauty and quickened by fervent emotion. It is a satisfactory sign of the times that so prominent a part is assigned, in our discussions, to the true conception of the Kingdom of God. The subject occupies, relatively, a far greater space in the Gospels and Epistles than it does in most of our teaching and preaching. There is a danger, against which we need constantly to guard, of excessive individualism, leading us to ignore the interrelations and solidarity of the race. Christ came to found a kingdom, to establish a great spiritual community, and though His idea has been frequently perverted by narrow-minded Ecclesiastics on the one hand and rationalistic Socialists on the other, we must not on that, or any other account, lose sight of it. The Kingdom of God was the object of prophetic anticipation among the saints of the Old Testament; it was, in an indirect manner,

forestalled, and the way prepared for its realisation, by various heathen philosophies and Old World Commonwealths. The early Christian fathers, the Roman Catholic theologians, the Reformers, the Puritans, and men of a later day have, in various ways, endeavoured to secure its reign. Archbishop Whately, Professor Maurice, the author of *Ecce Homo*, and Dr. Ritschl have rendered valuable aid in formulating its doctrine; but it needs to be discussed more thoroughly by men whose views on the mediatorial and redemptive work of Our Lord are neither so defective nor erroneous as are the views of some of those we have named. We do not think that Voluntaryism in religion can be theoretically identified with individualism; in practice it leads to the reverse, and is the best guarantee we have for pure and active fellowship. The relations of Church and State are necessarily involved in our conception of the Kingdom of God. Dr. Candlish virtually occupies our own standing ground, but he is not an out-and-out Voluntaryist. We do not see how he can contend that the state of separation which he advocates as best for the present necessity is not the best absolutely, or that it will cease as the State is Christianised. There may be friendly independence where there is no organic alliance, and Christianity may make its influence felt as powerfully in a government which is not formally pledged to its support as it does in the business relations, in the manufactures, and commercial transactions of a Christian man. The distinction between the spiritual and the secular is valid. The functions of secular government are not the same as the functions of the Church, and the only way in which the Church can legitimately influence the nation is by the diffusion of Christian truth, and the quickening in men's hearts of Christian zeal and love. Dr. Candlish's work is a timely and valuable contribution to the discussion of this momentous subject. Its historical review is clear, succinct, and comprehensive. Its hermeneutics are sound and judicious; its theology is evangelical. Its tone is healthy and, altogether, it is a volume which is sure to become a classic.

MORE BITS FROM BLINKBONNY. A Tale of Scottish Village Life between 1831 and 1841. By John Strathesk. With Six Original Illustrations.

PRESTON TOWER; or, Will He No' Come Back Again. By Jessie M. E. Saxby.

BY STILL WATERS. A Story For Quiet Hours. By Edward Garrett.

Edinburgh: Oliphant, Anderson, & Ferrier. 1884.

No reader of "Bits from Blinkbonny" will be surprised to hear that the writer has been persuaded to publish "More Bits" of the same character. His former work was one of the shrewdest, most original, and breezy stories which have appeared for a long time, and achieved an immediate success. The present volume, being very much on the same lines, does not appear to us with the same degree of freshness, nor is there any single character in it equal to "Bell o' the Manse;" but, had it not been for its predecessor, this would unquestionably have been deemed the finest book of its class, and, as it is, we could ill afford to be without. It abounds in terse, vivid, and humorous sketches of old Scottish life—George Lockhart and his "organisation," Jamie Murray, the turmoil created by the proposed introduction of gas—and some of the

ecclesiastical sketches are as faithful and life-like as they are unquestionably amusing. "More Bits" will have as warm a welcome as its predecessor.

"Preston Tower" is also a Scotch story, but more in the ordinary style. It is well constructed, and is developed by a series of striking incidents, which we must not, of course, disclose. The four or five principal characters—John Winton, Sholto, Dr. Munro, Mona, and Kate—are admirably drawn, and our interest in the course of their lives never wavers. The tone of the book is morally healthy, its spirit evangelical, and in a quiet persuasive manner it inculcates lessons of the highest moment, and offers to young men counsels and warnings, whose observance will not only save them from failure and disgrace, but ensure to them success and honour, and the infinitely greater boon of eternal life. The story is fascinating, the style cultured and at times impassioned, and the moral excellent. Artistic power is guided by high ethical principle.

Edward Garrett's stories need no commendation. "By Still Waters" is one of his most characteristic. There is in it no lack of quiet incident, tending to show that trial, disappointment, and sorrow may be our best friends; that, notwithstanding all appearances to the contrary, there is a Divine plan in our lives which will, when lovingly accepted, ensure our present, not less than our future, good. A pleasant, instructive, helpful book.

THE ACTS OF THE APOSTLES. With Introduction, Notes, and Maps. By Thos. M. Lindsay, D.D. Chapters I.-XII. Edinburgh: T. and T. Clark.

THE largest and most pretentious books are not invariably the best. Frequently the value is in inverse ratio to the size, and this may certainly be affirmed of Dr. Lindsay's manual. It is of small bulk but of great worth, giving us, in short compass, the best that has been thought and said in regard to the memorable section of Scripture with which it deals. The Acts of the Apostles is generally a favourite book with Baptists. Its study is the best aid to the mastery of their principles and practices, and, although Dr. Lindsay is a Presbyterian Professor of Divinity, he writes with fairness and impartiality and concedes that which amply establishes our contention. We may, perhaps, venture to suggest to him that he will find a better exposition of

Acts ii. 38 than that which he quotes from Matthew Henry in Dr. Green's edition of Hackett on the Acts. Dr. Green's excursus on this verse is one of the ablest and most conclusive pieces of writing in our language.

FRONDED PALMS. (A Collection of Pointed Papers on a Wide Range of Subjects. By W. G. Fullerton. With over One Hundred Illustrations. London: Passmore & Alabaster, 1884.

THIS volume takes its title from its first article "Like the Palm Tree." It consists of a series of racy and practical papers on subjects of Christian doctrine and experience. Sound Gospel teaching is communicated in a lively, pointed manner, and lighted up by apposite and telling illustrations. Addresses such as these cannot fail to interest, to impress, and to instruct. The woodcuts with which the publishers have enriched the book are beautiful and appropriate.

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ecclesiastical sketches are as faithful and life-like as they are unquestionably amusing. "More Bits" will have as warm a welcome as its predecessor.

"Preston Tower" is also a Scotch story, but more in the ordinary style. It is well constructed, and is developed by a series of striking incidents, which we must not, of course, disclose. The four or five principal characters—John Winton, Sholto, Dr. Munro, Mona, and Kate—are admirably drawn, and our interest in the course of their lives never wavers. The tone of the book is morally healthy, its spirit evangelical, and in a quiet persuasive manner it inculcates lessons of the highest moment, and offers to young men counsels and warnings, whose observance will not only save them from failure and disgrace, but ensure to them success and honour, and the infinitely greater boon of eternal life. The story is fascinating, the style cultured and at times impassioned, and the moral excellent. Artistic power is guided by high ethical principle.

Edward Garrett's stories need no commendation. "By Still Waters" is one of his most characteristic. There is in it no lack of quiet incident, tending to show that trial, disappointment, and sorrow may be our best friends; that, notwithstanding all appearances to the contrary, there is a Divine plan in our lives which will, when lovingly accepted, ensure our present, not less than our future, good. A pleasant, instructive, helpful book.

THE ACTS OF THE APOSTLES. With Introduction, Notes, and Maps. By Thos. M. Lindsay, D.D. Chapters I.-XII. Edinburgh: T. and T. Clark.

THE largest and most pretentious books are not invariably the best. Frequently the value is in inverse ratio to the size, and this may certainly be affirmed of Dr. Lindsay's manual. It is of small bulk but of great worth, giving us, in short compass, the best that has been thought and said in regard to the memorable section of Scripture with which it deals. The Acts of the Apostles is generally a favourite book with Baptists. Its study is the best aid to the mastery of their principles and practices, and, although Dr. Lindsay is a Presbyterian Professor of Divinity, he writes with fairness and impartiality and concedes that which amply establishes our contention. We may, perhaps, venture to suggest to him that he will find a better exposition of

Acts ii. 38 than that which he quotes from Matthew Henry in Dr. Green's edition of Hackett on the Acts. Dr. Green's excursus on this verse is one of the ablest and most conclusive pieces of writing in our language.

FRONDED PALMS. [A Collection of Pointed Papers on a Wide Range of Subjects. By W. G. Fullerton. With over One Hundred Illustrations. London: Passmore & Albaster, 1884.]

THIS volume takes its title from its first article "Like the Palm Tree." It consists of a series of racy and practical papers on subjects of Christian doctrine and experience. Sound Gospel teaching is communicated in a lively, pointed manner, and lighted up by apposite and telling illustrations. Addresses such as these cannot fail to interest, to impress, and to instruct. The woodcuts with which the publishers have enriched the book are beautiful and appropriate.

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THE MISSIONARY HERALD
DECEMBER 1, 1894.



A FAREWELL SCENE AT SERAMPORE COLLEGE.—(From a Photograph.)—See page 432.

THE MISSIONARY HERALD.

1885.

New Year's Day Prayer-Meeting.

ON Thursday morning, January 1st, 1885, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

We hope that our honoured and beloved Treasurer, Joseph Tritton, Esq., will be in such a condition of health as will permit of his presiding at this deeply interesting service.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this most important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and fatherless, and of missionary brethren who, by reason of long and devoted service amid the heat and burden of the day, and oftentimes in shattered health, are compelled, amid the shadows of the evening, to withdraw from active work and quit the field. The receipts for this Fund last year fell short of the expenditure by

£343 19s. 7d.,

and, unless the receipts for 1885 show a very considerable increase, the

will close *with a much larger debt in March next.* Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout all the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards are being now sent out, and we therefore desire to call the special notice of our young friends to this most valuable and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society now sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to £918. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the thousand pounds will be secured without doubt.

We shall be thankful to supply friends with cards who may desire to assist in this good work. Very earnestly do we plead for a liberal and large response to this appeal.

The Late Mrs. Rouse.

IT occasioned a thrill of sorrow throughout the Baptist Churches of Great Britain when it was known that Lydia Miriam Rouse, wife of the Rev. G. H. Rouse, M.A., of Calcutta, had been called from the earthly service to the heavenly rest.

She went into Devonshire to address a series of meetings on behalf of the Zenana Mission early in October, the last of these being at Plymouth and Devonport. At each of them she spoke with even more than her usual power; but there were evident tokens of feeble health. Soon after fulfilling her last engagement—which was to address a mothers' meeting at Lower Street Mission Room, Plymouth—graver symptoms appeared. As though she had a presentiment that the end was near, she said to one of the friends at whose house she was staying, "Do you think I shall recover?" Medical aid was obtained, but no lasting improvement took place. An attack on the brain occurred, and after lingering for a week, with only some brief gleams of consciousness, she fell asleep on Sunday morning, November 9th.

Her remains were laid to rest in the burial-ground attached to George Street Chapel, Plymouth, where so many of God's saints, and some she had known and loved, are buried. In the course of an address at her funeral, the Rev. Samuel Vincent said: "Faithfulness in work is most apparent when it is *done*, and the life is complete. It was when the alabaster box of ointment was broken that the sweet odours filled the house. And the fragrance of our sister's life will now, more than ever, go abroad and linger long both in English churches and Indian zenanas"

Such lives help to bind England and India together, as well as to unite India to Christ. . . . In this greatest work of our century our sister bore a gracious part And here amongst us the fragrance of her memory will linger longest, and for many a year we shall point out, in our quiet ground that grows more sacred, her peaceful resting-place. At Lower Street, where she spoke last, no doubt her eye rested on the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." And now the head that knew such pain wears that Crown. Her removal leaves some hearts specially sad. When a mother dies there is a "mother-want about the world" for ever!

And we think, but can hardly speak, of one afar. One of our most scholarly and devoted missionaries, separated for the work's sake, from wife and children, but hoping for the happy time when God should give him a complete home again—a joy now postponed to other worlds. By his messages we know his faith; we foresee his redoubled diligence; but, in view of weary, lonely desolate hours, we cry to Christ to comfort him."

There is no need to ask for loving sympathy and earnest prayers for her bereaved husband, toiling at his sacred work in a far-off land, or her children and other relatives who mourn for her at home.

Mrs. Rouse was the daughter of the late Rev. W. H. Denham, of Serampore, an honoured missionary of our society. She was born in India, in 1839, and spent her early life there. With the exception of some seven years, during which she lived at Haverfordwest, Mr. Rouse being then a tutor at the college—years occupied, on her part, with many kinds of Christian service—she has laboured with singular devotion for the spiritual good of the land of her birth.

It is difficult in two or three pages to give even the barest outline of her manifold and incessant labours. She is, perhaps, best known to the churches in this country as the advocate of Zenana Missions. Her deep and tender sympathy with the women of India, her graphic descriptions of their wrongs and sufferings, and her persuasive appeals on their behalf are widely known.

She superintended the Zenana Mission in Calcutta in 1875, and again in 1878-9. Whilst in England she addressed many meetings on behalf of the mission, and gave valuable assistance to the ladies who conduct its affairs. The Hon. Secretary writes, "I have always felt it a great assistance and benefit to consult with her about our agents and work, as she possessed, beside deep interest in it all, a singularly calm, just, and kindly judgment. Most unobtrusively has she laboured, and it was all real, earnest work." Whilst giving her chief attention to the Zenana Mission of our own society she kept herself informed of, and was in hearty sympathy with, similar work done by other sections of the Christian Church.

But though she devoted so much energy to Zenana missions she was known, and will long be remembered with affectionate gratitude in India, for her work amongst soldiers and sailors.

Noticing some soldiers attending Circular Road Chapel, Calcutta, she spoke to them and invited them to her house. Soon they brought their comrades, the numbers increased, social meetings, Bible classes, and Evangelistic services were held for their benefit, and many were brought to Christ. As one regiment was removed, and another took its place, the good work was continued, and the same blessed results followed.

With equal devotion Mrs. Rouse gave herself to Christian work amongst sailors. Accompanied by three other ladies she sought them out in the low grog-shops of Calcutta, haunts of the vilest and darkest sin—sang hymns, offered prayer and spoke words of earnest warning and entreaty to the degraded revellers. Many were rescued from their wicked life, and became earnest Christians.

The story of this Christ-like work would fill a volume. Two brief

extracts must serve as illustrations. Mrs. Rouse writes: "After singing the hymn,

" ' Art thou weary, art thou languid ? ' &c.,

one fine, manly fellow responded, saying, ' I am weary, I want to come to Jesus.' We directed him to the Saviour, and left him rejoicing in the pardon of his sins. Another time when singing . . . our attention was drawn to a young officer, who looked quite out of place there. He sang most heartily, and the tears flowed freely down his face. Then followed the confession of a [mother's prayers and a father's counsel disregarded. . . . He was induced to attend service that evening, and gave himself to the Saviour."

Mrs. Rouse's labours were specially blessed to the crews of Her Majesty's ships *Serapis* and *Osborne*, at the time when H.R.H. the Prince of Wales visited India. Each of those vessels carried back to England many who had found the Saviour through her ministrations, and large numbers were led to give up intoxicating drinks.

In addition to her many other kinds of service, her pen was incessantly employed. She wrote tracts and appeals for the Zenana Mission, tracts for the natives—to be translated into Bengali. Articles from her pen often appeared in our MISSIONARY HERALD and JUVENILE HERALD (some of them not bearing her name). She was a frequent contributor to the *Indian Witness, On Guard* (a temperance magazine, published in India), the *Bengal Christian Herald*, and other periodicals.

As an instance of the activities with which she filled up every available space of leisure time, it may be mentioned that during the last few months, in spite of failing strength, she has folded and sent out to India three thousand letters for the Christmas Letter Mission. A more consecrated and active life than hers has seldom been witnessed, and it is hoped that it will have some permanent memorial, that, with God's blessing, its inspiring lessons may quicken the earnestness of those who survive her in the earthly service of the Lord she so faithfully served.

This brief sketch cannot be more fitly closed than in some of her own words, in one of her touching appeals for the Zenana Mission:—"As time passes on, some early helpers have been called from their labours on earth to their rest in heaven, and others are needed to fill their place. Let us not delay, but take for our motto the following words:—

" ' I must work the works of Him that sent me, *while it is day.*'

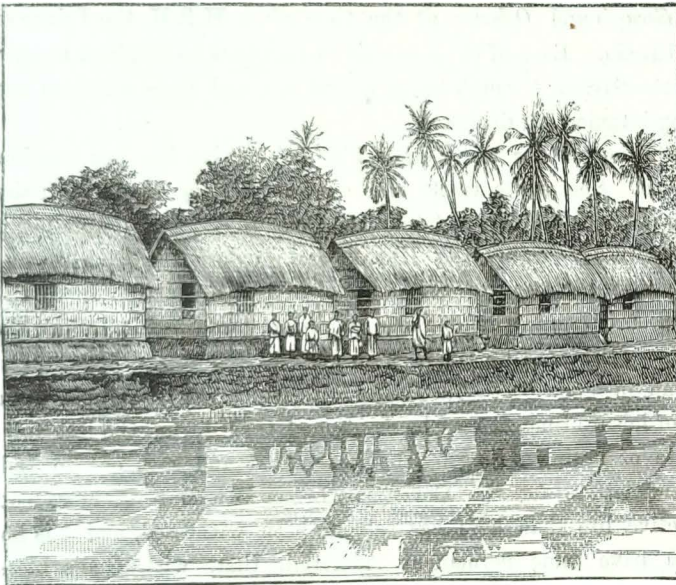
" ' Whatsoever thy hand findeth to do, do it *with thy might.*' "

Plymouth.

BENWELL BIRD.

A Farewell Scene at Serampore College.

THE frontispiece to this month's MISSIONARY HERALD is an illustration of Chondro Koomar Sirca taking leave of his fellow-students at Serampore College, ere leaving to take up work in connection with our mission in the Barisal District. The Theological Class has been established now nearly three years, and Chondro is the first young man it has sent forth to preach the Gospel. During his stay at the College we have been very pleased with him and entertain great hopes of him in his work. He is a very earnest and graphic preacher; his addresses being generally full of striking illustrations and listened to with great attention.



HOUSES OF THE NATIVE THEOLOGICAL STUDENTS, SERAMPORE.
(From a Photograph.)

He says that for a long time it has been his very earnest desire to be independent of foreign aid and to throw himself entirely upon the hospitality of the people to whom he will preach. However, his wife, with a rapidly increasing family, has not the same amount of faith, and in consequence of this he has been obliged to secure provision for their sustenance. Still, he has asked us very earnestly to pray that the Lord will speedily make the way clear to him to carry out his wish. He originally came from Barisal, where his father, Bhojon, is a preacher. He has been appointed by Mr.

Anderson, now in charge of that district, to a very important post. We feel sure he has been called to the work and will be blest of God.

The group includes most of the students, with the exception of a few who had left for their homes, it being in the holidays. They hail from various parts of Bengal. Barisal, as it should be, is most largely represented. Then there are two Garrows, from the wild Garrow hills. One hails from Assam. Another from Mymensingh. One from Serampore; and two from the churches to the south of Calcutta.

Some of these are young men of great promise, all of them are diligent students. These are but an earnest, we devoutly hope, of those who shall come in time from all parts of Bengal to be trained for the native ministry. The great cry of missionaries now everywhere is for well-educated, earnest native young men. And never were such more needed than they are at the present time.

Serampore College.

T. R. EDWARDS, Missionary.

Hostility to Mission Work in Indore.

THE following letter from the Rev. William Bell, M.A., of Bombay, with regard to the hostility of the Maharajah, H.H. Prince Holkar, and the Indore Durbar, to mission work will be read with painful interest. Mr. Bell writes:—

“You will doubtless be aware that for sometime a struggle has been going on at Indore, Central India, between the authorities there and our brethren of the Canadian Mission, with regard to mission work. I have gleaned the main facts of the struggle from some pamphlets published by the Canadian missionaries, and send them to you in case you might think them interesting to the readers of the HERALD. The struggle has now reached an important stage, and it is just possible the friends of Christian missions in England may be asked to co-operate in guiding the issue of it.

“The struggle dates back to the year 1870, when a school belonging to the Canadian mission in the City of Indore

was closed by order of the Durbar, or native council, because the missionary, Mr. Douglas, would not promise that no Christianity should be taught in it. When the missionary resident at Indore now, Mr. Wilkie, arrived in this country shortly after that event, he tried to obtain a copy of the order, which was said to be in existence, forbidding mission work in the city, but failed; and neither the British Agent Governor-General nor any of the Indore officials could give him information on the point. Not believing, therefore, that such an order had been issued, he hired a house in Indore city, out of the way of the traffic, with a deep verandah, around which benches were placed for the

people to sit on. The audiences which he managed to gather here were broken up by the police, who even entered the house, tore up tracts which had been distributed, and threatened to imprison any of the people outside should they come near. The Durbar immediately after sent a letter to the Agent Governor-General, Sir Lepel Griffin, asking him to prevent preaching in the city. Sir Lepel mildly remonstrated; but, though the preaching was not stopped, it was made practically useless, for whenever bodies of people assembled to hear, the policemen, with drawn batons, would drive them away. After some time Mr. Wilkie communicated with the Agent Governor-General, and, through his influence with the Durbar, these disturbances ceased.

“This was in 1881. The following year the attitude of Sir Lepel Griffin toward the mission at Indore seems unaccountably to have changed. When Mr. Wilkie purposed starting a high school, and communicated with him with a view to having it put under Government inspection, that it might receive a Government grant, he dissented, and even refused to allow a mission school to be started within Residency limits. Preaching was tolerated in that part of the city where peace had been secured in the previous year; but when work was begun in another part of the city the police again interfered, and the old scenes were repeated. It will show on whose side the blame lay for these disturbances when it is stated that the missionaries, on being interfered with in front of their hired house, retired to a vacant piece of ground in the neighbourhood, quite away from the traffic, and that they were followed thither by the police, and their audience forcibly dispersed. A complaint sent to Sir Lepel Griffin with

reference to this treatment was met by a refusal to interfere.

“The missionaries then felt that they must appeal direct to the Viceroy, which they did in September, 1882, stating briefly the facts of the case. Eight months afterwards, in the May of the following year, their petition was returned to the officiating Agent Governor-General (Sir Lepel Griffin not being at that time in the country), that he might report upon it. Accordingly, the missionaries were invited to meet representatives from the Durbar, with a view to investigate and, if possible, settle the whole question. A compromise was proposed, in which it was stated that the native prince, H.H. Maharajah Holkar, was willing to concede some rights to the missionaries provided they would become his subjects, and cease complaining to the British Government. The missionaries knew too well what it meant to be subjects of a prince who held it to be within his right to refuse liberty to his subjects to listen to street-preaching. Besides which, the proposition was absurd; for how could British-born subjects cease to be subject to British law?

“Shortly after this, when Mr. Wilkie was inquiring about a site on which to build a house for the lady missionaries connected with the mission, he was informed by the Agent Governor-General that H.H. Maharajah Holkar strongly objected, not only to his preaching work, but to mission work in any form in the city, and his application for a site was left unconsidered.

“Toward the close of 1883 a reply was received from the Government of India to the petition sent up by the missionaries more than a year before. There it was stated that, while the Government of India would require for British subjects in native States

perfect liberty of religious opinion and the right to practise their religion, it could not exercise the same interference on behalf of the subjects of native States as it could in the case of its own. It promised, however, that the Agent Governor-General would 'take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work,' and it concluded by saying, 'It is hoped that His Highness may be inclined to approve a more conciliatory policy than he has hitherto considered it necessary to adopt.'

"The missionaries waited to see how this letter from the Government of India would influence H.H. Maharajah Holkar. Meanwhile, their position did not improve. In a pamphlet which they issued in March of this year they give us an account of continued grievances. Last February they sent out a large tent to a village about six miles from Indore, where a *méla* was to be held. They tell us, 'During the *méla* we were forbidden to preach, except in our tent, and wherever we went our small congregations were dispersed always in a rude way, sometimes with a horse-whip. All other sorts of gatherings were freely allowed, if not actually encouraged. The snake charmers, filthy song singers and actors, nautch women, the native spirit seller, &c., &c., all had perfect freedom to gather the people together as they best could. Upon Christianity only was any ban put.

"At length, about the middle of May, Mr. Wilkie received a copy of a letter sent to the Agent Governor-General by the Indore Durbar, communicating the terms on which H.H. Maharajah Holkar was prepared to permit the prosecution of mission work

in Indore city. The letter stated: 'Fullest toleration from molestation is afforded to all the Christians, who are the subjects and servants of the Durbar, in the exercise of their religion, but his highness is not prepared to permit the Christian missionary to preach in public streets in a manner which is sure to give offence to and wound the feelings of the professors of other religions.' This plea for the prevention of street preaching is manifestly false, for it is a well known fact that the police, and not the audiences, have been the disturbers of the peace all along. Mr. Wilkie is permitted to acquire a house in the city 'provided he is willing to submit to the jurisdiction of the Durbar,' and 'on this condition Mr. Wilkie will be permitted to carry on his teaching work within the compound of his house in the city.' Mr. Wilkie is admonished to impart religious teaching only to adult persons, and not to minors without the express permission of their parents or guardians. It is clear enough from this letter that Mr. Wilkie is forbidden to do any aggressive Christian work in the city of Indore; and it is not unlikely that the Indore Durbar will do its best to prevent its subjects entering the compound of his house in the city.

"Thus the case stands. Important questions have been raised which it may soon be urgent for the Government to settle. May not full religious toleration be required for the subjects of native states which are bound by Treaty regulations to the Government of India? Ought not the same privileges to be granted to Christian missionaries in these states as are granted to Hindoos and Mohammedans? In other matters not provided for by Treaty regulations the British Government has interfered in the administration of native states, may it not

interfere in this case? That it has the power to secure for the missionaries the liberty they desire is evident from the fact that, when Sir Lepel Griffin, the British Agent Governor-General, remonstrated with the Durbar in the year 1881, the missionaries were allowed to prosecute their work in peace. And if Maharajah Holkar is at liberty to stop missionary operations at Indore, why may not other native princes, in whose states missionaries are labouring, follow his example?

In an article on this subject in the *Indian Baptist* for September, the Editor writes:—

“India is wonderfully open to missionaries. Spite of every attempt to prove that the preaching of Christianity in India must result only in the destruction of English power, at the present time in every large town in India missionary work is carried on in the most public way without any disturbance whatever unless the police create it. The people warmly welcome such preaching for the most part, at the worst simply ignore it. But there is still one little principality where a petty prince has power to prevent preaching, and where he still claims the old barbaric right to exercise sway not only over the bodies but over the consciences of his subjects. In fact, his power over the consciences of his subjects seems more readily admitted than his power over their property. The enlightened Maharajah Holkar claims that his people are his for him to teach them what religion he pleases. They may feed on the garbage of Hindooism or on the filth of Mohammedanism, but woe to the unhappy wretch who purchases a Christian book or listens to a Christian preacher. Just think of it! Five rupees is to be paid as a fine by each abandoned wretch who wishes to hear of Jesus.

“Mr. Wilkie has been endeavouring to enlist the sympathy and help of various missionary conferences throughout India in regard to this matter, and the conferences at Calcutta, Bombay, and elsewhere have promised to aid him. No course of united action has yet been resolved upon; but if further concessions are not granted by the Indore Durbar to the Canadian missionaries, matters can hardly remain where they are.”

Any unhappy Christian found in the city on one occasion was to be liable to be beaten five-and-twenty times with a shoe. The Canadian missionaries may, if they will promise to become subjects of this intelligent and tolerant Maharajah, sit in a house from which every Hindoo and Mohammedan who may seek their instruction will be driven away with blows and insults. The Maharajah, a dependent on English power, may through his officers personally assault Europeans, but that does not matter so long as they are only missionaries. If a European got into trouble with the natives when engaged in the most improper purposes, doubtless Colonel Bannerman would set all his machinery into motion to save him from the consequences; but meddling missionaries have only themselves to thank. For three long years this strife seems to have been going on. We are glad that the missionaries have not given up; we hope that they will not. It is time that the struggle was carried to another field. Men like Lepel Griffin and Colonel Bannerman are not even likely to attempt to do justice in such a case. Indeed, the obstacles thrown in the way by the latter as recounted

in the memorial of the missionaries to the Foreign Secretary of the Government of India are anything but creditable to his character. The missionaries have refused and rightly, we think, to be played with by him any more. But we are afraid that nothing will ensure success, but to put the facts of the case clear before the public and then before the Government in England. It seems intolerable that men in the position of this Maharajah should be allowed to coerce in this way the consciences of those who have shown by their behaviour that they at least wish to know something about Christianity. What barbarism

is this that is not only unchallenged but seemingly fostered by English officials. We hope that the Foreign Secretary will be able and willing to set the matter right, and if the Maharajah cannot be persuaded in India to refrain from throwing dirt upon the religion of his own Suzerain, that the question will be taken up by the missionary bodies in London. Meantime we hope that this persecution, with all its vexations, is only preparing the soil for a glorious harvest. Let the workers wait in patient prayer and they will not fail of their reward."

Letter from the Native Pastor of the Cameroons Church.

THE following letter from Joshua Dibundu, the Native Pastor of the Church at Bethel Station, Cameroons, who is wholly supported by the Native Church, will be read with interest:—

"MY DEAR MR. BAYNES,—I am very anxious to let you know something about the cause of Christ among us. You are aware that some of our members are in the habit of visiting the neighbouring towns on Sundays, and we have reasons to rejoice in the Lord for the large success that has followed their efforts. It is very pleasing to see some six or eight young men with their faces towards different places, going every Sunday, and often in the week, to speak about Christ to people who never think of coming to our meeting. They have toiled hard in some places, but now we begin to see the fruit. The people gladly came to listen from the first, but now they seem very *anxious* to hear the Word of God and to understand it. At one of these places

the people have determined to build a little meeting-house in which to receive the teachers and hear the Word. This meeting-house will be finished this week, and next Sunday we hope to offer up unto the Lord a spiritual sacrifice within it. This is a great encouragement to us, and our hearts are glad. I hope you and all the people in England will continue to pray for us and the success of Christ's kingdom. The work is prospering, and superstition is giving way to the Gospel. The work of a few years has done a wonderful change, and there is clearly a good time coming.

"When Dr. Underhill was out here he had the pleasure of baptizing some people at Bell Town. Among the can-

didates was a woman whose family was very superstitious, and who was to be baptized by the Doctor. But the family were so much against it that they came forward and carried her away when they were going down to the water. Dr. Underhill will rejoice to know that she has by this time broken the fetters, and was baptized by me on the first Sunday of this year. Believe me, my dear Mr. Baynes, superstition is rapidly disappearing,

and it *must* go before the light of the Gospel. We look on the past with great pleasure, and we look forward for greater revelations of His power among us in the future.

“Earnestly hoping you will pray God on our behalf,

“I remain,

“Yours very sincerely,

“JOSHUA DIBUNDU, Pastor.

“Bethel Station, Cameroons,

“October, 1884.”

Now and Then.

IN the MISSIONARY HERALD for May last will be found the following:—

“But little more than eighty years ago William Carey wrote from Bengal:—

“The people here hate the very name of Christ, and will not listen when His name is mentioned.”

To-day the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse, at Calcutta:—

“By all means, see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of Christ is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book.”

In a recent letter from the Rev. W. R. James to Mr. Baynes, he writes:—

“I suppose it was you, my dear friend, who put the contrast so pointedly in the May HERALD between the spirit with which the natives regarded the *name of Christ* in the time of Carey and in our day. Much use has been made of that remark. There have been very few meetings attended by me where someone did not refer to that contrast. I never thought that any use would be made of it when I wrote to Mr. Rouse; and how often is it true that frequently the best service for Christ is done unconsciously, if not unintentionally.

“Many a time have I stood up in the open air, after preaching in India, to offer books for sale to the people, when many of them would ask for a book containing the life of Christ in preference to any other book. Sometimes they would be offered the history of Moses; but the people would say, ‘No, we do not want that.’ Then they would be offered little books containing the life of Daniel, Elijah, or Joseph, and frequently they would say, ‘No, we know nothing about these men; we want the life of Christ. No other book will suit us.’ And right glad they would be to get a copy of the Gospel written by Matthew, Mark, Luke, or John.”

Simla Baptist Mission.

BAPTISM OF ELEVEN CONVERTS.

BY THE REV. GOOLZAR SHAH.

OUR responsibility in connection with the tide of conversion that has set in is very great. Wave after wave of blessing has set in, and we have simply given further instruction to our brethren and sent them back to their own villages as recipients of a present salvation. But while Paul may plant, it is for Apollos to water. Consequently, it is our duty to feed the lambs and the sheep of our Blessed Redeemer's fold, in order that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"FEED MY SHEEP."

For this we need more men planted as village pastors and evangelists. Our brethren that have been baptized here and are now to be baptized are left to their own resources, and the Lord Himself alone will watch over them. They do the will of God, by the which will they are sanctified by the offering up of the body of Jesus Christ once for all. But is it not the duty of the Lord's people to devise means for feeding these feeble sheep who go back to meet persecution in the name of the Lord? If the Lord's people are not alive to their own responsibility in this respect we deplore the fact. If the Lord has graciously said "Enlarge the place of thy tent" (Is. liv. 2), and if in point of fact our tent is enlarged from Simla to the villages in the Nalagurh, Umbala, Sudhiana, and Putiala districts, we expect the Lord's people to provide under-shepherds, so that the tents so enlarged may have

proper provision for watchmen who shall protect from wolves the sheep who dwell in these tents. Are these sheep to be left without a shepherd? The utmost we can do is to visit these brethren once or twice in the year in their own villages, and send round our itinerant preachers from time to time. Resident evangelists and pastors are devoutly to be wished, and we therefore still pray to the Lord of the Harvest to send forth more labourers into His harvest. Is it possible for the handful of labourers now engaged in this mission to cope with the work as it is now developing day by day, and where can we leave these brethren but in the hands of the Lord? The Lord will raise many from amongst the brethren to take care of His sheep, if we can take measures to train them up. May He in His own good time incline the hearts of His people to place us in a position to keep His Divine command, "Feed My lambs; feed My sheep." The sheep and lambs being now scattered over a vast tract of country, about one hundred miles, it is imperative that proper provision should be made; and for this provision we again appeal to the Lord's people.

HISTORY OF CONVERTS.

A brief account of the converts now about to be baptized is as follows:—

1. *Ram Ditta*, village Balleun, age 32, caste Mazhi Sikh, nephew of our blind brother Bodhawa.
2. *Lodi*, age 28, another nephew of Bodhawa.

Brother Bodhawa was baptized here in March last. After his return

home he has preached the Gospel in his own and surrounding villages, and especially to them of his own household. Bodhawa has been persecuted, and many have taunted him for having forsaken his ancestral faith; but he has told them that by the grace of God he knows that Jesus Christ His own self bore our sins in His own body on the tree. Bodhawa has, since his baptism, consecrated himself to the work of the Lord and still earns his livelihood as a doctor. He had to combat the prejudices of his fellow-villagers, who were under the impression that converts from Hindooism are made to eat beef, and converts from Mohammedanism are made to eat pork. The words spoken by Bodhawa have been impressed on the minds of his hearers, and his two nephews have now made up their minds to cast in their lot with the people of God. Being a Punjabi himself, his words have been accepted by his fellow Punjabis, and he humbly trusts that his labour among his own people has not been in vain, but that many more will in due time be gathered into the fold of the Blessed Redeemer. Ram Ditta and Lodi have learnt the Ten Commandments, the Lord's Prayer, and a few suitable texts of Scripture and Hindi hymns, and Bhajans also; and, confessing themselves to be sinners, have taken refuge in Him who has said, "Him that cometh unto Me, I will in no wise cast out."

3. *Kapura*, age 28, village Kukrali, in the Umbala District, caste Mazbi Sikh.

4. *Atra*, age 25, cousin of Kapura.

5. *Bansi*, age 24, village Lutheri, caste Mazbi Sikh.

These three also have been brought to the Lord by our blind brother Bodhawa. By simple faith they have taken hold of Christ Jesus the Lord,

so, in order to grow in Him and walk in Him, they must also continue in faith. They know that they have committed the keeping of their souls unto Christ as unto a faithful shepherd. They have said to Him, "Into Thy hands we have committed our spirits and trusted in Thee—we shall never be ashamed."

6. *Nika*, age 24, village Krali, in the Umbala District, caste Mazbi Sikh, profession weaver.

7. *Mungal*, age 35, village Futteh-gurh, caste Mazbi Sikh, cultivator.

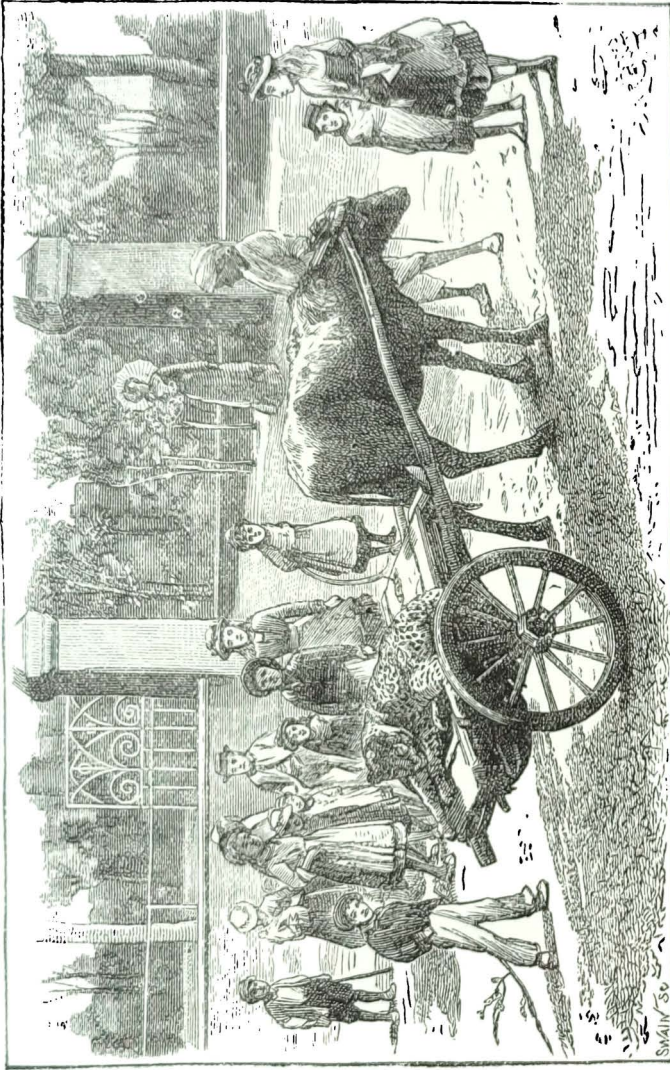
8. *Jumman*, age 26, village Pamaur. He is a Mohammedan, profession cotton spinner.

These three have been brought to the Lord by our brother Amar Das (Sadhoo), who was baptized in August, 1863. These three have been taught the principles of our most holy faith, and desire to go on to perfection. They know that Christ died for our sins, the just for the unjust, in order to bring us to God; they have committed their souls to the Lord, and desire to make an open profession of their faith. They desire to be united to the Lord by a living faith, and look to Him as their "All in All."

9. *Ram Singh*, age 25, village Tangrali, caste Boney, cultivator.

This disciple has been brought by our brother Attur Das, who was baptized here in May last. Ram Singh has received instruction in his own village as well as in his way to Simla. He has believed that Jesus Christ is the Son of God and desires to be baptized in His name. Brother Attur Das was a Sadhoo before, and can read the Word of God in the vernacular. On his way to Simla he was resting under a tree near the house of Ram Singh, and was reading from the New Testament and singing a hymn. Ram Singh heard of Jesus Christ and expressed a desire to make an open

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TAME LEOPARD CHAINED ON CART.—(From a Photograph.)

SMALLY 56

profession of his faith, and followed him to Simla.

10. *Dewa*, age 26, village Porowl, in the Umbala District, caste Mazbi Sikh.

11. *Maha Singh*, age 25, cousin of Dewa.

These two have been brought by our old brother Neela, of the same village, who was baptized in February, 1883. Dewa is the son of Chuha, who was baptized here in March last. He has heard the Gospel from the lips of his father as well as from Neela.

Maha Singh has learnt the Ten Commandments and the Lord's Prayer. He has known the Saviour. Both these brethren know themselves to be sinners, that idols cannot save, and that Jesus Christ is the only Saviour of sinners, who is able to save to the uttermost all that come unto God by Him.

May the Lord bless and protect these disciples and sanctify them to the glory of His own Blessed name. Amen.

G. СНАН.

Simla, August, 1884.

Tame Leopard Chained on Cart.

MANY wild beasts, such as tigers, leopards, bears, etc., are caught in India and preserved in cages in various government gardens, and also in the private gardens of wealthy native princes. Sometimes leopards, bears, etc., are owned by private individuals, who obtain small sums of money by exhibiting them about from house to house. Bears, monkeys, etc., are often made to play different tricks, and thus afford children much amusement; but as the leopard is not so tractable, a look at him chained, when he can do no harm, is considered a pleasure worth paying for. How different will the nature and condition of these animals be, when the happy time spoken of in Isaiah shall have come!—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah xi. 6).

Poona.

A. DILLON.

Mission Station in Via Consolazione, Rome.

THE Rev. James Wall sends the following account of a year's work in one of his new stations in the city of Rome:—

"This station was opened in 1883. It is situated at the foot of the Tarpeian Rock in a densely-populated district, to which agricultural labourers come from various parts of Italy in great numbers during nine months of the year.

These people return in the evening from work outside the gates and fill the little room, which has often been too small to hold the congregation.

"During the first year, the financial responsibility of which I assumed, I received unsolicited assistance from

several friends, who, being on the spot, saw the need of the work.

“Dr. A. Pearce Gould, of London, sent us a beautiful harmonium for use in this *locale*, which has been of great service.

“The preaching has been carried on by the Evangelists of Lucina.

“The small Sunday-school has been directed by a member of the church, brought to the Lord about two years’ since.

“Mrs. Wall commenced a medical mission at this station in October (1883). Two English ladies, who reside in Rome, have rendered very efficient help in this branch of the mission.

“During this first year’s effort a great change has come over the people in that quarter in their bearing towards us. Many have declared themselves Evangelicals, and from a considerable number who asked for membership, *seven* have been accepted by the church.

“The number of attendances marked at the various meetings are as follows:—

Meetings for Preaching	- -	10,031
Sunday Morning School	- -	1,069
Medical Mission	- - -	1,219
		Total - 12,319

“This station is peculiarly encouraging, because there is no difficulty in getting the people to listen. Not only is it possible to get the room full every night in the week all through the year, but even in the morning; so great is the population, that when the doors are open and the harmonium is heard, persons quickly gather and listen to what is preached.

“Our needs in this part of Rome are more sitting-room and more Christian workers. The present room is low, badly ventilated, and much too small. One of the houses in this poor quarter *might be bought for little*, and if gutted would give us all we want, and save the heavy rent we pay for the present place. The amount of work opened up by a little flourishing station like ‘*Consolazione*’ is great indeed. The school, tract work, home visitation, medical mission, attending the sick, all could be carried on in this part of Rome by ladies here who know the language; and my experience during long residence in Italy is strongly in favour of such assistance. We are trusting to the Great Head of the Church to supply all the needs of this work among the poor country people who crowd this part of Rome. JAMES WALL,

“September, 1884.”

The Lord Loveth a Cheerful Giver.

IN response to the appeal in last month’s issue of the MISSIONARY HERALD from the Rev. J. G. Kerry, of Barisal, Backergunge, we have received the following:—

MY DEAR MR. BAYNES,—I notice a letter from Mr. J. G. Kerry, of Barisal, in this month’s HERALD, in which he asks someone to give him a medicine chest or a magic lantern. If no one has anticipated me, I should like to meet his wish in regard to the last-named, and shall be pleased to order a “Pamphengos” and accessories to be sent to you, if you will undertake the charge of it, and will see to its reaching him about Christmas or the New Year.—Yours very sincerely,

T. GEO. ROOKE.

Rawdon College, near Leeds, 6th November, 1884.

MY DEAR MR. BAYNES,—A member of the church at Mutley has just sent for me to say she will be glad to give the box of homœopathic medicines Mr. Korry asks for in the HERALD this month, if it has not been already given.—
Ever yours sincerely,
BENWELL BIRD.

Wyehbury, Mannamead, Plymouth, November 6th.

By the time these lines are in the hands of our readers, both these gifts will be on their way to Barisal.

Most gratefully do we thank our friends for their generous and prompt response.

M. A. W. sends a gold ring, and writes :—“ I send the enclosed ring for the mission cause. Please make what you can of it, and place the same to any fund you like. My late dear wife, whose it was, went home at Easter in the year 1830. I have worn it in her memory ever since, and feel some difficulty in parting with it ; but my desire to give something to the Lord’s work abroad impels me to offer it for your acceptance. Should you name it in the HERALD, only put the letters M. A. W. I cannot send you money, or I would gladly do so. I pray for the glorious work.”

We have also received at the hands of the Rev. J. J. Fuller, on his return from his recent visit to Jamaica :—Four articles of jewellery, made in West Africa ; one gold locket and throatlet chain ; from K. A. H., Brown’s Town, Jamaica, the proceeds to be divided between the Rev. J. J. Fuller, Cameroons, and the China Mission. Six articles of West African gold workmanship and a carved ivory fan from Panama, from “ H. E. C.,” Brown’s Town, Jamaica, the proceeds to be devoted to the work of the Rev. J. J. Fuller, Cameroons, with the accompanying lines :—

“ Shall I keep them still, my jewels ?
Shall I, can I, yet withhold
From that living, loving Saviour,
Aught of silver or of gold ?
Gold so needed, that *His Gospel*
May resound from sea to sea ;
Can I know Christ’s service lacketh,
Yet forget His ‘ unto Me ! ’

“ No ; I lay them down, my jewels,
Freely on the altar now.
Stay, I see a vision passing
Of a gem-encircled brow ;
Heavenly treasure, worn by Jesus,
Souls won through my gift outpoured.
Freely, gladly I will offer
Jewels thus to crown my Lord.”

Mr. B. W. Hayman, writing from Totnes, reports, when sending up a gold locket and brooch :—“ At our recent missionary meeting a servant girl, who is deeply interested in the Society, and especially in the mission of Mr. Couling to China, took off her gold chain, and placed it in the collecting basket. She has since handed to me her locket and brooch, which I forward to you per registered letter. This young person is a valued and trusted servant in a

Roman Catholic family, she is a member of our church, and her deep love for the Saviour and true interest in the Baptist Missionary Society has led to these liberal offerings. I wish that all the members of our church were stimulated to like missionary zeal, our Society would then be able to do all that it is so anxious to do with means enough and to spare."

Mr. J. M. Powell, of Charles Street, Milford Haven, sends £1, and writes:—" Could we not all of us, as a denomination, set apart, each family, sacredly, the usual amount spent at the near approaching Christmas time in the way of rejoicings and luxuries, 'for the Lord's work in foreign lands?' The amount so received would, I am confident, be a very large sum; would free the beloved Society from debt, and enable it at once to send out the full reinforcements recently agreed upon to India, China, and Africa. To begin with, we sacredly place at your disposal, dear Mr. Baynes, the amount usually spent by us on Christmas fare. May the gracious Master be pleased to accept it." Will our readers give this suggestion their prayerful thought?

We desire also to acknowledge most thankfully the receipt of the following very welcome contributions:—N. N., £120; Rev. S. Murch, for Congo, £50; Mr. J. P. Dunning, Falmouth, £50; Friends at Brockley Road, £42; Mr. J. W. Clark, Leicester, £25; Mr. A. Robinson, Bristol, for Congo, £25; The King's Business, £20; Mr. J. P. Bacon, £20; Miss E. P. Leonard, Bristol, £20; M. S. R. L., for China and Congo, £10; E. G., Hertfordshire, £10.

First Experiences of a Young Missionary.

THE following letter is from the Rev. J. Ellison, who, in pursuance of a recommendation of the Indian Mission Conference, was requested to take up work in Mymensing, a densely-populated part of Eastern Bengal. The work in this district is largely supported by contributions received from friends connected with the Victorian churches of Australia, who take a deep interest in this Mission field.

Mr. Ellison writes:—

" Baptist Mission, Mymensing, August 24th, 1884.

" I did not arrive here until December. After staying a few days in Mymensing, I started on a journey to the Garo Hills, in order to learn the Garo language. After a few days' rough journeying, I arrived at Tura, where the American missionaries live. Two days after I arrived I started with Mr. Philips on a two-months' tour among the Garo churches. He told me I should pick up the language quicker among the people, which I found to be true. We travelled almost every day, sometimes five, sometimes ten or fifteen, and, occasionally, twenty miles a day, up hills and down valleys almost constantly. After a few days, we met a young man who had just

come out from America to join the Mission there; so we three travelled together a long time, two of us learning the language as best we could. I saw a great many churches, and I was very pleased with the Garos. After about a fortnight's time I began to stammer out a few words of Garo to little boys, and before the end of the journey I could converse a little. I felt it very hard to begin tugging at another language, after I had learnt Bengali so that I could preach, and I often longed to get back to Bengalis and Bengali-preaching. I found the Garos a very well-disposed people, kind and affectionate; and sometimes said I envied those who had the privilege of working among them. They get far more converts in proportion than we do among Bengalis. After two months, I came back to Duragapoor, and stayed there nearly a month, teaching the Christians daily, and preaching daily among Bengalis and Garos, and learning Garo as I had opportunity. I found the Garo language of the plains different from the Garo language of the hills. This was disappointing; but I consoled myself with the idea that I had got a root idea of the language, and that I had received explanations of idioms from Mr. Philips which, perhaps, I should never have understood if I had not gone to the hills.

"Well, after doing a good work at Duragapoor, I started for Mymensing, and I arrived about the middle of March. I stayed in Mymensing until the beginning of June. I preached along with the preachers almost daily in the bazaar, in the evenings, and held a Bible class daily for a time; for the Christians went through, very carefully, about ten chapters of Matthew; in addition to this, I had my Garo language to learn at mid-day. At the beginning of June, I went on my first preaching tour, as far as a place called Subamakoollee. On the way we found many markets, and sold a great number of Scriptures—so many that I determined to go to Dacca and fetch up a good stock. So I went and brought up five boxes of books, and hired two boats, one for myself, and one for the preachers. I stayed in Dacca a week, preaching daily. I also preached in the English chapel on the Sunday. On the way to and from Dacca we (*i.e.*, I and my preachers) preached and sold Scriptures. After staying in Mymensing a few days we started on another tour, as far as Manickharchar, a place at the foot of the Garo Hills. We found two very large places on this journey, called Jamalpoor and Shirpoor. At these two places we sold a great number of Scriptures and books. After returning from this tour I had a sharp turn of sickness, but soon recovered (through the great mercy of God), and, after a few days, I went on a tour of three days to a large place called Hoosunpoor. There I went to see the Government school, and called on the leading magistrate—a native—and discussed with him about two hours about Hindooism, Mahommedanism, and Christianity, all of which he maintained were good. He is a Brahma.

"I am now returning from a mela at a large place called Kishorgunj, a division of the district. I have with me one preacher. We have been at this place four days; have been well received, and have preached twice daily, and sold a great number of Gospels.

"'What shall the harvest be?' I often ask. A young man came into the boat, and asked what he ought to do to be saved—said that he wanted to be a Christian. He said that the Hindoo religion was vanity. He longed for something to give him rest and peace. He seemed to be sincere. There is a Christian young man at the place, so he will be able to go to him for instruc-

tion. Of course, I am far from satisfied with the results of our work; but our attitude is well expressed by the words of the well-known hymn:—

“Put thou thy trust in God,
In duty's path go on;
Fix on His Word thy steadfast eye,
So shall thy work be done.”

“A Christian gentleman, a Government officer, has come here, and helps us in various ways; he is keeping a colporteur to sell Christian books. By his coming I do not feel so lonely as I did.

Mission Songs.

“There is a river the streams whereof shall make glad the City of God.”—Ps. xlv. 4. “And He showed me a pure river of water of life; clear as crystal proceeding out of the Throne of God and of the Lamb.”—Rev. xx. 1.

“THE *s.s. Peace* has been reconstructed and launched on the mighty river, and is waiting to be sent with messengers of mercy to the regions beyond.”—Rev. George Grenfell, THE MISSIONARY HERALD for October.

FEW eyes marked the little vessel
Launched upon the waters wide;
Not 'mid sounds of this world's music
Did it reach the flowing tide;
Like God's Peace, calm, flowing ever,
Reached this little bark the river.

Yet to faith how bright the vision,
Looking forward through the years,
What a spreading sea of glory
Even now shines through her tears;
Floating onward, forward ever,
Down the mighty Congo river.

Floating onward, bathed in sunshine,
Rides the little bark of Peace,
Not to carry war's own weapons,
But to bid its conflicts cease;
O flow onwards glorious river,
Peace upon thy bosom ever!

Every piece of this small vessel,
Carried safely o'er the sea!
Not one missing! O ye workers,
In this fact God's lesson see!
All your efforts through this river
He will prosper—bless for ever!

O brave workers! few and hidden,
Far away from this world's praise,
ift your hearts e'en now, God's
heroes!

To the King your voices raise;
See God's peace flows like a river,
His promise cleave for ever!

Though no crowd stands by applaud-
ing,
See God's King, now by your side,
Hear the music of His angels,
Though the world your work deride;
Glory gilds the Congo river,
Yours through Christ and yours for
ever!

Mark God's river how it spreads it,
Through those nations, hidden, lost;
Buried long in death's own darkness,
Torn by sin, wild, tempest tost;
Hear their music rising ever
Drinking life from God's own river!

Christians mark this Congo river,
Bearing God's own Ark of Peace,
Let your wealth now bravely float it,
Bidding hell's dark conflict cease;
Let your gold shine through love's
story,
Live and spread a sea of glory!

You who have no gold to offer,
Still have wealth which *can* ascend,
Through those prayers which bring
God's blessing,
While they cheer each distant friend;
Thus can all reach God's own river,
Share its fruit and joy for ever.

W. POOLE BALFERN.

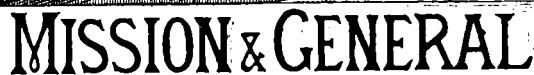
Brighton.



THE BAPTIST UNION



BRITISH & IRISH HOME



MISSION & GENERAL



CHRONICLE

DECEMBER, 1884.

END OF THE YEAR.



YEAR by year the Lord removes honoured and beloved brethren from the Church on earth to the Church in Heaven. The next issue of the Handbook will contain a list of deceased brethren, pastors and missionaries—some of them called away in the midst of their usefulness, and others who had attained a good old age—and a record of their lives and work. Among the brethren deceased is the Rev. John Bigwood, who sustained an intimate connection with the Baptist Union during several years, as the Secretary of the British and Irish Home Mission. A short memoir of Mr. Bigwood, written by the Rev. C. Kirtland, will be found in the Baptist Magazine and in the forthcoming Handbook.

At the meeting of the Council of the Baptist Union, at Bradford, on the 8th October, the following resolution was passed:—

“In recording the decease of the Rev. J. Bigwood, who fell asleep on July 29th last, the Council also record the high estimation in which he was held for his ability, and for his Christian character, maintained through a long and honourable course. As pastor of various churches, he was distinguished by his power as a preacher, and his fidelity to truth; and, during the several years he was Secretary of the British and Irish Home Mission, for the wise, disinterested, and business-like way in which he conducted its affairs. His friendship was cherished by all who were privileged to know him, and his name will rank with those who, in their generation, helped to advance the interests of the denomination and of the kingdom of our Divine Lord.”

As we are going to press the news reaches us of the death of the Rev. H. Dowson. We regret that it will be impossible to insert a sketch of the life of one so honoured and beloved in the next issue of the Handbook.

THE DEFICIT.

The financial year closed on the 30th September, with a deficit of £394 15s. 7d. We have received £95 5s. from generous friends towards the removal of this debt, and these amounts are separately acknowledged at the end of the present number of the Chronicle. The Treasurer earnestly appeals for further contributions in order to clear off this liability. There are signs of increasing interest, and of a disposition to enlarge the income, and until our hopes in this respect are realised, it will be unwise to attempt any very enlarged expenditure.

LETTER FROM PARIS.

The work of the Baptist Churches in France does not come directly within the province of the Baptist Union; but, in preparing the schedules for the Handbook, occasionally interesting intelligence reaches the Secretary, and a short extract of a letter from M. Dez, of Paris, of which the following is a translation, will be read with interest:—

“M. Cadot, the pastor at Chauny, tells me that there is, this year, a preaching station at Noyon (Oise), where we have from 40 to 75 hearers and a Sunday-school. Noyon is the birthplace of our illustrious Reformer, Calvin, and it is interesting to know that in the town, which is entirely Catholic, where the great Calvin was born, the Gospel is being proclaimed in all its fulness by one of our French Baptist Pastors.”

England.

NORTHERN ASSOCIATION.

A correspondent sends the following interesting communication respecting the work at Langley Moor:—

“About two years ago a chapel was secured here which had previously been occupied by the Methodist New Connexion Society. Through Mr. Spurgeon's Colportage Association, and the generosity of J. J. Tustin, Esq., of Burstow Hall,

Surrey, Mr. T. Watson, then labouring in Surrey, was enabled to remove and settle at Langley Moor. During the first year difficulties seemed insurmountable, congregations were thin, indifference prevailed everywhere, and prejudice defied progress. But as the months passed on, prospects began to somewhat brighten; a baptistery and vestries were erected, the chapel was renovated, and several felt the services to be a blessing to them. In the meantime, as the demands of the mission increased, Mr. Watson could no longer continue the colportage work; and since the end of the first year, thanks to the Committee of the Northern Association, he has been able to devote his whole time to pastoral and missionary work. Though there is no church formed yet, there is a little band of about twenty believers, an interesting and devout congregation, an adult Bible class, and a Sabbath-school of from sixty to eighty children with five teachers. A Mutual Improvement Society, which has over thirty members, and a Band of Hope, with 170 members, have been started. During the summer five persons were baptized. Trade is bad, and the people poor, yet they have guaranteed £12 of the £15 required to make up half the stipend for the next six months, besides incidental expenses. There is much still to be done, but there is reason to thank God and take courage."

MISSION WORK IN IRELAND.

The report of the meetings of the Autumnal Session, held at Bradford, made it necessary to omit some communications which must not be passed by without publication. The readiness with which many of our brethren from England rendered help in the tent-work in Ireland during the summer and autumn imposes the pleasant obligation not to omit any item of interest which may be forwarded for insertion in the CHRONICLE.

The Rev. F. M. Smith, of Hornsey, after referring to a visit which he and the Rev. D. Russell, of Edmonton, paid last year to Dublin and to Moate, speaks of his visit this year to the north of Ireland,—to Lisnagleer, County Tyrone. The tent was pitched at Mulnagore, about two miles from Lisnagleer:—

"TENT WORK IN IRELAND.

"The tent was pitched at Mulnagore in the midst of a very scattered population, and about two miles from the chapel. I found a good work already in progress, and a good congregation. I was very greatly encouraged by the numbers that were present at every service during my fortnight's stay, both at the chapel and at the tent. It was never my pleasure to preach to more earnestly attentive audiences. Scarcely any one left the tent when the service was over. They were waiting to be spoken to of the great salvation personally. It was then that impressions, already received, were deepened, many difficulties removed, and not a few were urged to accept, and we believe did lay hold upon the finished work of Christ.

"Many of them came from afar—and that, be it remembered, in the midst of the harvest, their busiest time; from the toils of the field, weary after the day's labour—straight to the tent night after night, though not a bill was posted or distributed. The meetings advertised themselves. They came and listened, and longed to get an answer to the question: 'What must I do to be saved?' Many Romanists were constantly to be seen lingering and listening outside the tent. I was very sorry to leave the work at Mulna-

gore. I should think the week-night services averaged in attendance 250, and on the Sundays the tent was full. Mr. Dickson is doing a noble work with an earnest band of Christian people. I shall not soon forget the happy time I spent under his roof.

"I next visited Ballygawley, a small town of under 1,000 inhabitants, and about twelve miles from Dungannon, situated in a pleasant valley with gently rising hills on every side, whose green slopes are dotted here and there with the neatly whitewashed farmhouse and peasant's cottage. From the Knockconny hills, two miles distant, can be seen nine counties, and the vision can range to a circumference of at least a hundred miles. Knockconny is the name of the small village where the nearest Baptist congregation meets, and Mullycar, the next nearest, is distant about seven miles. I visited and preached in both these places. The attendance was not large—about thirty present, but the weather was very wet. I greatly enjoyed the two Sabbath services among them. These services were all well attended, 350 often being present in the week evenings, and on Sundays the meetings were crowded, many standing outside; though sometimes the rain came down in torrents, the ground was soaked, and the mud ankle deep in the approach to the tent. They came, many of them (as at Mulnagore), from far away up the hills, and all stayed to the 'inquiry meetings,' spoke freely of their difficulties, and manifested great anxiety after Christ. Many testimonies were given of peace found and Christ received. I visited some of them, both in the town and in their hillside cots. Their cry was, 'Tell me more about Jesus.' Many questions were asked about the ordinance of baptism, and, as a rule, I found the bare reading of scripture passages referring to this ordinance sufficient to answer every inquiry. The Rev. D. Smith, minister of the Presbyterian Church, joined in the work, and encouraged his people to do the same. I greatly enjoyed his fellowship and theirs, and am sure the influence of this united effort was greatly to the advantage of the work. The Christian people are unanimous and abundant in their testimony to having received great spiritual quickening, and the day of the Lord will declare that many others have been saved.

"My tour extended to a month and two days. I preached in all thirty times, besides making many personal calls on those inquiring after Christ, and took part in a baptismal service where the candidates came from nearly ten miles to Lisnagleer, to obey their Lord's command."

BANBRIDGE.

During the Secretary's recent visit to Ireland, he was at Banbridge, and can testify to the admirable way in which the new elevation of the chapel has been carried out. The chapel now forms a prominent object in the main street of the town, and if our friends there can obtain the amount they require in order to raise the walls and roof of their present vestries, they will be able to provide for the increasing numbers attending their Sunday-school. The additional cost for this part of their proposal will be about £100. The Council can vote no part of the Mission Funds for such a purpose, but the Secretary most cordially commends this scheme to the liberality of any friends who may be willing to help, and he will cheerfully take charge of any sums entrusted to him for the purpose.

CAIRNDAISY.

Mr. Lorimer writes, giving an interesting account of a baptising service held in primitive fashion in a pool formed by a mountain stream running near the chapel which stands on the side of a wooded hill :—

“I have not much to say this time in reference to my work here in Cairndaissy. I may, however, refer to two or three facts which show that God is working. A few weeks ago I was asked to speak with an old man, over sixty years of age. The result of a short talk with him was that he rejoiced in the Redeemer as his Saviour, and requested to be baptized and acknowledged as a member in the church. A day was appointed for his baptism, and my esteemed brother, Mr. Dickson, came all the way from Donaghmore to baptize him. Mr. Medhurst, who was helping Mr. Dickson at Lisnagleer at the time, came with him. He addressed the people who were present. A young man of nineteen was also baptized the same time, so that we had a happy afternoon. The contrast between the ages of the two candidates suggested some profitable thoughts.

“This has cheered the brethren very much, after the difficulties through which they have been brought. Our God never changes, and to those who trust Him, His love and grace never fail them.

“Since this occurred several, of both old and young, are attending both morning and evening whom we never saw before, and our Bible-class is also increasing. If I were settled in Moneymore, so as to be able to give my entire time more fully to this district, there might be more fruit gathered to our mission. They are looking forward to this, as I have announced my intention of doing so soon.”

GRANGE.

The Rev. H. Phillips, of Grange, writes :—

“I have been holding services in one of my districts in which quite an interesting work of revival is taking place. The names of the stations in the district are Aughnacloy and Castletown. At the former of these stations our meetings are held in a blacksmith's shop, which was honoured by a visit from our late secretary, Mr. Sampson, the memory of which is fragrant to many who attended the service. In this district God is very graciously at work and souls are being converted. After one of our meetings three persons, under conviction of sin, desired to speak with me. I pointed out to them, as best I could, the simple plan of salvation as laid down in God's Word. They have since found peace through believing and are resting upon Christ.

“At a meeting held at Castletown, after discoursing upon the anxious cry of Peter's hearers on the Day of Pentecost, two young persons were brought to me in great distress of soul. We pointed them to Christ and urged them to decide that night for Him. This they were enabled, by God's spirit, to do, and the next evening, at the usual meeting at Aughnacloy, they were there to testify what God had done for them. The meeting was very crowded and we felt that God was there, as we mingled our praises with our prayers, especially remembering those who had just experienced for the first time the joy of salvation.

On the 5th of this month we attended another meeting at Castletown, both rooms of the house were crowded, and the people were evidently impressed by

the truth. As we were about to leave our attention was directed to some anxious ones, and as we sat down to converse with them we found four persons eagerly listening to the Word. On Sunday last we were again at the blacksmith's shop, and the place was crammed almost to suffocation, the forge, bench, anvil-block (the anvil being removed for the occasion) all being laid under contribution to furnish accommodation for the people, every bit of standing room being occupied. We spoke upon the three last words of Christ upon the cross, the people listening with intense interest. At the close, five youths, deeply concerned about their souls, remained for conversation. We pressed upon them a pressing acceptance of Christ, reminding them of the danger of delay. These have also found peace, and they gathered around me after the meeting last night to tell of God's gracious dealings with them. We spoke upon the words, 'My son give Me thine heart.' Many seemed deeply moved by the service, and at its close it was announced that we would be glad to speak with anxious ones; but not a single person rose, so that we were compelled to turn the whole meeting, crowded as it was, into an inquiry meeting, and talk to them as we would have done to anxious ones individually. We again attempted to close, and the people very reluctantly rose and departed, leaving, however, many still remaining for personal conversation. Some other cases of conversion came under our notice, and it is hardly possible to speak to any one who is not either saved or anxious to be. It is sometimes midnight before we reach home, but the Lord will strengthen us for our work. I may say that this movement is not confined to our meetings, but great blessing is attending evangelistic effort among the Presbyterians working from Portglenone, from which place our station is distant about two miles. All our stations are reviving in interest, and God's good hand is with us. Brethren, pray for us, that the word of the Lord may have free course and be glorified."

DEPUTATION ARRANGEMENTS.

Our friends will be interested to know that during October the Rev. S. J. Banks, of Banbridge, visited Deal, Ashford, Brighton, and Rye. The Rev. W. J. Avery visited Ipswich, Folkestone, and Sutton; and is now in Yorkshire, at Salendine Nook, Glossop Road, Sheffield, the district meeting of the Yorkshire Baptist Association, and is canvassing various other churches in the neighbourhood of the places already named.

During November the Rev. John Dickson, of Donaghmore, visited the churches in Scotland whose members contribute to the mission in Ireland, including Edinburgh, Glasgow, Stirling, Perth, Dundee, Greenock, &c.

*Subscriptions received at the Mission House from October 21st to
November 20th, 1884.*

BAPTIST UNION.

Linpsfield	0 5 0	Bermondsey, Drummond Road	0 15 0
Longton	0 5 0	Bristol, Totterdown	0 10 0
Carmarthen, Lamas Street.....	0 5 0	Maesywimmer (E.)	0 5 0
Lyndhurst	0 5 0	Monks Kirby	0 10 0
North Bradley, Hanson, Rev. J.	0 10 6	Plaistow, North Street.....	0 5 0
Birmingham, Erdington, Guest, Mr.	0 10 6	Clapham, Grafton Square	0 10 0
J. C.	0 10 6	Paisley, Victoria Place	0 5 0
Orshalton and Wallington	0 10 0	Macclesfield, Downen, Rev. Z. T.,	
West Haddon	0 5 0	F. I. G. S.	0 10 0
Braintree, Coggeshall Road	0 10 6	Jersey, St. Hellers	0 5 0

Bradford, Special for Autumnal Session	63	0	0
Ross, Broad Street	0	5	0
Lays Hill	0	2	6
Calcutta, Kerry, Rev. G.	0	10	0
Caversham, Free Church	0	10	0
Towcester, North End	0	5	0
Bath, Manvers Street	0	10	0
Plymouth, Mutley	5	0	0
Jarrow	0	10	0
Clayton	0	10	0
Nottingham, Broad Street	1	1	0
Chalk Farm, Berkley Road	0	10	0
Whitechapel, Commercial Street ..	0	10	0
Birmingham, Parkinson, Rev. J.	0	10	0
Tottenham, West Green	0	10	0
Chopstow	0	10	0

Bewdley	0	5	0
Stroud	2	0	0
Newcastle, Bewick Street and Marlboro' Crescent	3	3	0
Great Leighs, Howieson, Rev. W.	1	1	0
Ebbw Vale, Briery Hill (E.)	0	5	0
Wood Green	0	5	0
" Haines, Rev. W. W.	0	5	0
Derby, Osmaston Road	1	1	0
Sawley	0	10	0
Raglan, Mon.	0	5	0
London, Henderson, Rev. W. T.	0	5	0
Yorkley	0	5	0

Total£91 5 0

ANNUITY FUND.

Macclesfield, Taylor, Miss	0	5	0
Romsey, George, Miss	1	0	0
Nottingham, Broad Street, Sulley, Mr. E.	120	0	0
Salisbury, Brown Street, Fullar, Mr.	0	10	0
Erith	2	0	0
Coalville, Station Street	5	0	0
Luton, Wellington Street	3	14	0

Nottingham, Bayley, Miss	5	5	0
Hurlington	2	10	0
Birmingham, King's Heath, "Ebenezer per Rev. R. Gray"	2	0	0
India, Berhampore	2	15	0

Total£144 19 0

AUGMENTATION FUND.

Manchester, Grosvenor Street for 1883	0	19	0
Winchester, City Road	0	10	0
Leeds, South Parade	11	0	0
Camberwell, Arthur St., Barrett, Mr. D.	1	0	0
Hampstead, Heath St., Pattison, Mr. S. R., F.G.S.	10	0	0
Brompton, Onslow Chapel	1	5	0
London, Baynes, Mr. W. W.	1	1	0
" Grace, Mr. R.	0	10	6
Romford, Templeton, Mr. J.	1	1	0
Newcastle-on-Tyne, 1st Church (adl.) ..	0	13	0
Hendon	1	10	0
Plymouth, Popham, Mrs.	5	0	0
Leicester, Charles Street, Paul, Mr. T. D.	5	0	0
Haslingden, Whitaker, Mrs.	1	0	0
Swansea, Mount Pleasant	11	6	0
Hobden Bridge, Crossley, Mr. D. J.	3	3	0
London, McLaron, Miss	1	0	0
Ryde, George Street	1	0	0
Canterbury	1	0	0
Derby, St. Mary's Gate, Stevenson, Rev. Thos. R.	0	10	6
Leo, High Road	14	8	7
Rawdon, Briggs, Mr. A., J.P.	10	0	0
Leigh	0	10	0
Birmingham, King's Heath	11	17	2
High Wycombe, Clarke, Mr. D.	1	1	0
Bristol, Tyndale, Stalker, Rev. A. M.	0	10	6
Penolaidd	0	5	6
Boxmoor, Marnham, Mr. J.	5	0	0
Norwich, Gould, Mr. H. P.	5	0	0
Stotfold	0	10	0
Rochdale, West Street, Kemp, Mrs.	20	0	0
Ryeford, Watkins, Rev. E.	0	5	0
Newport, Mon., Commercial Street ..	39	19	6
Leicester, Victoria Road	10	1	0
London, Tritton, Mr. J.	10	0	0
Peterborough, Queen Street, "Friends per Rev. T. Barras"	3	3	0
Highgate and Rowley	2	0	0
Cambridge, St. Andrew Street, Rev. T. G. Tarn	1	1	0
Burnley, Mount Pleasant	1	0	0

Middleton-in-Teesdale	0	10	6
Caerleon, Mon.	0	10	0
Potter Street, Realf, Rev. A. E.	0	5	0
Manchester, Oxford Road	20	0	0
Loughborough, Woodgate	2	0	0
Gorsley	0	10	0
Hackleton	0	5	0
Earl's Colne, Tawell, Mr. J. A.	5	0	0
Gloucester, Stow-on-the-Wold	1	0	0
Durham, Wolsingham	1	0	0
Suffolk and Norfolk per Rev. T. M. Morris	20	0	0
Clapton, Downs Chapel, Garland, Mr. T., junr.	5	0	0
London, Clark, Mr. J.	2	2	0
Llanelly, Thomas, Mr. W. (addl.) ..	10	0	0
Somerset, Wellington	7	19	0
Reading, King's Road, Taibot, Mr. R., Dou.	2	0	0
Gloucester, Coleford	1	0	0
Boston, Salem	0	10	0
Andover	2	0	0
Plymouth	26	0	0
Northampton, Grafton Street	1	0	0
Bristol, Cotham Grove	16	0	5
Henley-on-Thames	0	10	0
Wanarlwydd, Zion	0	7	6
Torrington	1	2	0
Liverpool	44	19	0
Cheshire, Hyde	0	10	0
Dolton	0	7	6
Tudmorden, Roomfield	1	1	0
Ramsbottom, Maden, Mr. O.	1	0	0
Birmingham, King's Heath, "Ebenezer per Rev. R. Gray"	2	0	0
Beverley	1	10	0
Iffracombe, Howland, Mr. J.	1	0	0
Usk	1	0	0
Wilts, Upper Stratton	0	10	0
Twerton-on-Avon	0	10	0
Dewsbury	5	0	0
Lockwood	2	10	0

Total£383 10 2

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Liverpool, Myrtle Street, Macfee, Mr. R. F.	0 10 0	Walworth Road	2 8 0
Præd Street and Westbourne Park, Bult, Mr. A.	0 10 6	Kent, Tonbridge	2 10 0
Folkestone	7 9 0	" Margate	3 10 0
Northampton, College Street	16 17 1	Bloomsbury Chapel	8 12 0
London, Westbourne Grove	16 7 9	Wilts, Westbury Leigh	0 10 6
Braford, Slon.	4 11 3	Southsea, Elm Grove	1 1 0
Derryneil	2 0 0	+Plymouth, A Friend	5 0 0
Ipswich, Stoke Green, Carter, Mrs. I	0 2 6	+Donations, per Rev. T. W. Med-	
+Liverpool, A Friend	0 5 0	hurst	7 9 1
Camberwell, Arthur Street	0 15 6	Southport, Houghton Street	7 10 0
Sutton (Surrey)	6 12 4	Swansea, Mount Pleasant	9 18 0
Accrington, Cannon Street	7 10 0	+Gloucester, Sale of Work, per Mrs.	
Ipswich, Stoke Green, Cowell, Mrs. I	0 10 0	Wilkins	1 0 0
*Bristol, Tyndale, Robinson, Mr. E.S.	60 0 0	Ramsbottom, collected by Miss A.	
*Birmingham, Middlemore, Mr. W.	5 5 0	Maden	2 2 0
Leytonstone	6 1 0	Croydon, Farren, Mr. J.	0 10 0
*Cardiff, Tredegarville, Cory, Mr.	5 0 0	Scotland, per Rev. J. Dickson ..	17 10 0
R.		Birmingham, Kings Heath, "Ebe-	
*Clapton, Downs Chapel, Rickett, Mr. W. R.	20 0 0	nezer, per Rev. R. Gray"	1 0 0
London, Rawings, Mr. E.	10 0 0	Edinburgh, Mr. W. Mercer	5 0 0
Plymouth, Mutley	3 0 0	Blisworth	2 10 0
Salisbury, Brown Street, Toul, Mr.	0 5 0	Liverpool, Pembroke	0 10 0
*Bloomsbury, Benham, Mr. Jas.	5 0 0	Glasgow, Wilson, Mr. J.	2 0 0
Wilts and East Somerset Associa-		Trotter's Trustees, per Dr. Under-	
tion	R C 3 0 0	hill	13 17 1
Birmingham, Parkinson, Rev. J. B I	0 10 0	Kirkcaldy	4 18 6
Lancashire and Cheshire Associa-		Edinburgh, Dublin Street	4 0 0
tion	H 5 0 0		
		Total	£280 9 8

LEGACY—The late Mrs. Lily Muir I £209 14 6

- * Towards reduction of Deficit.
- + Towards the repairing of Irish Chapels.

The Rev. H. Phillips, of Grange, acknowledges with thanks the receipt of £1 from Mr. J. Dicks, of Cheltenham, on behalf of the repairs of the Chapel at Grange.

EDUCATION FUND.

Manchester	11 12 0	Chesham, Pegg, Mrs.	2 0 0
Clapton, Downs Chapel, Rickett, Mr. W. R.	2 2 0	Metropolitan Tabernacle, Stiff, Mr. Jas.	1 1 0
London, Bloomsbury, Benham, Mr. John	1 1 0	Romsey, George, Miss	1 0 0
London, Regents Park, Angus, Rev. Dr.	1 1 0	Rochdale, West Street, Kemp, Mrs., (2 years)	20 0 0
West Croydon, Spurgeon, Rev. J. A.	1 1 0	Banbury, Cubitt, Mr. W. (2 years) ..	1 0 0
London, Bloomsbury, Benham, Mr. Jas.	3 3 0	Dartford, Sturge, Rev. A. (2 years)	1 1 0
Chalford, Dangerfield, Mr. W.	2 2 0	Newbury, Slack, Mrs.	1 1 0
Metropolitan Tabernacle, Olney, Mr. Thos. H.	1 1 0	Ipswich, per Mrs. Emery	6 10 0
London, Camden Rd. Ch., Flint, Mr. F. L.	0 10 6	Sandhurst, Collins, Mrs. H.	0 10 0
Lee, Dacre Park, Motc, Mr. J.	0 10 0	Staffordshire, per Rev. B. C. Young	2 0 6
Newport (I. of W.), Upward, Mr. E. J.	0 10 0	London, Caiger, Mr. W. (2 years) ..	2 0 0
London, Blake, Rev. W. A.	0 10 0	Sandhurst, Ballard, Mr. E.	1 0 0
Swansea, Owen, Rev. J. (2 years) ..	0 10 0	Nailsworth, Robinson, Rev. J.	0 5 0
London, "E. K."	1 0 0	London, Waiworth Rd., Tresidder, Mr. J. E.	1 1 0
Berwick-on-Tweed, Dodds, Mr. Ralph, junr.	1 0 0	Llanely, Jennings, Mr. J.	0 10 0
Evesham, White, Mr. Thos.	0 10 0	Andover, Shaw, Mrs.	0 5 0
Southport, Ryley, Mrs.	0 5 0	Derby and Notts, per Rev. R. B. Wallace	4 10 0
Canterbury	1 0 0	Swaffham, Gould, Mr. W.	0 2 8
		Total	£75 5 8

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.